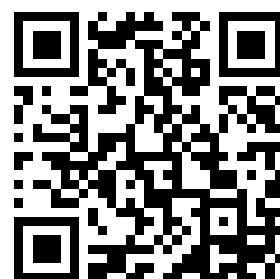

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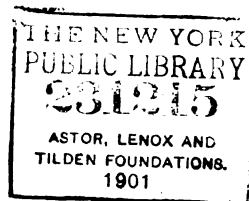
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FRIENDS' INTELLIGENCER

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A GOOD WORD EACH WEEK.

I.

I WISH *Friends generally would read Friends' books much more than I fear many do. I grieve in the secret of my heart when I go into a Friend's house, and see piles of books on the centre table, and I cannot find a Friends' book among them.*

RACHEL HICKS.

From her Memoirs, a letter written in 1872.

A PRAYER.

I ASK not wealth, but power to take
And use the things I have aright ;
Not years but wisdom that shall make
My life a profit and delight.

I ask not that for me, the plan
Of good and ill be set aside ;
But that the common lot of man
Be nobly borne, and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet ;

But pray that when the tempest's breath
Shall fiercely sweep my way about,
I make not shipwreck of my faith
In the unbottomed sea of doubt ;

And that, though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go,
About the places of my dreams.

—Phæbe Cary.

For Friends' Intelligencer.

EDUCATION AND MORAL REFORM.

By a thorough and systematic course of instruction, from the kindergarten to the university, ample provision has been made for the cultivation and development of the intellectual faculties. In this respect at least, our present system of education appears to be very complete.

But what provision has been made for moral and spiritual development ; is that equally thorough and systematic ?

Josiah Strong, in his recently published work entitled "The Twentieth Century City," says : " There should be between the physical, mental, and moral, a parity of growth. If the child grows in body and not in mind, it becomes an idiot. If he develops physically and intellectually, but not morally, he becomes a criminal."

That the criminal classes in this country are largely the result of our failure to maintain this parity of growth, by education, there can be no doubt.

Nicholas Murray Butler, Professor of Philosophy and Education of Columbia University, in an address on Education, says : " The growing tendency towards what is known as the separation of Church and State, but what is more accurately described as the independence of man's political and religious relationship, and concurrently the development of a public educational conscience, which has led the State to take upon itself a large share of the responsibility for education, have brought about the practical exclusion of the religious element from public education, especially in France and the United States. The result of this condition of affairs is that religious teaching is rapidly passing out of education entirely ; and the familiarity with the English Bible, as the greatest classic of our tongue, which every cultivated man owes it to himself to possess, is becoming a thing of the past. Yet the religious element may not be permitted to pass wholly out of education, unless we are to cripple it, and render it hopelessly incomplete."

Jacob Gould Schurman, President of Cornell University, in his recent work entitled, " Agnosticism and Religion," uses similar language. He says : " In this age of brilliant scientific achievement, issuing in manifold conveniences and luxuries, I fear we have all been seduced into worshipping the golden calf of Intellectualism. . . Darwin observed in his own case an atrophy of the poetic and æsthetic sensibilities, and readers of his life feel that his religious faith suffered decay from the same cause. . . It was his failure to comprehend the depths and riches of the human spirit, whose logical operations alone concerned him as a scientist, that led Huxley to the shrine of Intellectualism, whose creed, however fruitful in science, becomes, if applied beyond the domain of science, a desecration and a blight to the whole spiritual and active life of humanity."

When we consider that these are not hastily uttered sentiments, but the deliberate convictions of two of our most distinguished educators, the gravity of the situation becomes apparent.

How then, is this " desecration and blight to the whole spiritual and active life of humanity " to be averted ? There appears to be only one way, and that is by introducing into our system of education, a balancing and complementary element, in the form of religious instruction. Experience has proved that without the aid of such instruction, Christianity is unable to cope successfully with the moral evils which threaten to overwhelm us. Care should be taken, however, that all narrow or sectarian teaching be carefully excluded. The ten commandments, broadly interpreted, from a Christian standpoint, and the fundamental truths of Christianity should be taught. Above all, the character of Jesus Christ in its simplicity and

matchless beauty, as illustrated by his life and example, and by the life and example of his apostles, and of other great and good men who have lived and suffered for the cause of truth, should have a prominent place.

It is difficult to overestimate the importance of example and illustration in teaching, whether secular or religious. Our teaching as well as preaching has been too abstract in the past. In this respect we seem to have followed the lead of the Greek philosophers, rather than the example of Jesus, who taught chiefly by parables.

Appropriate and apt illustrations fasten themselves upon the mind, and we remember them long after truth in an abstract form is forgotten. Who that has heard them can ever forget the parables of the Prodigal Son, the Good Samaritan, or the Ten Virgins and the lessons they inculcate? "To try to teach people how to live," says Froude, "without giving them examples, is like teaching to draw by the rules of perspective and of light and shade, without designs, in which to study the effects; or to write verses by the laws of rhyme and metre, without song or poem in which rhyme or metre is exhibited."

But important as this is, it is not all. The child should be instructed not only by precept and example, but he should be taught to look within, to study his own mind, and especially to respect and reverence the monitions of the inward monitor.

Another influence which might profitably be used for the cultivation and development of the child's spiritual faculties is art. There are instances, rare though they be, in which the productions of the artist's pencil are conceived in so reverent a spirit as to be very valuable for this purpose. Such an instance is presented in the works of the French painter James J. Tissot, now on exhibition in this country. These paintings represent the principal events in the life of Jesus, as recorded in the New Testament, and many of them are worthy to be engraved and hung in our homes and halls of learning. They are especially valuable at the present time, as they enable the mind to conceive more vividly events illustrative of the life and character of Jesus, which a passing phase of literary criticism tends to invest with a legendary character.

That there is an incongruity between the religious teachings I have thus briefly alluded to, and that of the ancient classics, it is vain to deny. This fact is too self-evident to require proof, and yet a full and clear comprehension of the truth in regard to this is highly important. That eminent statesman and philanthropist, Charles Sumner, writing on this subject, says: "The Classics possess a peculiar charm as the models, I might almost say the masters, of composition and thought in all ages. In the contemplation of these august teachers of mankind we are filled with conflicting emotions. They are the early voice of the world, better remembered than all the intermediate words that have been uttered, as the language of childhood haunts us when the impressions of later years are effaced from the mind. But they present with unwelcome frequency the tokens of the world's childhood, before passion had yielded to the sway of

reason and the affections. They want the higher charm of purity, of righteousness, of elevated sentiments, of love to God and man. . . . For eighteen hundred years, the spirit of these writers has been engaged in constant contest with the Sermon on the Mount, and with those two sublime commandments on which hang all the law and the prophets. The strife is still pending. Heathenism, which has possessed itself of such syren forms, is not yet exorcised. It tempts the young, controls the affairs of active life, and haunts the meditations of age."

Jonathan Dymond, in his *Essays on the Principles of Morality* (a standard work in the Society of Friends) uses similar language. He says, "The mode in which the writings of the Greek and Latin authors operate is not an ordinary mode. We do not approach them as we approach an ordinary book, but with a sort of habitual admiration, which makes their influence, whatever be its nature, peculiarly strong. . . . They are Pagan books for Christian children. They neither inculcate Christianity, nor Christian dispositions, nor the love of Christianity. But their tendency is not negative merely. They do inculcate that which is adverse to Christianity and Christian dispositions. . . . Propositions have been made to supply young persons with selected ancient authors, or perhaps with editions in which exceptionable passages are expunged. I do not believe this will avail. It is not, I think, the broad indecencies of Ovid, nor any other insulated class of descriptions, that effects the great mischief; it is the pervading spirit of the whole—a spirit and tenor from which Christianity is not only excluded, but which is actually and greatly adverse to Christianity."

In view of these facts the advantages of a scientific over a classical course of study is becoming more and more apparent.

That there would be much opposition to the introduction of religious teaching into our schools there can be no doubt. Conservatism, sectarianism, and materialism would be likely to unite in opposition to such a course. And yet what are all the obstacles that can be presented when compared with those which confronted the early Christian Church? What are they in comparison to those over which Martin Luther triumphed and which rendered his name illustrious? In a good cause no obstacle is insurmountable.

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Brooklyn, N. Y.

PLOW OR SWORD?

From the address, by A. B. Farquhar, of York, Pa., at the Convention of Agricultural Implement Manufacturers, Philadelphia, in Tenth month, 1898. He was replying to the sentiment, "The Plowshares of Peace." (See part of this address in *FRIENDS' INTELLIGENCER*, Eleventh month 19, 1898).

THE Book of Isaiah is full, indeed, of wrath and wailing. We see the present calamities of the house of Jacob and the coming calamities of Damascus and Assyria, the isles and all the enemies of the chosen people, hanging all over it, like a dense cloud, the drear funereal blackness relieved only by lightning flashes from Heaven's throne, hurling vengeance for their luxury, riot, and dissipation, vengeance for their faithlessness to Jehovah, upon hapless multitudes.

But through these baleful clouds, and apart from these terrible flashes, are here and there to be seen some gleams of celestial radiance, of the bright sky that is to follow the gloom and the storm. We see that the prophet's true delight is less in the bloody triumph to which he looks in some passages, or in the exultation of gluttony which runs through some others, than in such visions as these :

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Wrathful as Jehovah often appears, in the sixty-six chapters of this book, he yet "shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom." And, again, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy : I shall dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth." Here we are told "how beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace," and promised that "violence shall no more be heard in thy land, desolation nor destruction within thy borders." Here, also, we find what kind of man will escape the perils encompassing his brethren : "He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil ; he shall dwell on high ; his place of defence shall be the munitions of rocks." And here we meet the first utterance of that glorious prediction which afterward adorns the Book of Micah :

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off ; and they shall beat their swords into plowshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree ; and none shall make them afraid ; for the mouth of the Lord of hosts hath spoken it."

It is not to the majesty, or ineffable beauty of form, or purity and sincerity, of these passages, that I would now ask your attention, but to the point that they are not poetry only ; they are practical indications of what is possible, and what may be made actual. Is a consummation such as the prophet sets before us worth having ? If so, then it is worth bringing about. If worth having at any time, it is worth having now. This prophecy is not applied to "the latter days," because it is unsuitable for these days, but because that will then be a certainty which is now but a possibility. Yet it does not indicate a state of things that will bring itself to pass by its own force and transcendent merit, but something that must be

brought to pass by the work of men—by you and by me—by all who are willing to labor for light rather than darkness. Difficult I find it to repress impatience with those who carelessly cast aside the "millennial prophecies" as though they related only to some Jerusalem of remote futurity, and were without bearing on the conduct of men of muscle and men of mind in America in 1898. We must work for these blessings ourselves, with our mind and muscle ; must see in them not only beauty but duty.

Shall our nation to-day beat its swords into plowshares, attentive to the teaching of my text ? How blind are they who fail to find in that very course the essence of practical wisdom ! We boast in these days of our strength ; but what, pray, has given us that strength, sword or plowshare ? Not only are our triumphs in arms the direct product of capital, which the plow has helped us mightily to store, and which a frequent resort to the sword would have scattered, but the union of hearts and hands that has blessed us at home, and our freedom from all apprehension of attacks from banded enemies abroad, are results that flow straight and true from the general consciousness that we are a peaceful people. If we see in the plow some thing more than merely the labor of the husbandman, regarding it at the same time as an embodiment of mechanical contrivance—a type of mental power applied to material purposes—we may look upon the perfection to which American inventive talent has now brought that venerable implement as a manifestation of that true eye and exact calculation which, in "the man behind the guns," brought to nought the unquenchable courage and desperate daring of the Spaniard before Manila and Santiago. Whatever may be thought of the old saying that we are to win peace by being prepared for war, it is altogether true that even our victories in arms are won for us by diligently following the pursuits of peace. We gather strength by storing, not by wasting—by building, not by burning barns and factories and cities. The sword desolates, the plowshare cultivates and improves. War is destructive, peace is constructive. The sword wastes, the plowshare enriches. War is barbarous, peace is Christian. The plowshare is a symbol of that heavenly promise that seedtime and harvest shall not fail, while the most dazzling exploits of the sword only serve to show that the paths of glory lead but to the grave.

The willingness of patriotic Americans to accept the dread arbitrament of war, a few months ago, in an international disagreement that seemed to have gone too far to be settled otherwise, came only because they thought they saw behind the brutish monster a white-robed angel of mercy. The bloody blade of battle seemed but the surgeon's knife, which alone could remove forever the cancer of Spanish authority and maladministration on this Western Hemisphere. From this belief followed their rejoicing in the extinction of Spanish naval power and the surrender of Spanish fortresses. But such rejoicing is only justified when victories are considered as a means, never as an end—when they are looked upon as steps to an early, honorable, and lasting peace, and when the whole country is content with securing the result for which

the war was undertaken. Then only is it right to rejoice over victories. If they serve to kindle or strengthen a martial spirit throughout our land, and to stimulate a desire on the part of our people to conquer and subjugate other peoples, then true lovers of their country must say as was said of old, "A few more such victories and we are lost."

The loud-mouthed jingo in the land is not more fully convinced of and impressed by the greatness of America than I am, and it is the dearest wish of my life that this may be preserved and increased. But let us pause and reflect upon what constitutes it. Such benefit as wars have ever brought us has come in each case from the destruction of a hampering evil and not as a direct positive effect of military strife. We could not have become a nation at all except for the War of Independence, since it was essential that the fetters laid upon us should be broken once and for all; and while the blighting curse of human slavery and the spirit of secession darkened our future and stained our fair fame, it was impossible for us to fulfil our proper mission, so that the Civil War was necessary also. Both of these wars delivered us from bondage and wrong and they in that way helped to make us great. The decision of the jingo is, in effect, that the revolution and the union struggle were glorious; therefore war is glorious. Washington and Lincoln were precious, hence military spirit is precious. But the thought occurs, What would have become of those heroes if they had acted from motives of conquest or military fame? If Washington had wanted to fight England for glory, or if it could have been proved that Lincoln sought to wage the Union war! What poison and ruin to their glory in the very suggestion! Honor so sought is only dishonor.

Only dire necessity, after the exhaustion of every effort to prevent, can become an excuse for war. That any good comes out of it is only from the fact that God rules, who alone can bring good out of evil. War is man's utmost effort to defy and dethrone him, and the best that can be said for it is that it fails of this. Did all the heroism of war ever equal that of the early Christian martyrs at the stake and in the arena, or even now of the engineer holding steadfast to his perilous post, the miner cheering his mates on to escape while suffocating himself, the fireman risking life and limb to rescue others, or the captain freezing on his bridge or going down with his ship while saving his passengers? All these are not urged on by their own boiling passions, but by the simple call of duty. Our country's greatness is not due to military power, but rather is its military power due to its solid greatness in other ways. Our little army of 25,000 men, gallantly as it has served as a sufficient police force for a nation of 75,000,000 people scattered over 3,000,000 square miles, can hardly be credited with the vast increase of power, wealth, and resources this country has enjoyed in the past thirty years. Not the sword and war, but the plowshare and peace have made us the greatest nation on earth.

A MAN is rich in proportion to the number of things which he can afford to let alone.—*Thoreau.*

STORIES FROM JOHN ROBERTS.

This is a continuation of the conversations of John Roberts, the English Friend, with the Bishop of Gloucester. See the *INTELLIGENCER* of Eleventh month 5, and Twelfth month 3, 1898.

BISHOP. "John, I thought you dealt very hardly with me to-day, before so many gentlemen, in telling me I came to your house in a Judas-like manner, to betray you hither to send you to prison. For, if I had not done what I did, people would have said I was a encourager of the Quakers."

J. R. "What if they had? That would have been no discredit to thee."

Bishop. "Come, John, now I will burn your mittimus before your face; and now, Mr. Barnett, I have a mind to ask John some questions. John will tell us anything. I have heard Mr. Bull tell strange things of you, John. As, that if anything was lost, you could tell, as well as any cunning man of them all, where to find it. He would have persuaded me to such things as I could not believe of you; but I desire to hear it from your own mouth. 'Twas about a parcel of cows which a poor man in your neighborhood had lost, and could by no means hear of them till he applied himself to you."

J. R. "If thou please to hear me, I will endeavor to tell thee the plain, naked truth of that story as it really was."

Bishop. "Pray do; I shall believe you."

J. R. "There was a poor man (one of my neighbors), who had a wife and six children, and the chief men of the parish permitted him to keep six or seven milch cows on the wast; and his children attended them on lanes and commons; and their milk was a very great help to him in his family, which otherwise must have become chargeable to the parish. And in a very stormy night, after they were milked, they were left in the yard as usual, but in the morning could not be found. Then he and his sons went several ways and sought them with diligence to no purpose; and after they had been lost four days, the poor man's wife came to me in a very sorrowful manner, wringing her hands, saying, 'Ah, Lord! Mr. Hayward, we are undone. My husband and I must go a begging in our old age, for we have lost all our cows, four days ago, and my husband and sons have been round the country, and can hear nothing of them. I will down on my bare knees if you stand our friend.'

"I desired her not to be in such an agony, and told her she should not down on her knees to me, but I would gladly help her in what I could. 'I know,' said she, 'you are a good man, and God will hear your prayers.' 'I desire thee to be still and quiet in thy mind,' said I. 'Perhaps thy husband or sons may hear of them to-day. But if they do not, let thy husband get a fresh horse, and come to me to-morrow morning, as soon as he will, and I think, if it please God, to go along with him to seek them.'

"At which the woman seemed transported with joy, and said, 'then we shall have our cows again.'

"Her faith being so strong brought the greater exercise on me, with strong cries to the Lord, that he would be pleased to make me instrumental in his hand for the help of the poor family. And in the

morning early, one knocking earnestly at the door, my eldest son John asked who was there. "'Tis I, Master John," answered one of the old man's sons, 'your father told my mother he would take his horse and go with my father to see if they could find the cows, and I desire you to acquaint your father that I am here.' 'Tis hardly day yet,' said my son. 'Twill soon be day,' answered the young man.

"My son acquainted me, I arose and called my man to get my horse ready. And, soon after, came the old man, and told me where he and his sons had been and of their ill success. 'In the name of God, Master Hayward, which way shall we go to seek them?' said he. I, being deeply concerned in my mind, was not forward to answer him. But when the second and third time he said as before, I answered him thus: 'In the name of God I would go to seek them, and,' said I (before I was well aware), 'we will go to Malmesbury, and in Malmesbury horse fair there we shall have them.'

"When I had spoken these words I was much troubled, lest they should not prove true. When we had taken our breakfast, we set out for Malmesbury, and when we came near the town, riding up a dirty lane, I said to the man, 'look here on the ground. I believe thou mayest track thy own cattle up this lane before thee.' 'You make my heart leap!' said the old man. It being early in the morning, the first man we saw thereabouts had a fork and fothering (foddering) cord on his shoulder, going, as I supposed, to fother his cattle. I asked him if he had lately seen any stray milch cows thereabouts, 'for,' said I, 'here is a neighbor of mine has lost some.' 'What manner of cattle are they?' said the stranger. The old man described the marks and the number of them. 'There are such a parcel of cows,' said the stranger, 'stand chewing their cuds in the place where our horse fair is usually kept. They may be the cattle you speak of, for what I know, although I did not take much notice of them, thinking they might belong to some of my neighbors.' When we came there we found the cows; and the old man, seeing them, knew them to be his own, and was transported with joy beyond measure; insomuch that I was really ashamed of his carriage; for he fell a hollowing, and took his cloth mounteer cap off his head, and threw it up several times into the air, which raised the people out of their beds to know what was the matter. 'Oh!' said he, 'I had lost my cows four or five days ago, and thought I should never see them again, and this honest neighbor of mine told me this morning, by his own fireside, nine miles off, that I should have them here; and here I have them!'—and up goes his mounteer cap again. I begged the poor man to be quiet, and take his cows and be thankful; as indeed I then was, being reverently bowed in my spirit before the Lord, in that he was pleased to put his word of truth in my mouth. And the man drove his cows home, to the great joy of his family."

Bishop. "Well, but this is not all of this kind that Mr. Bull has told me concerning you; for I remember another story concerning a parcel of sheep

which one of your neighbors had lost, and you told him where they were."

J. R. "I find my neighbor Bull has done his endeavor to render me as odious to thee as is possible. But if thou please to hear me further, I will also relate to thee the truth of that story."

Bishop. "Do, John, I want to hear it."

J. R. "A neighbor of mine, one John Curtis (who was at the time a domestic servant to this George Bull) kept some sheep of his own; and it so fell out that he had lost his sheep some days; and seeing me, he desired me (knowing I went much abroad) if I should see them anywhere in my travels, to let him know it. It happened that on the morrow, as I was riding to my own fields, my dogs being with me, put up a hare; and I, seeing the dogs were likely to kill the hare, rode to save her, and by mere accident, I saw my neighbor Curtis's sheep in one corner of the field, in a thick briery place of the hedge, where they stood as secure as if they were in a pound; for they could not without help get out of the place, whither I suppose they were driven by the hounds some time before. When I came home I sent him word his sheep were in the Gassons (which is the name of the field). Now this Curtis being a servant to G. Bull, 'tis no wonder this should reach his ear; although it was no more than a common accident, yet I find he has endeavored to improve it to my disadvantage."

Bishop. "This is not all yet, John, for I remember one story more, which he has told me, and that was concerning a horse which a gentleman had lost; and he was directed to you, and you told him where he might find him; and he sought there and did find him."

J. R. "If I shall not tire thy patience, I will also acquaint thee how that was; although this is much like the story of the sheep."

Bishop. "No, 'twill not tire me. I would have you tell us this also, and then we have done with things of this kind."

J. R. "There was one Edward Simons, who came from London to see his parents, who lived at Siddington, and they put his horse to grass with their own in some fields which lay from their house beyond some grounds of mine, called Furzenleases, through which grounds they went with the horse. And when they went to fetch him from grass, they could not find him. And after he had been lost a considerable time and they had had him cried at several market towns, somebody (who 'tis likely might have heard of my being instrumental in helping the poor man to his cows, as stories of this kind seldom lose by carriage), directed Edward Simons to me.

"Accordingly, he came and told me he had lost his horse so long ago, and what means he had used to find him, which proved fruitless. I asked which way they had him to grass. He answered, 'Through the Furzenleases.' 'Then,' said I, 'tis very likely that the horse, being a stranger in the place, might endeavor to beat homeward and lose himself in these furzenleases, either those of mine, or some others of the same kind adjoining to mine; for,' said I, 'there are abundance of acres of ground, called by that

name, which are so overgrown with furze bushes that a horse may lye concealed there many weeks and not be found. Therefore,' said I, 'the best advice I can give thee is to get a great deal of company and search those grounds as diligently as though you were beating for a hare. And if thou doest so, I am of the mind thou wilt find thy horse.' The man took my advice and did find him; and where is the cunning of all this? This is no more than their own reason might have directed them to, had they given themselves time to think."

THE OBSERVANCE OF CHRISTMAS.

A paper read by Joe Anna Ross at the Friends' First-day School, Park Avenue and Laurens Street, Baltimore.

DEAR CHILDREN, can you imagine a time in this happy free land of ours when Christmas was not a holiday? Less than two hundred and fifty years ago, when Puritanism was still at its height in Old and New England, laws were passed in both countries for the punishment of "anybody found observing Christmas Day by resting from labor, feasting, or in any other way." Those good sturdy people, the Puritans, disapproved of Christmas observance because they considered its celebration by church-going and feasting a relic of the "Popery," and the worldliness against which they so earnestly preached. And when we consider the origin of many of the Christmas customs of to-day we can perhaps understand why the Puritans disapproved imitation of these ceremonies, although we may sincerely regret their inability to find in these outward symbols those world-old spiritual truths which have been revealed in many different ways to the people of every age.

In the first place, the name Christmas is derived from "the Mass of Christ," a special mass celebrated on that day by the Roman Catholic Church. The Puritans were careful to use the term "Christ-tide," in order to avoid the word mass, but later ages have combined the two terms into Christmastide. For some time after the death of Jesus of Nazareth, "the Christ,"—or "Master," as he was called by his disciples,—the exact date for the celebration of his birth was unsettled. Some of the early Christians celebrated it the last of December, others during the first week in January. About the first half of the fourth century, however, Julius, "Bishop of Rome," fixed December 25 as the day for the celebration of Christmas. This date is coincided with the beginning of, "Yule-tide," when for twelve nights, from December 25 to January 6, the ancient Romans, Celts and Germans celebrated with great feasts, the turning of the sun's wheel during the winter solstice. About this time of the year, you know, the days which have been growing shorter since June begin to lengthen and give promise of spring and summer time when the earth is again filled with fruits and flowers. As an expression of their implicit faith in the power of the sun to bring back the harvest time, the heathen people used to burn huge logs of wood to the sun god and to hang artificial fruits and flowers on evergreen trees.

The early Christian missionaries, in order to convert their barbarian neighbors, invested Christmas time with all sorts of merry-making, and adopted the

ancient custom of placing a green bush, gift-laden, at the door of each hut. The custom of decorating churches and houses with evergreens on Christmas eve, some people like to think is a fulfillment of the prophecy in Isaiah, lx., 13: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." Dean Stanley, however, traces the origin of church decorations at Christmas to the Druid custom of suspending green boughs and holly about the houses and temples, in order that the wood nymphs and sylvan sprites might find shelter therein until spring time. At the end of the old year, the Druids used to gather mistletoe with great ceremony, and to distribute it among all the people at the beginning of the new year, as it was considered an antidote for poison, and a charm to bring prosperity.

In the early Catholic church, St. Nicholas was a patron saint, the especial friend of children. His festival was kept in Germany with games and ceremonies about December 6. As time went on, however, the celebration of St. Nicholas' Day and of Christmas became merged, until to-day dear old Father Christmas, St. Nicholas, Santa Claus, or Kris Kingle, as the children of England, Germany, and Holland variously personify the kindly spirit of Christmastide, influences many little hearts and hands to loving deeds for others. And so Christmas has come to mean for us a day when we exchange little gifts, as tokens of our love and our endeavor to make as many people happy as possible. Don't you think it seems very appropriate thus to celebrate the birthday of one who told little children to love one another, and that it is more blessed to give than to receive? Yet we must not forget that Christmas day is but a preparation for the glad new year, which is almost here, when we shall have not only one day for kind little acts of love that bring help and joy to others, but three hundred and sixty-five days during which the spirit of God may work within us for the ennobling of our own lives, and for the bringing of more sunshine to those around us.

SOME VITAL STATISTICS.

DURING the year just closed, the INTELLIGENCER published 88 notices of births, 88 notices of marriages, and 449 notices of deaths. Speaking generally, those related to members of the Society of Friends, though a part—probably a tenth, possibly a fifth—of the notices of decease were of non-members.

Comparing the publications of like notices in the INTELLIGENCER during the year 1897, the showing is this:

Year.	Births.	Marriages.	Deaths.
1897	67	70	430
1898	88	88	449

There was an increase, it will be seen, in all classes, the Births making the largest, relatively.

Of the 449 notices of deaths published in the INTELLIGENCER during the year 1897, seventy-one did not give the age of the person deceased,—an omission which we always regret. This left 378 in which the age was given. We have gone over these

with some care, and our readers will be interested, we think, to see the ages attained by those whose departure was thus chronicled. There were 22 persons, nearly six per cent. of the whole, who had reached their ninetieth year, or had passed above it, the oldest being ninety-nine. There were 20 persons, over five per cent. of the whole, who were under the age of twenty years. The whole showing was as follows:

	Number.	Per cent.
Under the age of twenty,	20	5.29
20th year and upward,	9	2.38
30th "	7	1.85
40th "	16	4.23
50th "	21	5.55
60th "	55	14.56
70th "	110	29.10
80th "	118	31.22
90th "	22	5.82
Total,	378	100.

We have not attempted to note down separately the ages of all those in the list above, but estimating the averages in each class below ninety years at one-half, (*i. e.*, those "under 20" as averaging 10, those between 20 and 30 as averaging 25, and so on), and counting the actual death year of those above ninety, we find the average of the whole 378 persons to have been as nearly as possible seventy years—69 years and nine-tenths is the exact figure.

LIST OF THOSE IN 90TH YEAR, AND UPWARD.

- 90, John Tyler, Sen., Greenwich, N. J., Second month 4.
 90, Barzillai F. Pitman, Philadelphia, First month 9.
 90, Jonathan Pugh, Eleventh month 22.
 91, Hannah D. Howland, Rochester, N. Y., Ninth month 5.
 91, Josiah Lippincott, Philadelphia, Second month 25.
 91, Henry Sherwood, Waynesville, Ohio, Fourth month 12.
 92, Ann P. Dukehart, Baltimore, Md., Fourth month 18.
 92, Gurdon T. Smith, Macedon Centre, N. Y., Ninth month 16.
 92, Hannah I. Thompson, West Chester, Pa., Twelfth month 9.
 92, Anna Frost Vail, Grandview-on-Hudson, Third month 5.
 93, Charles W. Allen, Carversville, Pa., First month 6.
 93, Mary L. Knight, Somerton, Pa., Fourth month 8.
 93, Matilda J. Palmer, Germantown, Pa., Seventh month 2.
 93, Sarah McMillan, Marshalltown, Ia., Eighth month 30.
 95, Silas J. Leedom, Norristown, Pa., Eighth month 10.
 95, Anna C. Williamson, Plainfield, N. J., Second month 1.
 95, Eliza Sharpless, Catawissa, Pa., Seventh month 7.
 95, Amy Middleton, Philadelphia, Fifth month 28.
 96, Mary Ann Dawson, Wilmington, Del., Seventh month 21.
 97, Ruth Dugdale, Mt. Pleasant, Ia., Ninth month 4.
 97, Ruth Cope, Cadiz, Ohio, Third month 28.
 98, Betty J. Reid, West Chester, Pa., Eleventh month 8.

The average of these twenty-two persons was within a fraction of ninety-three years. Eight of them were men, and fourteen were women. Of the eight who reached ninety-five and over, all but one were women.

GOD knows your need, and listens for the cry to come from your soul, which will draw forth his response. . . . O child, it is strange that you must suffer, and suffer, before the depths are stirred; and in them is God found.—*Selected.*

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STAND and shine. Lift up thy face to the divine airs. Reflect the light. Perchance only this is required of thee. Prove thy willingness to serve, and that thy service is a labor of love, and broader opportunities for the more interior action of the spirit will open out to thee.—*Trinities and Sanctities.*

THE "WARDER SCHOOL" IN AMSTERDAM.

George Vaux, in *The Friend*, Philadelphia.

BETWEEN 1656 and the close of the seventeenth century fourteen meetings for worship, six monthly meetings, and one quarterly meeting, are said to have been established in Holland, though it is probable some of these may have been in Germany. The meetings for worship were mostly held both on First-days and in the middle of the week. It is said that many of the members ultimately became Mennonites, and in 1770 the Society was reduced so low in those parts that only one meeting remained which was held in Amsterdam. A member of this meeting named Paulus Kripner, who at one time resided at the Cape of Good Hope, and was there convinced of Friends' principles without any outward intervention, after being clerk of the meeting, and occupying other prominent positions, emigrated to Philadelphia and was married here. His grave-stone can be seen at Arch and Fourth streets burial-grounds.

From a very early period, with occasional intermissions London Yearly Meeting corresponded with Friends in Holland. The last communication from them appears to have been read in the yearly meeting in 1787.

London Friends for many years conducted a school in Amsterdam, with funds which came into their hands under rather remarkable circumstances. During the period of the American revolution a certain John Warder, a member of Devonshire House Monthly Meeting, a Philadelphian by birth, but living in London in consequence of his sympathy with the royalist cause, was part owner of a vessel called the *Nancy*, which sailed from London for New York in 1781, the latter city being then in the hands of the British. The other owners, unknown to Warder as he alleged, took out "letters of marque," and fitted out the *Nancy* with twelve guns as a privateer. In connection with another British vessel the *Nancy* on her voyage captured a Dutch East Indiaman. The latter vessel, sailing under the flag of a nation which was an ally of the Americans, was a lawful prize, and proved to be a capture of great value. Upon hearing of the occurrence Warder insured his interest in the prize for £2,000 sterling. On her voyage to London she was totally lost, and he received from the underwriters nearly that sum in cash. London Friends represented to Warder that it was not honest for him to keep the money, and that he was bound to pay it over to the persons who had owned the captured property. Various phases of the case were presented, which are not of sufficient interest to mention, during a period of nearly twenty years, till finally Warder placed the proceeds of his insurance, amounting to about £1,806 sterling, in the hands of Trustees in London, to be appropriated to reimbursing the owners of the prize goods, so far as they could be found. This was a work of much difficulty, extending over a period of almost twenty additional years, during which time the trustees paid to claimants out of the fund (which had greatly accumulated in their hands), in principal and interest nearly double the original sum, and there still remained unappropriated a larger amount than the

original fund. Seven years more elapsed, and no other claimants appearing, it was deemed proper to appropriate the assets in hand to some charity in Holland.

Accordingly in 1824 an Infant School was established in Amsterdam, under charge of John Stephen Mollett of that place, which was successfully conducted for many years, and the present writer supposes it still is. At first the school was carried on in a rented building, which was subsequently purchased in 1829. For about thirty years the school was conducted in the same building. Afterwards a new school-house was built on the estate, a handsome structure, which is known as the Warder School-house. A photograph of this building lies before me as I write.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 3.—FIRST MONTH 15.

CREATION.

GOLDEN TEXT.

The heavens declare the glory of God
And the firmament sheweth his handiwork.

—Psalm xix., 1.

Scripture readings. { Genesis i.;
ii., 1-4.

Supplementary reading.—Genesis ii., 4-25.

A HISTORIAN of our period, wishing to write the history of a nation, would study and digest all records and all accessible information concerning it, and then from the fullness of his knowledge would write a connected account. The historian of the East pursues a different plan. Having collected his materials he proceeds to build them just as he finds them into the structure of his narrative. What slight connecting cement may be needed he supplies. His work is an aggregation, not a growth. So the final editor of the Hebrew Law has embedded into his account a vast amount of material much older than his own time. It is not difficult to detect many of these fragments, and it has been possible in many cases to form some approximate idea of the time and place of their origin. Several such cases will be noted in future lessons.

In the present lesson let us first notice the two distinct accounts of creation given in the first and second chapters of Genesis. That in the first chapter presents a very lofty conception of the Creator, and one which indicates a considerably advanced stage of religious ideas. God is a Creator. His fiat produces order from chaos, light from darkness, and sets on its way the earth and all that it contains. The second account presents a less exalted ideal of God. He is not so much the Creator as the Maker: he makes man out of the dust, animals from the earth, woman from the side of man. We are told by Hebrew scholars that the difference in thought and language is more striking in the original language than in our English version. The Hebrew word in chapter i means create, while that in chapter ii, translated "formed," is the same word used of a builder who makes a house. The writer of chapter i uses the

word Elohim, which has been translated "God," while the writer of chapter ii uses the word Jahweh, translated "Lord God." This distinction may be traced through the greater part of the Pentateuch, and also in the book of Joshua, immediately following it. The recognition of these two writers whose works have been joined into a single record may serve to indicate the method by which at least two other writers are recognized as having supplied material for the Hebrew law. Two of these use the word "Elohim" for God, and two the word "Jahweh." The writer of the first chapter of Genesis, and much that follows, is usually indicated by the letter (P), as there is reason to believe that he was a Hebrew Priest. The writer of the second account of creation is indicated by the letter (J), this being the initial of his word for God. Again, the other writer who uses the word Elohim is symbolized by the letter (E), and the fourth of the principal authors by the letter (D), the writer of the book of Deuteronomy being thus distinguished from the others. Students of the oldest documents of the original language claim to find evidence of still other materials than those derived from the four especially distinguished. Some ancient fragments of songs and poems are noted, and others which it would not be worth while to consider here.

The best authorities consider that (J) and (E) wrote about 800 B. C., the former in Judah, the latter in Israel. The period of the writer of Deuteronomy was probably some two centuries later, though some incline to an earlier date. The writings known as the Priest's Code (P) including the first chapter of Genesis did not attain their present form until after the Exile, but doubtless contain material much older. These are the results of the study of careful and reverent scholars, most of them members of "evangelical" churches.

It has added much to the interest of the two ancient stories of creation that the parallel and probably related accounts of a neighboring people, also Semites, have been discovered and deciphered within a comparatively short time. Mention will be made hereafter of the Babylonians and of their relations with the Hebrews. It is sufficient for the present to say that both are of the great Semitic stock and spoke languages nearly allied. The libraries of the ancient Babylonians which have been unearthed in the form of multitudes of books made of baked clay contain many of their religious hymns and ancient traditions. Among those deciphered are several giving accounts of the creation. Prof. A. H. Sayce, of Queen's College, Oxford, says ("Higher Criticism and Monuments"): "The resemblances between the two accounts of creation (*i. e.*, the Hebrew and Babylonian accounts) are too great to be purely accidental. They extend even to words." The seven-day period is Babylonian as well as Hebrew, and may date back to a possibly common ancestry. The word "Sab-bath" is itself Babylonian. But after noting the resemblances we find the differences even more striking. The Babylonian account is polytheistic throughout. It tells of wars among the gods, and abounds in trivial incidents of their contests. It lacks any

deep note of religious feeling. How widely different when we turn to the account of the sons of Abraham. "In the beginning, *God.*" God's presence pervades the whole account, and is its chief feature. "Without Him was not anything made." Questions of literal scientific accuracy become trivial when we are dealing with this grand hymn of creation. Men of deep religious feelings but with a false and misleading idea of inspiration have made efforts almost violent to reconcile the observed facts of geology with this majestic record. They have failed to realize that its writer does not aim to teach science and was ignorant of science; while its value consists in the fact that it does teach God and comes from those who deeply felt his presence. Even the account in the next chapter, which we must recognize as far inferior in its moral aspect to the other, is purely monotheistic, and attributes all things to the activity of the one God.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 3.—FIRST MONTH 15.

THE MARRIAGE AT CANA.

GOLDEN TEXT.—And his disciples believed on him.—

John, ii., 11.

Read from Gospel of John, Chapter ii., 1-11.

REVISED VERSION.

The eleven verses taken for this lesson deal simply with the one occurrence, the changing of the water contained in the six stone water pots into wine. This is the first of the "miracles" attributed to Jesus, the "beginning of his signs." It is added (verse 11), that having thus "manifested his glory," his disciples "believed on him."

It is not necessary to dwell upon the circumstance, with the view of proving the divine power of Jesus. Those around him, at Cana, in Galilee, in the day spoken of, were people who craved such evidence of his authority, but we recognize him on other grounds. Later, he sharply reproved the spirit that demanded miracles of him. He said (John 4: 48): "Except ye see signs and wonders ye will in no wise believe." And when "certain of the scribes and pharisees demanded a sign," he reproved them (Matthew 12: 39; 16: 4) by the declaration that it was "an evil and adulterous generation" that believed not without a sign.

Fuller light upon the subject is offered in the same chapter of John (verses 23-24) where it is said that "many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men." The adhesion of his disciples, it seems, depended too much on the exhibition of his "signs," for we see in the scripture of this lesson (verse 12) that apparently not because they had perceived his divine qualities, but because of the miracle at the marriage, they "believed on him."

The marriage at Cana probably took place on the third day after the conversation with Nathanael, of whom Jesus had said, "Behold an Israelite, indeed, in whom is no guile." We infer that Jesus and his Galilean friends had started for their homes, and hav-

ing been invited to the marriage, had stopped at Cana, which was the native place of Nathanael.

Cana was an inconsiderable town, distant from Nazareth about six miles, and is spoken of as being in Galilee, to distinguish it from a town of the same name in the tribe of Ephraim, though the latter is spelled Kanah. Cana of Galilee was the native place of Nathanael, who, only a few days before, had become a disciple of Jesus. When the place was visited by W. M. Thomson ("The Land and the Book," Vol. II., page 305) there was not a habitable house within its limits; later writers say it is now under the government of a Turkish official, and has about 50 inhabitants.

A marriage among the people of Palestine was usually celebrated in the open air, and the festivities lasted seven days; on some occasions they were prolonged beyond that time. They were held at the home of the bride, and when they were over, the bridegroom conducted her, with much state and ceremony, to his own home, where they were met and welcomed by other friends. When the home-bringing was at night, these friends went out with lighted torches to meet them. It is to this custom that Jesus refers in the parable of the Ten Virgins (Matthew 25).

Referring to the words of Jesus concerning "signs," it may be said that the disciples who "believe on him" do it from their conviction of his divine authority. This is derived not from his ability to turn water into wine, but from the evidence that he was filled with the spirit of the Father. It was this that enabled him to do all things required of him, and this gave him the right and title to be known and loved as the "Captain of our Salvation," since the same struggle with the temptations of the earthly life must in greater or less degree be experienced by each disciple, and the mastery must be gained. As he became one with the Father, we will thus become one with him, and know of that unity which is the enduring bond with the Father and his Beloved Son. In his own earnest petition to the Father, when he knew that his hour had come, he had asked that this condition might be realized, not alone for those who were with him then, but for all who should in the succeeding ages believe on him through their word. (John 17: 20): "That they all may be one, even as thou, Father, art in me, and I in thee, that they also may be in us."

THE most truly heroic thing may be the refusal to appear as a hero. To resist a temptation to make a display of energy, courage, or whatever is likely to show itself conspicuously in that which is visible heroism to the world, sometimes calls for the invisible employment of those very forces. It takes courage to be silent, and "strength to sit still." Restraint and self-control are in reality forms of high energy, physical and moral. At their best, they constitute a heroism as noble as it is secret and invisible.—*Sunday School Times.*

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"It is the growing soul within the man

That makes the man grow.

Just as the fiery sap, the touch from God,

Careening through the tree, dilates the bark,

So life deepening within us deepens all."

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, FIRST MONTH 7, 1899.

THE OLD AND THE NEW.

IN Athens, says the writer—or a subsequent editor—of the book of Acts, the people, citizens, and strangers, “spent their time in nothing else but either to tell or to hear some new thing.” It was the Athenian passion, this—to learn “something new.”

But the best things are those which are continual, not beginning with one day nor perishing with it, not ending in 1898, nor to be found for the first time in 1899. Paul says of Faith, Hope, and Love (or Charity) that “now *abideth* these three,” and it is this abiding, this continuing forever, which distinguishes them. Truth knows no passage of time, experiences no loss or decay, is ever fresh and new. Hope “springs eternal in the human heart,” renewed and reviving. It is thus not the things that are merely new, but those which are at once both new and old, that are most precious, and in the highest sense to be desired.

The law of life is like the rule of the voyager in the open sea. He passes by the lights upon the shore, and leaves them behind. These are beacons for the coast only, and they serve each its temporary use. The mariner that seeks the broad ocean looks, as night comes on, to the fixed and unsetting star. This is not new, but it will never be old. Its light descends upon him as in ages past. He knows its fixity, its certainty. There is in it no variableness, neither shadow cast by turning. By it he may safely direct his bark. It is not a new star he seeks, not a meteor, not some sudden and passing light, but the light fixed and known, tried and trustworthy.

The year we enter upon is but the to-day of yesterday. It comes to us as yesterday did, under the same law of being. In the year past men had their opportunity, as in time before. The beneficent system of the universe moved as its Maker had appointed. The seasons rolled. The harvests of the earth did not fail. Man enjoyed his planet in all its fullness. If then the year had its failures, its miseries, to whom but to man himself does the responsibility belong? If it had its crimes and horrors, who is to blame but him? If we must look back upon it sadly or pityingly, upon whom but the human instrumentalities who misused the opportunity divinely offered shall our pity rest? Old laws will hold in the new year. Truth will be true, and evil will be

vile. Righteousness will remain the crown of individuals, and of nations, and sin their reproach. This is for 1899, as it was for 1898; as it has been, so it will be.

OUR friend Josiah W. Leeds, whose useful pen is seldom idle, writes to Herbert Welsh's *City and State*, objecting, and very justly, to the motive of Rudyard Kipling's “Truce of the Bear,” which, as he says, is intended to place the Czar's rescript “under the ban of suspicion,” and so serve the Powers of Darkness. But Josiah takes occasion, and it seems to us quite unnecessarily, to express warm appreciation of Kipling's work. We think his praises over strong. Of Kipling's vigor, his literary skill, his effective phrasing, in prose and in verse, there is no question. But to what purpose? His characteristic work is the laudation of force, of violent and unscrupulous force. As Edmund Gosse says, in the current *North American Review*, “his whole literary career is one unflagging appeal to the fighting instincts of the race.” Every one who has read after Kipling will recognize this as true. And so again, we ask, “to what purpose?” Considering the present conditions of the world, is he a poet of true note who stimulates to more fighting?

WE sent out to those First-day schools who asked for them slips of the special Lesson Leaves following the “International” Scripture selections. The lessons sent (Twelfth month 28), were five, being those for the present month only. Others will be sent in time to continue the course of study.

We again mention (1) that these are supplied without charge, by arrangement with the First-day School Conference, and (2) that they are intended simply for those schools that believe that they can do better work on the “International” line.

THERE are some admirable thoughts, well expressed, in the portion of the address of A. B. Farquhar that we print in this issue. He presents strongly the fact that the real strength of any country is built up by peaceful industry, and that those who make war are the consumers of this capital. They are literally dependent for their means of waste and destruction upon the toil of the workers. What folly in the workers to permit such a misuse of their product!

MARRIAGES.

HULL—CLOTHIER.—At the home of the bride's parents, Ballytore, Wynnewood, Pa., Twelfth month 27, 1898, under the care of the Monthly Meeting of Friends of Philadelphia, William I. Hull, son of T. Burling and Mary D. Hull, of Baltimore, and Hannah H., daughter of Isaac H. and Mary C. Clothier.

LAFAYETTE—WELLS.—At the residence of the bride's mother, Twelfth month 28, 1898, under the care of the Monthly Meeting of Friends of Philadelphia, Albert Marshall Lafayette, of Syracuse, New York, son of George G. and Delana Lafayette, of Brookville, Province of Ontario, and Reba Emma, daughter of Mary Emma Sleeper and the late Joseph Wells, of Philadelphia.

NASON—EVES.—By Friends' ceremony, at the home of the bride's mother, in Millville, Pa., Twelfth month 22, 1898, Hannah Blanche, daughter of Sarah E. and the late Chandler R. Eves, and George Mason of Millertown, all of Columbia county, Pa.

VENNEL—PETERSON.—At the residence of the bride's parents, Woodstown, N. J., Eleventh month 9, 1898, under the care of Pilesgrove Monthly Meeting, George E. Vennel,

of Camden, N. J., son of George and Mary T. Vennel, and Florence, daughter of Charles L. and Sarah B. Peterson.

WASHBURN—MEKEEL.—At the home of the bride's mother, Amelia Mekeel, in Pleasantville, N. Y., Twelfth month 28, 1898, by Friends' ceremony, Howard R. Washburn, son of Joshua B. and Caroline Washburn, of Chappaqua, and S. Blanche Mekeel.

DEATHS.

BACON.—In Philadelphia, Twelfth month 26, 1898, Joseph Bacon, in his 88th year; a member of the Monthly Meeting held at Green Street.

Thus soon after his sister our valued friend has entered into rest. United in life they were not long separated; the shock was too great for one of his age, but he was ready for the change.

For many years he had a responsible position at the Bank of Northern Liberties, and throughout life he has been straightforward and correct, with good judgment and a clear perception. Even in his advanced years, he could decide more quickly and correctly than many who were younger.

He was liberal in his contributions for the good of the Society, and ready by loans or gifts to assist those needing a helping hand. This was done in a quiet, unostentatious manner, and many will have reason to lament his removal.

His father, David Bacon the younger, and James Martin, William Yardley, and David Jones, were four of the Trustees of the "North Meeting," on New street, and when it was sold, about 1838, received \$4,500 from the Controllers of the Public Schools as our Friends' share; this sum, a few years later, was used in laying out Fair Hill burial ground. For many years Joseph has been one of the most active members of the committee on the Fair Hill ground. He was also Trustee of Green Street Meeting, and that at Girard Avenue. He was on very many other appointments of his monthly meeting. He and his sister Mary were generally at Fair Hill meeting in the afternoon, and did not feel excused on account of age from the attendance also of both morning meeting at Green Street, and evening meetings wherever held.

The faithfulness and loving spirit of these dear Friends will cause them to be long remembered, and may their example stimulate others to come forward to bear some of the burden which they have laid down! T.

BRADWAY.—On the 9th of Twelfth month, 1898, near Greenwich, Cumberland county, N. J., Jacob Bradway, aged 82 years; a member of Greenwich Monthly Meeting.

HAINES.—At the home of her son, Willis, in Webb City, Mo., Twelfth month 25, 1898, Eunice, widow of William Haines, in the 83d year of her age.

She was laid to rest by the side of her husband who preceded her several years, at Chanute, Kansas. She was a member of Prairie Grove Quarterly and Wapsinonoc Monthly Meeting of Friends.

HEACOCK.—At her home, in Benton, Pa., Twelfth month 25, 1898, after a few days' illness from pneumonia, Susan, wife of Samuel Heacock, in her 69th year; a valued member of the other body of Friends.

Interment at Millville, Pa.

JACOBS.—Twelfth month 31, 1898, Rebecca W., widow of Samuel W. Jacobs, a member of the Monthly Meeting of Friends of Philadelphia.

She was a granddaughter of the late Isaac and Hannah O. Townsend, and a niece of Ann Wilson, author of "Familiar Letters."

Interment at Fair Hill. *

JOHN.—At Millville, Pa., Eleventh month 22, 1898, Watson I. John, in his 22d year, eldest son of J. Lemuel and S. Edith John; a member of the Monthly Meeting of Friends held at Millville.

The removal of this young man is especially saddening. In attempting to jump on a moving car he missed his footing and was forced through a very narrow space as the car passed the platform. He was taken home at once, and died about one hour after receiving his injuries, being conscious all the while. He had just entered into partnership with his father,

and gave promise of becoming a thorough, conscientious, business man.

His faithfulness in attending meeting, and his loyalty to the Society, are worthy of imitation by old and young.

"We live in deeds, not years." *

THOMAS.—Twelfth month 12, 1898, at Cherry Grove, Montgomery county, Maryland, Samuel P. Thomas, son of the late William and Martha Thomas, in the 83d year of his age; an elder of Sandy Spring Monthly Meeting.

His long and useful life was spent in the home where he was born, and it was characterized by a childlike simplicity and gentleness which endeared him to old and young. As he went about among men so he passed beyond—quietly and peacefully.

"Such men as he was never die!

Like stars that glitter in the sky—

O'er storms and clouds they still shine on,

Their glorious light is never gone."

UPDEGRAFF.—In Fresno, California, Twelfth month 12, 1898, Mary Updegraff Morris, in her ninety-second year.

She was born First month 27, 1807, in York, Pa., moved to Wheeling, when three months old, where she grew up and married, and spent most of her life. She was a member of Ohio Yearly Meeting. She spent several years of her later life in Chicago, Ill., where she was a faithful and beloved elder in Central Meeting of Friends. She retained her faculties until the last, and wrote interesting letters to her friends. She was genial and interested in affairs in general and especially in her beloved society. Just before her death she asked her daughter, A. M. Burns, to have a notice of her death sent to the FRIENDS' INTELLIGENCER, so that her friends might know of it.

She enjoyed reading the INTELLIGENCER, especially while isolated from Friends' meetings. She was buried in Santa Barbara, California. She will be long and affectionately remembered by those who knew and loved her.

H. A. P.

HANNAH M. LEEKE.

In the INTELLIGENCER of last week I notice an inaccuracy in the account of Hannah M. Leeke.

She was the youngest daughter of Isaac and Thamsin (McPherson) Lupton. Her mother died when Hannah was a few months old. Her father married again, and died when Hannah was five years old. She was cared for by an uncle and aunt, John and Rebecca McPherson—and taught school at their home, two miles northwest of Waterford, Loudoun county, Virginia, in 1833-4. I, a little boy of seven, was one of her pupils. My recollection of her was kept pleasant by correspondence and some social intercourse during her later years.

I. S. R.

New Market, Md.

LETTERS FROM ISAAC WILSON.—II.

Editors FRIENDS' INTELLIGENCER:

OUR last letter left us on Fifth-day morning (Twelfth month 22), at Millville, Pa., just before time for the convening of the first session of the half yearly meeting which met at 10 a. m., and was acknowledged a favored meeting. The routine of business was transacted and the answers to the several questions read, showing but few deficiencies in the fulfilment of their requirements.

We dined at Chandlee Eves's whom we were pleased to find much improved in health since our last visit, a year ago. After a pleasant mingling with the family and others that were there, we spent the evening at the home of Rachel Eves and her sisters, and then went to our lodging at the home of William Masters.

Sixth-day morning, we met a large gathering of

Friends and others again, and a favored meeting was enjoyed, after which we rested, and enjoyed the social nature at Joseph S. Eves's until near night, when we went for the evening to the much saddened home of Lemuel John, whose eldest son, (a worthy young man of twenty-one years), was so recently killed at the railroad near by, and the shock seemed almost irreconcilable. Words of comfort and encouragement seemed only feeble helps to cheer the sorrowing ones. Still we were grateful for the privilege of mingling with them in feelings of much love and sympathy.

Seventh-day was spent in making some calls, one of which was upon Uncle James Masters (as all call him) who, in his eighty-seventh year, is remarkably clear and bright in his memory of the pioneer experiences that the ancestry of this Friendly settlement endured, and my own ancestors being among them added to the interest of his account.

On First-day morning, about the meeting hour, we find ourselves in the company of a large and interesting gathering, and the fact realized that at that same hour Christian worshipers, under all names, were commemorating that great event of many centuries ago when (as the inference would be), a Christ that the world had not known before was born. We were impressed with the necessity of a personal acquaintance with that Christ whom he declared to be before Abraham. A most attentive and interested hearing was given to the Friendly presentation of Christ, the living Saviour, and satisfaction was expressed.

We dined at John Eves's, where we enjoyed a pleasant and restful visit, but left quite early to meet an engagement at Sarah Eves's, before the evening meeting, that was to convene at 7 o'clock. Although at first suggested as a parlor meeting, it was decided best to hold it at the meeting-house, in order to have sufficient room. The feeling of timidity that at first suppressed expression was to some extent overcome, and evidences of much enjoyment and appreciation of this and previous gatherings were given utterance to, and what might be called a farewell meeting closed under a deep sense of gratitude for the blessings enjoyed.

Second-day morning found us ready for our departure, and we bade our friends who had so hospitably entertained us farewell, and were soon wending our way among the hills to Watsonstown, where we changed cars, and after a day's ride, reached London Grove and met the usual welcome at the home of our esteemed friends Bennett and T. Walton, where we met our daughter Edith, and cousin from Swarthmore, which added very much to our enjoyment.

On Third-day afternoon we took train for Philadelphia, and soon found ourselves in the midst of many friends, who were going by special train to the home of Isaac H. Clothier, of Wynnewood, to attend the marriage of their daughter Hannah (with whom we have been so pleasantly acquainted) and Professor William I. Hull, of Swarthmore College. And we were once more impressed with the impressiveness of the marriage ceremony as held by Friends,—the pro-

found silence, interspersed by appropriate remarks and prayerful aspirations for the faithful discharge of the newly-assumed obligations of life. We went by invitation to the home of Joseph Haines, of Swarthmore, where we met our daughter from Washington, and enjoyed with her their kind hospitality, going on Fourth-day to Yardley to meet and spend a couple of days with our son and wife, at the home of her mother, where with one-half of our family present, a very enjoyable time is spent, making some social calls in the time, but resting from any public service.

Chester, Pa., Twelfth month 31.

I. W.

NEWS OF FRIENDS.

FISHING CREEK HALF-YEAR MEETING.

THE recurrence of a stated time brought about the assembling of Friends in the capacity of a Half-Year's Meeting at Millville, Pa. The first of the meetings included in the semi-annual gathering was held on Fourth-day, Twelfth month 21.

The countenances of those met together seemed to manifest no lack of the old-time interest, which indeed has deepened among many of the younger members, as evidenced by their activity in Society affairs. May such activity extend its effort and continue to seek its object in effective work for the well-being of community and meeting; may it draw its inspiration not merely from the principle of association, which in its place is all right, but also from a higher source, and so insure strength and permanence to everything that relates to the general good.

The silence of the meeting was broken by William U. John, who in a brief discourse called attention to need of a greater degree of spirituality among Friends. After the usual period of quiet, Friends occupied themselves in considering the business before the meeting.

Fifth-day morning. As the Friends took their accustomed seats in the meeting, they were gratified at seeing Isaac and Ruth Wilson among them. R. Anna Kester, in impressive language, began the ministerial labor of the day. She was followed by Isaac Wilson, who proceeded to enlarge upon subjects of the highest importance to man, and in his clear, logical manner made plain the practical truths of Christianity. The business of the meeting was then transacted in the spirit of forbearance and love.

Sixth-day. Isaac was much favored in the meeting to-day. The Scripture quotations, "Come unto me all ye that are weary and heavy-laden and I will give you rest," "Take my yoke upon you, for my yoke is easy, and my burden is light," were considered. They were presented in such a way as to concentrate the thought of the meeting upon them, and lead it along to fully comprehend each inference and application drawn from themes so fruitful in suggestion. The conclusion of the meeting was finally reached and Friends parted in a state of good feeling, showing a spirit of brotherly love.

G. J.

Bear Gap, Pa.

While it is hoped we do not place undue confidence in, or dependence upon outward ministry or

instrumentalities, it is a pleasing feature to have visiting Friends remain over First-day, as did Isaac and Ruth Wilson at this time.

Quite a large company assembled at the regular hour for worship, some not members having driven four or five miles, all of whom must have endorsed most if not all the beautiful truths Isaac was favored to present from a consideration of the invitation, "Come and see." Do not be satisfied with hearing or reading about, standing back and looking from afar, but come and see that the Lord is good.

When a soul has been stirred and awakened to the new life, let it not be content to enjoy it alone, but invite and entreat others to come, see, and share the richness of the Father's love.

He invites no less lovingly, and the need of responsive hearts is no less urgent, now than ever to a practical application of universal good will and helpful activity.

An evening meeting of a social, religious character was held in the meeting-house, the object of which was to give any and all who might wish an opportunity for inquiry or expression upon such matters as pertain to the foundation of the higher life.

The attendance was good, several participated through vocal expression, and we believe the unworried offerings of the silent were no less acceptable to the Father's keeping.

The coming up of all ages to these various sessions, and the beautiful order attendant, are surely evidence that the Christ-spirit is alive and prompting to further attainments.

S. J. K.

Friends at Millville, Pa., were favored to have the presence and ministry of Watson Tomlinson at their meeting, Eleventh month 26.

SPEAKING of the increasing use of various kinds of coca wine, *Modern Medicine* says: "The active principles of coca wine are alcohol and cocain. Whatever other virtues the drugs possess, they certainly do not possess the power to give either health or strength. Both alcohol and cocain have the property of benumbing nerve sensibility, so that the wearied man, taking a dose of cocain wine, may be relieved of the sense of fatigue, just as he might be if he swallowed a dose of morphine or any one of a half dozen other drugs; but he is not rested. He simply does not notice that he is tired when he is tired."

ANDREW CARNEGIE earnestly condemns the use of bituminous coal in cities. He saw the chimney of a Fifth avenue residence vomiting forth black smoke, and said that if the people of New York permitted it, a thousand would follow it. Said he: "The Carnegie Hall property is not a paying one, and it was once suggested to me that several thousand dollars a year could be saved if I would allow the use of bituminous coal. Knowing the curse it is to Pittsburg, my reply was, 'Never!'"

AFTER nearly two years' investigation of the subject in all of its phases, the Senate Committee on Commerce has presented a lengthy report upon the improvement of the Mississippi River. The committee concludes that no substantial relief from the floods can be obtained from outlets or from receiving reservoirs. The committee sees relief, however, in the construction of adequate levees. "Your committee is of the opinion," the report says, "that the Federal Government should continue, as it has since 1882, to aid in the great task of controlling and repressing the floods in the river."

LITERARY NOTES.

In the *Century*, this month, Edmond Kelly describes his experience in Spain during the recent war. He was there about seven weeks on business, remaining most of the time in Madrid. Was he molested? Not at all; not even insulted, though it became generally known that he was an American. Precisely as others have testified, and as **FRIENDS' INTELLIGENCER** has repeatedly said, he says over again, that it is not the people of Spain who are defective in character, (though the want of education is general), but that the governing classes are to blame. "The Spanish peasant," he warmly declares, "is the finest fellow in the world; he is thrifty, sober, and industrious." He mentions that the American life insurance company, which has established a branch in Madrid, and has erected a large and handsome building, has done well, and is regarded with confidence; during the continuance of the war, policy-holders "were crowding the company's offices, asking to be allowed to pay their premiums," and "not a single policy was allowed to lapse." He says the Spanish families—differing from the rule in France—are usually large, and he adds that this causes friendly intercourse between the two sexes, "for it means hosts of cousins."

The Christopher Sower Company, Philadelphia, has begun the issue of a series of "Liberty Bell Leaflets," translations and reprints of original documents relating to American history. They are edited by Dr. M. G. Brumbaugh, of the University of Pennsylvania, and Dr. Joseph S. Walton,—who, as is well known, have been heretofore connected in historical and educational work. The first four issues of the series are sent us by the publishers; they include, (1) "Inducements and Charter from States General of Holland to Settlers on the Hudson," (2) "The West Jersey Constitution of 1677," (3) "Penn's Frame of Government, of 1682, and Privileges and Concessions of 1701," (4) "Charter of the Province of Pennsylvania." Other numbers are to follow. They will, we are sure, have much value to students and teachers of our early history, doing for this part of the country what the "Old South" publications of Boston have done for the States eastward of us.

Prof. Benjamin Ide Wheeler, of Cornell, continues in the *Century* his history of Alexander of Macedon, one of the number of so-called "Great" to whom the designation has been so falsely applied. Prof. Wheeler is a fine Greek scholar, and his study of all the conditions of the time, the fourth century B. C., is very interesting. As for Alexander, he aimed at a "world empire," made by the sword, and when after his brief successes, he died at the age of thirty-three, in his sensuality and drunkenness, his poor "world empire" dissolved more quickly than it had been created. It is to be supposed that Prof. Wheeler intends to bring this out plainly, at the proper time.

W. T. Stead, the English editor and author, has in this month's *Review of Reviews* an interesting article on the Czar, the "Emperor of Peace," whom he went to see and talk with at his palace at Livadia, in the Crimea. He is an earnest advocate of the Czar's noble movement for disarmament, and he answers confidently in the affirmative the much urged inquiry whether Nicholas will stick to his work, quoting Russian authorities that he has a strong will. We hope it will prove so.

PUBLICATIONS RECEIVED.

THE STORY OF WILLIAM TYNDALE, THE TRANSLATOR OF THE BIBLE. By Charles Tylor. 7¼ x 5 in. Pp. x. and 126. With seven illustrations. Price 2s. 6d. London: Headley Bros.

MEMORIALS AND LETTERS OF ANN HUNT. Compiled by Matilda Sturge. 7½ x 5 in. Pp. vi. and 187. Price 3s. 6d. London: Headley Bros.

Conferences, Associations, Etc.

MANSFIELD, N. J.—A meeting for the purpose of organizing a Young Friends' Association was held at the home of Thomas S. Gibbs, on the evening of Eleventh month 22, 1898.

Thomas S. Gibbs was appointed president, Franklin S. Zelley vice-president, Martha E. Gibbs secretary, and Courtney Pray treasurer. The names of forty-three members were placed on the list. The constitution and by-laws were then read by the secretary, in sections, and after thoughtful consideration, were, with slight alterations, adopted.

The following were appointed on the Executive Committee: Mary S. Harvey, Robert B. Taylor, and Charles Biddle, who with the officers held a meeting and appointed the following committees:

Discipline—Thomas B. Harvey, Sarah A. Biddle, Thomas Bunting.

History—Peter E. Harvey, Lydia L. Gibbs, Elizabeth B. Zelley.

Literature—Elizabeth Pray, Lewis Taylor, and Elizabeth Bowne.

Current Topics—Joanna Shreve, Cyrus S. Moore, Ethel Zelley.

After a short silence, adjourned to meet at the home of Thomas B. Harvey, Twelfth month 22.

Our second meeting was held at time and place appointed. The president and secretary both being absent on account of sickness, Peter E. Harvey was appointed to the chair, and Joanna Shreve secretary. It being a very stormy evening, but fifteen persons responded to roll-call. Sarah A. Biddle read an article concerning the difference in different books of discipline.

The question "Why did our Society increase more rapidly at its rise than at the present time?" was answered by Peter E. Harvey, who thought one reason was that after the persecution and injustice that Friends as well as others suffered in former times, they were only too ready and willing to follow the peaceful path pointed out by George Fox, and to believe that God was ever the loving Father, instead of the wrathful and revengeful Being he had been depicted to them. Hence they flocked in numbers around him; while now there are so many denominations with stronger "attractions" to draw the young, especially, away from our fold.

Cyrus S. Moore answered the question from Current Topics, "What effect has the recent disapprobation of the Philadelphia Peace Society had upon its members?" He likened the city officials to Saul, who possessed with power, had overreached justice, and turned from the household a worthy friend; but the Society was not discouraged. This would prove an incentive to action in a just cause, strengthening the resolve to elevate humanity, and advance morality, encourage economy, and save life, by Peace and Arbitration.

After a short silence the meeting adjourned to meet at the home of Mary L. Bowne, First month 26, 1899.

M. E. G., Secretary.

FRANCE is burdened with 400,000 office-holders called "functionaries," who draw each year in salaries 615,000,000 francs, or about \$123,000,000. The sober-minded people of the country are alarmed over the annual increase in the number of these office-holders, but the problem is difficult, owing to the universal desire of the French to secure government places even at small salaries. But the eagerness is not confined to the French.

GOVERNOR MOUNT, of Indiana, has a solution on hand for lynching in his State. He has prepared a bill for the Legislature "allowing the next of kin to the person lynched to bring suit for damages against the county in which the lynching occurs." The bill will also include "white-capping."

In an article on sugar making in Vermont, *Meehans' Monthly* says that nature separates the sugar from the sap before the sap freezes, and that there is a flow of sap by day, but an intra suction by night.

THERE are reported 495 members and 68 "attenders" of Friends' meetings in Australia and Tasmania. They are considered connected with London Yearly Meeting.

For Friends' Intelligencer.

IN MEMORIAM.

RETNA MOTT, DIED TWELFTH MONTH 24, 1898.

AND now at last thy heart's desire is won
And thou art satisfied. O welcome feet
That ever proved a comforter so sweet,
For thee a glorious Christmas morn has come!
We who remember well thy gentle soul
Are not afraid, but know that they who love
Are born of God; and that in Him above
Thou shalt be glad. So, though the golden bowl
Be broken, and the silver cord be loosed;
The poor, who ne'er went from thee comfortless
Be bowed in grief that thou no more canst bless;
Though eyes be tearful, and though hearts be
bruised,

Yet thou at last art satisfied; for He
Shall feed thee; all thy burdens shall remove
From off thy shoulders, and anoint with love,
Healing thy soul to all eternity.
And of His peace shall be no end. For thee
Now that thy morn has come, angels are glad:
For us, there is this balm of Gilead—
In heav'n the faithful shall united be.

RUTH CLEMENT,

THE WINNER OF THE RACE.

I SAW them start an eager throng,
All young and strong and fleet;
Joy lighted up their beaming eyes,
Hope sped their flying feet.
And one among them so excelled
In courage, strength, and grace,
That all men gazed and smiled and cried:
"The winner of the race!"

The way was long, the way was hard;
The golden goal gleamed far
Above the steep and distant hills—
A shining pilot star.
On, on they sped, but while some fell,
Some faltered in their speed;
He upon whom all eyes were fixed
Still proudly kept the lead.

But ah, what folly! see, he stops
To raise a fallen child,
To place it out of danger's way
With kiss and warning mild.
A fainting comrade claims his care,
Once more he turns aside;
Then stays his strong, young steps to be
A feeble woman's guide.

And so, wherever duty calls,
Or sorrow or distress,
He leaves his chosen path to aid,
To comfort, and to bless.
Though men may pity, blame, or scorn,
No envious pang may swell
The soul who yields for love the place
It might have won so well.

The race is o'er. 'Mid shouts and cheers
I saw the victors crowned;
Some wore fame's laurels, some love's flowers,
Some brows with gold were bound,
But all unknown, unheeded, stood—
Heaven's light upon his face—
With empty hands and uncrowned head,
The winner of the race.

—Susan Marr Spaulding, in *Sunday School Times*.

A DESULTORY and miscellaneous habit of reading, John Stuart Blackie said, was "like the racing of some little dog about the moor, snuffing everything and catching nothing."

REST.

SWEET rest, dear rest,
 Thou art the best !
 Go, children, go in pleasure's quest ;
 Go have your song and dance and mirth.
 I, too, have felt the youthful zest
 That gives these winning pleasures worth.
 But somehow as the winters flit
 The thing on earth that seems the best,
 While in my easy chair I sit
 When glows the fire and lamps are lit,
 Is rest, dear rest.
 Then, children, go in pleasure's quest,
 I'd rather rest.

Sweet rest, dear rest,
 Thou art the best !
 From this dear corner by the fire
 How faintly sounds earth's jarring call ;
 Bright aims that roused my youth's desire—
 Time's dimming touch is on them all.
 Yet swells my heart with deep content
 To find this compensation blest :
 Along with sense of powers spent
 And failing strength, is sweetly blent
 The blessedness of well-earned rest.
 Then go, dear friends, pursue your quest—
 Leave me to rest.

Sweet rest, dear rest,
 Thou art the best !
 I mind me how when life was young
 And bright the years before me rolled,
 One shadow o'er the future hung—
 It seemed so dreadful to grow old.
 But now life's autumn season nears
 And seems of all my life the best ;
 I bid my heart dismiss its fears—
 I know that life's declining years
 Shall bring sweet rest,
 Go, friends, life has not lost its zest,
 But sweet is rest.

—Helen Ekin Starrett.

THE STORY OF BAI BUREH.

There was, sometime ago, an "uprising" in the English Colony of Sierra Leone, on the west coast of Africa. The person who was the ostensible occasion of it was a black man named Bai Bureh. A letter from Liverpool (from which port there is considerable trade to the west coast) to the London *Chronicle*, gives the facts of the case, and they are quite interesting.

WHEN it became known in Sierra Leone that Sir Frederick Cardew intended to impose a universal tax of 5s. per hut, a deputation of chiefs belonging to the various tribes of the hinterland, journeyed to Freetown to try and convince the Governor that the imposition of the tax would inevitably lead to bloodshed. Among these chiefs was a very remarkable and unusually intelligent savage, Bai Bureh, hereditary chief of the Timinis or Timinees, one of the most numerous and important tribes in the Protectorate. Bai Bureh was, in a manner, an ally of ours, for he and his warriors had on several occasions placed themselves at the disposal of the British, when the latter were engaged in punitive expeditions against slave-raiders. Bai Bureh, to whose superior intellectual attainments and enlightened ruling, several English missionaries and traders have paid tribute, earnestly besought the Governor to abandon this proposed tax, which he said was greatly in excess of what the people could pay. It is necessary to remark here, that to the entreaties of the natives were added the representations of all experienced white men in the colony.

The Governor, however, turned a deaf ear to all remonstrances, and dismissing the chiefs, sought an early opportunity of putting his project into execution. He summoned the Port Lokko chiefs, who are Bai Bureh's allies and dependents, to pay the hut-tax. The chiefs reiterated their inability to do so. Thereupon, the Governor marched a force into the country, seized the chiefs, and flung them into the Freetown goal, where they have lingered for many months, until released some three weeks ago through the beneficent action of Sir David Chalmers, Her Majesty's Special Commissioner.

The next step taken by Sir Frederick Cardew was to call upon Bai Bureh to pay the tax. The matter being physically impossible—as everybody well acquainted with the subject is aware—Bai Bureh naturally declined, in a courteous and dignified letter, which was published by the Sierra Leone papers. The Governor then committed the fatal error of publicly proclaiming that Bai Bureh was thenceforth dispossessed of his hereditary chieftainship over the Timinis ! At the same time, the Governor appointed a mere figure-head to replace him, whom he caused to be escorted with much pomp to Port Lokko. Almost simultaneously, he dispatched a strong force of soldiers to capture Bai Bureh. The Timinis rose to a man, decapitated the Governor's nominee, and the whole country took up arms for Bai Bureh, who repulsed the Governor's troops.

Immediately previous to this Bai Bureh, whose kindly feelings to Europeans was well known, foreseeing what the arbitrary action of the Governor would ultimately lead to, and fearing that his people would get out of hand, provided every merchant trader and missionary within his domains with an escort and a safe passage out of the country. He might have slit these white men's throats from ear to ear, or hacked them to pieces . . . as the Mendis did with the white men in their country. Instead of doing so, however, this "savage" whom the Sierra Leone authorities have hunted down so ruthlessly, declared that "he had no war palaver with the missionaries or traders ; his quarrel was with the Government," and let them go. It was only just in time. The war fever of the Timinis had risen, and unknown to Bai Bureh, a few fanatics had flung themselves upon a widely respected missionary, the Reverend W. J. Humphreys, and murdered him. When Bai Bureh heard of this he publicly disclaimed all foreknowledge of the deed, both to his people and in a letter to the Governor. He subsequently expressed his intense reprobation of the act by executing with his own hands the actual murderer.

All the year, until the rains rendered further operations impossible, Bai Bureh has been pursued from pillar to post. His wives, and the women and children of his tribe have sought refuge in French territory, and numbers of his followers have done the same. All the chief towns in the Timini country had been destroyed prior to the commencement of the rainy season : there were no huts left standing to tax, and the Timini nation was scattered to the four winds of heaven. Surely the Governor might have rested content with this. But no ; one thing was missing

to make the vengeance complete. Bai Bureh had escaped capture. Consequently, the Governor, now that the rains are over, is about to organize another expedition into the Timini country, designed to seize Bai Bureh. [He was subsequently taken prisoner.] At the very time when it is admitted on all sides that the hut-tax is a mistake; when a special commissioner delegated by H. M. Government is holding a personal inquiry into the administration of the country, and the matter is therefore *sub judice*; when everything points to a natural termination of these sterile and—as far as Bai Bureh is concerned—unjust military operations; when produce is beginning to come down country once more; when the half-ruined merchants of Sierra Leone, profiting by the natives' desire to reopen trade, are hoping to recoup themselves for heavy losses during the past twelve months—Sir Frederick Cardew intends embarking upon another costly and profitless campaign, in order to hunt down the wretched man, who, once our faithful ally, has now lost everything in defending himself from what he considered to be an intolerable injustice. The episode of Bai Bureh is a scandalous one in the annals of Sierra Leone administration, and it is small wonder that people who know the circumstances, are surprised and indignant that a discredited official should be permitted to again plunge into the throes of bloodshed, and still further disorganize a colony, which, by his personal action, he has already thrown back fifty years.

The best natives in the whole of the protectorate, the most law-abiding, the most energetic, the best, if not the only, agriculturists, are being shot and hunted down like rabbits. Why? Because an official made an administrative blunder, and followed up that blunder by a display of force.

A BATTLE AS IT APPEARED TO AN EYE-WITNESS.

I WAS at Gettysburg July 1-4, 1863, with my brother General O. O. Howard, but not as a soldier. It was my first and only battle-field. I received there, not my first impressions, but by far my deepest conviction as to the real and essential character of war. The "pomp and circumstance" were not wanting, as we broke camp at Leesburg, Va., and marched to the sound of music and under waving banners toward Pennsylvania. The report of the first gun following a distant flash, and the slow rising of a puff of smoke over the woods excited a thrill of patriotic emotion. Our reinforcements hurrying beyond the town to repel attacks already begun, and others hastening to gain and hold important positions on Cemetery Ridge, roused my honest sympathy. But when the first broken line of limping, bleeding, "wounded" halted along the Baltimore turnpike, and I attempted, almost alone, the work of relief, I felt as never before war's cruel sacrifice of blood and limb and life.

On the second evening of the battle the moon rose as peaceful-faced as ever, and the silent stars looked down unchanged on the upturned, ghastly faces of our dead; the otherwise noiseless night resounded with cries of mortal agony from the dying

around me. I said to myself, "O God, the moon and the stars thou hast made, but not this miserable murder and mangling of men." It is not like nature; it is anti-natural; it is of the pit. On the third afternoon I went up, weary with hospital work, for a few moments' rest to the cupola of a farm-house. The thin line of blue-coated soldiers seemed to waver along the summit of the ridge. I involuntarily prayed for their safety, my country, and for the right. Just then, above the rattling of musketry and the roar of artillery, there came a clap of thunder from a rapidly-rising cloud. For a moment no other sound was heard. It was as if God were saying, "I am mightier than ye all! Hear my voice. Cease your mad and tumultuous strife!" Here the question came to me as never before, "Is this the work of God or of Satan? Is there no other way of settling human differences, establishing and confirming human rights? Do union, liberty, and law lie along no other road?"

Then, as the roar of battle was renewed and volley succeeded volley, it seemed to me that each bullet was hungry for a life. Some lives, dear to me personally, rose in their noble manliness before me. I spoke imagined farewells to the dying. I seemed to look upon dead faces only too familiar. I heard in each discharge the possible knell of friend or brother. Oh, wicked extravagance and waste of most precious things! That young man has, with vast expense of time and toil, trained his bullet-pierced brain for great intellectual attainments. The other has had such gracious spiritual experience as to be divinely marked as an exemplar and teacher of religion. Learning, skill, wisdom, piety, and moral power were won by him by years of toil, self-denial, and consecration. Ability was thus acquired for which the world has a thousand aching voids. Alas! his body affords less an obstacle to the passage of a bullet than that of a horse or even a senseless stone. Surely here is a wicked waste.

What effect has all this had on such as come away unslain, unwounded?

Does not this work seem too like that of wild beasts or bull-dogs and prize fighters? Separate the military hero himself from his bloody deeds; forget for a moment the cause of the war in which he fights, —what are the personal motives, impulses, and passions roused into life and energy by fighting? A Christian soldier once said to me confidentially, "I cannot bear to go into the presence of God so angry as I always become in battle." General Sherman wrote, "*War is cruelty. You cannot refine it!*" It is that and worse. It lacks not only kindness and humanity, it lacks mercy, righteousness, justice,—it is a moral monster. However justifiable we may think its alleged cause, however beneficial its results, its facts are hideously wicked. In a divinely created and ordered universe there is, there *must be*, a better way. *It is our duty to find it.*—Rowland B. Howard.

IN all "Christendom," there is collected annually \$10,000,000 for missions. This is a large sum, but it is stated that the expenditure in the United States alone for artificial flowers, etc., on women's bonnets, is \$20,000,000.

PROF. WOOLSEY ON THE TREATY.

Prof. Theodore S. Woolsey, of Yale University, one of the first authorities in the United States on the subject of International Law, discusses the Peace Treaty in the *Independent*. We extract as below.

UPON the protocol foundation the treaty of peace was successfully built up. Its text is not officially published, pending the consideration of the Senate. But through London we get its provisions with sufficient certainty to warrant public discussion and criticism. These are timely now, for should the Senate act in favor of the treaty, opposition to the new policy involved in it will be too late. Still, it is unfortunate that a very critical turning point in our history should depend upon the approval or rejection by the Senate of a treaty which the public is not permitted to see.

It is before the Senate, then, that the question of imperialism must be fought out. It is absurd to say that a rejection of the treaty throws us back into war. It simply means a revision of certain unacceptable articles, no new thing in our history. There is neither illegality in ratification nor danger in rejection. The question is purely one of national expediency. Which is best for ourselves? And here let me call attention to the excessive and I think unusual appeal to the emotional qualities in our people which the advocates of expansion are employing. The President asks if we are to haul down our flag upon territory where it has once been planted? The reply is: Certainly, if it has been planted injudiciously or improperly or in course of the military occupation of a region. This happened in Mexico and in Florida when Jackson seized the ports of St. Marks and Pensacola before the cession.

Many well meaning and conscientious persons declare that our duty to humanity obliges us to take over the Philippines. They say that it is our mission divinely ordered; that the finger of Providence so directs. But how do they reason this? In so serious a matter we are entitled to some proof of their right to interpret the plans of the Almighty. Otherwise their dicta are mere opinions, of no more weight than the next man's; they are pure assumptions; they smack of irreverence, of ecclesiasticism. Far more general is the popular sentiment, commonly known as spread-eagleism, which swells the bosom of the unthinking citizen. Under its influence we are to do anything which will make this big country bigger, without regard to consequences. Such sentiment is not reason, and unfortunately it cannot be reasoned with. It is subtle, because it mistakes itself for patriotism; it is dangerous because it assumes tasks and responsibilities which may be unnecessary and to which it may be unequal.

Now I protest that this cession of the Philippines must not be argued on emotional lines.

The presumption is against taking them, because to do so is contrary to our past usage and ideals and seems certain to force us into closer relation with the European system of alliances and balance of power. It makes a new kind of republic, we holding unautonomous dependencies with a climate under which our own stock can never spread.

It must be justified, therefore, by convincing reasons, and not by an appeal to the emotions. Its

advocates must show that it is constitutional. They must prove that it is likely to be profitable in excess of the burden of administration involved. They must show that it is practicable with our civil service to govern dependencies honestly, justly, firmly, wisely. For to say, as men are saying, that the mere gravity of this problem will bring a solution, is like a woman's logic when she marries a man to reform him.

If not proven to be constitutional and profitable and practicable, the argument that the retention of the Philippines is the easiest way out of a difficulty is weak, because our own interests are the ones to be considered and not the welfare of the Filipinos, while the difficulty concerns the latter. It was to secure the good of its own people that this Government was organized. To risk that good or to sacrifice it for the sake of another people is to betray a trust. The destruction of the Spanish fleet at Manila was a defensive act. It saved the Californian coast from possible attack. The dispatch of an army and capture of Manila was an offensive measure, not necessary for or directly connected with the main object of the war—viz., the liberation of Cuba. By it the Administration created a difficulty. Now it uses that very difficulty to justify its plans of annexation.

Twenty millions of dollars are given as "compensation" for the Philippines. Two things are to be said here. One relates to the wisdom of paying anything for the islands. They and their public works are the spoils of war. Why not take them as such, or else pay their fair value? To force a sale for a pittance is not a dignified operation. Let us take the islands if we must and save our money.

It is also to be noticed that the appropriation of this \$20,000,000 will belong to the House of Representatives, which thus possesses a sort of secondary right of ratification. Whether our House *must* vote money passed by a duly ratified treaty is an unsettled question, and this is at least a loophole for attack.

I pass over the many details of revived intercourse, and mention finally the article ceding the Philippines, which is the question most at issue.

Here there seems to be a dilemma. If we keep the island trade to ourselves, we get some profit, but the islands die. If we open their trade to all alike, as we are pledged to do, we scramble for it with the rest, yet have all the burden of administration and responsibility for the conduct of seven millions of half civilized or savage Filipinos. In compensation we shall have the offices of island government to fill and the taxes to spend. To a country like Great Britain this is an object, for it gives her young men places, while at home the avenues for their employment are few. But in our own country, where nature as yet is only partly brought into subjection, there is still reward for the best energies of our sturdiest.

So that if we weigh what commercial advantage we are likely to get, plus the profits of administration, against the cost and the liabilities of possession, it is hard to figure a balance in our favor.

The cost of possession is twofold, civil and military. It may fairly be assumed that taxation and

duties will pay for the civil administration and ordinary public works of the more civilized parts of the islands. But to subdue or satisfy the insurgents, to reduce the savage regions and maintain order therein, to maintain the usual and necessary garrisons, to keep up a navy patrol of gun boats, to commission public ships powerful enough to protect the islands from foreign attack and preserve the connection with the United States, all this with arsenals, dry docks, repair shops, coaling stations, fortifications, barracks, soldiers and sailors to be paid and fed and doctored, means a yearly expenditure only to be guessed at. And by it all we add, not to our military strength, but to our military vulnerability.

Choosing a Mennonite Minister.

In the presence of a congregation of over a thousand people, gathered in the Mennonite meeting-house, at Millersville, Pa., (says a letter to the *Philadelphia Press*), Daniel N. Lehman, a farmer of Manor township, was chosen by lot to be minister of the congregation. There were twelve candidates for the position.

"The exercises were conducted by Bishop Isaac Eby, assisted by over a score of ministers, the candidates being first examined as to their faith. After a sermon by the Bishop, the latter handed twelve small Bibles to two ministers and instructed them to repair to the ante-room and place a small strip of white paper, which he gave them, in the corner of one of the twelve Bibles. Upon their return the Bibles were set on end on a table at the foot of the pulpit.

"One by one the candidates stepped up and selected a Bible. Each book was then examined by the Bishop, who started with Amos Charles. The next one opened was that of Daniel N. Lehman, and in his Bible the slip of paper was found. Greeting him with the holy kiss, Bishop Eby immediately ordained him to the ministry in the informal but impressive custom of the church."

The Census Work Not Accurate.

THE *American Agriculturist*, discussing the approaching census, (for it is but a little more than a year off), criticises the work of 1890. It says:

"The agricultural features of the next census ought to be comprehensive and liberal. We make bold to state that no federal census heretofore has been at all accurate in its agricultural work. Indeed, it is not too much to say the whole of such work has been a frightful error. This is a bold statement, but we make it advisedly.

"Much was claimed for the accuracy of the census of 1890, but agriculturally it is quite unreliable. It returned the total value of all agricultural products in 1889 as 2,460 millions of dollars. As a matter of fact, the average farm value in December, 1889, of six cereals, hay, cotton, tobacco, and potatoes produced that year foots up 2,625 millions. It is probable that had all other produce been properly included, the census of 1890 would have shown 3,500 millions as the value of the United States farm products in the census year."

After 1900 Years.

New York Evening Post.

EIGHTEEN hundred years ago, or thereabouts, a pagan Roman jurist said that to do justly and be a good citizen, was to live honestly, to give every one his due, and to injure no man. The Jewish moralist, long before Christ, expanded this into "doing justly, loving mercy, and walking humbly before God." But 1900 years after Christ, it has been discovered in America, of all countries in the world, that more than this is necessary, that a young man's moral nature deteriorates if, in addition to earning an honest livelihood, and meeting all the responsibilities of civil life, he does not take arms once in a

while and kill anybody that [the political leadership of the time] points out to him.

Repudiating the Declaration.

Springfield Republican.

THE following important passage in debate took place in the United States Senate on Monday (December 19):

"Mr. Hoar of Mass.—May I ask the Senator from Connecticut one question at this point?

"Mr. Platt of Ct.—Certainly.

"Mr. Hoar—It is whether, in his opinion, governments derive their just powers from the consent of the governed?

"Mr. Platt—From the consent of some of the governed.

"Mr. Hoar—From the consent of some of the governed?"

"Mr. Platt—Yes."

The Senator from Connecticut, in other words, repudiates the immortal preamble of the Declaration of Independence. Thomas Jefferson did not write: "To secure these rights, governments are instituted among men, deriving their just powers from the consent of some of the governed." If he had, the American Revolution could never have occurred, there would have been no American Republic, and William McKinley would not to-day be president of the United States.

The Monks in the Philippines.

THE story of the absorption and control of the Philippine Islands by the monastic orders of the Roman church is a most remarkable chapter of history. The monks hold—or did before the outbreaks of recent years—almost everything. "Lands equal in size to the whole present kingdom of Italy" were held by four of the orders.

"The Augustinian order alone, by its network of monasteries—over sixty in number—has been the actual ruler, as well as the largest land-owner, of Luzon. Spain has not been without many liberal statesmen during that period; but every effort of the best Spanish rulers to ameliorate the province or improve the wretched condition of the Tagals and Mestizes has been obstructed and perverted by the power of the Augustinian monastic lords. No political or civil officer who made himself distasteful to the Augustinians could long remain at his post. No private man could settle or reside anywhere in the interior unless he became the docile client of the monks."

Prof. Blackie on Education.

THE late John Stuart Blackie, (professor of Greek, in the University of Edinburgh), speaking of the study of history and the use of the imagination, "when it buckles itself to realities," laid down this rule: "Count yourself not to know a fact when you know that it took place, but only when you see it as it did take place."

Of education he said: "The best educated man is the man who has been well trained to do as many things as possible for himself." What an ignoramus a scholar may be under this definition! Books, much as he loved them, were of quite secondary importance in education, according to Blackie, and bookishness a disease. "What a student should specially see to, both in respect of health and of good taste, (here we dip into self-culture again) is not to carry the breath of books with him wherever he goes, as some people carry the odor of tobacco." The young should commence their studies as much as possible by direct observation of facts. "All the natural sciences are particularly valuable, not only as supplying the mind with the most rich, various, and beautiful furniture, but as teaching people that most useful of all arts—how to use their eyes. Among the most useful primary studies are Botany, Zoölogy, Mineralogy, Geology, Chemistry, Architecture, Drawing, and the Fine Arts." Along with accurate observation should go well-disciplined but active imagination. "In history, and in the whole region of concrete facts, imagination is as necessary as in poetry; the historian, indeed, cannot invent his facts, but he must mold them and dispose them with a graceful congruity; and to do this is the work of the imagination."

Tax "Expansion."

RESTRICTING the expenses of government is the one thing apparently left altogether out of account in the career upon which the nation has entered, remarks the Boston *Herald*, and adds:

"Yet it is as plain as a sum in mathematics that the pinch of taxation must come upon the people unless the expenditure is restrained. The money it calls for cannot be raised by a protective tariff. We cannot expect \$700,000,000 or \$800,000,000 a year, which is what the new program calls for, without adding permanently to the direct taxation of the people. It furnishes a potent argument for an income tax, which already looms ominously again in the future."

CURRENT EVENTS.

SPANISH "sovereignty" in Cuba ceased at noon on First-day last, the 1st inst., and the command was formally transferred by Captain General Castellanos to the American Evacuation Commission, and by it to Major General Brooke, the "Military Governor." The United States flag was raised on the palace and forts at Havana in place of that of Spain. After the ceremonies at the palace, General Castellanos embarked on the transport *Rabat* for Matanzas.

THERE is now much interest in the Philippine situation. At Iloilo, there has been determined opposition to American authority. A despatch from Iloilo, dated on the 30th ult., says that General Miller, in command of the American forces, had refused to grant time to the rebels in which to communicate with Aguinaldo, and was then preparing to land troops. "The city was filled with rebels, and the greatest excitement prevailed."

A proclamation, to be addressed to the Filipinos by General Otis, has been approved by the Cabinet at Washington, and cabled to Manila. It goes in great detail into the conditions in the islands, "and intimates that the whole future happiness and welfare of the people depends upon their conduct at this time."

GENERAL OTIS has cabled from Manila that in his opinion General Miller "has the situation well in hand," at Iloilo, and that he fully understands the purpose of the President not to "crowd" the insurgents unduly.

The insurgents, it is said, are willing to permit the American forces to land without their arms, but are preparing to resist if the troops, under General Miller attempt to land armed. "They are drilling on the beach, evening and morning, in full sight of the Americans."

BOTH Houses of Congress reassembled on the 4th instant. The Senate, it was stated, "would almost immediately adjourn for the day, as an evidence of respect for the memory of Senator Morrill. The Nicaragua Canal bill has the right of way, but may be temporarily displaced by the Peace Treaty or the supply bills, none of which have yet passed the Senate."

The Paris Peace Treaty, it was stated, would be submitted to the Senate almost immediately on its reconvening, probably to-day. It is understood that the President's letter of transmission will be in the briefest possible form."

It is announced that Admiral Sampson, with the flagship *New York*, is soon to return to Cuban waters. "Among naval officers it is generally believed that the Admiral's long continued sea service indicates that there is much hard work ahead for the navy in West Indian waters."

The Secretary of the Navy has sent to Congress the "detailed estimates" for the fifteen new war-ships which it is proposed to build. The cost is very great. The estimates for "armament and armor" are \$14,168,400, and for construction and engineering, \$36,100,800,—making 50¼ millions altogether.

THE Legislatures of thirty-two States convene this month, and of these twenty-six will elect United States Senators, six of them having already performed that duty, namely Maryland, Mississippi, Ohio, Rhode Island, Vermont and

Virginia. With the full number that is expected to result from the elections, the Republican membership will be fifty-six, which would give the party a majority in the Fifty-sixth Congress of twenty-two.

THE Pennsylvania Legislature assembled at Harrisburg on the 3d instant. The question of re-electing United States Senator M. S. Quay causes serious party complications among the Republicans. A party "caucus" was held on the evening of the 3d, and Quay was nominated, but 55 Republican Senators and Members did not attend, and this reduced the number present to 109, being 19 less than are required to elect on joint ballot, of the two houses. The voting will begin on the 17th instant. The question of the indictment against Senator Quay for misuse of the funds of the People's Bank will come up in the Supreme Court before that date.

TWENTY-THREE members of the crew of the steamer *Vindobala*, bound from Rouen to Philadelphia, were rescued from their sinking vessel on December 27th by the American Line steamer *Paris*. A heavy sea was running at the time, and the rescue was attended with great danger. The carpenter of the steamer was drowned.

NEWS AND OTHER GLEANINGS.

UNITED STATES Senator Justin S. Morrill, of Vermont, died at his home in Washington on the 28th ult., aged 88 years. He had sat in the Senate continuously for thirty-one years, and in the House and Senate for forty-four years consecutively.

—Four parcels of manuscript of the late William Lloyd Garrison have been placed in the Boston Public Library by his sons. They cover the period between 1839 and 1842, and are an addition to a similar collection given to the Library three years ago. There are nearly 500 different manuscripts in the present collection. The letters given in 1895 comprise seven quarto volumes. It is the intention of the Garrison family to complete the collection later by placing in the Library other documents and letters covering the period from 1843 to the date of Mr. Garrison's death in 1870. A number of relics of the anti-slavery movement are also offered.

—A conference between members of the American Sugar Growers' Society and manufacturers of beet sugar machinery and representatives of beet sugar factories now in operation, was held in Chicago last week. The sentiment was unanimous that the acquiring of tropical territory would seriously affect the development of the domestic beet sugar industry, unless there was some arrangement made by which our own manufacturers would be protected. It was decided that a formal protest should be prepared and forwarded to Congress.

—There has been great suffering in Lima, Ohio, a dispatch from there, 31st ult., says, and a dozen other towns near there, because an explosion in the pipe line, which supplied the places with natural gas, has deprived them of their fuel supply at a time when a blizzard was prevailing.

—Statistics of the Treasury Department show that during the past year the importation of raw silk, India rubber, hides, and fibre, articles used by manufacturers, increased 50 per cent. while the importations of finished goods decreased, indicating that there has been greater industrial activity in this country.

—It is said in official circles in Washington that indications point to the conclusion of an agreement between the Joint High Canadian Commissioners that, while satisfactory to both the United States and to Canada, will not include all that either side hoped to obtain.

—The Chesapeake and Ohio Railroad Co. has issued an order that any employé detected entering a saloon will be discharged; also a garnishee of any employé's wages by a saloon keeper will result in his dismissal.

—"Mercury twenty degrees below zero," is the postscript of a letter written by a friend at Millville, Pa., to the INTELLIGENCER, on the 2nd instant.

—Adjutant General Corbin has prepared a statement showing that there are now nearly 34,000 American soldiers in Cuba, of which number half are in Havana province.

NOTICES.

* * The Home Influence Association will hold its regular monthly meeting in the meeting-house, Race street above 15th, on Third-day, First month 17, at 3 p. m.

The meeting will be addressed by Rachel Foster Avery on the subject, "Telling Stories to Children." A full meeting is desired. Visitors are welcome.

FLORENCE M. LUKENS, President.

* * The regular meeting of the Temperance Workers of 17th street and Girard Avenue will be addressed on Seventh-day evening, First month 7, by Isaac H. Hillborn, and Edward Everett Hale's story, "The Man Without a Country," will be given with illustrations.

All are cordially invited.

JOSEPH C. EMLEY, President.

* * Friends from Washington, wishing to attend Fairfax Quarterly Meeting, at Fairfax, Va., First month 16, will take cars at 6th Street Station. Ask for Friends' tickets to Pæonian Springs, where carriages will be waiting. Tickets issued 13th and 14th good until 21st. Trains leave 9 o'clock a. m. and 4.30 p. m., daily. Round trip tickets sold.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Wilmington, Del., on First-day, First month 15, 1899, at 2.30 p. m.

CHARLES PALMER, Clerk.

* * Haddonfield Quarterly Meeting's Philanthropic Committee will hold a meeting in Friends' meeting-house at Moorestown, on First-day afternoon, the 8th of First month, at 2.30 o'clock, on "Peace and Arbitration."

All are invited to attend.

* * New York Yearly Meeting's Visiting Committee expects some of its members to visit the following meetings in First month, 1899:

- 8. Matinecock.
- 15. Cornwall.
- 22. Jericho.
- 29. Manhasset.

J. T. McDOWELL, Clerk.

* * A Conference under the care of the Philanthropic Committee of Abington Quarterly Meeting will be held at Horsham meeting-house, on First-day afternoon, First month 8, at 2.30 p. m.

Prof. Joseph S. Walton will address the meeting on the subject of "Improper Publications."

All interested are desired to attend, and others that they may become interested.

JAMES Q. ATKINSON, Clerk.

ARABELLA CARTER, Asst. Clerk.

* * The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings:

FIRST MONTH:

- 8. Oxford.
- 15. Fairfax.
- 22. Little Falls and West Nottingham.
- 29. York.

On behalf of the Committee.

MARTHA S. TOWNSEND.

* * The First-day evening meetings during First month will be at 4th and Green streets, excepting First month 29, at 35th St. and Lancaster Avenue, West Philadelphia. All at 7.30 o'clock.

These meetings being held unitedly under the charge of the two monthly meetings, have claims on all within convenient access.

It is hoped that with the advent of the new year there will be a more lively interest shown in the maintenance of Friends' meetings, particularly on the evening of First-day.

* * Commencing First month 1, the meeting at 17th street and Girard Avenue will assemble at 11 o'clock.

* * A Circular Meeting, under the care of a Committee of Western Quarterly Meeting, will be held at Unionville, Pa., on First-day, the 8th of First month, 1899. To convene at 2 o'clock. SAMUEL H. BROOMELL, Clerk.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches, as way may open, will attend meetings as follows: FIRST MONTH, 1899:

- 8. Germantown.
- 24. 17th street and Girard Avenue.
- 29. Reading. AQUILA J. LINVILL, Clerk.

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Established 1844.
The Journal, 1873. }

PHILADELPHIA, FIRST MONTH 14, 1899.

{ Volume LVI.
Number 2.

A GOOD WORD EACH WEEK.

II.

*If we love and trust the goodness we have seen,
known, and experienced, we shall surely go on to know
more and to love more.*

M. CATHARINE ALBRIGHT.

From "Present-day Papers," Vol. I., the paper on
"Faith."

A PRAYER.

INFINITE Nearness! Thee I see revealed
In song of bird, the flower at my door,
The happy laughter of a little child,
The star at night, the pebble on the shore!
Each unto each allied, and all to thee!
Thou tender, loving, grand reality,—
Who art so near, so near!

Mystery shrouds thee, but to-day I saw
Thee mirrored in a glance of mother-love;
A bitter word, unsaid, brought God-born strength
Akin to that for which the martyrs strove;
And, growing from a small, unselfish deed,
Came that rare peace for which the angels plead,—
So near thou art, so near!

Infinite Nearness! Tell me not of God
Who dwells afar, apart, in other spheres,—
My Father's here! He shares my common life,
Inspires my duties and allays my fears;
And when night falls, like tired child I creep
Into his arms, who loveth all, to sleep,—
He is so near, so dear!

—Althea A. Ogden.

HE THAT OVERCOMETH.

Read to the students of Swarthmore College, First month 8, 1899,
by Dean Elizabeth Powell Bond.

THE gift of life is very dear to us. We are *made* to cling desperately to life. We love its very uncertainties and risks, as well as its unending possibilities, and the joys that fill our cups to overflowing. And most of this company have already learned that life has many a hard place for us all. Our Father has *honored* his children, has given this sign of our kinship with himself as sons and daughters, that hard things lie at intervals all along our way of life. We are not even born upon our feet; but have to gain the mastery for these poor little members, by trial after trial, by stumbling over the inch-high obstacles in our way; and falling down and rising up over and over again.

In the struggle to get upon our feet our courage more than matches our feebleness, and we do not even remember our struggles.

Neither are we born with ready mental equipment. The records of all the ages to which we are heir, are sealed to our infant eyes. What were it to us to find ourselves in the midst of all the books in the world,

with no key to unlock their treasures! But the day comes when the alphabet is mastered, the key is ours, and then begins the unending process of gathering and gathering the riches saved up from the past—and it may be, of adding our mite to the stores for the future. Hard places you know well there are, all the way along from the alphabet itself to the Master's degree, and only few of all the multitude attain the commanding heights of scholarship.

And what of our spiritual part, that which urges on our faltering feet and will not let them fail,—that which must illumine all our mental strivings if we would get from the intellectual life the very best it has to give? Here perhaps is the very hardest striving of all, here are the struggles we can never give over. If it is hard to get upon our feet, so it is hard to keep the courage that is needed to go forward into the uncertain future. So is it hard to hold steadfastly to our right purposes, to "do the next thing" whether or not it be the pleasant thing. Hard is it in childhood to lisp the alphabet.

So is it hard at your age and mine to keep our lips from speaking guile, to make our lips the fountain of life-cheering speech, so is it hard to learn the lessons set for us in youth in the disappointments and denied wishes that are a part of every life; so is it hard in mature age to rise above the inharmonies that threaten all the sweetness of life, into the region of perpetual shining; hard to carry our burdens with such calmness and strength that their weight need not fall upon other souls; hard to attain to such a realizing sense of the everlasting arms that we may know our weakness to be supplemented by their strength.

It is a great gain to us to give up our search after an *easy* life; to accept it as soon as we make the discovery that we are "to wrestle, not reign." Whom do you most respect among your fellows? Is it the young man or woman whose energy is chiefly shown in reducing work to the minimum, who makes a program that just satisfies the bare requirement of the law, and then lives a parasite upon the efforts of his neighbors, starving himself upon their honey, instead of getting the growth and vigor of his own visits to the flowers of literature and science and mathematics? In your hearts you pity him, perhaps despise him. The instant we present a firm face to the hard things of life, accepting them as a part of our portion, and meeting them with determination, the victory over them is begun. It is with the hope of beginning this victory, that I would place this thought of courage before you. There is a beautiful promise to be cherished in our heart of hearts. It is in that chapter of Revelation which describes a new heaven and new earth, for the first heaven and the first earth were passed away, the holy city coming down from God

out of heaven, prepared as a bride adorned for her husband. The seer not only saw the vision of all things made new, but he heard a voice out of heaven saying, "Behold, the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them." And the voice spoke also this promise, "*He that overcometh shall inherit all things* ; and I will be his God, and he shall be my son." You see that all things are promised to him that overcometh—that all possibilities are included in the overcoming.

And I believe the overcoming depends upon our *sense of God*. If our sense of *ourselves*, our own will, our own courage, our own strength fills all our horizon, is all we have to depend upon, we can get but little way in the overcoming. Our infinite resources are soon spent. How can we grow in this sense of God? If we need outward helps, they are all about us in the things that have been made by the Infinite Power whose name is God. Great temples and cathedrals, themselves inspiring us with awe and reverence, are only the handiwork of men. But the sky over our heads, the sunshine flooding the earth, these trees close at hand bared for their deep winter sleep, the primrose, blooming in our sunny windows—all these are straight from the hand of God. No man with all the helps that science has to offer, can make the primrose seed, or root, or leaf, or beauteous blossom. If then, we need an outward manifestation of God, let his flowers be ministers to us. Let one leaf of his, which no man can make, and is always at our hand, let this be written over with the name of God for us, and turn our thought in the direction of our highest conception of what is true and good—Godlike, and this conception will ever grow with our growth. Right in the midst of our work or play an instant's thought of God flashing through our minds will bring us illumination on our way, an increase of strength for our overcoming. These momentary, unplanned for uplifts of thought toward the Infinite, O let us cherish them as very steps toward God! Our appointed times for upward-reaching thought, our silence before meals, our assembling each morning before the day's work, our meeting here,—all these miss their deepest meaning for us, if they prove not the school in which we learn how to keep our souls open every moment toward the Divine. And then, God gives us so many helps beside his trees and flowers. How many times he speaks to us through the lips of his men and women,—how many great thoughts he gives us to grow on! Beside the outward help of the primrose leaf, we can wear in each pocket, and close to our hearts, some of these great thoughts. If not in our pocket, then in our hearts let us wear this saying of Jesus, "I and my Father are one—whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother ;" and this aspiration of the psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." And when we come face to face with hard things, let us renew strength and courage and hope, with the beautiful promise—"He that overcometh shall inherit all things!"

From The Friend, Philadelphia.

THE PRESENT GROWTH OF MILITARISM.

THE estimates of expenditure for the fiscal year 1899, made by the Secretary of the United States Treasury, are as follows :

For the civil establishment, . . .	\$93,000,000 00
For the military establishment, .	250,000,000 00
For the naval establishment, . .	60,000,000 00
For the Indian service,	12,000,000 00
For pensions,	141,000,000 00
For interest on the public debt, .	41,000,000 00
For postal service,	92,874,647 37

Total estimated expenditures, \$689,874,647 37

From the above it will be seen that a total of \$492,000,000, or about three-quarters of the national revenue, is to be applied to expenditures connected with the army and navy, or to expenses that have grown out of our country's wars. The heavy interest and pension accounts are both results of past conflicts. In other words, assuming that our population is seventy millions of people, here is an annual tax of about seven dollars per head put on every man, woman and child of our country. Or, assuming that about one adult out of every five of the population pays the taxes, there is an average of say thirty-five dollars annually paid directly or indirectly by each tax-payer, for expenditures connected with the horrid system of war.

It is now being proposed to increase the United States army to 100,000 men. The navy is also being rapidly increased. We seem to be commencing an era of competition with the older countries of civilization in the matter of military power and its accompanying evils. Many contractors, builders of armaments, politicians, and the official world, gain by these things. But what about the moral effect on the people who pay for them?

The lust of conquest has spread among the people, and men who six months ago cried for war with Spain in the cause of humanity, now only speak about the grandeur of the nation, our place in the world as a military power, "imperialism," and "manifest destiny." Not only is the moral fibre of those who witnessed scenes of carnage impaired, but many of the countless thousands of young men who only went into camp-life, have been morally, physically, and spiritually injured thereby. The details from private sources of transactions at Chickamauga and other camps, are sickening to any Christian who loves his kind or the sacred cause of Jesus.

The various branches of the Society of Friends have not been apathetic under these sorrowful conditions. But now that peace is restored, let it be recollected that this war has only put our beloved country into the position of apparently at any time being obliged to again test its new-found military strength with rival Powers. Let us not close our eyes to the fact that those who stand for Christ's and the apostles' teachings, regarding war and its spirit, are all too sadly few. Let us remember that there is delegated to us as a people and as individuals, a great responsibility growing out of our knowledge that all that leads into war, or all that war leads into, is totally wicked. Let us individually, as we work, or con-

verse, or travel, be watchful for any right openings to spread the propaganda of peace.

Above all, let us not become discouraged as professed followers of the Prince of Peace. His kingdom is an everlasting kingdom, and of the increase of his government there shall never be an end. His people are not only the conservers of the right and the best supporters of civilization, but they are also on the eventually winning side. Let the Society of Friends and its members therefore enter into a renewed struggle with a miserable system, which in time, like slavery and other sins, shall go down before the triumphant spirit of the Lord.

WM. C. ALLEN.

Twelfth Month 8, 1898.

A VIEW THIRTY-FIVE YEARS AGO.

From the Journal of Rachel Hicks, of Long Island.

HAVING been permitted for several years to remain mostly at home, for which favor I felt thankful, in the spring of 1864, a concern revived in my mind to attend the Yearly Meeting of Genesee, to be held in Canada, and a few meetings belonging to it. A minute of concurrence from our monthly meeting having been obtained, accompanied by my dear friend Mary Jane Field, I went first to Scipio, and attended several meetings there, thence to Pickering, Canada-West, where we made our home with our kind friends Nicholas and Margaret Brown. Except in the public meetings, it was not a season of great abounding in Heavenly influence; for want of that deep indwelling of Spirit, in which only our Heavenly Father condescends to favor the mind with the incomes of his love and solemnizing presence. There is a small remnant of devoted servants there, as in most other places where our meetings are held.

Seventh month, 1864.—I obtained a minute of our monthly meeting, setting me at liberty to visit the meetings constituting our Yearly Meeting, and also to visit the families of Amawalk and Chappaqua. Friends judged it best for me and my dear young friend Phebe Anna Thorne, to proceed without a private conveyance or other companion being provided from home, but to depend upon public conveyances, and the kindness of Friends to be helped on our way. This increased the burden of exercise which weighed heavily on my mind. In the prospect of so great an undertaking, I was ready at times to ask my Heavenly Father to lay the burden upon another, younger and better qualified than myself. But as no excuse I could plead released me, under a sense of his love, wisdom, and power, all within me bowed in submission to do, to bear, and to suffer whatever he might permit to come upon me, so that I might "finish my course with joy, and the ministry given me to testify of the grace of God."

In this bowedness of spirit the language of my Divine Master was, "Go, and I will be with thee; I will open a way where now thou seest no way; I will put words into thy mouth, and enable thee to deliver to the people the testimonies I give thee." Now that the work has been accomplished, I feel bound to bear the testimony that the promise has been fulfilled to

my wonder and admiration. The minds of Friends and others were opened to receive us, and take us from place to place, so that there was no difficulty or detention worth naming. Often did the language arise, "This is the Lord's doing and it is marvelous in our eyes." Blessed, forever blessed, be his great and adorable name, saith all within me capable of feeling, in that he not only strengthened me to perform the journey, but also, that I am now permitted to sit by my own fireside, in that sweet peace of mind which the world can neither give nor take away.

Fourth month, 1865.—Often in taking a view of the foregoing journey my spirit is clothed in mourning, in having to see that a number of meetings throughout the Society have been discontinued; most of those that remain are small, and if there is not a revival of concern and dedication to our Divine Master, others must ere long follow, which is sorrowful to reflect upon. I fully believe that the Society of Friends was raised up to show by example and by precept the sufficiency of the gift of the Holy Spirit, which we profess to be led and governed by,—the foundation God himself has laid for the members of his church to stand upon; and that the principles emanating from this Divine source are indispensable for the well-being of the whole human family.

It is sorrowful that a people thus enlightened should fall away and be no more known as an organized body. There are living members still preserved, scattered here and there, as "one of a city and two of a family," and the prayer oft arises in my heart for the preservation of these, and that by the mighty power of Jehovah other faithful standard-bearers and laborers may be raised up, and the command given, "Go and proclaim the glad tidings of the everlasting gospel to the inhabitants of the earth;" bearing witness to the truth that God will teach his people himself by his own spirit in the soul of man, and to those who obey him he will give strength to resist every temptation that assails them, and thus they will be preserved from sin and its awful consequences,—a plain, simple, and all-powerful way to rest and peace here and hereafter. Blessed and praised be his great and adorable name, for he is everlastingly worthy!

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 4.—FIRST MONTH 22.

THE DELUGE.

GOLDEN TEXT.—The wages of sin is death.—Romans vi., 1-13.

Scripture Reading.—Genesis vi., 1-13.

THE story of a great flood which destroyed mankind, a chosen few being preserved as the founders of a new race, is one to be found among the traditions of many peoples.

In the Bible account, as in the story of Creation, we have two narratives. But instead of being wholly separated, as in the former case, the two are intermingled. If the reader will take in order Gen. vi., 5-8; vii., 1-6; viii., 20-22, and then Gen. vi., 9-22; vii., 7-24; viii., 1-20, he will find two accounts prac-

tically independent and complete. They differ in some slight particulars, as in the number of animals to be taken into the ark (Compare Gen. vi., 19-20 and vii., 2-3.) They differ also in the name used for God, as in the accounts of creation, the word Jehovah being used in the shorter narrative, Elohim in the more detailed one.

Again, as in the case of the Creation story, we find the story of the flood paralleled by an account found in the clay books of the Royal Library of Nineveh. Some account of the Assyrians, whose capital was at Nineveh, will be given at a later period of these lessons. For the present it is sufficient to say that this Royal Library, which had been lost for thousands of years, was preserved by the imperishable nature of the materials, and was discovered in the dust heaps of Nineveh about fifty years ago. Much time was spent before they could be fully deciphered, as the language in which they are written has long passed away. But the difficulties were finally overcome, and among many books of lesser interest were found some containing the legends and stories of Chaldea, the mother country of both Assyrians and Hebrews. The Chaldean poet tells that the gods having resolved on a flood, warned one favored man, who built a ship under their directions. At the appointed time he entered in with his family and "the cattle of the field," and closed the door. Then the deluge descended upon the earth and all things were destroyed except those within the ship. At length the ship grounded on a mountain and remained there for six days. The poem continues as follows :

"When the seventh day came I sent forth a dove and let it go.
The dove went and returned, a resting place it found not
and it turned back.
I sent forth a swallow and let it go ; the swallow went and
returned,
A resting place it found not and it turned back.
I sent forth a raven and let it go.
The raven went and saw the going down of the waters and
It approached, it waded, it croaked, and did not turn back."

The account will be seen to be practically the same, as far as the physical details are concerned. But we note at once an important difference in the moral atmosphere. In the Chaldean account the destruction of mankind is a mere caprice of the gods. In the Hebrew narrative it is because of sin. "God saw the wickedness of man" and said: "I will destroy" him. "The earth was corrupt before God." And God said: "Behold, I will destroy it."

Again, the Chaldean account is polytheistic throughout, while the purest monotheism is found in the account given in Genesis. In the Chaldean legend we read concerning the sacrifice: "The gods smelled the savor;" in the Hebrew account the words even are almost identical: "The Lord smelled a sweet savour." The difference seems but slight, but it is the kind of difference that set the Hebrew mind and character apart from those of the related peoples, in the midst of which he lived. Because the Hebrew said, "The Lord, my God, is one God" and because he recognized the relation between God and man as a moral relation, therefore was the Hebrew a chosen and a separate man. The subject matter of the tra-

dition is of slight importance; the indication of a recognition of God's revelation of himself to man is of the greatest importance; the indication of a sense of the necessity for righteousness is of the greatest importance. These two things we ask those who are taking up the study of the Old Testament to note throughout its pages. God is one, and God demands righteousness. The story of creation begins with God, the sole Creator. The story of the flood reveals God as a Being devoted to righteousness. In the pages to follow, we will find, from time to time, low ideals of what righteousness consists in and low ideas of the nature of God; but nowhere do we find a swerving from the conviction that God is One, that he demands obedience to the law of right, that he punishes violation of this law.

Viewed in this light, the differences between the Chaldean and the Hebrew stories are by no means slight. Between them is a great gulf set.

The story of the confusion of tongues which introduces the account of the dispersion of mankind, also finds its counterpart in Eastern traditions, but this tradition is only partly known, and the subject cannot profitably be studied here.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS,
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 4.—FIRST MONTH 22.

JESUS AND NICODEMUS.

GOLDEN TEXT.—For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John, iii., 16.

Read from Gospel of John, Chapter iii., 1-16.

REVISED VERSION.

The incident of the visit of Nicodemus is itself unimportant, but it was the occasion for the presentation of spiritual truths of a striking character and of great value.

"Except a man be born anew" is the text, but the alternative marginal rendering is better, "born from above." That is, unless one be of the heavenly nature, "he cannot see the Kingdom of God," cannot enter into the experience of divine things. Again, Jesus said to his visitor, this respectable old Pharisee, who cautiously came in the night time to see what the proclaimed young Messiah might appear to be,— "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This we know by observation, by the history of man. The mortal part, the body, that which remains after death, moulders away; it is flesh, and was born of flesh; but the spiritual part is not perishable, it was born of spirit, cannot moulder, and, as we believe, lives on.

Nicodemus was a member of the Jewish Sanhedrin, an assembly composed of seventy-one members, with the high-priest at its head. Its functions varied from time to time, according to the greater or less degree of power exercised by the political ruler. After the beginning of the reign of Herod its power was limited almost exclusively to church government. Herod rooted out also the aristocratic party, the Sadducees, from among its members, ordering forty-five of them to be put to death, and thus the struggle for power

between them and the Pharisees was ended, and at the time of the incident in our lesson the latter party was the ruling power in the Assembly.

We hear of Nicodemus again (John 7: 50) when the indignation of the Pharisees is kindled by the failure of the officers to arrest Jesus; and though he does not openly avow himself a believer and follower, yet he pleads in his favor: "Doth our law judge any man before it hear him, and know what he doeth?" The only other record left concerning Nicodemus is that of his coming, after the crucifixion, with myrrh and aloes to embalm the body of Jesus, and this leads us to believe that he, like Joseph of Arimathea, "was a disciple of Jesus, but secretly, for fear of the Jews." (John 19: 38.)

The closing verse (16) of those selected for the lesson should be considered in connection with the one preceding and that following. Taken together they set forth the influence which the life of Jesus, and the system of religion which bears his name, were to have on the world. The love of God in giving his Son "that whosoever believeth may in him have eternal life," is stated (verse 15), and followed by a variant but similar verse (16), and in verse 17 it is said that "God sent not the Son into the world to judge the world," but that it "should be saved through him." This is the Christian faith: that the power of that Divine Spirit which was manifested in Jesus will convert the world, will draw it to better things, will induce it to follow him. "Even so must the Son of Man be lifted up," it is said in this lesson, and elsewhere Jesus says (12: 32): "And I, if I be lifted up from the earth, will draw all men unto myself."

"Behind all," says Phillips Brooks, "there lies the idea of Jesus that God is his Father, and that he may make men know that he is their Father, too. When that is touched, behold the miracle! See how the dry roots of obedience fill themselves with love; see how the hard stalk of experience grows soft and pliable with purpose; and then see how the flower of pain utters a life profoundly deeper than itself, and tells the world that story which it is the struggle of all pain and pleasure in the career of Jesus to tell, which all healthy pain or pleasure in the career of man is tempting him to learn,—of man's unbroken sonship to his Father, of the belonging of his soul to the soul of God."

THE solemnity of religion attaches to character, not to death. States of souls are solemn things. The question, What principles rule you? is a solemn question. But death, the disrobing of the flesh, is not peculiarly so,—not any more so than all life is, not any more than any crisis-season of life is which shows you what you are, and makes you taste the quality and sediment of your disposition and love.—*Starr King.*



WHAT use is a light under a bushel? It must shine where there is darkness. The place of need is the field of duty, and, though we are not to be of the world, we are to be first and last in the world and for the world.—*Sunday School Times.*

For Friends' Intelligencer.

THE WOODS IN WINTER.

I THINK it would delight the hearts of the Philadelphia members of the Forestry Association to see how many pretty pieces of woodland decorate the landscape within fifteen miles of Broad Street Station, in the north-east section of the city.

These woods are composed of several varieties of oak, poplar, beech, chestnut, maple, hickory, and gum, both the sour gum, and sweet gum (*Liquidamber styraciflua*), sometimes called the star gum on account of its fruit.

One of the most attractive features of the forests at this season of the year is the animal life abounding therein. Yesterday as I approached one of these little forests a flock of small birds attracted my attention. Among them I counted four blue birds; the others were snow birds. Woodpeckers of several species may always be seen in winter. A blue-jay, arrayed in gorgeous apparel, betrayed his presence in a tree top by his loud and angry scream, and his quick movements as he hopped from branch to branch, gave one the impression that he was very much in earnest about some important business.

Turning from this richly attired dandy, a less pretentious object presented itself within ten feet of me, in the shape of a little brown bird with a very long name (*Troglodytes hiemalis*) or winter wren, whose shy presence might easily have passed unnoticed as it moved quietly along the borders of a small creek. I always think of a "tailor-made suit," when I see this little bird; its coat of feathers is such a complete fit.

A much larger object soon arrested my attention as it swept by, and folding its immense wings perched upon a neighboring tree. It was a red-tailed hawk, a species much in evidence now, and more readily seen because the trees are bare of leaves.

A little further on I saw a trap made of boards, about four feet long and eighteen inches square. The owner, who happened to be with me, informed me that it was a "coon trap," and that the large hole at one end was the place where the coon "gnawed himself out night before last." He also informed me that minks, opossums, polecats, and weasels were abundant, to say nothing of gray squirrels.

As I passed thoughtfully from the timberland out into the open field, treading softly upon the rich carpet of brown leaves, and inhaling the fragrance peculiar to the forest, I was reminded that "the groves were God's first temples." N. R.

Byberry, Pa., Twelfth month 29, 1898.

PROGRESS, in the sense of acquisition, is something; but progress in the sense of Being is a great deal more. To grow higher, deeper, wider, as the years go on; to conquer difficulties, and acquire more and more power; to feel all one's faculties unfolding, and truth descending into the soul,—this makes life worth living.—*James Freeman Clarke.*



THE nature which is all wood and straw is of no use; if we are to do well, we must have some iron in us.—*Canon Farrar.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, FIRST MONTH 14, 1899.

THE SOUTHERN "RACE PROBLEM."

THE letter of Richard Carroll to a Columbia, S. C., newspaper, which we print elsewhere, discusses in an animated and interesting way the grave questions involved in the "race problem" of the South. The recent troubles in the two Carolinas, and the knowledge that these are continually liable to occur elsewhere, call new attention to the seriousness of the "problem."

No one who is at all observant and thoughtful can fail to consider the Southern situation one of great difficulty. The war made the colored people free and gave them—their adult males—the ballot. But in several States, by ingenious constitutional and legal devices, or by force, they have been practically deprived of the exercise of the suffrage. Their personal liberty has not apparently been greatly interfered with. They enjoy a tolerable protection of the laws for person and property, and they may go or come at will. Whether, in the States that have deprived them of their voting rights they will suffer in other respects later; whether it will prove that the injury to their citizenship is to be followed by other injuries, cannot now be said with confidence.

Richard Carroll, it will be seen, gives advice like that of Booker T. Washington. He advises more work, and less politics. He thinks that a peaceable and quiet perseverance in industry, and the acquisition of property, will give the colored people more respect and the assurance of friendly and just treatment. Whether this be true, or not, it seems under present conditions the only advice to them that can prudently be given. No doubt it is an invasion of their rights when, by fraud or by force, they are stripped of their suffrage, yet it does not seem good for them that persons at a distance—in the North—should exhort them in the communities where their political activity has been violently resented to insist upon the full measure of their legal rights, and persist in forcing the issue in that particular. Undoubtedly this advice, if followed, would only produce a new crop of sanguinary troubles.

There are some facts in the case which are undeniable, and in the main unchangeable. First, there is the fact of the increase of the colored race. In 1860, in what we call "the South," there were four and a quarter millions of persons of African descent,

(4,214,614); in 1890, there were over six and three-quarter millions, (6,892,125). While they have not increased as fast as the whites in that section, they have added, in thirty years, over fifty per cent. A second fact is that they furnish the industrial force of the South. The work that is done they mainly do, the crops that are raised they chiefly raise; and this must continue to be the case in most of the Southern States. A third fact is that there are, as Richard Carroll says, reasonable and fair-minded white men in nearly every southern neighborhood, who, so long as "political supremacy" and "social equality" do not appear in the case, may be relied on to help in maintaining justice for those who have a dark skin. The newspaper press is, as a rule, disposed to treat them with measurable fairness.

The white people are not going to leave the South. The colored people cannot. To live peaceably is the plainest and most obvious dictate of reason, considered apart from any higher rule of action.

THE action of New Providence Monthly Meeting (Iowa, of the other body of Friends), in dropping Joel Bean and the company at College Park, California, from membership, without notice, has caused much grieved comment in England. Thomas Hodgkin writes to the *Friend*, London, that—

"If no other Friend better qualified to deal with the subject shall take up the question I intend to propose at next Yearly Meeting (London), that we mark our sense of the wrong done to these dear Friends by entering into direct epistolary correspondence with them, ourselves."

"Isn't it disappointing to see so much prominence given to war writing, by all the magazines, for the coming year?" a friend says, in a private letter to one of the editors,—and adds that she continues taking one of the monthlies which has not so much committed itself to the war field. "I rejoice," she further says, "over your giving first place to Elizabeth Stuart Phelps's ringing article."

THE INTELLIGENCER is not a large newspaper, and we do not think it ought to be. Not being large, it ought not, as a rule, to print long articles. Sometimes we find it difficult to keep all of them as short as we should like, but our endeavor is to have a variety of concise, compact, and interesting matter. We mean to try this a little more than heretofore, and we think our readers will approve.

WE fully agree with what A. B. Farquhar says on the subject of bringing about the brotherhood of mankind, as prophesied by Micah—that the condition will not come of itself, but must be labored for and striven after. It must be brought to pass "by the work of man. We must work for these blessings ourselves."

ONE of the Philadelphia newspapers assures its public that the annexation of the Philippine Islands will "give employment" to thousands, or even "hundreds of thousands" of American workmen. It means, probably, that this employment will be building battle-ships and making cannon.

MARRIAGES.

MUMA—WILSON.—At the bride's home, near Buffalo, N. Y., Twelfth month 14, 1898, by Friends' ceremony, Michael K. Muma, of Coldstream, Ontario, to Emily Wilson, daughter of the late Ezra and Anna Wilson.

SILL—HALLOWELL.—At the residence of Edwin Hallowell, brother of the bride, near Willow Grove, Pa., Twelfth month 14, 1898, by Friends' ceremony, Magistrate Jonathan P. Iredell, of Horsham, being present, Davis Sill, of Horsham, and Sallie Hallowell.

SWAIN—HARDY.—At the home of the bride's parents, Markleville, Indiana, Twelfth month 28, 1898, under the care of the Monthly Meeting of Friends of Fall Creek, Ind., George H. Swain, son of Charles and Margaret Swain, and Elizabeth R., daughter of Solomon F. and Rebecca P. Hardy.

DEATHS.

BALLINGER.—At her home near Lumberton, N. J., Twelfth month 17, 1898, after a short illness, Mary Ann, widow of Richard Ballinger, in her 95th year; a life-long member of Mt. Holly Monthly Meeting.

BOSLER.—At Ogontz, Montgomery county, Pa., First month 3, 1899, Mary Watson Bosler, widow of Charles Bosler, aged 88 years.

COCHRAN.—At Westtown, Pa., First month 1, 1899, of pneumonia, after an illness of less than two weeks, Arthur Stanley Cochran, aged thirty-four years.

He was a graduate of Swarthmore College, in the class of 1886, and chose for himself the profession of an architect, in which he had achieved an encouraging success. Several buildings in which Friends are interested were erected after his plans—among them the Friends' school at 15th and Race streets, Philadelphia, and Somerville Hall, Swarthmore. He was unmarried, and devoted to the care of his mother, a widow. Many friends, who esteemed highly his gentle, courteous, and honorable qualities, sincerely lament his early and unexpected death.

COLES.—At his home in Glen Cove, Long Island, First month 4, 1899, Edward F. Coles, in the 75th year of his age; a member of Westbury Monthly Meeting.

COOK.—Twelfth month 26, 1898, of pneumonia, at his residence in Brooklyn, N. Y., Ebenezer Cook, son of the late Thomas Cook, of Point Pleasant, N. J., aged 80 years.

Interment at Friends' Cemetery, Prospect Park.

COOK.—Twelfth month 30, 1898, of pneumonia, at the residence of her late brother, Ebenezer Cook, in Brooklyn, N. Y., Sarah Sherman Cook, daughter of the late Thomas Cook, of Point Pleasant, N. J., aged 60 years.

Interment at Friends' Cemetery, Manasquan, N. J.

GOODWIN.—Near Jenkintown, Pa., Twelfth month 31, 1898, William T. Goodwin, aged 76 years, father of the late William T. Goodwin, Jr., who was superintendent of Friends' Beach Street Mission First-day School.

Interment at Salem Friends' ground, New Jersey.

GROFF.—At the residence of Heulings Lippincott, Cinnaminson, N. J., on the morning of First month 5, 1899, Benjamin Groff, in his 90th year.

HOPPER.—At New York, in the first hour of the new year, 1899, there entered into rest Maria Hopper, a loved woman whose friends sorrow that they will see her face no more. She was the daughter of Edward Hopper and Anna Mott.

[She was the last of the family of the late Edward and Anna Mott Hopper, of Philadelphia. She was the granddaughter of Isaac T. Hopper, and of James and Lucretia Mott. She was in her 54th year; a member of the Monthly Meeting of Friends of Philadelphia.]

IRISH.—At Amawalk, Westchester county, N. Y., Twelfth month 30, 1898, James V. Irish, aged 58 years.

The funeral was held in Friends' meeting-house, Amawalk, where a large company of relatives and friends assembled, and many testimonies were borne concerning him. In his removal the meeting has sustained a loss of one who was ever ready

to lend a helping hand in meeting affairs, and in the entertainment of Friends at his home.

IVINS.—At Easton, Pa., suddenly, First month 1, 1899, Dr. Horace Fremont Ivins, son of the late Isaac and Sarah Ivins, of Penn's Manor, Bucks county, Pa., aged 42 years, 12 months.

He was a student at Swarthmore College, and became a distinguished throat specialist, and was Professor of Laryngology at the Hahnemann College, Philadelphia.

KENDALL.—Suddenly, Twelfth month 31, 1898, at Friends' Boarding Home, West Chester, Pa., Ruth Anna M. Kendall, aged 78 years, formerly of Phoenixville, Pa.

LINE.—Twelfth month 22, 1898, at the home of her niece, Margaret F. Vail, Plainfield, N. J., Sarah S. Line, daughter of the late Ephraim Vail, in the 88th year of her age; a life-long member of Rahway and Plainfield Monthly Meeting.

McKELLAR.—At her home, in Hazelton, Pa., after a short illness, Twelfth month 14, 1898, Emily McKellar, wife of Dr. James McKellar, and daughter of Jacob and Louise Marsh, of Coldstream, Ontario, in her 36th year.

[She was a member of the Society of Friends by conviction and earnest for its welfare. Her remains were interred at Coldstream Friends' ground, on the 18th. The occasion was alluded to in Isaac Wilson's letter in the INTELLIGENCER of Twelfth month 31.]

MENDENHALL.—Twelfth month 15, 1898, at the home of her husband, James M. Mendenhall, Mill Creek Hundred, Del., Mary P. Mendenhall, in her 79th year.

Interment at Hockessin Friends' burying ground, Del., on the 19th.

MICHENER.—Twelfth month 16, 1898, at the residence of her son, Simpson B. Michener, New Hope, Pa., Sarah B., widow of Hugh B. Michener, of Plumstead, aged 81 years; an elder of Solebury, Pa., Monthly Meeting.

PICKETT.—Passed peacefully on to a higher life, at the home of her brother-in-law, Joseph Mendenhall, in Penn township, Morgan county, Ohio, Eighth month 12, 1898, Hannah, widow of James Pickett, in the 80th year of her age.

She was the daughter of Thomas and Mary Thorp, formerly of Philadelphia county, Pennsylvania. This dear Friend was a life-long member of the Society of Friends, ever diligent in attendance of meeting. She was clerk of Deerfield Monthly Meeting for a number of years, and also filled the station of overseer. For a number of years she had to travel on horse-back seven miles to meeting, yet she and her husband were seldom absent.

During her last illness, which lasted ten weeks, she was blessed with great patience; never once in all that time did an impatient word escape her lips, but she seemed to forget her own sufferings in her anxiety for her sister and others of the family, that they might not be overtaxed on her account, manifesting through all that she was remarkably supported by the Divine Hand. The close was so peaceful that those around her could not tell when her spirit left the earthly tenement, causing the desire to arise that our last moments might be as truly blessed with peace.

M. W. M.

ROSE.—At her residence in Newtown, Bucks county, Pa., First month 6, 1899, Mary W. Rose, widow of the late Aaron Rose, in the 90th year of her age.

Although not a member with Friends, she was an attender of Newtown Friends' Meeting as long as her health permitted.

RUSSELL.—At his home, Brooklyn, N. Y., First month 5, 1899, Prof. Henry R. Russell, formerly of Virginia, in his 67th year. Interment at Lincoln, Va.

THOMAS.—First month 5, 1899, at Sandy Spring, Montgomery county, Maryland, Lydia Gilpin Thomas, in the 87th year of her age; a member of Sandy Spring Monthly Meeting.

WALTON.—Twelfth month 25, 1898, Jennie T. Michener, wife of Howard J. Walton, and daughter of Catharine T. and the late Courtland Michener, aged 28 years.

Funeral from her late residence in London Grove township, Chester county, Pa. Interment at London Grove.

WOLF.—Suddenly, of heart trouble, First month 6, 1899, at Friends' Boarding Home, West Chester, Pa., Sarah Wolf, in her 84th year.

This aged woman had lived almost her entire life with Friends, having been for many years a valued housekeeper for Mordecai and Lydia Lee, well-known Friends of Uwchlan Meeting, Pa. When the infirmities of age became manifest, she felt she would like to end her days with Friends, and made application, and was received into the West Chester Boarding Home, where her gentle, kindly nature soon won the respect of all. For several years she has enjoyed this home, feeling that here she could independently enjoy a well-earned rest.

H.

LETTERS FROM ISAAC WILSON.—III.

Editors FRIENDS' INTELLIGENCER :

AFTER a pleasant social visit with our Friends at Yardley, and also with John and Sarah Ann Wildman, of Langhorne, we went on Seventh-day (Twelfth month 31), to Chester, to visit our friend Caroline V. Cutler and her family, where a hearty welcome was given us, which was much appreciated, as the day had proved to be a stormy one.

I returned in the evening to the city to meet our daughter and husband from Canada, but owing to some detention of the trains it was not until the ushering in of the New Year that we reached the Chester home again, and then, unlike the day previous, it was snow instead of rain, but we were made comfortable, and soon enjoying the needful rest.

But the time seems short, as we must leave at 7 a. m. for Concord. Notwithstanding sleet and snow, the trolley brought us to Wallingford in time for the train, and a conveyance waiting us at Concord, soon we were at the home of Lewis Palmer to wait until the meeting hour, when (considering the roads and weather as well as other services at the same time), a goodly number gathered in, and there was evidence of a satisfactory meeting.

We dined at Ralph M. Harvey's, in company with our friends Lewis Palmer and wife, enjoying the pleasant, social mingling until near the close of the afternoon, when their youngest son (who so kindly met us at the train in the morning) took us to Jacob Styer's for the night. A parlor meeting had been suggested, and a pleasant company gathered in where an interchange of thought and feeling was enjoyed.

We left early Second-day for the train, but found it one hour behind time, causing our friend Ellwood Marshall a long wait for us at Kennett Square. Arriving, we soon drove five miles over a rough road with the mercury five degrees below zero, to find a goodly number of Friends and others gathered in the meeting-house at Hockessin. The spoken word soon found free utterance and an attentive hearing, followed by many expressions of appreciation. After the business of their monthly meeting was over we were conveyed to the pleasant home of our friend Ellwood Marshall, where the physical was refreshed and the social enjoyed until time to return to Kennett. (My good wife had remained there, spending a restful day in the home of John and Margaret Yeatman.)

Third-day morning, we found the neat and spacious house at Kennett nearly filled. The presence of the children and teachers from Friends' School in no small measure added to the interest of the occa-

sion. The lesson in the teaching of Jesus, found in his reference to the apparent neglect in not visiting him when sick and in prison, was enlarged upon, and its application to present privileges and possibilities sought for. After a few social calls our friend John Yeatman took us five miles to London Grove to enjoy again the hospitable home of our friends Bennett Walton and wife, and on Fourth-day morning we attended the monthly meeting held at that place. Like the preceding ones, it was blessed with the Divine presence, and a spirit of inquiry awakened as to our spiritual possessions and attainments.

Fifth-day morning, like the day before, was still mild and threatening rain, but another monthly meeting awaits us at New Garden, and a four miles' ride, though over muddy roads, is accomplished without any difficulty. The meeting was enjoyed and all, we trust, realized a living sense of the inspiration that could not be suppressed. After friendly greetings we were soon in the company of Friends, at the home of Samuel Wickersham, where the physical, social, and spiritual natures found both refreshment and enjoyment. Later, Bennett Walton and wife, with whom we have enjoyed so much, bade us farewell, leaving us in other hands. At 7.45 we met an appointment in the large hall in Avondale. Owing to the condition of the roads and weather, the meeting was not large, yet a number came from quite a distance, and we believe it to have been profitable.

We went to the home of Henry Pusey, where a good night's rest is welcomed, to be followed by a long ride of thirteen miles through the rain and mud to Homeville, but in a comfortable carriage and with the genial company of Thompson Richards and wife. We arrived safely (a little late) and were soon in the presence and near feeling with the pleasant company that awaited our coming, and although not as large as some other meetings, it was second to no other in that impressiveness of feeling that is better realized than described. Though the rain was still falling, we must move on. We came three miles on our return and dined at Samuel H. Broomell's, whose home is in a beautiful part of the country. We had to regret that our time was so short in this pleasant home, but with a long drive before us, we must leave, and at 6 p. m. we arrived again safely at Henry Pusey's, where my wife had remained for the day. And the ride of twenty-six miles, and service of the day, call for rest.

I. W.

AUTHORSHIP OF A POEM.

Editors FRIENDS' INTELLIGENCER :

IN response to my inquiry, last fall, through the INTELLIGENCER, regarding the authorship of a poem supposed by myself to be written by John G. Whittier, two replies were received, saying that a poem entitled "Mary Dyer," giving an account of her execution on Boston Common, had for its author Benjamin Rush Plumly. Had they not given a verse of it, this statement would have convinced me that I was mistaken, and that Whittier was not the author. But *my* poem is very different; it is entitled, "The Martyr," and is prefaced by an extract from Sewel's History, explain-

ing the circumstances of Mary Dyer's banishment from New England, her return, and consequent execution. It commences in this wise :

"The Sabbath sun is shining clear, and beautiful and bright
On Boston roof and holy spire, it sheds its silent light ;
The hammer and the axe are still, the voice of mirth is o'er ;
The peaceful waters of the bay are slumbering on the shore."

It is composed of twenty four verses. Any one reading it and comparing it with the "Ballad of Cassandra Southwick," in J. G. W.'s complete works, cannot fail to note the similarity between the two poems. The subject has been revived in my mind by the appearance, in the INTELLIGENCER of Twelfth month 31, of the verses written by him, and never before published, at least not in his works. Also, last fall, shortly after sending my inquiry to the paper, I saw in a copy of *The Friend* a poem said to be by him and never published as his. The statement was there made that in his early manhood, while editor of a village paper, he frequently wrote verses for it without giving his name, wishing to convey the impression that his paper had a large number of contributors ; this may have been one of such, and therefore never gathered up for publication with his other writings.

The little clipping enclosed, which I would be glad to see in the INTELLIGENCER, strengthens the opinion that perhaps there may be others unpublished, and the one I have inquired about may be in that class. While nothing, it may be, of *real* importance will be gained by this correspondence and investigation, it is a satisfaction to know whether one is in the right or wrong even in a small matter, and if wrong, I wish to be set right. I might add that I was advised by a valued friend to whose library I had access while examining the poet's works, to pursue my search in this manner, as good might come of it, and certainly no harm could accrue.

Holder, Ill.

ELIZABETH H. COALE.

THE DISARMAMENT CONFERENCE.

To Friends' Philanthropic Union ; Dear Friends :

NEW YORK, First month 7, 1899.

The Philanthropic Committee of New York Monthly Meeting desires to call the attention of all the Committees of the Philanthropic Union to the subject of the Disarmament Convention, called in the Fifth month of this year, by the Czar of Russia.

We believe it to be an important step toward the abolition of war as a means of settlement for national difficulties, which is a reform in harmony with the fundamental principles of the Society of Friends.

We therefore urge that each of our Committees do all in their power to awaken a desire among the people for an International Court with such jurisdiction.

The work might be furthered by appeals through the press and otherwise, to all religious and philanthropic bodies to lend their aid to strengthen public sentiment in this direction. What the voters of this country want will be heeded by its rulers. The sufferings entailed by war are fresh in our minds, and there are indications that the time is, at least, ripe for

such a court between Great Britain and the United States.

In this labor, we shall follow the precedent of our forefathers, of whom a newspaper says : " There is no feature in the early history of Pennsylvania so striking or so suggestive of thought, as the efforts of the Friends, controlling the Assembly from 1681 to 1756, to maintain peace, to avoid war, and to keep clear of military responsibility."

Surely the Representative Committees of our seven Yearly Meetings will express themselves either as a unit, or separately, to the authorities at Washington, urging the hearty coöperation of the United States toward the desired end.

On behalf of the Philanthropic Committee of New York Monthly Meeting.

HENRY N. HAVILAND, Chairman.

ELLA B. McDOWELL, Secretary, pro tem.

APPOINTMENTS IN THE INDIAN SERVICE.

INDIAN RIGHTS ASSOCIATION,

Philadelphia, January 4, 1899.

To the President, Executive Mansion, Washington, D. C. :

Sir : We, the undersigned members of the Executive Committee of the Indian Rights Association, take the liberty of addressing you upon a matter which we believe one of very great importance to the cause of Indian civilization. We are credibly informed that certain proposed exceptions are about to be made by your authority, in the Interior Department, which involve a withdrawal from the classified service of the following positions in the Indian Service : five special Indian Agents, eight special Allotting Agents, two special Commissioners, three Civil Engineers and Surveyors, five Examiners of Lands, and sixty-six Financial Clerks at Agencies.

We respectfully present our protest against these exceptions, for the following reasons : We have looked to the fulfilment of the promise made by you before assuming the high duties and responsibilities of the Presidency, to the effect that in relation to Civil Service reform no backward step would be taken by this administration, but on the contrary, the reform would be extended wherever practicable. We believe that if the exceptions referred to are made, it will involve a backward step. This, we think, no reasonable mind, well acquainted with the operations of the Indian Service and the history of Indian affairs during the last twenty-five years, can doubt. Our Society has labored ever since its inception towards securing an adoption of the merit idea throughout the entire Indian Service, and to that end we have welcomed every extension of the law by which appointments for partisan reasons have been rendered more difficult, and appointments solely with a view to securing competent and worthy incumbents have been facilitated. We respectfully submit that the proposed exceptions will accomplish only one result,—the reversal of this principle. This action will mean in practice that politicians, belonging to whatever party may be in power at the time, will have easier opportunity for putting into these places their friends and adherents.

On the basis of past experience we say without hesitation, this they will do, and they will do it to the evident detriment of the Service.

We are the more strongly prompted to make this protest since the present Honorable Commissioner of Indian Affairs has openly declared, as the result of his own experience, the importance of a complete extension of Civil Service reform principles and rules to the Indian Service. He has openly stated that in order to secure the very best results Indian Agents should be placed within the classified service. If the Honorable Commissioner's view be correct, and in it we heartily concur, it is evident that such exceptions as are proposed, at the very moment when he has felt called upon to advocate further inclusions within the rules, would be in the highest degree unfortunate.

We therefore earnestly trust, in view of these facts, that you may be willing to forego making the proposed exceptions, and to favor the further inclusions within the classified service, which your Honorable Indian Commissioner has advocated.

Respectfully,

O. W. Whitaker, Charles F. Jenkins, N. Dubois Miller, Philip C. Garrett, E. M. Wistar, Charles E. Pancoast, Albert B. Weimer, Herbert Welsh, Cor. Sec'y, I. R. A., J. Rodman Paul.

THE DOUKHOBORS.

JOSEPH S. ELKINTON obtained the approval of his (Philadelphia) monthly meeting, (Fourth and Arch streets Friends), to meet the first company of the immigrants from Batoum, on their arrival, about the middle of the present month, and to hold a few meetings with them.

We have received from England No. 7 of the pamphlet "News of the Doukhobors," edited by V. Tchertkoff, at Purleigh. This is largely occupied with an account of the visit of Aylmer Maude and his companions to Canada, and their arrangements for the immigration, all of which we have given in the INTELLIGENCER pretty fully.

Letters from the settlers in Cyprus up to Twelfth month 5, report the improvement in health maintained, and that the doctors insist that the seeds of their ailments were sown before reaching the island. Though there had been little rain, the wheat sown had come up, and the people "realize that with all the disadvantages of the climate (which are great) it is easier to grow enough food to live on where they now are than in the parts of the Caucasus they left. The women have shown the greatest courage and determination in facing all the difficulties of the situation."

Aylmer Maude writes the INTELLIGENCER from his home, (Wickham's Farm, near Danbury, Essex, England), on the 28th ult., that he reached home on the 16th. The steamer *Lake Huron* left Batoum on the 22nd, with over 2,100 Doukhobors on board. "She was to go in the first instance to Halifax, N. S., and if, on arrival there the health of the immigrants was satisfactory, she would proceed to St. John, N. B.; otherwise, they would land at Halifax. A young member of our 'Colony' group, (at Purleigh, in Essex), Herbert P. Archer, has volunteered to go to Canada, to assist the Doukhobors. He expects to leave England on the 5th of January, and is, I think, a very suitable man for the work."

A. Maude also mentions, (with reference to our statement in our issue of Twelfth month 17), that the Canadian Government grant of money may amount in all to some \$35,000, or \$37,000, according to the number of immigrants. "The limitation to \$15,000 only refers to what the Government can pay in cash, this fiscal year.—i. e., to July 1st next. The balance agreed on will be paid after that date, and the Committee at Winnipeg will have to proceed on the faith of this anticipated payment."

Only one addition has recently been made to our fund.

THE "INTELLIGENCER" FUND.

S. C. W., Madison, Wis.,	\$1.00
Previously acknowledged,	242.25
Total,	\$243.25

Conferences, Associations, Etc.

NEW YORK AND BROOKLYN.—The regular meeting of the Young Friends' Association of New York and Brooklyn, was held in Brooklyn, Twelfth month 11. The different sections reported, the Current Topics Section giving a particularly interesting report. One item of interest was the changes and improvements which are being made by John Russell Young, the Librarian, in the great Congressional Library at Washington. He is having a special room prepared for the blind, where they can read the books printed for their reading, and 10,000 books have been ordered down into a room prepared for children.

The paper of the evening, "Little Worries and how to get over Them," proved very interesting and helpful if we would only profit by it. The writer pointed out that many times we had too exalted ideas, and because we did not succeed in living up to them we made ourselves and those around us unhappy by worrying about it. The things we worry over are often imaginary, as they never come to pass. We should be ambitious to do everything to the best of our ability, and then be cheerful and happy so as to help others around us, who are often, perhaps, as discouraged as we. If we try to be cheerful and bear patiently the little things that do worry us, we will be stronger and better prepared to meet great trials when they come. Our moods are contagious and we must not thrust our cares and worries into other people's lives, but instead try to throw in all the sunshine we can.

The meeting adjourned after a few minutes of silence, to meet First month 8, as the next meeting falling on Christmas day would be omitted, and a social meeting held New Year's Eve.

The meeting previous, Eleventh month 25, was very small, owing to a severe storm, and the few who met spent most of the time discussing the Indiana Conference.

A. T. S.

LITTLE BRITAIN, PA.—Penn Hill Young Friends' Association met Twelfth month 11, 1898. The President opened the meeting by reading Romans, 12. Minutes of previous meetings were then read.

Mabell A. Haines read a paper on the "Boyhood of Whittier." An interesting report was made by the delegate to the late West Chester Conference. The paper written by Dr. Jesse H. Holmes on "Complaints and their Cures," was read by Howard Coates. Notes from Jane P. Rushmore's discussion were also given. Both were favorably commented upon. It was thought we will hear more of the suggestion in regard to answering the Queries as they do in England, though most of us had never heard of it before. A very interesting paper on "Current Topics" was read by Henry Bicknell.

New officers were appointed for the ensuing year. The Sentiment Roll was then called, those of the Literature Committee choosing from Whittier.

Twelfth month 25. This meeting was called to order by our new president, Robert K. Wood. Minutes of last meeting were read by Annie Hambleton, the secretary.

First committee report was by Robert K. Wood, who read Seventh Chapter of Janney's History, Volume 3. Sarah Hambleton read part of Chapter 8, and then from Walton and Brumbaugh's Stories of Pennsylvanias, bearing on Penn and the Germans.

"Our Opportunities," prepared by Sarah Bancroft, was read by Phebe L. Coates and was much appreciated. Several points were enlarged upon or emphasized. Elmira Wood read the Queries of Philadelphia Yearly Meeting in comparison with our own (Baltimore Yearly Meeting).

Neal Hambleton reported at length on Current Topics, It being late, sentiments were omitted. Adjourned to meet First month 8, 1899.

PHEBE L. COATES, Cor. Sec.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association was held 12th month 25. The president opened the meeting by reading the 17th Chapter of John. The minutes of last meeting were read and approved. Reports of the various committees were read.

Jonathan Branson, under the head of History, presented a fac-simile letter from Mary Pemberton to George Washington, written in Philadelphia, 3d month 31, 1778; also his reply, written at Valley Forge, 4th month 6, 1778, granting her request "For protection of wagons with supplies, and for the persons we may employ to go with them." Lydia W. Irish read "Christmas at Bethlehem." Mary S. Lupton, under Discipline, wished to impress upon the thoughts of those whose characters are just shaping for maturity, the extreme importance of every act. Some one has said "No act we perform ends in itself." It leaves behind it in the nervous centres a tendency to do the same thing again. Let all then, and particularly the young, guard the habits they form. Guard the thoughts, that they be kept pure and clean. Guard the tongue, that only kindly speech falls from it. Guard the bodily habits, that they bring you health and fulfill well the office of their creation.

Referred Question, "Why are Friends opposed to War?" was answered by William E. Huyett. Friends have always consistently protested against war in all its form, and while they acknowledge that temporary troubles may result from adopting the principle of non-resistance, they have so strong a faith in its being essentially the dictate of Divine love to the Christian heart, that they believe God, by his wise and omnipotent providence, can and will yet, make it mighty to the pulling down of the stronghold of iniquity. The world, they believe, will by and by confess that the peace-makers are most truly the children of God.

Under new business the Nominating Committee was appointed to present names for officers of the Association for the ensuing five months. After a few moments of silence the meeting closed.
A. J. R.

CINCINNATI, OHIO.—The Friends' Association met at the home of I. W. Butterworth, Eleventh month 27, 1898. A very able paper was read by George Bailey on "What the Church should do for International Relations." The discussion upon the same subject, led by Charles Johnson, was animated.

The last meeting of the Association was held in the parlors of the Social Settlement of Cincinnati, Twelfth month 18. Barclay Spicer read an excellent paper on "What the Church should do for Politics." Nathaniel Murray opened the discussion upon the subject by asking some pertinent questions.

The meetings are all well attended, and the members are much interested in the series of topics taken for the winter.
RUTH BUTTERWORTH, Ass't Clerk.

FLEMING, PA.—Our Young Friends' Association held its regular meeting at 3 o'clock p. m., on the first day of the year, in the meeting-house.

Though we were but few in number, yet we felt to testify to the truth of the words of Jesus, that "Where two or three are gathered together in my name there will I be in the midst of them." An interesting program was participated in by all present, as follows: Opened by the President, Bertha K. Cleaver reading a part of the third chapter of 1st Corinthians. This was followed by the reading of "New Year's Resolutions," from the INTELLIGENCER, by Eva W. Cleaver. Mary Fisher then explained to the Association who Titus was.

Some history of the Doukhobor people, their religious principles and persecutions, was given by the Secretary. After hearing of those tribes of people who suffer thus, we ought to be more thankful for our privileges, and the many blessings granted us, and extend to them our sympathy in whatever way we are permitted to do so.

Some remarks were made by the President and others on the possibilities for the coming year, that we should make new resolutions, and endeavor to carry them out, and to advance spiritually, as well as in a temporal sense.

A piece, entitled "A New You," was read, showing that we ought not to look so much to the New Year as to the re-

newing of ourselves. The purity of the fresh-fallen snow was spoken of as being typical of the New Year. Pauline Smith read a story of a "Little Swiss Girl," telling how she had converted her papa by sacrificing her own life.

The program for next meeting was announced. Closed in silence.
NANNIE M. FISHER, Sec'y.

HORSHAM, PA.—The meeting of the Young Friends' Association of Horsham, was called to order by the vice-president, William J. Penrose, Twelfth month, 1898, at 2.30 o'clock.

E. Burton Satterthwaite read from the fourth chapter of Luke, after which Emily Coale read from Longfellow's "Tales of a Wayside Inn." This was much appreciated by all.

The question was brought before the Association, "Are Silent Meetings Profitable for the Young?" and was answered by Martha Parry, Howard T. Hallowell, and Anna T. Twinning. They seemed to think there was no doubt but what a silent meeting was profitable at times, but thought we were always glad to hear a good sermon.

Some thought an hour too long to hold meeting in silence. Lizzie Parry, Susan Jarrett, and Alvin Haines made remarks on the question. Alvin Haines thought it was not intended we should have silent meetings, and if there was faithfulness on the part of those at the meetings, they would not be silent.

Howard Comly next gave us a recitation. The Introduction to the Discipline was read by Annie R. Comly.

Mary Parry, who was to have read at our last meeting, not being present then, read from the Life of George Fox at this meeting.

William H. Parry, of Hainesport, N. J., gave us an eloquent address on the "Negroes of the South." In this he described how the negro was robbed of his right to vote, and was still treated harshly in other ways. Booker T. Washington, (a negro), and his great school at Tuskegee, Alabama, for colored youth, were spoken of.

After a few voluntary sentiments the meeting adjourned to meet First month 29, 1899.

ELLEN B. MOORE, Sec.

CONFERENCE AT HORSHAM.—On an ideal winter's afternoon,—so beautiful in fact as to make us think Old Sol and his attributes were in accord with our work,—a number of Friends and others gathered to attend the conference at Horsham, which had been announced in these columns.

James Q. Atkinson made a short opening address on the subject chosen for the day, followed by a Scripture reading by Susan H. Jarrett, of Horsham, after which Prof. Joseph S. Walton, of Friends' Central School, spoke entertainingly, and in an instructive manner as well, on "Improper Publications."

In commencing he gave especial weight to the argument in favor of good literature by comparing our inward forces for good to the stored and hidden force in coal, which having received through all the ages warmth and heat from the sun, the source of both, was now able, on occasion, to give so freely again of what it had received. The slate, however, not having been receptive, could not give anything to aid and cheer. The inference is so plain we need not explain further.

Imaginative power in human minds causes us to bridge many chasms and pitfalls in our lives, and enables us to see the world beyond. This is impaired by the short editorials and stories, etc., of our modern journalism, which permits of little concentration of thought, and what we have is lessened by this habit of jumping from one subject to another.

He further beautifully compared the life of a child to a light in a light-house; the parents desiring it to have the oil of knowledge, and endeavoring, too, to keep the wick of learning well trimmed; yet all this matters so little if the little moths of light literature are allowed to spot and dim the glass in front, and the reflectors become tarnished. Every life is a light of power somewhere, to save and help another.

Isaac H. Hillborn spoke of the power of habit, and cited the instance of the anaconda and the snake-charmer; the latter, after all his years of mastery, finally succumbed to the thralldom of the lower nature. So with boys of to-day smoking cigarettes, allowing the smoky serpents to coil above

their heads, who are fitting themselves for the same end when this habit will master them.

Anna Jarrett gave an extract from Whittier's "Miriam;" and after a short silence the meeting adjourned and another profitable conference was placed on the annals of the Abington Philanthropic Committee.

A. C.

Byberry, Pa.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.—On First-day afternoon occurred the first of a series of four lectures on the Bible, by Dr. Jesse H. Holmes, entitled "The Bible and its Contents." The lecture was well attended, and highly appreciated. The three remaining lectures by Dr. Holmes will be delivered on successive First-day afternoons at 4.15, on the following subjects: "The Hebrews and their Neighbors," "The Jewish Kingdom," and "Some Connecting Links between the Old Testament and the New."

College work was resumed on First month 5, after the usual vacation. The sickness, (grippe, etc.), which had become epidemic before the holidays, seems to have entirely disappeared, and regular work proceeds without interruption.

In Fifth-day morning collection, last week, Dr. Magill gave a brief and very interesting account of his recent call upon President McKinley at Washington, in which the latter outlined the policy of the administration in regard to "expansion."

Dr. Magill was on his way home, at the time of his call at the White House, from the meeting of the Modern Language Association. This was held on the 28th, 29th, and 30th of Twelfth month, at the University of Virginia, Charlottesville. Dr. Magill read a paper relating to the system of French correspondence, and a committee on the subject was appointed, of which he is chairman. He was accompanied to Charlottesville by (his daughter) Beatrice Magill. '99.

THE "SWARTHMORE PHOENIX."—The current number of the *Phoenix* deals with subjects relative to the "West House," the interesting old house on the college campus so well known as the birth-place of Benjamin West, the celebrated artist. An ode by John Russell Hayes, entitled "The West House," and an article "The College Ownership of the West House," by Dr. William Hyde Appleton, are features of the issue.

THE SOUTHERN SCHOOLS.—Robert Benson, in a recent letter from the Schofield School, at Aiken, S. C., says: "We have a full school and excellent teachers. I do not think there could be less friction where there are so many. A spirit of mutual helpfulness pervades them."

Abby D. Munro writes from Mt. Pleasant, S. C., on the 8th: "We are having very cold weather; are all well, and everything going on well. Funds do not come in very fast, though."

DEATH OF HENRY R. RUSSELL.—His many friends will be shocked by the announcement of the death of Prof. Henry R. Russell, of New York, (residence, Brooklyn), one of the teachers, this year, at Friends' Seminary, Sixteenth street and Rutherford Place. He has been during his life-time busily and efficiently engaged in the work of education in the Society of Friends. He was for some years principal of the school at Woodbury, N. J., later of the Academy at Millville, Pa., and for three or four years past has been in New York, where he took a course of study and received the degree of Pd. D. We sincerely lament his loss.

LECTURES AT GEORGE SCHOOL.—Lectures are to be given at George School, this year, by Prof. Robert Rogers, of Drew Seminary. First month 13, and First month 27, on "The Hebrews in Egypt, and the Exodus;" by President R. E. Thompson, of the Boys' High School, Philadelphia, Second month 24, on "The Evolution of the Dwelling-House." Hamilton W. Mabie, of the *Outlook*, will lecture in the latter part of Third month, and two other lectures, on the 10th of Second month, and 10th of Third month, remain to be arranged. Lectures at 3.30 p. m., unless otherwise announced.

LITERARY NOTES.

WE referred, recently, in a paragraph in this column, to the new series of "Present Day Papers." (They are advertised elsewhere.) We have from J. Wilhelm Rowntree, York, England, the volume containing the earlier of these papers, and making Volume One of the series. The papers in this are six in number, the topics being "Worldliness," by Edward Grubb; "Faith," by M. Catharine Albright; "The Mission of the Society of Friends," by Edward Grubb; "Fellowship," by Wm. Charles Braithwaite; "The Restoration of the Bible," by Edward Worsdell; and "Drifting," by Joan Mary Fry. They are all earnest, thoughtful, and suggestive papers, and "constructive, rather than destructive." The volume makes 94 pages; the price is 50 cents. Friends' Book Association will receive orders for it.

OUR COUNTRY.

ON primal rocks she wrote her name,
Her towers were reared on holy graves,
The golden seed that bore her came
Swift-winged with prayer o'er ocean waves.

The Forest bowed his solemn crest,
And open flung his sylvan doors;
Meek Rivers led the appointed Guest
To clasp the wide-embracing shores.

Till, fold by fold, the broidered Land
To swell her virgin vestments grew,
While sages, strong in heart and hand,
Her virtue's fiery girdle drew.

O Exile of the wrath of kings!
O Pilgrim Ark of Liberty!
The refuge of divinest things,
Their record must abide in thee.

First in the glories of thy front
Let the crown jewel Truth be found;
Thy right hand fling with generous wont
Love's happy chain to furthest bound.

Let Justice with the faultless scales
Hold fast the worship of thy sons,
Thy commerce spread her shining sails
Where no dark tide of rapine runs.

So link thy ways to those of God,
So follow firm the heavenly laws,
That stars may greet thee, warrior-browed,
And storm-spiced angels hail thy cause.

O Land, the measure of our prayers,
Hope of the world, in grief and wrong!
Be thine the blessing of the years,
The gift of faith, the crown of song.

—Julia Ward Howe.

THE CINNAMON BUN.

THERE'S a modest brown cake
Philadelphians make,
Which they've christened the cinnamon bun,
That for richness of flavor,
And crispness, and savor,
No rival has under the sun.

Oh, the currants and spice,
And the perfumes so nice,
That rise from the pan, when it's done!
And the sugary dust,
On the sticky sweet crust
Of the glorious cinnamon bun!

You may talk of the pies
By whose frequency and size
The Yankees attain their renown ;
But the laurels are won
By the cinnamon bun,
That is made in the old Quaker Town.

—C. St. John Hofman, in the Basis.

THE SOUTHERN "RACE" TROUBLES.

The following letter appeared in *The State*, daily newspaper of Columbia, S. C., on the 27th ultimo. The writer, Richard Carroll, a colored minister, at present chaplain of a volunteer regiment in the United States service in Cuba, is a man whose career promises good for his people. He was recently chosen a Trustee of the Schofield School, at Aiken, S. C. (*The State* editorially commented on the letter, and favorably, but disapproved holding meetings.)

To the Editor of *The State*:

For the last two months the papers have given the so-called "negro problem" a great deal of space in their columns. If I live I hope to return from Cuba and settle somewhere in South Carolina, and give my best energies to the work of lifting up humanity. I hope to settle all my debts and owe no man anything but love and service. My highest ambition is to be a man, simply a man, without color or distinction—to live above race prejudice and love all men.

I hope the colored readers of your paper will not accuse me of trying to "get on the good side of the white people" in South Carolina by my making a few suggestions to the leaders of the race, or that the white people will misjudge me. I am opposed to the "mass meetings" held in the north by the colored leaders on the "race troubles in the south," etc. These meetings do the negro race more harm than good, and are doing more to unite the white people of the entire country against the negro than anything I know of. The leaders claim that they are "creating sentiment." That is true, but "the sentiment" is against the race. The meetings should be held in the south, not in the north. The evil and remedy are both in the south. Let the leaders call a meeting where the lynchings and outrages—race conflicts—occur, and invite the white and colored citizens of the community, town or city, to meet together. Let there be a meeting at Phoenix, S. C., and Wilmington, N. C. There are fair-minded and conservative white citizens in every community in the south, and the colored men must appeal to this class (and to the "lynchers" also, if possible), for justice.

The appeals to the President or Congress do no good, for they are powerless. If the President placed a soldier at the door of every negro's home, it would only make matters worse, and the race would suffer more than now. The governors of the southern States are powerless. We must create sentiment in every county, home, school, and pulpit. The best element of the colored race will have to lay hands on the lawless, idle, and criminal population and bridle them. It is strange, but it is true, that the better class of the white race in the south and the same class of negroes are strangers, for they hardly ever meet. The "lower class" of the whites and blacks know each other, for they meet in barrooms, alleys, houses of ill-repute, and in the darkness. Therefore, "my people are destroyed for the lack of knowledge." To

say that "all coons look alike" is not true, for I have seen "white coons" in the swamps, as well as black ones. The negro race is advertised daily on trains, corners of the streets, railway stations, and on "the lynching trees," by this unbridled element that is known of all men. The time has come for the better class to meet and come to some understanding; at the same time guard against social equality, for that will be a "fly in the ointment." I love the south and want to live in it. I believe the majority of the colored race are in it to stay, and the time has come for us to know our neighbors and make friends. I am glad that the President is striving to unite the north, south, east, and west. It will be better for the negro race. We have lived for thirty years on the popular breeze from the wave of the "bloody shirt." The Republican party in the south has been black—all black—long enough, and the Democratic party should cease to be all white. Let the country be united and there will be "more and better" negro farmers, physicians, mechanics, merchants, business men, editors, lawyers, servants, churches, schools, and consecrated preachers among the race. The negro will begin to lay the foundation stones of permanence and gather the jewels at his feet. He will need all the help he can get, north and south, but he must "begin at Jerusalem." There are too many colored people in certain localities for their good or the whites who live among them. They should "scatter" over the United States. Some ought to move to Cuba and Africa. The white people should have sympathy and patience with the race and help them to work out their salvation. It takes a long time to make a race.

With all the institutions of the white race they find that "there is room for improvement." Look at the depths from which the colored race has had to come, and their wanderings in the wilderness under bad leadership, and you will say "what progress!"

If I were in South Carolina at this time I would hold meetings at Phoenix, Republican Church (Edgefield county), other places close up at Lake City, and make my report to Governor Ellerbe with not one broken bone. Such "indignation meetings" with the white citizens and the "best thinking members of the colored race" (as editor *People's Recorder* calls them) will do more good than all the meetings held by the northern colored leaders for the last twenty years.

The physician must go where the disease is and there make the diagnosis of the case and apply the remedies at hand. The race must appeal to the laws of the south and make sentiment where it will help. It will never do to appeal to arms, violence, or force, except to protect their homes against all intruders by day and night. I again repeat, let the "best element" call meetings and invite the white people. Let those who wish to "fight, burn," etc., come and speak out in this meeting. Let them come nearer than Chicago, New York, or Washington, and if they are sure the race question can be settled forever, and there be "no hereafter," I will enlist as a private in the ranks and obey orders from "the superior officers." But I believe we will "perish with the sword," and I prefer

a more excellent way. Come now, let us reason together, ye colored and white men. Let us agree to oppose crime, rape, theft, lynchings, murder, riot, deceit, drunkenness, adultery, dirt, the devil, idleness, lewdness, and all manner of lawlessness. Justice before the law, and fair dealings on the part of the lawmakers and breakers (in the past) added will cause this southland to put on a new garment, bud and blossom as the rose, while the (their) children of darkness will skip like lambs in the green pastures, and the Southland will exclaim, "these are my jewels."

RICHARD CARROLL,
Chaplain Tenth U. S. V. I.

SANITARY VALUE OF HIGH FORESTS.

From an Address by Dr. J. T. Rothrock, Commissioner of Forestry, of Pennsylvania, before the State Medical Society at Lancaster, Pa.

It is now more than forty years since I began as a young man to observe the character of the various portions of this State; and I may add, incidentally, that chances for comparison of the conditions existing here with those of other and distant parts of North America have not been wholly wanting. When my observations began, there was an area of about 8,000 square miles nearly in the center of this State which was almost a continuous and unbroken forest. That is, about one-sixth of the State was as yet almost wholly in its original condition. Besides this, in those counties which were among the earliest settled, there was over the State, on the average, perhaps as much wood as cleared land. At the present time, of the large tract to which I have just alluded, hardly a vestige remains over which the axe and the fire have not gone. But one or two original forests of considerable size remain in the State. I make these statements merely to show how rapidly these changes have taken place, and then to ask whether, if woodlands have any hygienic relation to the Commonwealth, it is not time proper steps were taken to protect and restore such as it is the interest of the State to have.

From the time of the early Aryans to the present, men have longed for the freedom and rejuvenation which are associated with the woods. We Pennsylvanians spend thousands of dollars annually in the Adirondacks (to the great advantage of New York) mainly because we have destroyed the primitive attractiveness of our own woods. In certain counties of this State there are large areas where agriculture is impossible, and even grazing gives but slight hope of ever becoming remunerative. Much of it is now abandoned, and sooner or later will come into possession of the State. Protective fire laws will in all probability allow restoration of the timber growth.

Certainly the area can be turned to no better purpose than that of a State forestry reservation. As such it will be the property of the people, dedicated to their use, and to be forever administered for the good of the whole people. In these reservations the sanitariums of the future will probably be located.

About the year 1872 a distinguished surgeon of Wilkesbarre, a man of real talent and skill, who had so endeared himself to the community that any harm to him had come to be regarded as a public calamity, had reached such a point with pulmonary tuberculosis that it became impossible for him to continue longer in active professional work. It was in the month of March, on a raw, inclement day, that he volunteered to accompany me on a thirty-mile drive to North Mountain, one of the highlands of the State in Sullivan county. He was desperate, and ready to do anything which promised good. I wonder now at my own willingness to have him undertake the trip. But it was his choice. By three o'clock in the afternoon we were driving slowly up the rough road, in the last stage of our drive. A blinding snow-storm came on. He was almost exhausted, and as the temperature became lower he was chilled, and when we reached the house I feared he would collapse completely before reaction could be established. We were not expected at the hotel, and no preparation for his coming had been made. However, we at once set to work to provide warm apartments for him and to get him to bed. Restoratives were administered, and in a few hours he had fairly commenced to rally. Day after day he gathered strength, until his gain was an amazement to even himself. In six weeks he left the place, went back to Wilkesbarre, and practiced his profession during that entire summer, through the fall and winter, until the following spring, when he began again to decline. His friends then sent him off for a month or two to Cuba. No good was received from the trip. He returned home, and in a few months died. There never has been in my mind a doubt that a residence of a year or two on North Mountain would have saved that most valuable life, or at least greatly prolonged it.

The second case was that of a well-known geologist, of New York City. Within ten days after he reported for duty on one of the Government topographical parties he was sleeping out on the ground in the open air, at an altitude of from ten thousand to twelve thousand feet above sea level. This was in the month of June. The air was still raw and cold from the masses of snow which lay unmelted in the immediate vicinity of the camp. But to make a long story short, he bravely endured all the hardships of frontier life, and did all the work his strength allowed under the not very tender treatment he received, from June to November, and when he rode his mule into Denver at the end of the season he had slept out the night before on the bosom of mother earth while the thermometer stood at twelve degrees below zero. He returned to New York City with a gain of twenty pounds of solid flesh. For two years more he continued in the same service, and lives to-day, one of the most honored scientists of the land.

Another case in the same expedition was an unfortunate private soldier who was sent as one of our military guard from Fort Leavenworth. He was tall, stoop-shouldered, sallow, and with a hectic flush and constant cough and expectoration which would have rendered any other diagnosis than that of consump-

tion an absurdity. As the summer wore away he gathered strength, and the present speaker, as the medical officer of the party, knows that he neither asked nor received any medical aid. When autumn came, and the party was disbanded, after five and a half months of active field service, sleeping out every night with no other shelter than the blankets and the sky, this same apparently hopeless man was returned to his company rugged, ready for duty, and with a gain in weight of almost thirty-five pounds. Twenty-three years later he was found in Pennsylvania "tramping his way" toward a distant soldiers' home.

Let there be one qualifying statement here. I advise such treatment only for the early stages of the disease. To make it successful, we must have a fair natural recuperative power left, and above all, while the pure air has full access to the lungs the patient should be so protected that he burns up the minimum of tissue in keeping warm.

The pine woods of Minnesota, which, within the memory of most of us, were popularly regarded as regions of special sanitary value, have certainly lost much of the esteem in which they were once held. We are informed that the air has become more raw since the removal of the tempering cover of timber. The health authorities of several of our western cities have alleged that pneumonias have become more common than formerly, and that there has been a notable increase in the pulmonary tuberculosis of the surrounding districts which is not to be accounted for on the mere increase of population; that, in other words, there is an increase in the percentage of such cases.

LONDON LITERARY NEWS.

London Letter to the Literary Era, (H. T. Coates & Co.), Philadelphia.

A REPORT comes from "Brantwood" that John Ruskin is at present in good health, "ready and even eager to listen, but extremely silent and uncommunicative." He still brightens, however, when he hears about the Alps. "Once get the master," said his faithful attendant, "to be interested in an Alp, and he is himself again." The poet and critic is now in his eightieth year, but he comes of a long-lived race, his father having died at seventy and his mother at ninety. His quiet life at Brantwood is passed in long walks, chess, and novel reading.

One of the most interesting facts in connection with the new "Bismarck" book pertains to the translation, which was done, I believe, inside of a week. The publishers placed the translation in charge of Mr. A. J. Butler, who enlisted a corps of assistants. Dr. Richard Garnett was consulted in the matter, and chose six names,—Mrs. William Sharp, Miss Alice Zimmern, Mr. Barwick, Mr. Nisbet Bain, Mr. de Villiers, and Mr. K. Sharp. These translators, who are among the best German scholars in England, bore the brunt of the work, and the apparent dissimilarity which the book shows in fluency of translation is due to slight differences in the abilities of the translators.

When William Black, the dead novelist, was young, he visited Carlyle in Cheyne Row. He was told by the Chelsea sage, "Aye, aye, ye ken Scotland

weel eneuch; but whan are ye gaun to do some wark?" The history of English fiction in the last thirty years shows that Black, in the face of many physical difficulties, did much creditable labor.

It will surprise many people to hear that Mrs. Edward FitzGerald has just died. The marriage between this quiet and sweet daughter of the Quaker poet, Bernard Barton, and FitzGerald, the first of Omarians, was a curious match, and ended sadly. She knew Lamb intimately, and her delightful conversation was in recent years marked by priceless revelations of the inner life of "gentle Elia." Mr. E. V. Lucas, who recently published a memorial of the Lloyd family, with which Lamb was closely associated, met Mrs. FitzGerald in the course of his investigations, and it is to him we owe a pleasurable and appreciative account of the old lady's career which was recently published in *The Academy*. Had it not been for that article, few people would have known of a genuine loss to the literary world.

THE GREAT PHILADELPHIA CLOCK.

THE great clock on the Tower of the City Hall, at Broad and Market streets, Philadelphia, was started at midnight on the 31st ult., in other words, with the first minute of 1899. The dials are placed on the four sides of the tower, 370 feet above the street. The clock is said to be "the greatest municipal clock in this country, if not in the world."

The four dials are immense. They are each 25 feet in diameter. They are framed in cast iron, faced with phosphor bronze, so arranged as to divide the glass faces into ninety-eight parts, without marring their appearance or shading the light which illuminates them at night. This division of the glass was necessary, because the wind pressure would promptly destroy any large segments. An elastic putty makes the joints of glass and metal air and water tight and yet allows for expansion and contraction. Frame and glass in each of the four dials weigh over five tons. The glass is three-eighths of an inch in thickness, and is of polished plate.

At such a height the Roman numerals so familiar upon the conventional clock face would not be distinguishable. Blocks of bronze, proportioned from the I up to XII, are used instead. The larger measure 38 inches in length and 14 inches wide, and the smallest is but one inch narrower in width. The apparent dots which spot the peripheries of the dials, marking the minutes, are plates of bronze 3½ inches square and 13 inches apart. Leaping from one of these points to another, as they majestically traverse the circumference, are the big minute hands. Steel framed and covered with copper, they are each, with counterweights, 16 feet long and weigh 225 pounds, while the hour hands are nine feet long and weigh 175 pounds each, making a total of 400 pounds to each pair, which are poised upon a ball-bearing arbor, or axis, projecting through the centre of the dial.

Back of each dial is set a huge metal disc enameled to a dazzling whiteness, and each disc is studded with 128 incandescent 16-candle-power lamps. When the current causes the lamps to glow with

electric ardor the effect is superb, and the rays blend so as to make a perfect illumination. In fact, so complete is the light that the time will be distinguishable at a greater distance after nightfall than during the daylight.

Projecting through the centre of the disc to the rear the arbor is beveled, geared to a brass shaft which extends thirty feet downward to the dial mechanism. This is enclosed in a hardwood and glass-capped case, and consists of beautiful machinery in the way of ratchets, pawls, and wheels. Motion is given this mechanism by compressed air, which travels for 600 feet through tubes and is governed by the master clock on the seventh floor of the tower. The air is compressed into a cylinder of 400 gallons capacity and kept at a uniform pressure by two one-horse power electric motors. Either of these motors is capable of doing the entire work, but both are kept in service operating on the same shaft, so that in the event of an accident to one the other will maintain the full pressure. As a further precaution against the stoppage of the clock, through both electric motors becoming disabled, three water motors are constantly connected with the air compressor, and so adjusted that should the pressure fall below a certain point they immediately take up the work. These motors are located in the dynamo room, 600 feet distant from the dials.

The master mechanism which controls all is kept within a dust proof glass case, or, more properly, room, on the seventh floor.

ONE's chiefest duty here below
Is not the seeming great to do,
That the vain world may pause to see;
But in steadfast humility,
To walk the common walk, and bear
The thousand things, the trifling care,
In love, with wisdom, patiently.
Thus each one in his narrow groove
The great world nearer God may move.

—Matthew Hunt.

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"THE platform woman," Edward Bok (editor) says in *Ladies' Home Journal*, "never has been a credit to, but always a blot upon, American women. I make this emphatic statement from a personal knowledge of the homes they leave behind when they go to their meetings." Whom he means by "platform woman" is not clearly explained; is it Lucretia Mott, Mary A. Livermore, or Frances Willard? If not these, or women like them, then who?

A CORRESPONDENT from Dover, Delaware, desires to know whether any one has attempted to graft the English walnut on the black walnut or butternut? If successful many a grove of black walnuts could be turned into great profit. It is said that in the vicinity Homosassa, Florida, large plantations are being made of the English walnut. These plantations have not yet come into bearing, and the healthy vigorous growth is all that can be desired.—*Meehans' Monthly*.

A FINE collection, numbering six thousand or seven thousand specimens of insects, has been made by the students of the Girls' Normal School of Philadelphia. Among them are boring-beetle, robber-fly, burying beetle, ordinary beetles, moths, katydids, butterflies, darning-needles, cockroaches, centipedes, and several kinds of crickets.

THE wheat crop of the world for 1898 is estimated by the United States Department of Agriculture at 2,640,000,000 bushels, the largest crop on record.

DRAWING ON THE BANK.

Zion's Watchman.

A LITTLE girl who had a rich papa, had also an iron savings bank, out of which, it is to be feared, she drew more than she deposited. Anyway, here is the way she became insolvent at her bank:

He was a bouncing big turkey; and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there and watching it. You could see that she was a hungry little girl; and worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, and so she put out a little red hand, and gave the great turkey a push; and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!"

The poor little girl turned round; and there was another little girl looking at the turkey, too. She was out walking with her dolls, and had on a cloak with real fur all around the edges; and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl, timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff. "He isn't any bigger than the one my papa brought home for Thanksgiving to-morrow."

"Could I have a leg, if I came for it to-morrow?" asked the poor little girl, softly.

"What, haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little girl with the muff. "Mr. Martin, I've got some money in my savings-bank at home, and my papa said I could do just as I wanted to with it; and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always, so very, very much: and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it; but the poor little girl got her turkey, and papa his bill.

"What's this," said he, "another turkey, eighteen pounds, three dollars and sixty cents?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one; and the money is in my iron bank."

The bank was opened, and there were just four big pennies in it!

BETWEEN the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die. Between the ages of thirty and forty where ten total abstainers die forty moderate drinkers die.

LIQUOR AND CIGARS IN NEW YORK.

HENRY W. WILBUR's newspaper, *The True Reform*, of New York City, quotes from the *World* figures giving the expenditure "by men," in that city, during the year 1898 for "wines, liquors, and cigars." The total amount thus expended is given as \$109,000,000.

This is \$34,000,000 more than the entire clothing bill of the city; \$6,000,000 more than the amount spent by all the people for groceries. Men paid \$20,000,000 more last year for liquor and cigars than was spent in the city for boots and shoes, coal and wood, gas, car fares, and hats.

The liquor and cigar bill of the men folks of Gotham was \$69,000,000 more than the women spent for jewelry, dresses, hats, cloaks, and capes, entertainments, perfumery and cosmetics, candy, ice cream, and soda water. The women spent for these articles \$40,484,305.

The whole city government of Greater New York cost, during 1898, \$77,559,332, or \$32,000,000 less than the drink and cigar bill of the city.

There were built in the city, in 1898, 5,312 residences, valued at \$91,075,404. The money spent for the articles drank and smoked last year would have built all the residences put up in the city for the housing of families, and 1,000 just like them in addition.

The increase in real estate values in 1898 in the city was \$63,180,317—just \$40,000,000 less than the liquor and cigar bill.

The \$109,000,000 spent for liquor and cigars would have paid the regular wages of 30,000 carpenters, painters, stone-masons, tailors, women coat-makers, and boot-makers, for a whole year.

Last year the public schools of the greater city cost \$12,003,611, about one-eighth of the amount spent for liquors and cigars.

These figures are compiled from statistics furnished the *World* by Carroll D. Wright, of the National Labor Bureau; the Controller of New York, and the heads of the Bureau of Vital Statistics.

A REPORT comes from Keokuk, Iowa, of the successful use of crude petroleum on country roads. It is asserted that the petroleum makes a dirt road water-proof, so that it will stay dry and hard in wet weather. One barrel of it, worth ninety cents at the place of production, is said to be enough to treat one hundred feet of road twelve feet wide. At that rate, roads could be improved at the cost of about fifty dollars a mile. How long the effects of the treatment last does not appear.

A NEW industry in the county of Welland, Ontario, Canada, is the drying and compressing of peat for fuel. The process converts the crude peat, or swamp muck, into hard, dense blocks, the equal of coal in weight and value as fuel, while free from sulphur and clinkers, practically smokeless, and containing only two and one-half per cent. of ash.

JORDAN, MARSH & Co., proprietors of one of the largest department stores of Boston, set aside one per cent. of all the sales during one week in December as a Christmas gift to their employes.

EDMUND PARKER, once a slave in the Washington family, and a familiar character to all visitors to the Washington tomb, at Mount Vernon, over which for years past he has been a faithful guardian, died recently. He was born a slave in 1827.

Training Children.

Youth's Companion.

THE methods of training children have undergone a great change in the last fifty years in this country. A venerable lady recently told the following incident as a fact in her own childhood:

"I belonged," she said, "to a very strict family, in which gay clothing was considered a temptation of Satan. I saw one day in a shop window of the village, a pretty print, the color of the heart of a conch shell. I asked my mother to buy it for me. I was ten years old, and never had worn any but brown or gray stuff gowns.

"She looked amazed and horrified, but without a word went with me to inspect the pink muslin, and to ask the price of it.

"Coming out of the shop she said, 'The price is \$5. I will not buy such a piece of vain folly, but if you choose to buy it for yourself I will not hinder you.'

"'I have no money!' I exclaimed.

"'If you give up butter, sugar, and molasses for six months you have earned the price of the dress,' she said.

"I agreed eagerly, but our tables were not then loaded with dainties as now. My fare was poor and hard that winter. However, I persevered, and one bright day the money was placed in my hand. I bought the lovely rose colored stuff, and carried it home with a high, beating heart.

"My father looked at it and at me with cold disapproval.

"'You have earned this finery,' he said, 'and can wear it if you choose, but think how much more worthy in God's eyes you would appear, if you gave it to poor, lame Peggy, the tailor's child.'

"I gave it to poor, lame Peggy, but in doing it my heart was full of fury and rebellion."

There were errors in judgment, no doubt, in the hard parental discipline of the earlier days, but is the excessive indulgence of young people now more wise and just? Self denial not learned in youth becomes a serious hardship, in middle life intolerable.

"Below Deck."

Sunday School Times.

MAN's greatest debt is to the invisible. This is true in a physical, common-life sense, quite as much as in the realm of the spiritual or the ideal. . . . A brave fellow writes from the flagship at Manila in behalf of the "men below deck." These are engineers, machinists, oilers, coal-passers, or still others. What were the navy without these heroes whose place is twenty feet below water-line? Every business in life has its men and women "below deck," upon whom success largely depends. Some of them are visible to the eye, but not to the appreciation of the public. Track-walkers and switchmen, compositors and proof-readers, janitors and sextons—these, and a hundred others, constitute that nobler kind of "submerged tenth," by whom we live, and to whom we forget to give the full meed of credit. We walk by a kind of half-conscious faith in them, but we ought to keep them in sight, for their own encouragement, if not for our own betterment.

Pennsylvania Public Schools.

THE reports and statistics on file in the Department of Public Instruction at Harrisburg show that there are 27,347 public schools in the State and 28,080 teachers.

The average salary of the male teacher is \$42.69 per month and of the female teacher \$38.45.

The whole number of pupils is 1,143,100, and the total amount paid for teachers' wages in 1897-8 was \$10,332,759.97.

The increase in the number of schools was 641; decrease in salary of male teachers per month, \$1.03; increase in salary of female teachers, 34 cents.

Delaware county pays the highest salaries, the average for male teachers being \$77.48, and for female teachers, \$45.58. Susquehanna county pays the lowest salaries.

Peter the Great in Friends' Meeting.

Christian Endeavor World.

It is just two hundred years ago since the famous Russian emperor, Peter the Great, then a young man of twenty-six, went on a visit to London, and lived for some time in Buckingham street. As the quiet and respectability of this spot did not suit the rather uncivilized czar, who loved drinking and rioting with his boon companions, he soon afterwards removed to Deptford, where in three months he damaged the house to the extent of \$750.

Religion was not Peter's strong point, and one would think that the quiet simplicity of a Quaker service would be the last to attract such a man, and yet, curiously enough, during his sojourn at Deptford he used to attend the Friends' meeting-house there. The building is still in use, though it dates from 1692. It contains a large room and some smaller rooms, and has a little graveyard in the rear, only approached through the meeting-house, which is closely built on either side.

Peter retained his respect for the Society of Friends after he had left England. According to the journal of Thomas Story, it appears that, when in Germany in 1712, the emperor found his troops occupying a Quaker's meeting-house in Frederikstadt, and at once ordered them to vacate it. He then made it known that if the Friends resident in the town would assemble for a meeting he would attend it. This meeting took place, and the emperor, for the benefit of his generals, translated what was said by the German Quakers, and added his own commendations.

[The article adds that Friends preserve at the "old Deptford meeting-house a plain, wooden bench, which is said to be the actual seat that he used to occupy when at service."]

Value of Vaccination.

In a recent lecture delivered at Rome and reported in the London *Lancet*, Dr. Bizzozzero made a deep impression by his summing up of the argument for vaccination. He said:

Germany stands alone in fulfilling in great measure the demands of hygiene, having in consequence of the calamitous smallpox epidemic of 1870-71 enacted the law of 1874 which "makes vaccination obligatory in the first year of life and revaccination also obligatory at the tenth year." What was the result? With a population of 50,000,000, having in 1871 lost 143,000 lives by smallpox, she found by her law of 1874 the mortality diminished so rapidly that to-day the disease numbers only 116 victims a year. These cases, moreover, occur almost exclusively in towns on her frontier.

If it were true, continued Prof. Bizzozzero, that a good vaccination does not protect from smallpox we ought to find in smallpox epidemics that the disease diffuses itself in the well-vaccinated no less than in the non-vaccinated countries. But it is not so. In 1870-71, during the Franco-German war, the two peoples interpenetrated each other, the German having its civil population vaccinated optionally, but its army completely revaccinated, while the French (population and army alike) were vaccinated perfunctorily. Both were attacked by smallpox; but the French army numbered 23,000 deaths by it, while the German army had only 278; and in the same tent, breathing the same air, the French wounded were heavily visited by the disease, while the German wounded, having been revaccinated, had not a single case.

Holidays in New York.

NEW YEAR'S DAY used to be observed in New York with much drinking and intoxication, while Christmas was neglected. Now, the correspondent in that city of the Philadelphia *Ledger* says, Christmas has become the great festival of the year.

"Its religious observance is more general, while as a time of domestic festivity it has become more than New Year's ever was. The day is free from the drunkenness that finally brought New Year's into disrepute, and moreover it is essentially the children's day, and that fact and its religious significance will save it from the fate of the old Knickerbocker New Year's. But it may be questioned whether one feature

of Christmas may not fall into the same disrepute as New Year's calling. I allude to the promiscuous and lavish exchange of presents among friends and acquaintances. It must be confessed, however, that there are no signs of a reaction against this custom this year."

Recipe For Ground-Nut Cakes.

[The Laing School Visitor prints the following.]

ONE of our friends requests us to send her old Tira's method of making her ground-nut cakes, which she peddles about the town.

So we insert in our November issue the receipt just as she gave it this afternoon,—with all her quaint, old-time interjections, while we sat before her with paper and pencil.

I gen'ly gits two quart groun-nut for ten cent; an shells dem for mornin, ma'am, yes ma'am!

I den mejers dem wid my pint cup what you gib me, ma'am, yes ma'am. I fines dat de two quart mek jus two pint, ma'am, yes ma'am!

Den I goes an buys a quart ob syrup for ten cent, and put it in de pot, ma'am, yes ma'am!

Den I stirs de two pint ob raw groun-nut, into de quart ob cold syrup an put de pot on de fire, an cook til he done, ma'am, yes ma'am!

I teck an holes up a little, ma'am, an if it string down like candy, den I know he bout done.

Den I bite tro'one groun-nut an if it be done, den I knows it be all proper done, ma'am, yes ma'am!

Den I get my little bench an puts my stone on it, an greezes it wid some lard, an I greezes my two knife, too, ma'am, yes ma'am!

Den I puts one big spoonful in a place, an spread it out flat wid de knife an keep em round and nice, ma'am. Dey cools right quick, ma'am, an I tecks dem off an puts dem in a pan an fill de stone again, till it all gone, ma'am, yes ma'am.

Den I lays dem all on a paper on my board, an goes out for to sell, ma'am, as you knows, ma'am, yes ma'am.

Sometimes I cuts up orange peel fine an puts it in to bile wid it for make it tast nice, ma'am, yes ma'am. An dats how I mecks it all, ma'am; an tank'e ma'am fer dis five cent, ma'am, yes ma'am.

"Remember the 'Maine.'"

AMONG the many things that just now discourage the lover of peace and civil liberty, we have found one that is very gratifying. Captain Sigsbee, who has been telling in the *Century* about the destruction of his ship in Havana harbor, says:

"Let me dismiss the prevailing impression that this motto was used in the United States navy, in the recent war, as a battle-signal. No United States naval vessel has entered into action flying the signal 'Remember the *Maine*.' I am glad that it can be so stated; yet one may excuse many mistaken expressions in the heat of action."

To this the Editor of the *Century* adds: "It may be said on the authority of Capt. John R. Bartlett, during the war chief intelligence officer of the navy: 'The signal "Remember the *Maine*," has never been displayed on a United States man-of-war or by the army or navy, with one exception. A signal quartermaster (an enlisted man) of the Coast Signal Service, hoisted the signal from the station at Port Eads, at the mouth of the Mississippi, when a transport loaded with troops was passing out to sea. In reporting the passing out of the transport, as was his duty, the quartermaster added to his message to headquarters the fact of display of signal, which was received with great enthusiasm by the troops. He was severely reprimanded by return message over the wires.'"

"WHY not stop talking about woman suffrage?" some one asked Mary A. Livermore. "Because legal injustice always begets social injustice," she replied. "Put a man down legally as a slave, and you damn him socially. Who shall not vote? Women and idiots, women and paupers, women and criminals. The ballot is the synonym and symbol of equality in a republic."

A Message to the Czar.

A FRIEND in Cincinnati sends a daily newspaper of that city which contains the programs of "Christmas services" at the different churches. At the Avondale Presbyterian church, at the close of the sermon, the congregation were to be offered cards, which when signed were to be sent to the Emperor of Russia, the following matter being printed on them:

The Avondale Presbyterian Church, Cincinnati, O., U. S. A., Christmas Morning, December 25, 1898. In the name of Jesus Christ, the Prince of Peace, I have this day lifted my heart in prayer for the success of the labors of the Czar of all the Russias to bring about the abolition of war—and I hereby dedicate myself to his assistance, and to the assistance of all who labor for this great end. I send a Christmas greeting to Your Royal Majesty, and beg you to accept the Christian love of an American citizen, who rejoices in your effort to hasten the day when

"The sword shall be beaten into the plowshare,
And the spear into the pruning hook."

Name
Address

Vermont's Abandoned Farms.

Burlington Free Press.

AFTER trying in vain to secure the occupation of its abandoned farms by foreign colonization, Vermont has found the most satisfactory solution of the problem to be the advertising of the existence of these lands in such a manner as to attract the attention of vigorous and thorough young farmers who are not afraid to work. The number of deserted farms in this State has been materially reduced in this manner, and at comparatively small expense; and now that all sections of the country are known to be similarly afflicted, no State need hesitate to advertise boldly to the world that it has a number of abandoned farms which can be purchased cheap, if, indeed, they cannot be had for the asking. In the meantime farms will continue to be abandoned until some philosopher discovers how to stop people from leaving the rural district for the cities.

METEOROLOGICAL SUMMARY FOR
TWELFTH MONTH, 1898.

Mean barometer,	30.088
Highest barometer during the month, 15th,	30.581
Lowest barometer during the month, 4th,	29.180
Mean temperature,	36.
Highest temperature during the month, 30th,	60.
Lowest temperature during the month, 14th,	16.
Mean of maximum temperatures,	42.3
Mean of minimum temperatures,	29.5
Greatest daily range of temperature, 31st,	29.
Least daily range of temperature, 3d,	4.
Mean daily range of temperature,	12.8
Mean relative humidity, per cent.,	64.
Mean temperature of the Dew Point,	23.6
Total precipitation in inches, rain and melted snow,	3.98
Greatest precipitation in any 24 consecutive hours, 1.24 inches of rain, on the 22d and 23d.	
Number of days on which .01 inch or more of rain fell, 9.	
Number of clear days 14, fair days 6, cloudy days 11.	
Prevailing direction of wind from the Northwest and Southwest.	
Sleet on the 31st.	
Solar halo on the 12th, 24th.	
Lunar halo on the 24th.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 41 on 23d.
Minimum temperature of wet bulb thermometer at 8 a. m., 14 on 14th.
Mean temperature of wet bulb thermometer at 8 a. m., 29.7.
Maximum temperature of wet bulb thermometer at 8 p. m., 51 on 4th.
Minimum temperature of wet bulb thermometer at 8 p. m., 16 on 13th.
Mean temperature of wet bulb thermometer at 8 p. m., 31.6.
Mean temperature of wet bulb thermometer for this month, 30.6.

NOTE.—The mean temperature of this month just closed, 36°, is about the normal for Twelfth month.

The amount of precipitation is in excess of the average.

Very light flurries of snow fell on the 8th, 12th, 17th, 28th, and 31st. The total depth for the month was three-tenths of an inch—one-tenth of an inch on the ground at the end of the month.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Twelfth month 31.

CURRENT EVENTS.

THE Filipino "insurgents," so-called, (though they appear simply as desiring independence and self-government), are not inclined to accept the rule of the military officers sent out to them by President McKinley. The President last week sent by cable an extended proclamation, explaining his intention, but the "insurgents" refused to accept its offers. Within a few hours after the proclamation had been posted in Manila, the agents of Aguinaldo filled the city with a manifesto, in which he protested against General Otis calling himself "Military Governor of the Philippines." At Iloilo, the American troops had not disembarked, at last accounts, and the resistance of the people is such that extreme measures may result. It was said that they "threatened to burn the business portion of that city at the first shot of bombardment fired by the American fleet."

MORE troops are to be sent to Manila. It is announced that the Secretary of War has decided to send out four regiments of regular infantry. A despatch from Manila, on the 9th, says a second proclamation by Aguinaldo appeared in Manila yesterday. In it he threatens to drive the Americans from the islands. The Filipino Committees in Paris, Madrid, and London have telegraphed to President McKinley protesting against the disembarkment of American troops at Iloilo.

NELSON DINGLEY, of Maine, who is the Chairman of the Ways and Means Committee of the National House of Representatives, has been almost at the point of death, of pneumonia, for several days, and at this writing, (10th), is still practically in that situation. He is the Republican "leader" in the House, and is also one of the Commissioners on the part of the United States for the negotiation of the Canadian questions. Another of the American Commissioners, John W. Foster, has also been quite ill. The work of the Commission may thus be interrupted.

THE Supreme Court of Pennsylvania, on the 7th instant, heard argument on the certiorari proceedings in the case of the Commonwealth against Senator Quay and others. Two lawyers were heard for the defendants, and the former District Attorney of Philadelphia, George S. Graham, presented the case of the Commonwealth, by request of the new District Attorney, P. F. Rothermel, Jr., who assumed office at New Year. Great interest attended the proceedings.

On the 10th inst., the Supreme Court "handed down" its decision, denying the application of Senator Quay's counsel, and returning the case against him to be tried in the usual way, in the Philadelphia courts.

In the election of United States Senators in several States, including Pennsylvania, Delaware, and West Virginia, there is much uncertainty as to the person to be chosen. In Pennsylvania, the effort of Senator Quay for reelection is complicated with his indictment in the courts, there being, besides, intense opposition to him. In Delaware the Republicans have a majority of the Legislature, but are divided into two factions, the "Regular" and the "Union Republican" or Addicks. It is now thought that there may again be no choice in that State, as was the case in 1895. In West Virginia, the Legislature is so closely divided on party lines that measures of the most partisan character are likely to be attempted by both sides.

SEVERAL very able and important contributions have recently been made to the establishment of the case against Imperialism. Carl Schurz delivered a fine address before the Convocation of Chicago University, last week. Ex-Senator George F. Edmunds contributed to the New York *World* a review of the Philippines case, discussing it as a statesman and jurist, in a manner which few others can equal, in this country. In the United States Senate, on the 9th, Senator Hoar delivered an extended speech on the constitutional authority to take and hold "possessions" not intended to become part of the Union. His speech was listened to with close attention by a full Senate.

GENERAL GRANT speaks in his Memoirs of the number of military men who sought civil positions on account of their services in the Mexican War. Two presidents, Taylor and Pierce, came out of it, and General Scott ran for president (1852) but was beaten by Pierce. This experience, it seems likely, will now be sought to be repeated. The Louisville *Courier-Journal*, a Democratic newspaper, nominates for the candidates of that party in 1900, Admiral Dewey, for president, and General Fitzhugh Lee for vice-president.

THE Dreyfus agitation is revived in France. The president of the Court of Cassation, named Beaurepaire, has resigned, asserting that other members of the Court showed too much favor to Dreyfus. The "Chamber," the popular branch of the French Congress, resumed its sittings on the 10th, under considerable excitement. Correspondents of London newspapers continue to represent that there is danger of revolutionary movements arising out of the military resentment at having the Dreyfus matter reopened.

NEWS AND OTHER GLEANINGS.

In the midst of all the talk of war operations, and the glorification of militarism, an important international arbitration is about to begin. United States Supreme Court Justice Brewer was announced to sail from New York on the 11th for Paris, to attend the meeting of the Venezuela Commission, of which he and Chief Justice Fuller are members. The Commission was to have met on the 25th instant, but a postponement until May 14 has been arranged.

—William J. Bryan, in a speech at Chicago on the 7th instant, on the occasion of the Jackson banquet, said of the Chicago platform of 1896: "There will be no turning back. The platform will be added to as new conditions force new issues into the arena of politics, but nothing will be abstracted from it."

—A "head-on" collision occurred on the 9th instant between two passenger trains on the Lehigh Valley Railroad, at West Dunellen, N. J., in which fifteen persons were killed and about thirty injured, of whom several were expected to die.

—One hundred houses at Hankow, China, fell into the river, on top of as many boats there, on December 3. The loss of life is estimated at 1,000.

—In Washington (State) as well as in South Dakota, the official recount shows the woman suffrage amendment to have received a larger vote than was formerly reported. In Washington, the adverse majority this year is 9,882. In 1889 it was 19,386. In South Dakota, in 1890, the adverse majority was 23,610. This year it is 3,285.

—A colored woman, "Aunt Lucy" Nichols, New Albany, Ind., has been granted a pension of \$12 per month by special act of Congress. The St. Louis *Globe-Democrat* says: "Lucy is the only female member of a G. A. R. post in the United States. She served through the [civil] war with the 23d Indiana, participating in twenty-eight battles. She fought, nursed the sick, and cooked and washed for the others. She joined the regiment at Bolivar, Tenn., running away from her master."

—The *Woman's Journal*, commenting on the action of the Chicago and Northwestern Railroad Co., in discharging all its female clerks, says: "The managers are behind the age. If the women of Illinois had been voters, these female clerks would not have been discharged."

—We find it stated that "the Pennsylvania State Federation of Women's Clubs has repealed its rule that neither single tax, temperance, woman suffrage, nor anti-vivisection should be discussed, unless by unanimous consent."

—A current item says: "Not a song-bird hat in stock" is posted on frequent bulletins through the millinery department of Marshall Field's great Chicago store. This is a public acknowledgment of the victory of the Audubon crusade.

—The International Abolitionist Federation, the new name of the "British and Continental Federation for the Abolition of the State Regulation of Vice," will hold its next annual meeting in Geneva, September 13-18, 1899.

—Mary Mapes Dodge, editor of *St. Nicholas*, has sailed for Europe to spend some months in Italy and Egypt for the recovery of her health.

—Mail advices from Vladivostock (Asiatic Russia), received at Victoria, B. C., report the supposed drowning in the Lena Delta of a party of the Swedish geographical expedition, who were searching for Andree in Siberia.

—In the German Reichstag, at Berlin, on the 10th, Count von Posadowsky-Webner, Secretary of the Interior, said the supply of cattle in Germany was adequate, and, therefore, prohibitive measures against importation must be maintained in order to prevent the introduction of disease.

—The German Emperor William is reported as saying that he does not expect practical results from the Czar's disarmament proposals, and that consequently the increase in the German Army is no less indispensable than before.

—The Dreyfus proceedings are still in progress in the Court of Cassation, at Paris. A despatch says that Dreyfus, replying to the questions of the public prosecutor at Cayenne, energetically denies that he ever confessed he was guilty to Captain Lebrun-Renault, and he reprobates his innocence.



Can't help making good pies of
ATMORE'S Mince Meat

Quality and flavor always the same—always the best. The best grocers sell Atmore's Mince Meat and ATMORE'S genuine English PLUM PUDDING.

WILLIAM S. YARNALL,
Manufacturing Optician.



118 South Fifteenth St., (4th door bel. Chestnut St.),
PHILADELPHIA.

A LAWYER, who worthily bears a distinguished name, occupies an old-fashioned mansion on the edge of the city. Recently one of his sisters tiptoed into his room after midnight, and told him she thought burglars were in the house. The lawyer put on his dressing-gown, and went downstairs. In a back hall he found a rough-looking man trying to open a door that led into the back yard. The burglar had unlocked the door, and was pulling at it with all his might. The lawyer, seeing the robber's predicament, called to him, "It does not open that way, you idiot: it slides back."—*Harper's Round Table.*

THE Lafayette Monument Commission reports that about \$50,000 has been secured for the monument to be erected in Paris in 1900. The French Government has granted a site.

THE best-managed dairies in Minnesota have reduced the cost of manufacturing a pound of butter to 1.28 cents. The prevailing cost in other States is about 3 cents.

Don't spend so much money on lamp-chimneys—get Macbeth's—get the chimney made for your lamp.
The Index tells.

Write Macbeth Pittsburgh Pa

Useful and Ornamental LAMPS

in Old Brass Filigree and Lace Work.

Guaranteed not to tarnish.

We cater to all tastes in finish and ornamentation. *Friends want plain colors as a rule. We have a most excellent lamp for the library in Dark Bronze. We also have for the dining-room and hall, Black,—very rich and durable.*

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The light is all you could wish.

A. J. WEIDENER,
36 South Second Street, Philadelphia.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, FIRST MONTH 21, 1899.

{ Volume LVI.
Number 3.

A GOOD WORD EACH WEEK.

III.

OUR intellects are as truly Godgiven as our limbs, our love, our life. We cannot stay where David or Paul abode. Their needs, and responsibilities, and limitations are not ours.

ARTHUR ROWNTREE.

From a paper on "The Duty of Thought," read at a meeting of young Friends, at Birmingham, England.

REJECTED.

THE World denies her prophets with rash breath,
Makes rich her slaves, her flatterers adorns ;
To Wisdom's lips she presses drowsy death,
And on the brow divine a crown of thorns.
Yet blessed, though neglected and despised—
Who for the World himself hath sacrificed,
Who hears unmoved her witless mockery,
While to his spirit, slighted and misprized,
Whisper the voices of Eternity !

—*Florence Earle Coates.*

For Friends' Intelligencer.

GOSPEL MINISTRY.

IN the book of Discipline of Illinois Yearly Meeting of the Society of Friends we find the following :

"We believe that the Divine power alone can qualify for a gospel ministry, and man can only accept and acknowledge the evidence that this gift has been received through the anointing power of the Holy Spirit."

In the first clause we do not recognize any educational acquirements as sufficient, without the evidence of Spiritual baptism, neither do we want to ignore the qualifying spiritual power given to those who have not had these great advantages. What is the Gospel ? It is defined as glad tidings. Glad tidings of what ? Glad tidings concerning Christ and Salvation. But we choose to put it in a little different way—that it is a near relationship to the Father, a knowledge of the right to sonship, that our lives are to be henceforth devoted to his works of love, coupled with a clear command to go forth and declare this light and truth to our fellow-men.

We remember the preparation of the Prophet Isaiah, enabling him to understand the vision, and know his mission clearly. Then his own condition came before him, and he exclaimed, "Woe is me, for I am all undone," etc., after which his lips were touched, and he felt the purifying power. Hence, when the query was put, "Whom shall I send ?" Isaiah in humility said, "Here am I, send me." Let us know of the purifying, and not lay too much stress on published words, lest we err on the right hand as well as on the left. Whatever takes precedence of

the Christ Spirit in the soul, and comes out into the life will lay waste our precious principle,—the spiritual life manifest,—and we will die to the first great principle of our Society. We want to hold fast to this as the significant badge of discipleship. Let us take the four Gospels, so called. Mark the first three, how minutely they give the law and testimony, all good in their place ; but when we come to John, how very different ! We find his writings of a much higher type, characterized by a deep spiritual impress, the beauty of expression, the adaptability to the past, present, and future, and a marked spiritual development.

This experiential knowledge of the Truth is the strongest testimony of Friends ; indeed it is all the law, and out of it arises whatever is necessary for us as individuals, or as an organization. This constitutes the bond of unity. It is this that ought to qualify our Eldership to rightly judge of the ministry. It is the badge of Christian fellowship. The Christ Spirit, be it in the proportion of the little babe, or in the full stature of men and women, is the same. Let us be very careful and not hurt this tender spirit by disregarding the little plant, or in thoughtless words to mar the growth, for they may languish and struggle even unto death. Let the Elders remember that they can no more judge of the ministry without this spiritual life being the means, than the minister can deliver the spoken word without it. Inspiration is the gift, and we need a deeper consecration to the first principle, and now at the beginning of the New Year, when our minds are being stirred into a closer relationship with the Divine Spirit, under the consideration of the forces around us, is a good time to remember our responsibilities.

We find under advices to Ministers and Elders, to dwell in that unselfish condition of spirit which gives ability to labor in developing the spiritual life in themselves and others. Again, let none of us lay too much stress on the ability of some to give doctrinal sermons, or to write doctrinal essays, as though that was all there was of the Gospel ; for it is rare that those give what the human soul needs. The great fundamental principle consists in the Indwelling Life of God in the soul of man, and as God is spirit, that life must be a spiritual one, and also a living, vital force. Let us then consider our individual responsibilities first to our own lives, then to our organization, and we believe there will be a renewal of the old Truth springing up, and we will build up our waste places with a deeper thought, and old customs with tradition and dead forms will pass away, and we will revive upon the basic principle of our Gospel Ministry—the Indwelling Spirit, Inspiration, and Revelation to man.

MARY G. SMITH.

Hoopston, Ill., First month, 2.

For Friends' Intelligencer.

A GARLAND OF CHILDHOOD LYRICS.¹

"Heaven lies about us in our infancy."

THUS sang the great poet who, almost first among modern authors, perceived and pictured the simple divinity of childhood. With Wordsworth, and with Blake, English literature, for four centuries almost silent concerning the little ones, awoke to the beauty and innocence of the child-heart. From that day the poetry of childhood has blossomed abundantly, and in the fragrant pages of the present book one may enjoy much that is best in this field.

The editor, Charlotte Brewster Jordan, M. L., of the class of '82 of Swarthmore College, has garnered representative mother-song and child-song from the century's output in England and America. More than a hundred poets have been drawn upon, among them Wordsworth, Blake, Scott, Tennyson, Mrs. Browning, Clough, Kingsley, Jean Ingelow, George Eliot, Swinburne, Stevenson, Whittier, Longfellow, Lowell, Helen Hunt, Celia Thaxter, Field, and Riley. The editor has herself contributed a melodious "Hammock Lullaby."

Let us take a few typical stanzas here and there. The sweet seriousness and unconscious depth of character so often seen in the clear faces of children have attracted many a poet's admiration. Dinah Mulock Craik has thus described "A Child's Smile,"—

"A child's smile,—nothing more ;
Quiet, and soft, and grave, and seldom seen ;
Like summer lightning o'er,
Leaving the little face again serene."

This beautiful ethical view of child-life, that sees the innocent soul shining through the little wistful face, dates from just a hundred years ago, when Wordsworth, radiant with spiritual vision and all the freshness of high poetic youth, was giving forth his exquisite lines in portrayal of real or ideal maidenhood,—

"Her's the silence and the calm
Of mute, insensate things ;"—
"Beauty born of murmuring sound
Shall pass into her face ;"—
"She seem'd a thing that could not feel
The touch of earthly years ;"—
"A face with gladness overspread ;
Soft smiles, by human kindness bred ;"—

Lines, it seems to me, that are matchless for their simple beauty and their spiritual pathos. Yet matchless as they are, they find no mean echo in the utterance of later singers, as when Lowell writes of his daughter,—

"I know not how others saw her,
But to me she was wholly fair,
And the light of the heaven she came from
Still lingered and gleamed in her hair,"—

or when Frederick Locker thus addresses his winsome child :

"Your calm, blue eyes have a far-off reach.
Look at me now with those wondrous eyes.
Why are we doomed to the gift of speech
While you are silent and sweet and wise ?
You have much to learn ; you have more to teach,
Baby mine."

Frank L. Stanton, a living southern poet, caught something of this higher note when he sang :

"All heaven hath dreamed and smiled
In the sweet face of a child."

This charming garland of mother-song contains several cradle-pieces of primitive folk, strange out-of-door Indian songs, and half-humorous, half-tender negro lullabies. How quaint and bonny is this stanza from Hugh Miller's Scotch poem, "The Babie" !

"Her een sae like her mither's een,
Twa gentle, liquid things ;
Her face is like an angel's face—
We're glad she has nae wings !"

So we might continue to extract from these wholly delightful pages. In each song in the book, be it simple and tender and musical, or more subtle in thought, lies some new revelation of the eternal joy and artlessness of childhood. A few of the favorites, it is true, are missing : we look in vain for any of the fair little lyrics of old Herrick, or for Charles Tennyson-Turner's remarkable sonnet, that tells how little Letty fondly patted her toy globe :

"And, while she hid all England with a kiss,
Bright over Europe fell her golden hair."

"Lewis Carroll's" whimsical child-poems, too, are not represented ; nor are Elizabeth R. Chapman's sadly beautiful threnodies for a lost son.

Yet much of the best slumber-song in the language is here. Tennyson's "Sweet and Low," Mrs. Browning's "A Child's Thought of God," Kingsley's "A Farewell," Longfellow's perfect sonnet, "Nature,"—these are poems that might honor any anthology. The editor has achieved her congenial task with fine taste and sympathy, and her volume will receive a wide welcome.

It is pleasing to find in the book nearly a dozen of the poems of James Whitcomb Riley, for in his best work this poet comes very near to the child-heart. Let us close with this grave, sweet little elegy of his, "The Way the Baby Slept" :

"And this is the way the baby slept ;
A mist of tresses backward thrown
By quivering sighs where kisses crept
With yearnings she had never known ;
The little hands were closely kept
About a lily newly blown—
And God was with her. And we wept—
And this is the way the baby slept."

Swarthmore College. JOHN RUSSELL HAYES.

"He that knows not, and knows not that he knows not, is a fool. Shun him.
He that knows not, and knows that he knows not, is simple. Teach him.
He that knows, and knows not that he knows, is asleep. Wake him.
He that knows, and knows that he knows, is wise. Follow him."
—Arabian Proverb.

36

MEN can be as original now as ever, if they had but the courage, even the insight. Heroic souls in old times had no more opportunities than we have ; but they used them. There were daring deeds to be done then—are there none now ? Sacrifices to be made—are there none now ? Wrongs to be redrest—are there none now ?—Charles Kingsley.

¹ Mother-Song and Child-Song. Edited by Charlotte Brewster Jordan. New York : Frederick A. Stokes Co., 1898.

From The Friend, Philadelphia.

THE "WARDER SCHOOL," AMSTERDAM.

FROM personal experience and private records a fuller account than that already given of the "John Warder School," in Amsterdam, may be of interest. A printed circular, about 1860, says of this school: "To all lovers of peace as well as of education, its maintenance becomes an object of interest, appealing alike to those interested in the Society [of Friends] in general and in the cause of education, and also in the maintenance of a Christian testimony to the principles of peace."

That John Warder, a respected citizen of Philadelphia and a Friend in good standing in his Monthly Meeting of the Northern District, should have spent ten years in London is explained by his letter-books, now in possession of the Historical Society, covering a period of three years 1776-'78. As a member—or representative—of the firm of Jeremiah Warder & Sons, of Philadelphia, in the Seventh month, 1776, he sailed from New London, Conn., for Bordeaux, a voyage of thirty-three days, whence he made his way to London and opened a business house with William Capper.

The captain of the ship *Nancy*, of which John Warder was part owner, unknown to J. W., in 1781 took out letters of marque, and captured a Dutch ship *Holland's Welvaart*. Hearing this, to guard against any future claims, J. W. insured the vessel, which, having put in to Limerick for repairs, was on its voyage thence to London totally lost. The eighteen hundred pounds insurance paid was the source from which in 1829 the infant school in Amsterdam was founded.

We pass over the successful and unsuccessful attempts at restitution made by John Warder himself and by the Friends of London; the subsequent increase of the fund; its final adoption by Trustees of Devonshire House Monthly Meeting. It is a story told in print but of no interest here. Part of the restitution consisted of money expended for the poor of Amsterdam, and an annual distribution of bread. Stephen Grellet, who was present at one of these latter occasions, hearing the explanation of the origin of the custom, which was always made, remarked that no more powerful peace sermon could be preached to the people than that embodied in these circumstances.

John Stephen Mollett, of Amsterdam, on a visit to London was much impressed with a sight of the infant school in Spitalfields, and at his suggestion the interest arising from the Trust property (of John Warder) was devoted to maintain a similar institution in the Dutch city. In 1829 a house was purchased for two hundred and eighty-one pounds and the school opened. It was not only the first infant school in Amsterdam, but its success led to the establishment of other schools in later years. At the death of S. Mollett his son-in-law, Daniel Boissevain, Jr., accepted the care of management and oversight necessary on the spot.

The premises were old when purchased; in thirty years they became so dilapidated that an appeal was sent forth for funds to erect a new building. In 1864 the house, No. 27, Beerenstraat, was built. It is a stone building surmounted by the figure of a ship in full sail; the monogram JW over the windows; painted on the front, "Bewaar School, Amsterdam's Welvaren." On a large wooden tablet inserted in the wall of the main entrance is recounted in English and Dutch the events leading to the establishment of the school. Entering the larger of the two school rooms the eye catches sight of a clock dial with this inscription: "Let op den Tyd." (Be punctual).

On several occasions the descendants of John Warder have visited the Amsterdam school, and always been received with distinctive courtesy. Through the interested kindness of William Beck, of London, representing the present trustees of the fund, the latest of these visits by John Warder's grandchildren was planned. G. M. Boissevain called upon the American party in Amsterdam, and arranged for the day and hour of the visit, and the presence of one of the committee of four women who make frequent inspection of the school.

In a pouring rain, and with the needful chance guidance of passers-by, the school-house was finally discovered on a quiet, narrow street. The school-mistress, who lives in the building, on our arrival gathered the little Dutch pupils—all between the third and seventh year of age—for the salute of welcome, a waving of hands. As the intercourse on either side must be by signs, this was as effective as speech.

These are children of the poor—not paupers—by preference those who live in the neighborhood. They must be taken to and from school at the appointed hours; nine to twelve a. m.; half past one to four p. m. The schooling costs two pence a week; for those who dine at the school one penny a week is charged. Seventh-day is a half-holiday. Four young women assist the head mistress in giving elementary instruction, singing, short poems suited to their capacity, the value of money, and the Fröbel methods. All must be cleanly dressed and the hair cut short. The demand to enter is so great, and the limit of one hundred and fifty not exceeded, that sometimes sixty are waiting for vacancies.

In the two rooms, separated by glass doors, the little people were put through their paces for the strangers from over the sea. As they sang or recited their wooden shoes clattered time upon the floor, arms and hands took due part in the performance. When play hour came, being too wet for the yard, we adjourned to the basement, and the young teachers joined in plays which simulated wind-mills and other Dutch accessories.

At lunch time the little tots were seated in orderly rows, the glass thrown open to make one long room. Their baskets and bundles were produced—one lunch was packed in a small cigar box—and they contentedly nibbled their bread and bologna sausage, or whatever mother had supplied. Tin mugs were passed round and each child received a drink of milk. One infant displayed with evident pride to his neighbors an

¹ See article by George Vaux, reprinted in FRIENDS' INTELLIGENCER, First month 7, 1899.

impossible looking candy image, which was evidently a rich possession to the Dutch mind.

Now while the children could not imagine what the Americans might say, they did evidently and appreciatingly and understandingly grasp a rendering of "Johnny Smoker," the delight of the Anglo-Saxon child. After presentation of specimens of weaving mats and frames, with waving of hands and thanks to and through the interpreting committee member, the visit was over.

SARAH CADBURY.

FIRST-DAY SCHOOL SCRIPTURE LESSONS

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 5.—FIRST MONTH 29.

RACES OF MEN.

GOLDEN TEXT.—He (God) hath made of one blood all nations of men for to dwell on all the face of the earth.—Acts, xvii., 26.

Scripture Reading.—Genesis, x.

AFTER the story of the flood we are told how the sons of Noah were spread abroad and peopled the earth. At first view, chapter x. would seem to be a mere unprofitable list of unpronounceable names. But the student of Eastern lore tells us that which makes it alive with interest. He tells us that we have here a list of the names, not of men, but of the peoples with whom the Hebrews were acquainted. This is, then, the attempt of the ancient Hebrew historian to show the unity of the human race by tracing it from a common forefather. It needs but little inspection to show that the names are not those of individuals. The article is used in several cases "*the* Amorite," "*the* Jebusite" (vs. 16, 17, 18). "Mizraim," "Ludim," and others are plurals, while "Sidon" is the name of a city. The division is in general a geographical one, the sons of Japheth being on the north, those of Ham on the south, and the Shemites between. The list includes only men of the white races. No nations of the yellow or black race are included. This may be due to ignorance of such peoples, which seems unlikely, or to unwillingness to accept them as belonging to the same human family. An ingenious explanation is proposed in the theory that these inferior races represented to the ancient historian descendants of Cain, the accursed, and were therefore ignored. This may have been the basis of the exclusion, but the explanation is pure speculation.

Not all of the names given have been certainly connected with the nations or peoples intended by the Hebrew historian, but a large portion of them may easily be recognized.

The sons of Japheth are given as Gomer, Magog, Madai, Javan, and others.

Gomer was the people known to the Greeks as Kimmerians. Their home was near the sea of Azof; they were defeated in an attempted invasion of Assyria, and made a furious and partly successful attack on Asia Minor. Magog, according to Professor Sayce, probably means the Land of Gog, or Gyges, the King of Lydia. Madai is plainly the land of the Medes, and Javan is identified with the Greeks (the "Ionian"), a similar name plainly referring to

the Greeks having been found in a letter on baked clay, three thousand years old. Among the sons of Ham are given Cush, a people on both sides of the Red Sea in Arabia and Africa, Misraim or Egypt, and Canaan, the predecessors of the Hebrews in Palestine. The story of Nimrod is plainly an interpolation. The descendants of Shem include the Hebrews ("Eber." v. xxi), Assyria under the name of Asshur, and the Elamites.

That the classification is almost wholly geographical, is shown in the inclusion as sons of Canaan, of the Hittites, with their dark skins and their retreating foreheads—many characteristics indeed, of the yellow race—with the blonde Amorites of the mountain land of Palestine. But with such details we are not concerned. The important point to notice is that the haughty sons of Israel, in spite of their pride of race, their insistent claim to be in a special sense the people of God, nevertheless recognized fully their close relationship with the despised Gentiles. In this admission lay the germ of their great message to humanity, which may be heard in part in the words of many of the prophets, which is illustrated in the narrative of the mission of Jonah to the despised people of Nineveh—whom yet God did not despise—and which culminated in the Sermon on the Mount.

In view of this threefold division of the white races, it is of interest to note that the names of the sons of Noah have been applied as a matter of convenience by ethnologists to the three divisions authorized by a study of language and physical similarity among white men.

Let us consider here by way of comparison, what science has to teach us of the white races of men and of their mutual relations.

The geologist with the aid of the astronomer fixes the probable time of the most ancient known relics of man—those of the "River Drift men" of western Europe—at 240,000 years ago. These were replaced by another people resembling Eskimos, who vanished perhaps 80,000 years ago, and were succeeded by a small dark people resembling the Basques of northern Spain—an ancient people of whom this remnant remains. Again, in times almost within the reach of history, these were conquered and replaced by a large blonde people, generally called Aryans, commonly said—though this is in dispute—to have come from Asia, and in successive invasions to have peopled nearly all Europe.

While this group of peoples, allied by blood and by language, were working out their destiny mainly in the west, another group, totally distinct from it, so far as known, was going through a similar process in the east. These, like the Aryans, were of the white group of human beings, though darker in complexion. They first appear in history as wandering tribes still in the pastoral stage. There is some evidence, however, that at an earlier period they lived in mountainous regions. Almost certainly as early as 4,000 B. C., a group of these wanderers appeared near the head of the Persian gulf, which at that time extended much farther inland than at present, the wash of the rivers flowing into it having partly filled it up at the upper

end. From this region, called Chaldea, went out at a later time the ancestors of the Hebrews, the Assyrians, the Arabians, and many minor peoples. The adjective Japhetic is often applied to the Indo-European races which have been spoken of as Aryans. The name Semite is almost universally used for the descendants of the ancient Chaldeans. It has been the practice of ethnologists to class as "Hamitic" all those white peoples who cannot be shown to belong to the other two groups. The Egyptians, the Abyssinians, the Canaanites, have been so classed, though their relationship cannot be shown by similarity of language and of other characteristics, as can that of the Aryans and of those called Semites. Indeed, some ethnologists believe that the races classed as Hamitic should be included with the Semitic peoples, being those who separated earliest from the parent nation.

The tenth chapter of Genesis does not, then, give a classification by races which can be accepted by the student of races. It has value to him mainly as showing the geographical distribution of the various peoples mentioned. But to the student of the Hebrew people and of their religion, it is of the greatest value, since it makes clear a recognition at an early period of their history of the general brotherhood of man.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 5.—FIRST MONTH 29.

JESUS AT JACOB'S WELL.

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—John, iv., 14.

Read from Gospel of John. Chapter iv, 5-15.

REVISED VERSION.

The verses assigned for this lesson should be read in connection with those following in the chapter. It is a most interesting portion of the Gospel account. Jesus shows that he is not bound by the Jewish prejudice against the Samaritans. He describes the religion which he was preaching as that which would permanently satisfy; he who should drink of it would not thirst, but should have within him that reality of divine qualities which would be as a well of water springing up to everlasting life.

The hour cometh, he said further, when neither in the mountain where he then was, nor in Jerusalem, should men worship the Father,—that is, not in those places alone. And he added that the hour would come, also, when the true worshippers would worship the Father in spirit and in truth, for God is spirit, and only spiritually must they who would worship him make their approach.

These are passages which give force and sustenance to the views of Friends. They are in accord with what has already been said in preceding lessons of the inwardness of the Christ power, the spirituality of true religion.

Of Jacob's Well, where this conversation occurred, a volume might almost be written. It is still identified, and many curious facts are connected with it. "The well is deep," the woman said, and Maundrell,

a visitor in 1697, found its depth one hundred and five feet, with fifteen feet of water. Since that time rubbish seems to have fallen in, and measurements in 1841, 1866, and 1875 all made the depth seventy-five feet. In 1880 Thomson ("The Land and the Book") found the place enclosed by a low wall, of modern erection. The area of the enclosure was fifty-six paces from east to west, and sixty-five from north to south. "The surface is covered by a confused mass of shapeless rubbish, overgrown by weeds and nettles. The well is near the south corner of the area, and to reach the mouth of it one must let himself down, with some risk, about ten feet into a low vault."

The "confused mass" of debris is believed to be the ruins of a church which was built over and around the Well as early as the fourth century, A. D., but destroyed before the era of the Crusades. The old vault and crypts are still traceable, and it is one of these that, as stated, obstructs the mouth of the Well.

Why such a deep well should be dug at all seems strange, for a short distance away, on the west, there are fine flowing springs, whose water irrigates the whole plain, quite to the Well itself. The surmise is, that the Well is the older, and may have been truly that of Jacob, and that the springs are due to some convulsion of nature,—an earthquake, perhaps, in the sixth century. It may also be that the Well itself was injured then, and rendered incapable of holding its former supply of water.

It is among the strangest incidents in history, says Thomson, that this place, where Jesus held that marvellous conversation, should be so neglected. For "it is the only precise spot on the earth which we may be sure was hallowed by his presence, and rendered memorable forever by his teaching."

It was probably in the late summer or autumn that Jesus sat here, being "wearied with his journey" over the same road which then as now led from Judea into Galilee. It was about the sixth hour, that is, high noon, and in the very heat of the day. "He was thirsty; that was quite natural," says Thomson, "for not a drop of water could I find, at that season (autumn), along that same road for miles."

The disciples had gone "away into the city to buy food." This was Sychar, near by, now identified with Askar, a small village. When they returned they besought him to eat, but he declined. Following the thought of the spiritual fountain, he said, "I have meat to eat that ye know not. My meat is to do the work of Him that sent me, and to accomplish his work." Later, he added: "I say unto you, Lift up your eyes and look on the fields"—not the fields about him, but those of the world's life—"that they are white already unto harvest."

The central thought of the chapter from which this lesson is taken is the spiritual nature of God, and the duty of worshipping him "in spirit and in truth," without regard to place, and without bondage to outward ceremony and ritual. Of formal worship Whitier has said:

"As if the pomps of rituals, and the saviors
Of gums and spices could the Unseen One please;
As if his ear could bend, with childish favor,
To the poor flattery of the organ keys.

"Not such the service the benignant Father
Requireth at his earthly children's hands :
Not the poor offering of vain rites, but rather
The simple duty man from man demands."

ALCOHOL IN MEDICINE.¹

AT the outset of this brief consideration of the subject upon which I have been asked to say a few words, let me clearly state my conviction that the legitimate sphere of alcohol as a remedial agent is a very limited one; that the medical profession as a body is year by year coming to value it less highly, and that its use in diseased conditions should be even less frequent than it is to-day.

That it has no proper place in medicine I cannot believe. As to the narrowness of its rightful sphere, if we look for a moment at some of its well-known physiological effects, and consider that this remedy is always given in material, if not large doses, and that the powers of resistance of the system to any deleterious influences are liable to be diminished in any given direction by disease, I think we shall find reasons for concluding that a substance so potent for physical harm should be used with the utmost discretion and moderation, in the most carefully-chosen cases alone. The irritation of the digestive mucous membrane, followed by inflammation and catarrhal conditions; the hyperactivity of the glands of the body, leading in the case of the liver to disorder of the secreting power of its cells, and where great amounts of alcohol are taken, to contraction or cinchasis of the organ as a whole; the marked action upon the heart, causing first an over-activity, to be followed by a reaction so great as to be, as I believe, in some extreme cases of disease a cause of death; the exciting effects upon the nervous system, followed by depression, and later the actual structural changes which take place in the brain and spinal cord; the disturbance of equilibrium of the complex chemical process going on in the organism, and essential to the maintenance of its life; and finally, the general primary stimulation of most, or all, of the bodily activities, with the complementary and often serious reaction, which latter I would emphasize,—all these and other effects, not alluded to here, would seem to warn us to beware how we administer such an agent to the sick.

In support of my belief that physicians are relying less than formerly upon alcohol as a remedy, I appeal to some of the modern text-books and periodical literature relating to the practice of medicine, as well as to some personal acquaintance with the methods employed by a number of intelligent and careful practitioners in the management of their patients. Taking pneumonia for an example, a disease in which it has been, and indeed still is, quite customary to give considerable amounts of alcohol, especially in the heart weakness, so often a dangerous feature in such cases, we find Prof. Strumpell, of Erlangen, an eminent authority in the old school of medicine, using these words in his work on practice: "We never could satisfy ourselves of the often-praised influence

of alcohol upon the action of the heart;" though he at the same time admits that in small quantities it may be of some benefit to the pneumonia patient. He pertinently inquires, "Why should we expect sick persons to bear doses of alcohol which have only bad results in healthy men unaccustomed to them?"

The same author says, in writing on the treatment of consumption of the lungs: "Small amounts of good wine may aid in improving the appetite and general condition. Many physicians, indeed, believe that the stronger alcoholic beverages, such as brandy and the like, are of special benefit in the treatment of consumption, but we doubt it."

In impending heart failure, due to acute inflammation of the substance of that organ, Dr. Hale, a prominent homœopathist of Chicago, condemns the use of alcohol, and advocates the administration of aromatic spirits of ammonia instead. As coming more under the head of preventive medicine, Prof. Helmuth, of New York, a well-known homœopathic surgeon of about forty-five years, experience, calls attention, in his text-book of surgery, to the much greater susceptibility to the effects of intense cold observed in those who take alcoholic stimulants before exposure, and says the history of Polar expeditions, and other facts, prove this beyond a doubt. He also remarks that cold water, or better still, cold tea, affords the best preparation for exposure to severe cold.

Dr. Fisher, a homœopathic writer on diseases of children, declares himself to be opposed to the use of alcohol in diphtheria, of which disease he says: "It has been the habit for generations to resort to its free use in some form," one of the many arguments used in its favor being that, "as diphtheria patients will tolerate larger quantities of whiskey than sufferers from any other disease, alcohol is antidotal to the poison, as to the poison of serpents." But Dr. Fisher says: "I have not found it useful in this or any other disease to any considerable degree; while on the other hand, I feel convinced that its use encourages kidney complications and sequelæ, and that it is responsible for many cases of neuritis, heart failure, and paralytic states." He goes on to say, however, that "perhaps stimulants should not be tabooed altogether," but he evidently has small faith in their value. This writer is also emphatically opposed to giving any form of alcohol to children suffering from typhoid fever, in which, even when apparently indicated, he believes that it works much harm; and also in tuberculosis.

To touch again for a moment upon what is known as heart failure, Dr. Shelton, of New York, while not wholly discountenancing the use of alcoholic stimulants, and expressing his belief that in cautious doses, and in a certain narrow class of cases, they are of benefit, declares that in his opinion "many a feeble heart struggling along has been started into a spasmodic effort by the sudden administration of a half ounce or ounce of whiskey or brandy, that has caused it to cease altogether." The physicians who hold such views are of course still in the minority, but are, I believe, increasing in numbers.

¹ By Dr. Emily M. Titus. A paper read before the W. C. T. U., of Portland, Maine.

The opinion which I hold, that alcohol is still too extensively employed in medicine, is based, besides the reason set forth above, upon the fear, which seems to me well grounded, first of over stimulation of the patient's system, furnishing a fictitious and highly misleading strength and energy, perhaps masking to patient and physician the real condition present, and leading to unsafe exertion and neglect; and secondly, of the probably unfailing and inevitable reaction,—in the form, chiefly, of depression,—the reaction which is as inseparable, I think, from stimulant action as action and reaction are inseparable in the realm of motion, where, it will be remembered, according to Newton, "they are always equal and opposite."

I have left until the last the most important of all reasons for care in prescribing alcohol, namely, the immense danger to the patient of acquiring the alcohol habit. This is so obvious, and so well understood that it seems to require little discussion in this place. It is but true to say that the physician incurs a fearful responsibility giving alcohol to many patients; very especially to those under middle age, to those liable by heredity to a tendency to the appetite, to those having a highly wrought or weakened nervous system, and to any but the incurably ill, for a long continued period. To this responsibility, I think the profession is more alive than of old; but we all know that much sin of this kind lies at the door still.

In bringing to a close this fragmentary view of a most important question, whether regarded from the professional or the moral side, it only remains for me, lest I have too strongly emphasized the objections, to say that there is no doubt in my mind that alcohol judiciously and very sparingly used has saved many lives, and is still capable of doing so; that its use in medicine may under some circumstances be a blessing, and, that its abuse is a curse in medicine, as well as outside its limits.

JOHN WESLEY'S PLAIN LIVING.

THE effects of John Wesley's "high thinking" are still evident, but his "plain living" is more likely to be lost sight of. An anecdote which serves to recall the latter characteristic is related in a recent issue of an English newspaper.

When his income was only thirty pounds a year, he lived on twenty-eight pounds, and gave away forty shillings. Then next year, receiving sixty pounds, he still lived on twenty-eight, and devoted the remainder to charitable uses. The third year he received ninety pounds, out of which he subscribed sixty-two pounds to the needy. In the course of fifty years he gave away more than thirty thousand pounds.

In the same magazine there is an interesting letter of Wesley's. In 1776 the English Government, being pressed for revenue to carry on war, resolved to issue the following circular, and a copy was sent to Wesley:

"Reverend Sir,—As the Commissioners cannot doubt that you have plate for which you have hitherto neglected to make an entry, they have directed me to send you a copy of the Lord's Order, and to inform you that they expect that you will forthwith mark

the entry of all your plate, such entry to bear date from the commencement of the plate duty, or from such time as you have served, used, had, or kept any quantity of silver plate chargeable by the Act of Parliament, as in default thereof the Board will be obliged to signify your refusal to their lordships.

"N. B.—An immediate answer is desired."

Wesley replied to the circular as follows:

"Sir,—I have two silver teaspoons at London, and two at Bristol; this is all the plate which I have at present, and I shall not buy any more while so many around me want bread.

"I am, sir, your obedient servant,

"JOHN WESLEY."

GENERAL GRANT'S RELIGIOUS VIEWS.

Youth's Companion.

"I AM a profound believer," said General Grant, "in a special and general providence that shapes the destinies of individuals and nations; but in such a way as not to destroy man's free agency."

On another occasion, while conversing with Dr. Cramer, his brother-in-law, about his experiences, he said that he always carried out what he had planned to do.

"Did you ever pray to God for aid and success?" asked Dr. Cramer.

"Often, mentally, but briefly," he answered. "I asked for strength and wisdom to carry to a successful termination my task. Like my mother, I never talked much about my religion, but I think much. It is the all-important subject."

Grant, while President, spoke one day to his brother-in-law of the tremendous responsibility of the office. "I often," said he, "during the session of Congress, after a day of hard work and an evening spent in meeting social claims, sit up till it is far beyond midnight to study the various questions submitted for my action."

"Do you ever pray for wisdom and guidance?"

"Yes; night and day I ask God in silent prayer to aid in performing my duties," he answered. "I believe in prayer, though I don't talk about it."

Speaking of the impression made by his visit to Jerusalem, General Grant said: "I never felt so solemn in my life as I did while standing before places made sacred by their associations with [Jesus] Christ when he was here on earth."

REVERENCE that which is best in the universe; and this is that which makes use of all things and directs all things. Reverence also that which is best in thyself; this is of the same kind as that.—*Marcus Aurelius.*



"HEAVY and thick the atmosphere,
The prospect narrow, dark, severe,
Yet one step more the way is clear,—
For that one step press on."

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.
—*Emerson.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, FIRST MONTH 21, 1899.

THE YOUNG FRIENDS' ASSOCIATIONS.

THE number of these organizations seems to increase. Several new ones have been formed this winter, and we do not know of any discontinued.

The value of these to the Society and its principles has come to be more and more perceived, and this accounts for their spread. They have a real place in our system, and render a real service.

The extent of this service, however, depends, as we have many times said, on keeping the Associations carefully and faithfully to their appropriate work. They are meant to be, and ought to be, auxiliary to the Society, and sympathetic with it. They ought to be helpful and not hurtful to the meeting on First-day. Their operations should tend to increase, not diminish, the attendance there. The meeting for worship is the foundation-stone of the Society as an organized body. It is encouraging to observe, by the reports of one of the Associations, printed in the INTELLIGENCER, that its important relation to the meeting has been dutifully regarded, and its operations have been adjusted with the desire to best serve the meeting.

The exercises of the Association when assembled are, of course, a subject of continual concern. They vary considerably, as the reports which we print show, the circumstances of different neighborhoods and places varying, and the tastes and inclinations of members as well. But the main object must be, if the purpose of the organizations is kept in mind, to follow the Friendly lines, and not to wander from essential Friendliness. These lines are well defined, and need not be doubtful. Those men and women of the Society whom it has recognized as competent to express its convictions have given us many serviceable and adequate testimonies as to the essential principles and purposes of our religious body. They did not, and could not, think the thoughts, or do the work for successive generations, but they have left us the light and help of their insight and experience.

There is available for the Young Friends' Associations, indeed, a considerable bulk of excellent literature on Friendly lines, some of it old, some of it new. This is well worth their thoughtful consideration. We think it may be safely said that no Association need be without the use of a good selection of Friends' books. If they do not have them in their own possession, some can no doubt be had.

In the endeavor to keep near the light of Friendly principles, the Associations should be cautious of much discussion of the daily doings of the external world. These are too much liable to draw off our attention, in our ordinary walk, and in the meetings held for the express purpose of strengthening our spiritual forces, and concentrating our mental power, it is a distraction to open the door widely to themes which do not have a real and a helpful relation to the ethical and religious growth which we seek. That "pure wisdom" to which John Woolman would commend us is unfortunately not much found in the chronicle of

"— oppression and deceit,
Of unsuccessful or successful war,"

which is daily served up to us, as in the time when Cowper wrote, over a century ago. Against very much of the material that forms the "current topics" of the press, the natural and needful attitude of the associations of Friends, young or old, is one of disapproval. The Friends have striven to establish principles of action which would do away with much of the evil that is in the world, and for these principles they are bound to continue to strive. Wherever and whenever they are drawn into partnership with action, spublic or private, not conforming to the principles they profess, they by so much weaken the testimony which they bear.

OUR esteemed contemporary, the *London Friend*, we note, in a review of the history of Friends for the year 1898, speaks of itself and the *American Friend*, (Philadelphia), as coming "as welcome visitors, each week into many households, with their good tidings of the progress of the Lord's work." But it adds, as if the case might be otherwise with the *British Friend* and the (Philadelphia) *Friend*, merely that they "represent other shades of faith and practice." The classification strikes us as very interesting.

THE two articles on the Warder School in Amsterdam have interested us particularly, because the fund that established this school came from the sound rule of Friends' discipline that money ought not to be made out of war. As the article by George Vaux explained, John Warder received a considerable sum as his share of the capture, by a "privateer," of a Dutch merchant-ship. The money was returned, as far as possible, to the owners of the ship and cargo, and the remainder, increased after many years by interest accumulations, established the School. The Friends, in old times, were apt to "hew to the line."

THE *National Temperance Advocate*, this month, has a strong indictment of the "canteens," the liquor saloons, maintained in many regiments of the United States army, during the recent war. This is all very well, but the indictment is on a weak foundation, because the *Advocate* takes the attitude of regarding the war itself is a righteous thing, and the canteens merely as an "excrescence." Really they are a

natural accompaniment. In old times, on going into battle, soldiers were given rum and gunpowder to drink, to inflame them, and when the time comes that intoxicating drink, profranity, and worse things do not accompany war, we shall doubtless be seeing the last of war itself.

"When shall our brave boys be emancipated from the canteen bondage?" says the *Advocate*. Never, entirely, while they remain employed as instruments of human destruction.

THE twenty-third annual meeting of the American Purity Alliance will be held in the parlors of the Isaac T. Hopper Home, 110 Second Avenue, New York, on the evening of the 23d inst., at 8 o'clock. Besides the addresses and reports of the officers, Mariana W. Chapman will read a paper, "The New Militarism and Purity," and there will be addresses by a number of prominent friends of the work.

BIRTHS.

HOLLINGSWORTH.—At Wilna, Md., Eighth month 30, 1898, to Robert A. and Elizabeth A. Hollingsworth, a son, who has been named Albert A.

SATTERTHWAIT.—At Lansdowne, Pa., Twelfth month 23, 1898, to Thomas C. and Ella S. Satterthwait, a son, who is named Charles Shoemaker.

DEATHS.

ALSTON.—First month 10, 1898, at the home of her daughter, 4230 Girard Avenue, Philadelphia, Lydia C. Alston, aged 75 years; a member of Camden Monthly Meeting, Del.

BENEZET.—First month 9, 1899, Lydia H., daughter of Elma E. and the late John Benezet; a member of the Monthly Meeting held at Green Street, Philadelphia.

BROWN.—At her home, near Calvert, Cecil county, Md., First month 7, 1899, Margaret Brown, wife of William P. Brown, in the 67th year of her age; a member of Nottingham Monthly Meeting.

Interment in Friends' grounds, Brick Meeting-house, Md.

BROWN.—At his home, near Calvert, Cecil county, Md., First month 12, 1899, William P. Brown, in the 72d year of his age; an elder of Nottingham Monthly Meeting.

Interment in Friends' grounds, Brick Meeting-house, Md.

CORWIN.—At his home, at Napanock, Ulster county, N. Y., First month 4, 1899, William Corwin, aged 85 years; a consistent member of Greenfield and Neversink Monthly Meeting of Friends.

DUDLEY.—At Moorestown, N. J., First month 9, 1899, Nathaniel M. Dudley, in his 89th year.

DUDLEY.—Near Bordentown, N. J., Twelfth month 28, 1898, John Dudley, in the 81st year of his age; a beloved and consistent member of Chesterfield Monthly Meeting, held at Crosswicks, N. J.

NYCE.—At San Antonio, Texas, First month 6, 1899, Hugh J. Nyce, only son of Dr. Elizabeth M. Clark.

Interment at Concord Friends' ground, Delaware county, Pennsylvania.

PARRY.—At Bala, Pa., suddenly, First month 12, 1899, Julia A., widow of Joseph L. Parry, in her 75th year.

Interment at Fair Hill Friends' ground, Philadelphia.

PYLE.—Twelfth month 16, 1898, after a lingering illness, at his home near Pylesville, Harford county, Md., David L. Pyle, aged 61 years, son of the late David Pyle; a member of Fawn Grove Particular Meeting.

SERRILL.—At his home, in Darby borough, Pennsylvania, suddenly, First month 12, 1899, William D. H. Serrill, in his 78th year; a member of Darby Monthly Meeting.

WEBSTER.—Passed onward to the higher life, at his home, Hopewell, Chester county, Pa., First month 4, 1899, Samuel L. Webster, after a long, painful illness borne with great patience and fortitude.

He expressed greater concern for his dear family than for

himself. He was in the 57th year of his age, leaving a dear wife and nine children, for whose welfare and guarded education he was earnestly solicitous. He was a respected, useful citizen, serving on the school board; and an active member of the Farmers' Club of his vicinity. Gentle and conciliatory in manner, upright and conscientious, he endeavored to adhere to the Golden Rule. He was a member of Nottingham Monthly and Oxford Particular Meeting. Funeral was from Oxford meeting-house on the 8th. Interment at Calvert, Md.

"I know not what the future hath

Of marvel or surprise,

Assured alone that life and death

His mercy underlies."

F.

WELCH.—At her home with her son Horace G. Welch, Citronelle, Alabama, Eleventh month 6, 1898, Ann Welch, aged 66 years, 11 months, 28 days. Interment at Citronelle, Alabama.

She was a life-long member, and for many years an elder, in the Society of Friends. Her home, until the last four years, was near Iowa City, Iowa.

S. P. W.

LETTERS FROM ISAAC WILSON.—IV.

Editors FRIENDS' INTELLIGENCER :

I THINK our last closed with our return from Homeville through the rain and mud. We were grateful for another restful night with our kind friends Henry and Annie Pusey, and the contrast in the weather and roads from yesterday's mud, to the rough and frozen ones of to-day did not prevent our safe arrival (after a six mile drive) at Doe Run meeting-house, where another and the last of six consecutive monthly meetings was convened. Although not as large as some preceding ones, it was no less impressive and interesting, and feelings of encouragement were expressed that found a welcome, we trust, in the listening hearts.

After meeting we rode one and a half miles to Ebenezer Maule's to dine, and spent a few hours pleasantly, until called for by our friend William Webster, to whose home at Ercildoun we went for the night; and the loving atmosphere of such a home can afford no other than a restful feeling to the weary traveler.

First-day morning was bright and clear, and at the meeting hour the neat and comfortable house was nearly filled with an interesting audience, to whom the spoken word was freely given. After dining in company with some others we hurried away, and accompanied by our friend William Webster, we went seven miles to Unionville to attend a circular meeting. We were glad to find in the gallery our friend Margaretta Walton, and our hope relative to her sharing in the vocal service was not in vain. Truth justified the belief that it was good to have been there. We met many Friends with whom we had mingled in their homes and elsewhere during the past week.

After the farewells we enjoyed a pleasant ride of four miles to Kennett, taking tea with Eli Thompson and wife, his health not permitting his mingling with his friends in a meeting capacity.

At the time appointed we found a good response to an expressed desire some days ago for a meeting this evening. We were again favored with the company of our friend Margaretta Walton. This being the last of a full week we feel that we have been much favored with good health, and have enjoyed meeting our many friends. The meeting was considered a favored one, and feelings of thankfulness and appre-

ciation found expression with the farewells. We feel that our labor in this part is now at a close, and the assurance that the leading and qualifying influence of the Divine has accompanied us is not wanting.

Again we rested for the night at our former home, with John C. Yeatman, from which we started on Second-day morning (9th inst.) for Washington. We found upon arriving at Perryville, Md., that owing to an accident on the road we must return to Wilmington and go by the Baltimore and Ohio road to Baltimore. We were again detained when near the city until the day was spent in reaching our destination, and not without some anxiety, as the last hour of travel was with a severe attack of neuralgia in my right side that made it difficult to move. Safely reaching the home of our son and wife, in Washington, a physician was soon summoned, and although the attack prevents us meeting our first engagement, the meeting at Lincoln, Va., on Fifth-day, 12th, I am thankful to be much improved, and hope to be ready to attend the quarterly meeting on Seventh-day. And we are certain that the quiet, restful home here with our dear children can but aid in the desired improvement.

I. W.

Washington, First month 13.

NEWS OF FRIENDS.

Editors FRIENDS' INTELLIGENCER:

HAVING intimated to some of our friends a desire to attend the evening meeting in Philadelphia on the 29th, and Concord Quarterly Meeting, at West Chester, I thought best to say that owing to some disability and need of more time here in Virginia, it will not be convenient for us to get north in time for those meetings, and I will give further notice as to the time of attending the meeting in Willistown and vicinity, which will not be until after Abington Quarterly Meeting. Very sincerely,

ISAAC WILSON.

Purcellville, Va., First month 14.

THE ANTI-SALOON LEAGUE.

Editors FRIENDS' INTELLIGENCER:

THE writer was appointed, at the Richmond meeting, representative of the Philanthropic Union at the Anti-Saloon League meeting held in Cleveland early in Twelfth month. As the objects of the League are of interest to all Friends, it seems proper to make brief report of it through the columns of the INTELLIGENCER. [A short account of the meeting, furnished by our friend Wilson S. Doan, was given in our issue for Twelfth month 17.]

The object of the League is to unite all opponents of the saloon in a non-partisan, or rather omni-partisan, movement. Its methods include general agitation and education by means of temperance meetings, the strict enforcement of such restrictive laws as are already on the statute books, systematic effort for the betterment of such laws, and for the election of men to office, regardless of party, who will work for the objects of the League.

The organization consists of a president and secretary, who are officers of the annual League meetings,

an executive committee, and a superintendent. The last named, with the executive committee, has almost entire charge of the actual work of the League. He is paid from voluntary contributions received in the course of his labors. It is his business to organize the various States as far as possible, arranging for superintendents of State work, who are paid as he himself is paid. In some instances a State is divided, more than one superintendent being appointed within its limits. These superintendents give all their time to this work, and in many instances very effective work is reported.

Nearly two hundred State and national organizations have joined themselves with the League, this number including churches (not individual churches but central organizations), temperance societies, Young Men's Christian Association, and Women's Christian Temperance Union organizations, and philanthropic societies of all kinds, besides the State Anti-Saloon Leagues. Baltimore Yearly Meeting's Philanthropic Committee has allied itself with the League, and one of its members is superintendent of the League in Maryland. It seems that the philanthropic committees of other yearly meetings might strengthen both themselves and the cause for which they are working by similar alliance. Such action carries no further responsibility than the moral one to support so far as possible the work of the League against the saloon. The League is a conservative body, and in addition to the fact that it cannot, Friends may be sure that it will not, try to involve organizations represented in any extreme or untried measures. It aims only to make more effective methods of which Friends with others have made constant use.

JESSE H. HOLMES.

SONG IN WORSHIP.

Editors FRIENDS' INTELLIGENCER:

STRANGE to say, here is a word of warning for Friends from the pulpit of a Methodist Episcopal Church, at a "Song Service."

Recently, at such a service at the Central Avenue Methodist Church of Indianapolis, Indiana, Col. Eli F. Ritter, a distinguished member of the Indianapolis bar, and for many years a prominent member of the Methodist Church, was chosen to address the congregation. The time given was to be taken during an intermission of the "Song Service," while the members of the choir were resting.

The learned attorney announced his theme as "A Church Without a Song." Upon announcing the subject, it was evident that the congregation expected to hear an argument in favor of music in Divine worship. But much to the surprise of his hearers he gave a very brief outline of the history of the Society of Friends, saying that "for more than two hundred years the Friends had maintained Divine service without a song or music of any kind." And he eloquently declared that "no church has ever wielded such an influence for good upon the world as Friends and no church has commanded higher respect of mankind. This was done not by song or music or outward service or profession, but by *a life*." He closed,

by saying, that "some Friends had of recent years introduced the song in their service, but that it remained a serious question whether they would exert the influence upon the world now that they did before such was introduced."

W. S. D.

Indianapolis, Ind.

THE MALAYS.

Editors FRIENDS' INTELLIGENCER :

I WISH to protest, as mildly as I can, against the reference to the Malays in the issue of 31st ultimo. The Malay *has been* "addicted to piracy," and the American has been a privateer and slave-catcher, but things have changed.

The island of Java is the centre of population in the Malay Archipelago. Though less in area than Pennsylvania and New Jersey yet it has a population equal to about one-third that of the United States. By the census of 1890, "the mean density of the population of the nine provinces of Central Java is 657 to the square mile, while that of Belgium, the most-thickly populated of European countries, is only 530." The Europeans are in proportion of one to 537 natives.

An English writer in discussing the methods of the Dutch government of the island says: "One of the best tests of the general well-being of a community is that of the growth of the population; for where there is steadily increasing, where there is no pauperism, where serious crime is rare, and where famine and rebellion on any important scale are almost unknown, the Government cannot be otherwise than suitable to the people governed. This is the case with Java."

Further testimony to the readiness of the Malay to walk in the path of peace is found in the same writer's description of the province of Minahasa in the island of Celebes, the native people being of the Malayan race. In 1822 the Dutch Government introduced coffee cultivation. "Now there are 125,000 Christians in the district with excellent schools established in all the villages. The country, moreover, has become a perfect garden. In many of the villages the streets are bordered with hedges of roses, which thrive admirably at from 2,000 to 3,000 feet elevation, and are in perpetual bloom; the cottages are symmetrically arranged, nicely painted, and embowered in flowering shrubs and fruit trees; while the people are all well dressed, and well fed, well behaved and contented, presenting a marvellous contrast to the naked savages of fifty years back who were the fathers and grandfathers of the present generation."

The expression of the INTELLIGENCER, to which attention is called, seems very much like an appeal to race prejudice. The American is ready enough to condemn the Negro, Indian, Mexican, Chinese, Semitic, and other races. Without reason or fairness he judges a race by the wrong doings of individuals responsible for the fault of a race. H. G.

[The authority quoted is "Australasia, vol. ii., F. H. H. Guillemard," late lecturer in Geography at the University of Cambridge, England.—H. G.]

Pasadena, Cal.

A WHITTIER POEM.

SAMUEL T. PICKARD, of Boston, Mass., writes to the *Independent* as follows:

"I have found these lines on the back of a note received by Mr. Whittier in March, 1890, and they were probably composed at about that time. The poem was never finished or printed, and the manuscript is in the almost illegible style of his first rough drafts, and I have been compelled to guess at one or two of the words":

"For the land that gave me birth;
For my native home and hearth;
For the change and overturning
Of the times of my sojourning;
For the world-step forward taken;
For an evil way forsaken;
For cruel law abolished;
For idol shrines demolished;

"For the tools of peaceful labor
Wrought from broken gun and saber;
For the slave-chain rent asunder
And by free feet trodden under;
For the truth defeating error;
For the love that casts out terror;
For the truer, clearer vision
Of humanity's great mission;
For all that man upraises,
I sing this song of praises."

[This is the poem referred to by E. H. Coale in the last issue of the INTELLIGENCER—EDS.]

Conferences, Associations, Etc.

SOLEBURY, PA.—Solebury Young Friends' Association met as usual on First-day, 8th inst., in the meeting-house. The Executive Committee handed in the following report of appointments for next month:

Questions—"How shall we spend our First-days?" to Martha B. White; "What evidence have we that Heaven is within us?" to John S. Williams. Paper—"Our gifts from God; our gifts to God," to Stella Robinson, (continued). Reading, Florence R. Kenderdine.

Martha B. White, in behalf of the Nominating Committee, reported the following officers: President, Mattie Reeder; vice-president, Seth T. Walton; secretary and treasurer in one, Edward Simpson; correspondent, Florence R. Kenderdine. These names were approved separately by the meeting, and the new officers accordingly took their places. The following standing committees for the ensuing year were appointed from the body of the meeting: Executive Committee, Ella B. Carter, Agnes S. Ely, Frederick L. Smith, Hugh W. Michener, Martha C. Ely. Membership Committee, Ruth A. Roberts, Walter W. Carter, Florence R. Kenderdine, Martha Simpson, Annie M. Smith, Reba L. Tinsman. Finance Committee, William Tinsman, Edward Blackfan, Hampton W. Rice.

Walter W. Carter reported on the section for Literature, and Annie M. Smith on Current Topics. Hannah Kenderdine, who had been appointed to read the Discipline, chose that part relating to Overseers. Mattie Reeder presented the Treasurer's report.

"Do Friends bear testimony against the administering of an oath as well as to the taking of one?" was answered affirmatively by William M. Ely. Among those who spoke on the matter were Frederick L. Smith, Seth T. Walton, Hampton W. Rice, Annie M. Smith, and Eastburn Reeder. A beautiful recitation, "What would Jesus do?" was given by Edna May Walton.

"What is 'orthodoxy,' and to what class of men does the term apply?" was a question answered in a paper by Watson Kenderdine. He said in part: "The term 'orthodox' must not be applied to any one particular sect, but only to a small portion of every sect, to that portion who oppose all reforms in creedal or ceremonial religion."

For next month the president appointed to report on the History Section, Mattie Simpson; Literature, Florence K. Blackfan; Discipline, Ruth A. Roberts; Current Topics, William M. Ely.

The proposition of Eastburn Reeder to hold the meetings of the Association immediately after the close of the First-day morning meeting, was taken up and considered. It was decided to accept the proposition, and accordingly, after a short silence, the Association adjourned until the second First-day in Second month, at 11 o'clock a. m.

F. R. K., Cor.

PHILADELPHIA.—A regular meeting of Young Friends' Association of Philadelphia was held Second-day evening, First month 9, 1899, William E. Walter presiding.

After the reading and approval of last month's minutes the following nominations were made for officers and executive committee for the ensuing year:

President, Charles Paxson; first vice-president, Emma Waln; second vice-president, Isabel Chambers; secretary, Esther S. Stackhouse; corresponding secretary, Anna Jenkins Ferris; treasurer, John Woodall; executive committee, William E. Walter, William W. Birdsall, John C. Craig, Helen A. Comly, Alice Hall Paxson, William L. Price, Mary Janney.

The three standing committees made reports. The Current Topics Committee announced that Edward H. Magill was present, in response to their request, and would address the meeting.

The chairman of the Lecture Committee extended an invitation to an informal reception to welcome W. Hudson Shaw, at the close of his first lecture on Second month 17.

The Executive Committee announced that they have arranged for a series of papers analysing or condensing Frederick Storrs Turner's book "The Quakers." It is desired that members shall each month read parallel chapters which will add greatly to the interest of the papers.

The first of the series, reviewing the six opening chapters, was then read by William W. Birdsall, who said that it is well for us to refresh our memory and consider anew the significance of the Quakerism of George Fox and its bearings upon this present day. The chapters presented by President Birdsall outline briefly "the history of the rise of the Society, discuss the work of "The Apostle of the Inward Light," the "Substance of Quaker Doctrine," and finally, deal with that time when the Quakers were a majority of the dissenters in England, the condition of affairs which our author is willing to characterize as "The Truth Triumphant." "They tell the story of Fox, his origin, his religious experiences, his preaching, his persecution, the success of his mission, in a manner simple, direct, sympathetic, and effective. Our chief difficulty in understanding any reformation is our failure to comprehend the times in which it occurred." So we are apt to err in judgment when we attempt to measure the men of the seventeenth century. Fox's attitude towards the Bible was mentioned. Turner says: "It would be difficult to name a man who loved his Bible more or was more familiar with its contents than he, yet at Nottingham he declared that it was not by Scriptures by which they were to try all doctrines, but the Holy Spirit, for it leads unto all truth."

And so the review goes on, giving instances of the life of this man, divinely favored to see the truth, a prophet, a "forth-teller." It was thought that too much has been made of one side of George Fox's character. There has been a temptation to dwell upon that phase which would make him a mystic. The fact is, that he was a man of the greatest good sense, able in the administration of practical affairs.

In the remarks following this interesting criticism, several additional facts were mentioned. It was thought that the legal acumen shown by Fox, was the outgrowth of his own intelligence and common sense, aided no doubt, by the warm friendship of Judge Fell. Concerning the worldly position of the early Friends, it was said that they were artisans, yeomen, tradesmen, and farmers, but that "men of culture were not rare among them."

"Our New Policy of Expansion" was the second subject claiming the consideration of the meeting. Edward H. Ma-

gill, in an earnest paper, gave a presentation of views on our position at this crisis. He said he had labored for the cause of peace, and now that we must face, not "a theory," but "a condition," he endorsed President McKinley in his policy respecting the Philippines. Dr. Magill was recently afforded an interview with the President at Washington, and after the paper was written it received his approval; he was pleased with the treatment of the subject, which he thought evinced careful and conscientious consideration.

Dr. Magill believes that President McKinley is a "man governed by truly religious convictions which he daily strives to make practical." He has instructed his generals not to go to the Philippines as conquerors, but as friends and allies. Necessity requires that all this must be accomplished under military control, and it will not be difficult to direct our soldiers on lines tending towards peace and harmony.

In advocating a protectorate and the training of other peoples in other climes to enjoy the blessings of self-government, Dr. Magill says he does not forget the policy is open to serious objections. "But taking things as they are, and the world as it is, as it becomes all reasonable reformers to do, we should consider whether the course here proposed would not upon the whole tend toward this important end."

Varied and animated discussions followed Dr. Magill's address. Some Friends thought that we dare not advocate a policy that takes the sword with it, others that in facing this dilemma we must assume its responsibilities; they deemed the policy outlined in the paper rational and just. Adjournment followed a period of silence.

ISABEL CHAMBERS, Sec.

EASTON, MD.—On the evening of Eleventh month 27, 1898, the Young Friends' Association held a regular meeting at the home of Isaac A. Barber.

First on the program was the interesting and spicy "Association Paper," read by the editor, Sallie Powell Kemp, who was ably assisted by Wilson M. Tylor, W. Harry White, and Robert L. Kemp. Being a new idea, a paper of this description proved a very pleasant feature of the evening. Helen Shreve then read an excellent paper, entitled "Christian Martyrdom in Russia." The paper had been loaned to her by a member of the Philadelphia Young Friends' Association. The Association manifested much interest in listening to this paper, and greatly appreciated the kindness of the Philadelphia Friend. In the discussion, the prevailing idea seemed to be that the principles and testimonies of these Russian Christians are quite similar to those sustained by the Society of Friends.

The debate for the evening was postponed, owing to the illness of one of the leaders.

Miscellaneous quotations were next in order, then the hour of adjournment having arrived, the meeting closed to meet next time at the home of Henry Shreve.

LAURA B. SHINN, Sec.

BUCKINGHAM, PA.—The regular meeting of Buckingham Young Friends' Association was held at Buckingham meeting-house, on First-day, First month 15.

The program consisted of reading the 26th Psalm; reading of the part of the Discipline relating to war, by T. O. Atkinson; a recitation by Naomi Williams; an excellent paper on "The Bible as Literature," by Alice M. Atkinson. This paper was a thoughtful and carefully prepared discourse on the Bible as a literary work. It treated of the authors and their styles and qualities, as shown by the book itself.

A reading by Susan W. Atkinson, a paper on Elias Hicks and his work, by Emily C. Fell. This paper gave a sketch of this noted preacher, his life, and his part in the Separation, and a sketch of the Separation. It was suggested that Elias Hicks took no larger part than John Comly.

Altogether this was one of, if not the, most profitable and pleasant meetings the Association has held.

The Association decided to hold three of its regular meetings in Doylestown, namely, on the third First-day of Second, Fifth, and Eleventh months. It therefore adjourned to meet at Doylestown Friends' meeting-house, Second month 19.

G. W.

MICKLETON, N. J.—At a meeting of the Young Friends' Association, held First month 14, the second chapter of Paul was read by the President as the opening exercise, followed by the reading and approval of the minutes of last meeting.

A summary of the work of the year just passed was then read, refreshing our minds as to the interest that has been manifested in each of the twelve meetings which have been held. A part of the twelfth chapter, Vol. II., of Janney's History was read by Rachel M. Haines, followed by a recitation, the "Burial of Moses," by Mary A. Heritage. M. Elma Livezey read the anecdotal side of President McKinley, after which we listened to a "salad," composed of questions from the Bible, prepared by Mabel B. Haines and given by Hannah L. Peaslee. Ruth W. Peaslee then read a paper on the Ministry of the Society of Friends, by Howard M. Jenkins. Benjamin C. Heritage read a pretty piece called, "Incident of the fire at Harrisburg."

Martha White gave us an interesting collection of current topics, after which the question arose whether a letter-box would not be a help to the Current Topic Committee, asking any member or members to place anything in the box that would interest the meeting.

In answer to the question, "When was the first Young Friends' Association held?" Emma Peaslee said that it was started in 1888 by a few earnest Friends of Philadelphia Yearly Meeting, hoping that it might deepen and broaden the work of the Society of Friends.

The appointments were read, and the roll called, only 22 answering to their names. After a period of silence, meeting then adjourned until Second month 11.

E. L. D., Secretary.

MILLVILLE, PA.—The Young Friends' Association, First month 8, gave the meeting to the subject of Character.

Sarah L. Eves read a piece entitled "Character Building." A short essay on "What is Character?" written by Myron Eves, and read by George Eves, followed. Sarah T. Eves, in speaking on character forming, suggested that a study of the life of Jesus would be a most perfect guide. Rachel S. Eves read "Building for One Another." The leading thought seemed to be that no person can build for themselves alone.

S. Jennie Kester read a paper, prepared by William Burgess, on "The Unseen Forces" on Character. This was followed by an excellent reading by Jesse John. Beatrice Eves recited "The Weaver." Mary Kline gave some thoughts on Character. Under closing remarks the general idea was set forth that "Character is God in Man."

MYRON EVES, Cor.

LITERARY NOTES.

OUR friend Aaron M. Powell writes that he has so arranged his work in New York as to have more leisure for the literary work on which he is engaged. He says: "Now that I have actually begun the work which I have had for sometime in mind I find myself much interested in, and quite enjoying, the preparation of my volume of 'Anti-Slavery and Other Reminiscences.' We received, a few days ago, as I was writing, a most kind New-Year greeting from our friend Mary Radley, of Warwick, (England), with a picture of a kneeling slave, a memento of the early anti-slavery days in England, with the interesting history of which she is herself associated."

The Century Company, New York, have sent us the bound volume of *The Century* magazine for the half year that closed with Tenth month last. There is, of course, a good deal of the war in it, but there are many articles of more real interest and importance—among them the contributions by James Bryce on Equality, Dr. D. G. Brinton on European Superstitions, President Gilman on Tocqueville's "Democracy in America," Prof. Sloan on Bismarck, Mrs. Van Rensselaer on Old New York, and Ambassador White on the famous Russian statesman, Pobiedonostzeff. There is a wealth of illustrations; especially it may be mentioned that six full-page wood engravings continue Cole's great series of "Old English Masters"; and three by Wolf and one by Aitken reproduce as many of "Gilbert Stuart's Portraits of Women."

The two bound volumes of *St. Nicholas*, covering the year 1898, contain several continued stories—complete within the year—of interest to young people. There are Gabrielle E. Jackson's "Denise and Ned Toodles," J. T. Trowbridge's "Two Biddicut Boys," Hughes's "Lakerim Athletic Club," Fezandie's "Through the Earth." We frankly admit our want of sympathy for Frank R. Stockton's stories of the pirates; we think piracy would better not be presented in young people's magazines, to excite the imagination of young readers. Very much better are Rose McEnery Stuart's delightful stories of the South and its colored folks. There are good descriptive articles—papers on the Great Lakes, on the bell-towers of Italy, etc., with some poems, which we like, following the Christian light, by Edith M. Thomas, and others.

In the lists of new books announced by Charles Scribner's Sons, New York, are two on Biblical study. One of these is by Dr. Charles A. Briggs, entitled, "A General Introduction to the Study of Holy Scripture," which "covers the whole field of Biblical Study, states the results thus far obtained, the present problems, and the aims for the future." It is an enlarged and revised issue of the author's "Biblical Study." The other work is by Dr. George Dana Boardman, and is entitled "The Kingdom." The author essays to explain every New Testament scripture which contains the words "The Kingdom of God"; to "rescue the formula from radical misconception, and to unfold its symbols."

PUBLICATIONS RECEIVED.

PHILADELPHIA: THE PLACE AND THE PEOPLE. By Agnes Repplier. With Illustrations by Ernest C. Peixoto. Pp. xxi. and 392. 7 3/4 x 5 1/2 in. \$2.50. New York: Macmillan & Co.

CHARLES LAMB AND THE LLOYDS. Comprising newly-discovered Letters of Charles Lamb, Samuel Taylor Coleridge, the Lloyds, etc. Edited by E. V. Lucas. Pp. 324. 7 3/4 x 5. \$2.00. Philadelphia: J. B. Lippincott Co.

PEMBERTON: OR ONE HUNDRED YEARS AGO. By Henry Peterson. Pp. vii. and 393. 7 3/4 x 5 1/2. \$——. Philadelphia: H. T. Coates & Co.

ADDRESS BY DR. LYMAN ABBOTT.

DR. LYMAN ABBOTT will address the Alumni Association of Friends' Central School, Philadelphia, on Fourth-day evening, Second month 8, 1899, at the New Century Drawing Room, 124 South 12th Street, at 8 p. m.

Subject,—The "Duty and Destiny of America."

Tickets for sale by Friends' Book Association, 15th and Race Streets. Admission, 50 cents.

SENOR MATIAS ROMERO, the Mexican Ambassador to the United States, died at Washington on the 30th ult., aged 62 years. Death was due to appendicitis, for which he underwent an operation on the Wednesday before his death. He had been Mexico's representative at Washington since 1882. He was one of the most popular members of the diplomatic corps at Washington.

The British Post-Office Department employs nearly 30,000 women, mainly in the telegraph service. (In Great Britain the telegraph is part of the postal system.) About one thousand are engaged at the Central Telegraph Office, London,—in St. Martin's-le-grand.

If we sell steel rails, sewing-machines, etc., in England, it seems we are to take "munitions of war" in exchange. A dispatch says: "The Kynoch Company, of Birmingham, has begun the making of \$10,000,000 cartridges for the United States, at the rate of 1,000,000 weekly."

CLAIMS to the amount of more than twenty million dollars have already been filed at the State Department by American citizens for damages sustained in Cuba, Porto Rico, and other Spanish possessions, during the war. War runs everything into millions.

For Friends' Intelligencer

AT FLORENCE.

In the beautiful English cemetery in Florence is the tomb of Elizabeth Barrett Browning, a plain, white marble sarcophagus, with the initials E. B. B., in small letters, and no other inscription or decoration. The sarcophagus stands on four short, round marble columns over the plain white marble slab covering the actual resting-place.

In distant lands, where winds the Arno river
Among its mountains, in a sunny clime
Where olives bloom,—their silvery branches shiver,
And monastery bells their vespers chime ;
Where over all the earth a glory hovers,—
Where ideality gave art its birth,
And ages back perfection rare discovers,
Because the theme was holy,—not of earth,—
There, in the twilight, as the stars are shining,
While the new Western world is bright and gay,
Behold a portal grim, where vines are twining,
And spirits hover in the gloaming gray.

For still a spell, they say, to earth yet binding
The souls of those who wandered far from home,
In hoping search of health, yet never finding
Aught else save in that sunny land a tomb.
And 'mid the fragrant roses one lies sleeping
Among those strangers in a foreign land,
Whose heart, once wrung by sound of children's weeping,
Responded to the world in protest grand.

No sculptured scroll, of workmanship the rarest,
Nor flowret pale, with airy, fragile bloom,
Adorns that simple monument of fairest
White columned marble on her noble tomb ;
But see ! between two slabs with sturdy creeping,
A dainty plant has reared its tender crest,—
From out that sacred soil in beauty peeping,
A treasured weed from Mrs. Browning's breast !

SARAH P. BYRNES.

Paris, France, Twelfth month 23, 1898.

TO NICHOLAS II.

SALUTE the soul that dares, though royal born,
Become knight errant of the hope forlorn ;
Disdain the sneer that curls the curving lip,
Arrest a world's doubt by the sceptre tip.
As sure as crawling slug within the wood,
The lowest reading of the highest mood.
As surely as the skies the caverns crown,
The noble deed shall live the base thought down.
As certain as the dawn to stir the dark,
The arrow of the age flies to its mark.
Dividing years, and years to be shall know
Whose was the hand that held and bent the bow.
Now, then, and ever well the great Law wears :
All souls high-born salute the Soul that dares.

—*Elizabeth Stuart Phelps, in the Atlantic Monthly* (part of longer poem.)

SUNSET.

THE west is a mass of color,
A glow of golden light,
That resolves like a chord of music
The day into the night.

—*M. L. M., in Outlook.*

THE general freight agent of a large railroad employing two hundred men, attributes eighty-five per cent. of the mistakes made in his office to his thirty-two cigarette smokers. He refuses to employ any man addicted to the habit.

DEAN FARRAR's sequel to his great work, "The Life of Christ," will not be ready until the spring of next year at the earliest. It will be largely the result of his recent studies in Palestine and full of entirely new matter. The Dean's literary activity has been very great lately, and it is possible that two books will be published for him next year.

THE PRESENT PROBLEM.¹

BY CARL SCHURZ.

LOOKING them in the face, let us first clear our minds of confused notions about our duties and responsibilities in the premises. That our victories have devolved upon us certain duties as to the people of the conquered islands, I readily admit. But are they the only duties we have to perform, or have they suddenly become paramount to all other duties? I deny it. I deny that the duties we owe to the Cubans and Porto Ricans and the Filipinos and the Tagals of the Asiatic islands absolve us from our duties to the 75,000,000 of our own people and to their posterity. I deny that they oblige us to destroy the moral credit of our own republic by turning this loudly heralded war of liberation and humanity into a land-grabbing game and an act of criminal aggression. I deny that they compel us to aggravate our race troubles, to bring upon us the constant danger of war, and to subject our people to the galling burden of increasing armaments. If we have rescued those unfortunate daughters of Spain, the colonies, from the tyranny of their cruel fathers, I deny that we are, therefore, in honor bound to marry any of the girls, or to take them all into our household, where they may disturb and demoralize our whole family. I deny that the liberation of those Spanish dependencies morally constrains us to do anything that would put our highest mission, to solve the great problem of democratic government, in jeopardy, or that would otherwise endanger the vital interests of the republic. Whatever our duties to them may be, our duties to our own country and people stand first, and from this standpoint we have, as sane men and patriotic citizens, to regard our obligation to take care of the future of those islands and their people.

WHAT SPAIN'S COLONIES FOUGHT FOR.

They fought for deliverance from Spanish oppression, and we helped them to obtain that deliverance. That deliverance they understood to mean independence. I repeat the question, whether anybody can tell me why the declaration of Congress that the Cubans of right ought to be free and independent, should not apply to all of them? Their independence, therefore, would be the natural and rightful outcome. This is the solution of the problem first to be taken in view. It is objected that they are not capable of independent government. They may answer that this is their affair and that they are at least entitled to a trial. I frankly admit that if they are given that trial, their conduct in governing themselves will be far from perfect. Well, the conduct of no people is perfect, not even our own. They may try to revenge themselves upon their tories in their revolutionary war. But we, too, threw our tories into hideous dungeons during our Revolutionary War, and persecuted and drove them away after its close. They may have bloody civil broils. But we, too, have had our Civil War, which cost hundreds of thousands of lives and devastated one-half of our land, and now we have in horrible abundance the killings

¹ From his address before the University of Chicago.

by lynch law and our battles of Virden. They may have troubles with their wild tribes. So had we, and we treated our wild tribes in a manner not to be proud of. They may have corruption and rapacity in their government, but Havana and Ponce may get municipal administration almost as good as New York has under Tammany rule, and Manila may have a City Council not much less virtuous than that of Chicago.

WHAT MAY BE EXPECTED.

I say these things not in a spirit of levity, well understanding the difference, but say them seriously to remind you that, when we speak of the government those islands should have, we cannot reasonably set up standards which are not reached even by the most civilized people, and which in those regions could not be reached, even if we ourselves conducted their government with our best available statesmanship. Our attention is, in these days, frequently called to the admirable, and in many respects successful, administrative machinery introduced by Great Britain in India. But it must not be forgotten that this machinery was evolved from a century of rapine, corruption, disastrous blunders, savage struggles, and murderous revolts, and that even now many wise men in England gravely doubt in their hearts, whether it was best for the country to undertake the conquest of India at all, and are troubled by gloomy forebodings of a calamitous catastrophe that may some day engulf that splendid fabric of Asiatic dominion.

No, we cannot expect that the Porto Ricans, the Cubans, and the Filipinos will maintain orderly government in Anglo-Saxon fashion. But they may succeed in establishing a tolerable order of things in their fashion, as Mexico, after many decades of turbulent disorder, succeeded at last under Porfirio Diaz, in having a strong and orderly Government of her kind; not, indeed, such a government as we would tolerate in this Union, but a government answering Mexican character and interests, and respectable in its relations with the outside world.

OUR MILITARY OCCUPATION.

This will become all the more possible if, without annexing and ruling those people, we simply put them on their feet, and then give them the benefit of that humanitarian spirit which, as we claim, led us into the war for the liberation of Cuba. To this end we should keep our troops on the islands until their people have constructed governments and organized forces of their own for the maintenance of order. Our military occupation should not be kept up as long as possible, but should be withdrawn as soon as possible.

The Philippines may, as Belgium and Switzerland are in Europe, be covered by a guarantee of neutrality on the part of the Powers most interested in that region—an agreement which the diplomacy of the United States should not find it difficult to obtain. This would secure them against foreign aggression. As to the independent republics of Porto Rico and Cuba, our government might lend its good offices to unite them with San Domingo and Hayti in a confederacy of the Antilles, to give them a more respectable international standing. Stipulations should be agreed

upon with them as to open ports and the freedom of business enterprise within their borders, affording all possible commercial facilities. Missionary effort in the largest sense, as to the development of popular education and of other civilizing agencies, as well as abundant charity in case of need, will on our part not be wanting, and all this will help to mitigate their disorderly tendencies and to steady their Governments.

FRIENDS, NOT FOREIGN RULERS.

Thus we shall be their best friends without being their foreign rulers. We shall have done our duty to them, to ourselves, and to the world. However imperfect their governments may still remain, they will at least be their own, and they will not, with their disorders and corruptions, contaminate our institutions, the integrity of which is not only to ourselves, but to liberty loving mankind, the most important concern of all. We may then await the result with generous patience—with the same patience with which, for many years, we witnessed the revolutionary disorders of Mexico on our very borders, without any thought of taking her government into our own hands.

Ask yourselves whether a policy like this will not raise the American people to a level of moral greatness never before attained! If this democracy, after all the intoxication of triumph in war, conscientiously remembers its professions and pledges, and soberly reflects on its duties to itself and others, and then deliberately resists the temptation of conquest, it will achieve the grandest triumph of the democratic idea that history knows of. It will give the government of, for, and by the people a prestige it never before possessed. It will render the cause of civilization throughout the world a service without parallel. It will put its detractors to shame, and its voice will be heard in the council of nations with more sincere respect and more deference than ever. The American people, having given proof of their strength and also of their honesty and wisdom, will stand infinitely mightier before the world than any number of subjugated vassals could make them. Are not here our best interests moral and material? Is not this genuine glory? Is not this true patriotism?

I call upon all who so believe never to lose heart in the struggle for this great cause, whatever odds may seem to be against us. Let there be not pusillanimous yielding while the final decision is still in the balance. Let us relax no effort in this, the greatest crisis the republic has ever seen. Let us never cease to invoke the good sense, the honesty, and the patriotic pride of the people. Let us raise high the flag of our country—not as an emblem of reckless adventure and greedy conquest, of betrayed professions and broken pledges, of criminal aggression and arbitrary rule over subject populations—but the old, the true flag, the flag of George Washington and Abraham Lincoln; the flag of the government of, for, and by the people; the flag of national faith held sacred and of national honor unsullied; the flag of human rights and of good example to all nations; the flag of true civilization, peace and good will to all men. Under it let us stand to the last, whatever betide.

THE AGRICULTURAL SITUATION.

E. P. Powell, Clinton, N. Y., in *The Independent*.

It serves as a refutation of the silly pictures of farm life, made popular by such writers as Hamlin Garland, portraying the almost unbearable burdens borne by farm housewives, that we find women are more and more turning to agriculture as a pursuit. More than this we find that they are successful in all its branches. Woman really is more executive than man. She spends less time discussing laws, or laws of nature. Her training, outside of politics, has fitted her especially for agricultural pursuits. Fifty girls are reported as students of farming at the College of Agriculture in Minneapolis. They take as complete a course as the young men. The course covers three years, including instruction in housekeeping for the women, in the place of black-smithing, carpentry, and military drill for the men. Cornell also reports an increased number of women students of agriculture. A large number of women who have worn themselves out as teachers are trying to recuperate themselves by taking up rural pursuits. This is the least hopeful feature of the drift. It will not prove to be an easy matter for a woman to readjust herself to a new pursuit without previous training or study. Woman has always borne the harder half of farm work. There is no reason in nature why she should not be placed in full charge of a farm.

This will be all the more possible as intensive farming displaces extensive farming. "Ten acres enough" is getting to be a literal and accepted fact among land cultivators. The object of farming is less and less to accumulate a heap of wealth; it is more and more to make sure of a reliable income. We are pretty fairly across the roar and rush of the steam age—and ready to accept or enter upon a period of quiet. Professor Orton prophesies a good deal of reaction to the methods of our fathers. He thinks that we shall not only replant the forests, but shall revert to the use of wood as fuel, and rest satisfied with a good deal more of quiet helpfulness. At any rate, we see abundant signs that our farmers will give up the idea of cultivating large areas, and content themselves with growing a great variety of crops, in a very thorough manner, on a few acres. The most important phase of education is that which teaches our children moderation and temperance—to take life more simply and with less pushing ambition. Much of this education must come from home life. But we may justly require that from our schools there shall be eliminated the false ambition to excel others—which has led to the worst evils of the competitive system. The growth of industrial coöperation encourages us to believe that we are passing into a kindlier era, devoid of the meaner and least Christian conceptions of "a living."

But while we note as one of the chief developments of 1898 a vast increase in the way of social and industrial coöperation, we must not allow ourselves to be persuaded of a near approach of a millennium.

CORNELL UNIVERSITY has 2,038 students this year, 248 more than last year.

THE REAL INDIAN.

From an article by Geo. Bird Grinnell, (editor of *Forest and Stream*), in the current number of the *Atlantic Monthly*.

WE cannot deal with the Indian of to-day unless we know the Indian of yesterday. The average man seldom thinks about Indians, and when he does he thinks of them either with entire indifference or with contemptuous dislike. He is moved in part by that narrowness which leads us to despise those who in appearance or by birth or tradition are different from ourselves,—the feeling which leads many a white man to speak with contempt of negroes or Chinamen. More weighty than this feeling, however, is the inherited one that the Indian is an enemy, who from the time he was first known has been hostile to us. Even nowadays most people seem to think of the Indian only as a warrior, who is chiefly occupied in killing women and children, burning homes and torturing captives. From the days when they fought the Pilgrim Fathers, and then the settlers of the Ohio Valley, and later still the emigrants crossing the plains, nine-tenths of all that has appeared in print about Indians has treated them from this point of view; and the newspapers, which now constitute so great a portion of the reading matter of the American public, seldom print anything about the Indians except in connection with massacres and uprisings.

The popular impressions are entirely erroneous. The Indian was a fighter, yet war was only an incident of his life. Like any other human being he is many-sided, and he did not always wear his war paint. The soldier sees the Indian from one point of view only, the missionary from another, the traveler from a third, the agent from a fourth. Each of these is impressed by some salient feature of his character, yet each sees that one only or chiefly, and the image shown is imperfect, ill-proportioned, and misleading.

For the Indian is not, as the popular idea figures him, stolid, taciturn, or even sullen in his every-day life. He may be shy and silent in the presence of strangers, but in his home-life he is talkative,—eager to give and receive the news, and to gossip about it. He is of a merry, laughter-loving people, and likes to make good-natured fun of another's peculiarities. Thus, one of her companions may jeeringly call a very slender woman the shadow of a moccasin string. Once, on the prairie, in the bright hot sunlight, I heard an Indian say to another who was very stout, "My friend, stand still for a little while. I want to sit down in the shade and cool off."

Indians are not ashamed to show their affection to one another. Chums who have been separated for any length of time are likely when they meet, to put their arms around and hug and kiss one another. Often two young men will be seen standing or sitting close together and holding hands, or with the arm of one about the neck of the other. My old father among the Blackfeet always puts his arms around me and hugs me when we meet after an absence.

In the family relation the Indian shows a side which is attractive. He loves his wife and family as we love ours, and he thinks of them before thinking of himself. But besides the natural affection that any

animal has for its young the Indian cares for his children for another reason. He is intensely patriotic. His pride in his tribe and its achievements is very strong. In the children growing up in the camp, in the boys shooting their blunt-headed arrows at the blackbirds and ground squirrels, or yelling and shouting with excitement in the mimic warfares which constitute a part of their sport; in the girls whom he sees nursing their puppies or helping their mothers at their work, he recognizes those who a few years hence must bear the responsibilities of the tribe, uphold its past glories, or protect it from danger, as he and his ancestors have done. No wonder he loves them. Indians seldom punish their children, yet usually these are well trained, though chiefly by advice and counsel.

SUPPORT OF THE TSAR'S MANIFESTO.

Many meetings have been held in England, under different auspices, to support the Tsar's proposal of Disarmament. One of these, at York, on the 18th of last month, was addressed by Dr. R. Spence Watson, a Friend, actively concerned with public affairs, and very widely known as an organizer in the Liberal party. We take the following from the (London) *Friend*.

A PUBLIC meeting was held in the Friends' meeting-house, Clifford street, York, on the 18th ult., when Dr. Spence Watson delivered an address on the Tsar's Manifesto. There was a large gathering. Joseph Rowntree presided, and was supported by Dr. Spence Watson, Henry Tennant, Fielden Thorp, J. W. Procter, H. T. Chapman, (Leeds), James Todd, F. A. Russell, Arnold W. Rowntree, and others.

Dr. Spence Watson, in the course of his address, said the idea of "Peace Sunday" was one of the few promising signs in the right direction. We could not forget the song which was sung before Christ's birth, of "Peace on earth; good will to men." We were told that the English were the best fitted to govern others, that our treatment of the native races was the best of all. If that were so, then bad was the best. Let them look at any of our little wars, sift it for themselves, and they must come to the conclusion that it was unjustifiable. We were giving up in other countries, in the name of "glory," the honor and a great deal of the good fame which our forefathers won for us. These little wars were dangerous in another way. We won these victories easily, and after every victory there was an outburst of what was called "patriotic feeling," and a great thirst for more. Anyone who had seen war face to face knew that this taste for war grew on what it fed on, that it hardened the finer feelings, and that in a very few months men who were still fighting were another class of men altogether to the men as they went into the war at first. They were more brutalized, more debased.

There were several reasons given, not simply for war, but for the constant preparation for war. One frequently given was insurance. Insurance against what? Not against panic. Was it, then, insurance against war and the consequences of war? If that was so, it was as if a man who was insured against fire filled his house with combustibles and explosives. What an extraordinary kind of insurance! Because every time you made your house more fire-proof, you

had to pay a bigger premium. In the last twenty-five years the trade of this country had scarcely appreciably increased, but our insurance had increased by 75 per cent.

But there was an honest reason for war. It was a bad reason, but it was honest. It was trade. We must, it was said, increase our commerce. We had a great and increasing population, and we must find outlets for them; or, at all events, if we could not live in the places we were going to annex, we must find outlets for the goods we made. We were told that "trade followed the flag." In fourteen years, such was our land hunger, we increased our empire from seven millions to upwards of eleven millions of square miles. In that period our imports and exports together increased from 733 to 745 millions—an infinitesimal increase. But when we came to exports, which were the arguments used most constantly for getting more land, we found they had decreased from 239 to 234 millions. We had stolen four millions of square miles of land, and we had got nothing for it in the direction which was constantly urged as the reason for extending our Empire. Then, no less than 75 per cent. of our exports went, not to our Colonies or dependencies, but to foreign nations. Let them rest assured it was an absolute fallacy that "trade followed the flag."

In 1841 our war expenditure was 15½ millions; now it was 44 millions, or, with our expenditure in India and our interest on war debts of former years added, 77 millions. We were too poor to give old-age pensions, too poor to give secondary education to the very poorest, and so give them a great chance in the battle of life, yet we could throw away 77 millions. year after year.

On the motion of James Todd, seconded by F. A. Russell, a resolution was unanimously adopted, welcoming the proposals of the Tsar of Russia, and earnestly hoping "that instructions will be given to the representatives of this country to use their most strenuous efforts to bring the deliberations of the Conference to a practical and satisfactory conclusion."

A "STATE Conference of Religion" is proposed in New York. Its object is to realize the Brotherhood of the Spirit among the churches, and all have been invited. A biennial conference, to continue there four days, is suggested. James M. Whiton, one of the editors of the *Outlook*, is promoting the movement. Favorable replies have been received from Commander and Mrs. Ballington Booth, R. Heber Newton, W. S. Rainsford, Henry MacCracken, G. Gottheil, Charles Cuthbert Hall, Lyman Abbott, Aaron M. Powell, and others.

LET the truth stand sure,
And the world is true;
Let your heart keep pure,
And the world will, too.

—Lois Houghton.

THE total amount of money raised and appropriated by State and local authorities for schools (public) in Pennsylvania, for the four years ending June, 1898, was 60½ millions of dollars, (\$60,651,541.13).

THE Spanish transport *Notre Dame de Salut*, which left Havana on December 19, has arrived at Barcelona with 1,100 "repatriated" soldiers on board. "Four hundred and sixty were sent to hospitals and the remainder were hardly able to stand. There were twenty-nine deaths during the voyage."

SLAVERY.

James Collier, in Popular Science Monthly.

THE iron age is fitly inaugurated by the most degraded relationship that man can bear to man—that of slavery. Only the oldest of modern colonies imitate the mother countries in passing through this stage; in those of later foundation a mere shadow of it remains, or it takes other shapes. Colonists first enslave the natives of the country where they settle. In the South American colonies, where they went to find gold, they would work for no other purpose; they therefore needed the natives to till the soil; they needed them also as carriers. For these purposes they were used unscrupulously. They were distributed among the Spaniards under a system of *repartimientos* which repeated the provisions of Greek and Roman slavery, and was itself reduplicated three centuries later in the convict assignment system of New South Wales. With such savage cruelty was it worked that, according to the testimony of Columbus, six-sevenths of the population of Hispaniola died under it in a few years. The same form of slavery, but of a very different character, prevailed in Africa down almost to our own times. In the British colonies it was submerged in 1834, from causes exterior to itself, by the humanitarian wave that wrecked the West Indies; in the French colonies it was abolished by the revolutionary government in 1848; in the Dutch colonies it possibly subsists to this day. Theoretically abolished or not, the relationship between civilized whites and savage blacks must be everywhere a modified form of slavery; and a white colonization of the African tropics can only take place under conditions indistinguishable from a limited slavery.

A JOURNAL for those afflicted with gout and rheumatism, and kindred ills, has been established in Paris. It is called *La Revue des Rhumatismes*, and is specially intended for the entertainment of the unfortunates who suffer from the malady indicated. The list of collaborators is remarkable, including many distinguished persons, and eminent medical men.

THE Bowdoin Paper Manufacturing Company, of Maine, has just completed an order of six carloads of paper for immediate shipment to Chile, where it will be packed over the mountains and into the interior of South America on mule back. The paper was put up in bales—150 pounds in a bale—and these are slung over the backs of the pack animals.

THE *Engineering and Mining Journal* estimates the world's production of gold in 1898 at \$286,218,954. To this total the United States contributed \$64,300,000; Russia \$25,136,000; the Witwatersrand, South Africa, \$73,476,000, and Australasia, \$61,480,000.

COMPRESSED air, it is said, has been developed as a great power, and is soon to be put into practical operation on certain railroads. Two cross-town car lines in New York City are to be run by it within a few weeks, and between 125th street and Yonkers a locomotive run by compressed air is to be started.

A GRIST mill at Watertown, Mass., is known to have been in use as far back as 1635, when it is believed to have been a town institution. It is now the property of the Waltham Savings Bank, and still continues to grind corn by means of the upper and nether millstones, using water as a motive power. It is soon to be vacated, and, as it is probably the oldest building of its kind in the United States, the Massachusetts Historical Society is considering the advisability of securing possession of the ancient structure.

Why He Quit the Business.

Young People's Paper.

A MAN who keeps a restaurant has his two children wait on the table.

One of them is a boy about ten years of age.

A customer was attracted by the quickness of the little fellow, and said:

"You have a splendid waiter."

"Yes," said the proprietor, "he is my son. I used to sell liquor, but he made me quit it."

"How?" asked the visitor.

The father told the story. The boy had come home one day, and said:

"Papa, we boys at school had a talk to-day about the business of our parents. Each fellow we asked, 'What does your father do?' One said, 'My father works.' Another said, 'My father keeps a store.' I said, 'My father sells liquor.' 'That is the meanest business on earth,' said one of the boys. Father, is that so?"

And the father said, "Yes, John, it is, and God helping me, I will get out of it." And so he did.

One Cigar a Day.

"How can you afford all these books?" asked a young man calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: When you advised me to indulge in an occasional cigar several years ago I had been reading about a young fellow who bought books with the money that others would have burned in cigars, and I thought I would try and do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day; and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why there are dollars' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18.25 a year, or \$109.50 in six years. I keep these books by themselves as the result of my apprenticeship cigar money; and if you had done as I did, you would, by this time, have saved many, many more dollars than I have, and you would have been better off in health and self-respect besides."

English University Feeling.

W. HUDSON SHAW, the University Extension lecturer, now in Philadelphia, in a recent interview in the *Evening Telegraph*, spoke of the feeling of different classes of the English people toward the United States. Among other things he said:

"I regret to say that the universities are cold and critical towards America. This has often seemed strange to me, and I can scarcely understand it now. At Oxford there is no teaching of the history of the United States, past or present—unless that has been recently undertaken. I suppose that has considerable to do with the coldness found there. You will find volumes of history of the Greek, Roman, and Middle Ages, but I doubt if you find an American history. I know that I thought it very strange that the ninth century of German history should be considered so important and that the eighteenth century of America should be entirely overlooked."

THE comparative strength of the six largest navies of the world is as follows: Great Britain 1,557,522 tons displacement, France 731,629 tons, Russia 453,899 tons, United States 303,070 tons, Germany 299,637 tons, Italy 286,175 tons.

Comes From Maryland.

It was suggested in *Harper's Weekly*, by E. S. Martin, that Levi Z. Leiter was a Hebrew, the name Levi suggesting the idea. But one or two persons have written to say this is a mistake. One of them says he "grew up at Leitersburg, Maryland, and comes of Pennsylvania German stock, and that such of the Leiters as still live in Leitersburg go to the German Reformed Church." Another correspondent writes from Oklahoma to say:

"I have known Mr. Leiter Zeigler Leiter personally since 1862. He is a native of Leitersburg, a village six miles from Hagerstown, Maryland—a village started by his grandfather. My own home, and that of my father and grandfather, was but four miles from that place.

"I also well remember Mr. Leiter's father, Joseph Leiter. His father's family and his mother's family—the Zeiglers—were German Lutherans, belonging to the very best German immigration which ever came to this country—that which settled in southern Pennsylvania and northern Maryland in the eighteenth century."

The matter is of some interest because L. Z. Leiter is a prominent person. He was of the Chicago firm of Field, Leiter & Co., (now Marshall Field & Co.), and retired with a large fortune; it was his son who was at the head of the unsuccessful "wheat deal" in that city; and it is his daughter who is the wife of the recently-appointed Viceroy of India, Baron Curzon of Kedleston,—formerly George N. Curzon.

End of the Town of Pullman.

By a decision of the Supreme Court of Illinois, the contention of Attorney-General M. T. Maloney is sustained whereby the Pullman Palace Car Company must stop all operations except in those lines for which it was incorporated. This will end the town of Pullman. Its churches and schools, its hotels, its celebrated arcade hall, the market house, the public library, and 2,000 brick residences will be sold to the highest bidder. The steel plant will pass into the control of the Pullman Iron and Steel Company, which is to be reorganized, and the brick-works which have furnished all the bricks used in building the town will be operated by a separate organization.

The streets of Pullman will be given over to the authorities of the city of Chicago, the waterworks will also pass into the control of the city, and the "company town," which has been the subject of so much discussion, will become an integral part of Chicago in every particular. It is said that in disposing of the company's manifold interests to the highest bidders, preference will be given to the Pullman Company's employés to purchase the houses which they now occupy.

Ideals of Life.

In his paper in *Scribner's Magazine*, this month, "To a Young Man or Woman in Search of the Ideal," Robert Grant writes thus:

"If one questions sometimes the depth of purpose of highly evolved man, and doubts the existence of God, it is because of the lavish wantonness of living of some of the very rich in the presence of the thousands of miserable and wretched creatures who still degrade our large cities. But there is this to be said in this connection: This new æsthetic ideal is at least partially the fruit of the awakening of humanity to a keener appreciation of the conditions of human life; but its progress is made certain by the coming evolution of democracy, which slowly but surely will overwhelm the aristocratic spirit forever, even though æstheticism, as realized by the arrogant and exclusive, perish in the process.

"The ideal life to-day is that which maintains the noblest aims of the aspiring past, cherishing unselfishness, purity, courage, truth, joy, existence, fineness of sentiment, and æsthetic beauty; but cherishes these in the spirit and for the purpose of a broader humanity than the melting soul has hitherto discerned in the sunset, the ocean, or the starry heavens. There are among us men and women living in this spirit of idealism, and they, O, my correspondents! are the first-class passengers."

John Morley's Views.

JOHN MORLEY, M. P., one of the two or three who have been regarded as possible successors to W. E. Gladstone, in the leadership of the Liberal Party of Great Britain, addressed a meeting of his constituents at Brechin (Scotland), on the evening of the 17th instant.

He said he entirely concurred with the reasons which led Sir William Vernon Harcourt to resign the leadership of the Liberal party in the House of Commons. It was his own intention to retire from active and responsible participation in the formal councils of the heads of the Liberal party, although his zealous and eager coöperation could always be counted upon for the advancement of every Liberal cause.

He criticised the "prevailing spirit of jingoism and imperialism." He denounced it as "entirely opposed to all the lessons of Mr. Gladstone," lessons to which he would feel himself untrue were he to allow himself to drift in acquiescence with a course of policy which he believed "injurious to our material prosperity, to the national character, and to the strength and safety of the imperial State."

He frankly admitted that he took a pessimistic view of the difficulties threatening throughout the world. "I think," he exclaimed, "we are nearer the beginning of them than the end." It was his firm conviction that "the prevailing spirit of imperialism must inevitably bring militarism, a gigantic daily growing expenditure, increased power to aristocrats and privileged classes and war."

CURRENT EVENTS.

It is announced that President McKinley has decided to create a "Commission" to investigate conditions in the Philippine Islands. The members of it will be five in number, and are said to be President Schurman, of Cornell University, Admiral Dewey, General Otis, (now military commander in the Philippines), Charles Denby, (formerly United States minister to China, and recently a member of the Army Investigation Commission), and Professor Dean C. Worcester, of the University of Michigan. President Schurman, it appears, is president of the commission.

THE work of the Philippine Commission, it is stated, "will be purely of an economic and not of a political nature. They will study the manners and habits of the Filipinos, the material resources of the country and its commercial possibilities, but they will not attempt to deal with the problem of government for the islands." But in connection with this, it is also said that the Commissioners will "unofficially confer" with the Filipinos, and that "it is believed that the natives can keep from hostilities until the arrival of the Commission at Manila, and then it is hoped that the best results will follow the visit." The Commissioners will sail about the 1st proximo for Manila.

IN the United States Senate, on the 14th inst., Senator Hoar, of Massachusetts, offered a resolution declaring that the people of the Philippines of right ought to be free and independent; that they are absolved from political connection with Spain, and that they have full power to establish a government for themselves with which the United States does not propose to interfere. Senator Davis, of Minnesota, chairman of the Committee of Foreign Affairs, objected to the consideration of the resolution, and it "went over."

THE Paris Treaty was reported from the Senate Committee of Foreign Affairs to the Senate, without amendment, on the 11th inst. It was proposed that the consideration of the Treaty be in open session of the Senate. This proposal was discussed in executive session (with closed doors) at length on the 13th. Those opposed to the Treaty favored open sessions, and *vice versa*. On the 10th, in the Senate, Senator Mason, of Illinois, made an earnest plea for the right of the Filipinos to govern themselves. On the 11th, Senator Foraker, of Ohio, declared that it was not the purpose "of any one" to retain the Philippine Islands permanently, and said he had "no sympathy with those who talk of making war on Aguinaldo."

FOSTER M. VOORHEES, Republican, was inaugurated Governor of New Jersey, at Trenton, on the 17th instant. On the same day, at Harrisburg, William A. Stone was inaugurated Governor of Pennsylvania. The Pennsylvania Legislature also took the first vote for United States Senator, no one being chosen. M. S. Quay had 112 votes, lacking 16 of the number necessary to elect. The Democrats voted for G. A. Jenks, the "anti-Quay" Republicans for several different candidates, including Congressman John Dalzell, Congressman Charles W. Stone, and Judge John Stewart. Senator Sproul, of Delaware county, voted for Charles Emory Smith.

DECISIONS have been reached as to several of the places in the United States Senate. In Vermont, the Governor has appointed Chief Justice Jonathan Ross, (of the State Supreme Court), to fill the vacancy caused by the death of Senator J. S. Morrill. This appointment will last nearly two years. In Connecticut, after a struggle in the Republican caucus, Senator J. R. Hawley has been elected to succeed himself. In New Jersey, John Kean, Rep., succeeds James Smith, Dem. In Indiana, A. J. Beveridge has been selected by the Republican caucus to succeed David Turpie, Dem. In New York, Chauncey M. Depew, Rep., succeeds Edward Murphy, Dem.

NELSON DINGLEY, JR., Member of Congress from Maine, and Chairman of the Ways and Means Committee of the House, whose critical illness was mentioned last week, died on the 13th inst., at Washington, after having been so improved for a day or two that his recovery was hoped for. He was born in 1832, and had been in Congress since 1881. It is universally conceded that he was a man of high character and solid abilities, whose place cannot readily be filled.

It is said the Spanish Ministry, on the reassembling of the Cortes, will immediately ask authority to sell the Ladrões, Caroline, and Pelew Islands, as Spain cannot maintain a sufficient force to defend them. Senor Sagasta remains the head of the ministry, and it seems likely will not be replaced under existing circumstances. From Paris it is reported that the Spanish Government has begun negotiations with Aguinaldo, through the agency of certain Filipinos in Madrid, for the release of the Spanish prisoners. "Having begun to treat directly with the insurgents, Spain is likely to go a step further and accord them that recognition hitherto refused by any Government."

A CONTROVERSY over the canned beef supplied to the troops in the field last summer has assumed proportions nearly equal to the war itself. General Miles, some time ago, before the "War Investigating Commission," charged that the canned beef had been "treated" with chemicals, or "embalmed," and that it thus became unwholesome, and caused much of the sickness of the men. On the 12th General Egan, Commissary-General, and head of the "Subsistence Department" of the army, caused intense scandal by the vehemence of his denial of the story, and his denunciation of General Miles. A number of witnesses, including several connected with the Chicago packing-houses that furnished the beef, have testified that it was not "treated," as alleged. The President has ordered a court-martial to try General Egan for his attack on General Miles.

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

TEN thousand casks of strong drink sent to Manila were our first invoice to "our new possessions." They did not wait for the missionaries. They wanted to begin the work of "civilization" at once.

THE German army is to be gradually increased by 40,000 men, the increase to be completed by 1903. This will require a yearly addition to the estimates of 8,000,000 marks.

SOME of the French journals are now discussing the possibility of a Franco-German alliance.

NEWS AND OTHER GLEANINGS.

JOSEPH H. CHOATE, of New York City, one of the most distinguished of American lawyers, was last week appointed United States Ambassador to England. The existing vacancy was caused by the appointment of John Hay to be Secretary of State.

—J. Sterling Morton, of Nebraska, recently made protest against the reckless cutting of Christmas trees, and his suggestions have been warmly received in the West. He said: "The trees selected for slaughter on this anniversary are always the straightest and most symmetrical. There were last year more than 20,000,000 of Christmas trees cut down and put on the market. The absurdity of celebrating the birth of the Saviour of the world by a wanton waste and extravagance which jeopardizes the welfare of millions of human beings yet unborn, is obvious to every thinking man."

—In New York City, the medical profession and the officials of the free dispensaries have agreed upon a plan for remedying the abuses of medical charity, without at the same time destroying the independence of the dispensaries. It is proposed to have a law passed creating a Board of Control, representing the dispensaries, which shall work in harmony with the State Board of Charities, representing the physicians. One Board can do nothing without the consent of the other, but both together can remedy all the evils complained of.

—John Russell Young, Librarian of Congress and ex-Minister to China, died in Washington on the 17th, aged 58 years, after an illness of several weeks.

—The scheme of "rural mail delivery" is found difficult, on account of the long trips which must be made, usually over bad "back" roads, and the relatively low pay. A current item says that, "one of the newly appointed distributors of the rural mail from the West Chester, Pa., post-office, after a trial of the job and finding that he was obliged to drive his own team twenty miles a day for \$400 a year, gave up the job in disgust."

—The congregation of Plymouth Church, Brooklyn, on the 16th instant, by a vote of 246 to 6, accepted the advisory committee's report recommending the acceptance of the resignation of the pastor, Dr. Lyman Abbott, and the calling, as his successor, of Dr. N. D. Hillis, of the Central Church, Chicago, who it is expected will accept.

—Charlemagne Tower, Jr., of Philadelphia, who has been United States Minister to Austria-Hungary, has been transferred to the Russian Embassy, to succeed E. A. Hitchcock, recently appointed Secretary of the Interior. Addison C. Harris, of Indiana, has been appointed to the Austrian mission to succeed Mr. Tower.

—A despatch from Copenhagen says: "Captain Daniel Brunn will next summer head an Andree search expedition in whalers from Iceland, going to the Island of Jan Mayen, about 300 miles east of Greenland, where the Austrians have a supply depot, and thence to Greenland."

—The casket containing the supposed remains of Christopher Columbus, which arrived at Cadiz on the 16th from Havana, has been opened, and found to contain "about thirty bones and some ashes." It will be deposited in the Cathedral at Seville.

—It is announced that there is "a quiet movement" for a consolidation of the leading American manufacturers of gas and electric light fixtures. The value of the output is \$6,000,000 a year. Most of the leading manufacturers are in New York City and Philadelphia.

—It is stated that Mrs. Sampson, wife of the Admiral, has started an "endless chain" among her friends in the United States to help the Cuban reconcentrados. "The last mail to Havana brought her \$200, and she is now feeding 200 persons daily."

—Besides all the United States war-ships now building, one has just been launched at Newcastle, England, the *Albany*. She was purchased in an incomplete condition just before the war, so that Spain should not get her.

—Cuba has 1,200 sugar plantations and 1,500 tobacco fields. Most of them are in the western part of the island, while in the eastern part cotton is gradually displacing coffee.

FRIENDS' INTELLIGENCER

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A GOOD WORD EACH WEEK.

IV.

THE best belief of our day cannot be considered final ; it is but a stage on the road towards a purer apprehension of Divine Truth. Whilst I believe most fully that no discoveries will ever overthrow the fundamental doctrines of Christian belief, I believe too that these fundamental doctrines need to be continually expressed anew.

JOAN MARY FRY.

From her essay, "Drifting," in "Present Day Papers," Volume I.

For Friends' Intelligencer.

A NEW YEAR'S PRAYER.

O THOU whose blessings all our way,—
From soft brown tress to thin white hair,—
Our grateful hearts to Thee upbear ;
Grant, Father, this, our prayer to-day.

A heart still resting in thy peace ;
A heart still trusting that thy truth
Shall reign as in our earliest youth ;
And that thy joy shall never cease :

That wheresoe'er our ways may be,—
Through flowery meads and happy days,
Or sorrows, lightened by thy grace, —
They'll lead us safely home to Thee.

First month, 1899.

R.

THE SCOPE OF WHITTIER'S BIBLE REFERENCES.¹

BY ALICE NICHOLS TOWNSEND.

It seems strange to me that we have so few poems with biblical themes. Strange, because the Bible is full of pathetic, heroic incident, and the references of our poets show that they know the stories so well. I wonder, therefore, that we have not more poems like Longfellow's "Chamber over the Gate," or Whittier's "Ezekiel." As an example of the many and different aspects in which the same incident may present itself, let us look at Ezekiel's vision by the river Chebar as it is reflected in Whittier's poetry. First of all the prophet himself speaks—

"In sudden whirlwind, cloud, and flame,
The spirit of the Highest came !
Before my eyes a vision passed,
A glory terrible and vast ;
With dreadful eyes of living things,
And sounding sweep of angel wings,
With circling light and sapphire throne,
And flame-like form of One thereon,
And voice of that dread Likeness sent
Down from the crystal firmament !"

If you compare these lines with the first and tenth chapters of Ezekiel you can but see the singular

fidelity with which the Hebrew's spirit has been rendered in English verse, and you will know at once whom Whittier calls thereafter "the Prophet of the Cherubim." And if you can remember that vision, the eyes, the wings, the wheels, and the spirit that was in the wheels, the awful splendor of the crystal and the sapphire; you will recognize it again in the following passages :

"God's providence is not blind, but full of eyes
It searches all the refuges of lies"

is one of them ; and speaking of a lovely and devoted church woman he says "her fervent heart"—

"kindled up, intense and warm,
A life in every rite and form,
As when on Chebar's banks of old,
The Hebrew's gorgeous vision rolled,
A spirit filled the vast machine,—
A life ' within the wheels ' was seen."

Of Daniel Pastorius, the "Pennsylvania Pilgrim," he says—

"The Light of Life shone round him ; one by one
The wandering lights that all misleading run,
Went out like candles paling in the sun.
That Light he followed, step by step, where'er
It led, as in the vision of the seer
The wheels moved as the spirit in the clear
And terrible crystal moved, with all their eyes
Watching the living splendor sink or rise,
Its will their will, knowing no otherwise."

In both these quotations the idea is "the spirit in the wheels," but in one case the ritual of the church represents the wheels, and in the other the soul, or will of the man, while in both cases the Indwelling Life is the same.

"Light of all our light the Source,
Life of life, and Force of force."

The remaining passage is quite different. The poet is standing in the dazzling beauty of the winter woods, after an ice storm, and longs for the tender homeliness of earthly green—

"For the white glory overawes me ;
The crystal terror of the seer
Of Chebar's vision blinds me here.
Rebuke me not, O sapphire heaven !
Thou stainless earth, lay not on me
Thy keen reproach of purity,
If, in this august presence chamber,
I sigh for Summer's leaf-green gloom
And warm airs thick with odorous bloom !"

This last is decidedly characteristic of Whittier. To him ice and sky bring the vision of the "terrible crystal" and the "sapphire throne," yet he loves the every-day loveliness of the world, and dreads strangeness unspeakably, most of all magnificent strangeness. This love and dread tinge all his thought of the life hereafter. Like a parti-colored thread you can trace it through his poetry from "Lines to Follen," in early manhood, to "The Traveller at Sunset," and "At Last," in ripe old age.

¹A paper read before Young Friends' Association, Philadelphia.

So far as I can remember, Whittier is the only one of our poets who mentions this vision of Ezekiel. He goes far beyond the others in the number and variety of his Bible references. Open a volume of his poems anywhere and there you will probably find one. They average more than one to a page, and refer to almost every book from Genesis to Revelation. Whittier knows his Bible from cover to cover; its speech is his speech, and whether he sounds a moral war-cry, or hymns his trust and praise, or sings an old time ballad, or of the beauty of the world about him, his verse is strewn with scriptural phrase and imagery. Everybody knows that he fought Slavery with his whole soul's strength. He called it Moloch, the name of the foulest, bloodiest, cruelest idol the Jews ever worshipped. The priest who dared uphold its cause in a so-called Christian pulpit was to him only a priest of Moloch, who "broke the bondman's heart for bread, poured the bondman's blood for wine," and the merchant who would rather sacrifice truth and honor than lose trade by opposing the system, was to him no better than the old-time father who passed his children through the fire. In that bitter controversy both sides quoted scripture, but Whittier had only scorn for him who urged—

"the vain excuse
Of Hebrew custom, patriarchal use,"

or for him who would send back a fugitive "for Onesimus' sake." That obscure personage, Onesimus, is little known to this generation, I take it, but he seems to have been a bone of contention between the pro and anti-slavery parties, and both Whittier and Lowell belonged to that dangerous class described in the "Biglow Papers" as "holdin' onscriptural views relatin' to Onesimus." The analogy between Egyptian and American slavery was close enough to figure freely in the literature of the period, and such lines as the following by Lowell:

"Out from the land of bondage 'tis decreed our slaves shall go,

And signs to us are offered, as erst to Pharaoh;
If we are blind, their exodus, like Israel's of yore,
Through a Red Sea is doomed to be, whose surges are of gore."

and Whittier's

"A redder sea than Egypt's wave
Is piled and parted for the slave;
A darker cloud moves on in light;
A fiercer fire is guide by night!"

are as typical of the time in which they were written as of the men who wrote them. When at last the matter was settled, and negro slavery abolished forever, Whittier burst forth in that triumphantly humble thanksgiving so Hebraic in feeling and expression; of which part may be here quoted:

"It is done!
Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel!
How the great guns peal on peal,
Fling the joy from town to town!

"For the Lord
On the whirlwind is abroad;
In the earthquake he has spoken;
He has smitten with his thunder

The iron walls asunder,
And the gates of brass are broken!
Loud and long
Lift the old exulting song;
Sing with Miriam by the sea,
He has cast the mighty down;
Horse and rider sink and drown;
"He hath triumphed gloriously!"

All poems which Whittier wrote to keep alive the public conscience are rather the prophet's burden than the poet's pleasure. Let us leave them to follow where he was so happy, into the communion with nature. Here was a man who walked alway on holy ground. Read his verse and you will find that as he saw the vision of Chebar in the winter woods, he heard the still, small voice in the autumn days, and beheld the burning bush in the scarlet maple. The mists curling above his loved Kenoza, and the moon's long shining track upon the sea, brought before him the One who walked the waves of Galilee. In the sunset hush he stood in "the pause before the breaking seals of mystery," as truly as did John in Patmos. The heaped-up apples in our homely orchards showed him a better Eden than that of long ago, the ample reward for wholesome toil, of which he said, "The curse of earth's gray morning is the blessing of its noon." There are two passages from Whittier which often come to mind when I am in woods. The first is:

"Through each branch-enwoven sky light,
Speaks he in the breeze,
As of old beneath the twilight
Of lost Eden's trees."

the second is,

"With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves."

There is another passage which I mention because the *form* of expression is rather unusual with Whittier:

"The lake in the moon
Sleeps dreaming of the mountains, fair as Ruth
In the old Hebrew pastoral, at the feet of Boaz."

As sure as this is Whittier it "sounds like" Longfellow, for in precisely such picturesque guise does he habitually clothe his Bible references. I could multiply examples showing the different characteristics of the two writers, but two instances will be enough.

First, Jacob's dream. Whittier says:

"Rachel stooped at Haran's fountains
Amid her father's thirsty flock,
Beautiful to her kinsman seeming
As the bright angels of his dreaming
On Padan-aram's holy rock."

and again:

"'Tis said that in the Holy Land
The angels of the place have blessed
The pilgrim's bed of desert sand,
Like Jacob's place of rest."

And gracefully compares the ministration to his friend's smile. Longfellow's love-led maiden rests in the Louisiana forest, where—

"Over them vast and high extended the cope of a cedar,
Swinging from its great arms the trumpet-flower and the grapevine,
Hung their ladder of ropes aloft like the ladder of Jacob,
On whose pendulous stairs the angels ascending, descending,

Were the swift humming-birds, that flitted from blossom
to blossom.
Such was the vision Evangeline saw as she slumbered
beneath it."

This seems to me a charming blending of a beautiful old story with a new, and here is a sweet and natural touch for those of us who sat as children in a country church:

"Through the closed blinds, the golden sun
Poured in a dusty beam,
Like the celestial ladder seen
By Jacob in his dream."

Now let us see how Jacob's wrestling appears. Longfellow writes, also in "Evangeline,"—

"wild with the winds of September
Wrestled the trees of the forest, as Jacob of old with the angel."

Whittier gives the words which have steadied many a faltering soul:

"Man sees no future,—a phantom show
Is alone before him;
Past time is dead, and the grasses grow
And flowers bloom o'er him.

"The present, the present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing."

And he has a precious little poem that holds the peace of Indian summer:

"I lean my heart against the day
To feel its bland caressing;
I will not let it pass away
Before it leaves its blessing."

Pitiable is he who has not known such days, and cannot say,—

"God's angels come not as of old
The Syrian shepherds knew them;
In reddening dawns, in sunset gold,
And warm noon lights I view them."

It is futile to question whose form is the better. Whittier may sometimes be trite and common-place, Longfellow may be sometimes pretty, but we are the richer for them both, and the wheels can only follow "the living creature."

Of Whittier's purely devotional poetry I need say little here where it is known by heart. The moral sense of the nation owes much to him, but for most of us the mass of anti-slavery literature has shrunk to a paragraph in some school history. The old Massachusetts is passing away; the whirl of the spindle is faint by the Merrimac; and the bare-foot boy of the hills is of other race than that which Whittier sung. But the bracing air of the Bay State breathes through his verses, the sound of her pines and her streams is there, and I believe that in his ballads his fame as a poet stands most secure. I think also that it is as a man of deep spirituality he will be most read. Could we look into the well-worn volumes in our households, I think it is the passages of love and trust and practical piety which we should find oftenest penciled. The first copy I ever read carefully was borrowed from a class-mate at college, and when I returned it she said: "You found it badly marked, but I think I could not have lived through one winter of my life if it had not been for that book." She was a girl with a truly religious nature, nurtured in one of the nar-

rowest sects, and, had the sentiments that comforted her in the poems been presented as formulated articles of faith, I doubt not their unorthodoxy would have startled and troubled her, but the gentle influence of the poet's heart-life stole into her own heart as softly as dew and sunshine work their will. To say that he who will look up Whittier's Bible references will gain a knowledge of the text of the whole Bible is to say the simple truth. To say that he who reads his Whittier with his Bible will find the text illumined, is to say no more than the truth. Our poet does not merely quote Scripture; it was part of his mission to translate the old Hebraisms into the plain speech of his own time, so that men to-day might better understand the changeless ideas behind the changing symbols of words.

The flaming cherubim will never greet our eyes, but we can not fail to recognize the every-day images, wherein, no less than Ezekiel by Chebar, Whittier by the Merrimac saw "visions of God."

"And, as when, in the clefts of Horeb,
Of old was his presence known,
The dread Ineffable Glory
Was Infinite Goodness alone."

THE REMNANT OF FRIENDS IN GERMANY.

Editors FRIENDS' INTELLIGENCER:

HAVING received from John William Graham, of Manchester, England, the address of the correspondent of the Friends in Germany, I wrote to the latter and received in reply the following letter. It was of so great interest to me that I obtained his permission to send a translation to the FRIENDS' INTELLIGENCER.

B. F. B.

Berlin, Germany, First month 9, 1899.

MINDEN, HANOVER,

First month 2, 1899.

Benjamin F. Battin, Berlin,

Geehrter Freund: Your request of Twelfth month 30, I answer gladly, and rejoice when I see that of our Friends in England and America some few still take interest in our little community, which lies like a single island in the vast sea of Europe.

I am sorry to say that there is little to be said about us. For as a result of opposing and unfavorable circumstances, the formerly very large number of communities has melted down into one in Minden [a town of 18-19,000 inhabitants, and a county of the same name, situated in the province of Hanover]. To the "christliche Gesellschaft der Freunde" (Society of Friends) in Minden there still belong five or six families, including altogether twenty-five to thirty members. In Obernkirchen, in the vicinity of Minden, two families yet join with us. The earlier meetings, with large memberships, which existed at the end of the foregoing and the beginning of the present century in Pyrmont, Friedenthal, in the villages of Martum, Hille, and Eidinghausen, and which numbered about 400 members, have entirely disappeared.

Since there is no literature concerning the Quakers in Germany, I will give you a short review of our history.

In 1795, at a time when, especially in Minden and

in the surrounding country, there were large numbers of people who had turned away from the Established Church, and preferred to perform, within their own families and in small circles, the religious worship of that kind and in that way that seemed to them right and better—there came to Minden (I know not from what motive) a woman Friend from England, named Sarah Grubb. She taught the principles of Friends and established the first community. In the beginning, the number of members was very small; however, it soon increased to between 300 and 400, so that the Government began to notice this new religious movement, which could easily increase in importance, and adopted measures for its repression. The Friends, as a consequence of their creed, soon met with severe oppression and persecution; they refused to do military service and to take an oath; those marriages not performed by the Church, *i. e.*, the Established Church, were not recognized as legal, the children passed as illegitimate, and could not in law inherit property. On account of the refusal to take oaths, high fines and costs were laid upon them. The young people, if they would not become soldiers, had to emigrate. Besides, a military tax of three per cent. of their incomes was laid upon them. Since the payment of this tax to support the militia was not freely given by most of the Friends, the Government resorted to attachments and seizures. Induced by all these adversities, the weak fell off. Many, almost all, emigrated to America, principally to Philadelphia, (1805–1813), so that the number gradually decreased, and to-day only about thirty members exist here. And now, in consequence of the military exactions, almost all the able-bodied young people have wandered away, the old are dying,—there is no fresh growth left behind. Propagandism is not practiced by us, and the little community is gradually sinking away.

I grieve about it sincerely that our simple, true creed has so little following in Deutschland. It may have lain much with us—but also with our opposing conditions of life. Whether it is too late, or whether once more a time of awakening will come, one can scarcely know; it lies in the hand of the Lord.

We few hold every First-day morning, from 10 to 11.30, our meeting. Perhaps you will have opportunity to visit Minden; and I would gladly give further information in case my few lines should not suffice.

I remain, hochachtungsvoll, ihr,
MAX RASCHE.

SOCIETY, not solitude, is the natural home of Christianity. The Christian is not to flee from the contagion of evil, but to meet it with the contact of health and holiness.—*Sunday School Times*.



REST in the Lord! Wait patiently for him! In Hebrew, "Be silent to God, and let him mould thee." Keep still, and he will mould thee to the right shape.—*Martin Luther*.



"HE who receives a good turn should never forget it. He who does one, should never remember it."

FIRST-DAY SCHOOL SCRIPTURE LESSONS 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 6.—SECOND MONTH 5.

THE ORIGIN OF THE HEBREWS.

GOLDEN TEXT.—And all the people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid of thee.—Deuteronomy, xxviii., 9.

Scripture Reading.—Genesis, xii., 1-10; xiii., 1-18.

It has been mentioned in the preceding lesson that the white portion of mankind is divided by race affinity and language into three great groups: the Aryans, who are to be found in Europe and in India; the Semites of Syria; and the so-called Hamitic group of rather miscellaneous tribes to the southward.

There is reason to believe that a nomadic band of Semites settled in the neighborhood of the Persian Gulf some four thousand years B. C. This date is obtained from a study of the records of their descendants, many of which records are now in the museums of England, France and Germany. The nation thus founded was afterward called Chaldea. The settlers did not, however, find the land untenanted. On the contrary, it was occupied by a nation of the great Turanian or Yellow race, having a civilization considerably developed. They had also a religious system of long standing, with its penitential psalms, its invocations and incantations, its priests and altars. As has been the case many times since, the invaders adopted the civilization and the religion of the people among whom they settled, retaining also their language as the language of religion. A modern illustration of a similar case is the adoption of the Latin language by the Christian church before the era of Protestantism, and its continued use in the Roman Catholic church to-day. For common purposes, however, the Semitic language superseded the Accadian as the Semites came to be the ruling class. In the course of centuries cities grew up in various parts of the plain of Shinar, and each became the centre of a local government, so that the region was rather an aggregation of cities—each governing the adjacent territory—than a nation. One of these cities, and for a time the most powerful of them, was Ur; another was Agade, known in the Bible as Accad. At a later time Babylon became the capital of the centralized government, but at the time of which we are speaking it was either not founded or was unimportant.

To the north and west of Chaldea lay the country of Elam. About 2300 B. C. an invasion of the Elamite king laid waste the lands of the Chaldeans, and for a time at least subjected the latter to the yoke of a conqueror. This invasion is of special interest to us, for it occurred at just about the time, and may have been directly or indirectly the cause, of the migration to the westward of Terah and his household. "And Terah took Abram his son . . . and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees . . . ; and they came unto Haran and dwelt there." The time of this migration is fixed by the names of several of the kings of Elam and Chaldea, which are mentioned in the fourteenth chapter of

Genesis, and also in the clay books of Assyria. This will be more fully discussed in another lesson.

Haran was situated on the Euphrates river, on the main caravan route between Chaldea and Egypt. There seems to have been some connection between Ur and Haran; at any rate, both cities had altars dedicated to the Moon God as their special deity. So the movement of the family of Terah from Ur to Haran was probably not accidental, but may have represented a considerable movement on the part of Chaldean families desiring to escape from oppression. However that may be, we see that a short time afterward Abram was able to gather together three hundred and eighteen armed retainers (Gen. xiv., 14), showing a large body of nearly related people. Terah died in Haran.

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house unto a land that I will shew thee; and I will make thee a great nation" (Gen. xii., 1-2). So Abram, with his nephew Lot, his household and his flocks, set out from Haran to seek out a new home in an unknown country.

There is another account of the movements of this ancient family in the book known as "Antiquities of the Jews," by Josephus, a Jew of the Roman period. His narrative parallels the Bible narrative in the whole course of Hebrew history. He relates many traditions not included in the Bible, and omits much that is told there, but in general covers the same ground. He tells us that Terah left Ur because of his sorrow for the death of Haran, the father of Lot and of Sarai, Abram's wife (Gen. xi., 28). Of Abram he says: "He was a person of great sagacity, both for understanding all things and persuading his hearers . . . ; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men then happened to have concerning God; for he was the first that ventured to publish this notion, that there was but one God, the Creator of the Universe." Josephus goes on to tell that because of this the Chaldeans and the other people of Mesopotamia raised a tumult against Abram, so that he thought it best to leave that country. The emigrant probably moved westward to the fords of the Euphrates and then turned to the south, passing through Damascus. There is an ancient tradition that he made himself king of Damascus, and ruled there for a time, but later removed again with his people to Canaan. It is certain that many traditions link Abram's name with that of Damascus. One of his servants (Gen. xv., 2) is mentioned as "Eliezer of Damascus."

If the tradition of Josephus be true, we see in the father of the Hebrew people an early example of one persecuted for righteousness' sake. Whether it be accepted or not, we have the evidence that, living as he did, in the midst of an idolatrous people, he had the power and originality of mind to come out from them and to recognize the Unity of God. Flesh and blood had not revealed it to him, but the Father himself. So four thousand years ago God spake to His children; so He speaks to them to-day. "He that hath ears to hear, let him hear."

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 6.—SECOND MONTH 5.

THE RECOVERY OF THE SICK SON.

GOLDEN TEXT.—I bow my knees unto the Father that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith.—Ephesians, iii., 14, 17.

Read from Gospel of John, Chapter iv., 43-54.

REVISED VERSION.

This lesson is taken, like the last one, from the fourth chapter of the Gospel of John. Its subject is simple, the recovery of the sick youth, "the nobleman's son," as the text gives it.

The title placed on the lesson by those selecting the "International" texts, is "The Nobleman's Son Healed." Two comments may be made on this title: (1) The name "nobleman,"—employed by the translators, in England, of our versions of the Scriptures,—is inappropriate. The father of the sick youth, as suggested by the marginal note, was probably an imperial official, a man in authority at Capernaum, under the Roman government, which then ruled Palestine. (2) The text does not say that Jesus healed the young man. It says he recovered from his illness,—that at the time when Jesus, in Cana, said to the father, "thy son liveth," the youth "began to amend." If we take the text as it reads, it appears therefore that Jesus apprehended the young man's condition, and so was able to console the anxious father, but we are not told that in this case he exercised a power of healing.

The place of the occurrence was Cana, in Galilee, where, nine months before, the "sign" of turning water into wine at the marriage feast, had been performed. The sick young man was at Capernaum, several miles away; the father had come to Cana with the purpose of invoking the aid of Jesus. Jesus, as the text says, had remained two days at Sychar, (now 'Askar), the town by Jacob's Well, after his conversation there with the Woman of Samaria, and then had gone "into Galilee," to Cana. A prophet, he had said, "is not without honor save in his own country," and by this he seems to have designated the near neighborhood of Nazareth, his early home, and of Capernaum, where he dwelt later, for Nazareth is itself in Galilee.

It is in this lesson the scripture occurs, already mentioned, in which Jesus says, "Except ye see signs and wonders, ye will in nowise believe,"—a reproof plainly of that outward and literal attitude of mind which would not be influenced by testimony of the spirit, but demanded proof that appealed to the physical senses. This, as the text says, (v. 54) was "the second sign that Jesus did," the turning of the water into wine being the first. The official, the father of the sick youth, being convinced that the recovery began at the moment when Jesus told him, "believed," and his family also, but the nature of their conviction, it may be feared, was but superficial. Faith so founded can hardly have a deep root in the spiritual life. The verses in Matthew, vii., 21-24, may be profitably recalled: "Not every one that

saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me on that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils (or demons) and by thy name do many mighty works? And then I will profess unto them, I never knew you; depart from me." I pray the Father, says Paul, (Ephesians, iii., 14-18), "that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong," etc.

It is this power and strength that is the thing needful. The healing of the flesh, the recovery from fevers that affect the outward body, is indeed a blessing, but the healing of the soul, and its gain of power by harmony with God, is the supreme object. "He indeed," says Samuel M. Janney, referring to the Divine Master, "through the power of God dwelling in him, cast out demons, healed diseases, and raised the dead; but these great works being performed on the bodies of men"—their outward and earthly garment—"were temporary in their character, whereas the works wrought by the same Divine Power upon the soul, healing its diseases and raising it from death to life, are permanent, and if we continue faithful will endure forever."

THE NEED CONTINUED.

From the Journal, 1860, of Rachel Hicks, of Long Island.

My desires are strong that there may be in all generations yet to come a succession of standard-bearers inciting the people to the Divine Light within; which, if attended to, will enlighten the understanding of every one to see that there is no safety in any other state than in watchfulness, prayer, and obedience to the will of God. We are, and ever will be, a tried people; not only by temptations in our own minds, but by the insinuations of those who, having departed from the Truth, and being given over to strange delusions and cunningly devised fables, labor to draw others into their own ways and opinions.

"He shall be for a sanctuary, a refuge and a strong tower, unto which the righteous flee and are safe." These being taught of God, are sons of God, and brethren in this heavenly relationship, seeking the welfare of one another in the unity of the Spirit, and bond of peace, and watching over one another for good.

Thus was our Society formed in the beginning; love of the brethren was and is the offspring of love to God, which inclined them to meet together to worship him in spirit. And as occasion required, our discipline was formed, containing rules and regulations for our outward conduct, originating in the perfect wisdom of him who is a God of order. Friends, in the meekness of their spirits, for the good of all, were willing to submit to one another, so that love and harmony might be maintained, seeing that without this outward bond societies or associations could not profitably exist. "Thou shalt be the head; thou shalt lend to many nations, but shalt not borrow," was the command to this people as well as to Israel of old.

THE VOICE OF AMERICA.

Edward Everett Hale, in Christian Register.

THE Czar's movement for permanent peace has been left to the welcome of the people of the world in the first instance, expressed more loudly and definitely than it can be expressed by ministries or administrations or princes. Nobody expected that the military aristocracy of Europe would be enthusiastic about a measure which should give permanent peace to the world. Nobody supposed that kings who are supported by bayonets would have grown to the confidence which should throw those bayonets away. On the other hand, everybody has known, for a hundred years, that war is a game which princes would not play at if people were wise. And every one has known that, in this matter, for fifty years people have been growing wiser and wiser.

It is quite true that the daily press has not quite "got round" to this matter yet, if one may use a bit of our national slang. It is as true that, so soon as the people find methods for expressing the interest which they feel, the press will be ready to express that interest.

Lord Salisbury's admirable letter is, in its way, as striking as the Czar's manifesto. And, if any careless person has supposed that the Czar confined himself to a plan of partial disarmament by the great nations of Europe, no one will be so foolish as to think Lord Salisbury is so restricted. Permanent peace is what the Czar wants. Permanent peace is what Lord Salisbury wants. Now both these men are familiar with the diplomacy of the last twenty years, as the general reader is not. Both these men tell us, therefore, that all the important treaties of the last twenty years have attempted to provide methods by which, before two nations rush into battle, the cause of conflict may be examined before a competent tribunal. True enough, many of the substitutes for war thus proposed, one may say sporadically, in the clumsy methods of old-fashioned diplomacy, have been crude. They have often supposed that governments are more stupid than individuals. Where two men in private life settle a difference by referring it to an established court, it has been supposed that two nations must make a new tribunal for every case. It is generally proposed that this tribunal shall not have even such power to call witnesses as belongs to a police court. It is proposed that it shall act from its own good sense, without precedence or authorities. And it is proposed that it shall die as soon as it has spoken, and that, in its next difficulty, the world must begin over again.

But, all the same, all these plans show the profound desire for peace, which has strengthened steadily in the last twenty years. The Czar states it very well, and founds his whole argument upon it. Perhaps to the English races it seems that Lord Salisbury states it even better.

"Let us have a focus," says the Czar, "which shall bring all these rays together. Let us have a corporate consecration of the hopes for universal peace." These are his words, as they appear from the English version of the French translation of the German rendering of the Russian original.

Perhaps they are not the words which an Anglo-Saxon would have chosen. But they mean action for peace, instead of talk. They mean union, instead of discussion. They mean a practical plan for a Permanent Tribunal at work all the time, instead of a chorus of singers united only on Christmas Day. Instead of longer discussions between the friends of this plan and that plan, they mean a frank conference between a small number of wise men who shall decide the question whether all the States of Christendom may not have a central tribunal before which to lay their unsettled issues, as for one hundred years the States of America have laid theirs before the Supreme Court of the United States.

For the next two months the people of America ought to be expressing their opinion in this matter. They have tried this experiment, and they know that it succeeds. Now is their time to say so. In petitions and in memorials, in town meetings, in parish meetings, and in conventions, by the voice of whatever club or society, they must show to the nations of mankind that they have confidence that the same system will be good for the world which has given to them their peace, union, and strength.

THE UNIVERSITY OF COMMON SENSE.

From an address by ex-President C. B. Hulbert, of Middleburg College, Vermont.

I REPEAT: the world is inexorably severe in inspecting the *man himself*, and cares little as to what sort of machinery has been employed in making him. It is studious to know if he is always a student in the University of Common Sense, and accepts its discipline, and follows its methods.

We all live in a magnificent university, if we will so interpret and use the world we live in. Every object in nature and every event in life is a professor's chair in full occupancy. The stars are not "gimlet holes" bored to let the glory through; they are teachers full of instruction. Every mountain, valley, tree, and shrub; "the brooks that make the meadows green;" flowers arrayed in fragile glory, whose every petal is a pulpit orator; these objects in nature, conjoined with the facts of science, philosophy, history, and art that attend them, constitute a Faculty of Instruction.

The habit of fixed and prolonged attention to any subject, book, or treatise is invaluable, and can be acquired by any one with a little resolution. Accuracy, promptness, versatility, and force of mental action can be steadily increased by simply attending to what is all the while before our eyes. "A youth," says President Gilman, "who has been taught to observe the phenomena of nature, who knows the aspects of the starry heavens, who welcomes 'the procession of the flowers' from the arbutus to the asters, who knows the birds from their songs, who loves to chase the brilliant butterfly, who has watched the habits of the animals of the forests, who has studied the starfish and the jelly-fish in their seaboard homes, who has learned the rocks of the region where he dwells, who delights to climb the mountain and trace out the range of the ridges, the interlockings of the valleys,

and the courses of the flowing waters—the youth who can thus hold 'communion with the outward forms of nature,' has the foundation laid for a lifetime of culture, for an infinite variety of intellectual enjoyments."

This habit, too, carries him beyond the events of the day to those of past generations. It binds him into sympathy with his race. It repeats to him the lessons of sages and prophets of old. He learns all things by heart. His memory is stored with proverbs and maxims and poems. He falls in love with truth—all truth—and partakes of her immortality and her beauty. He sees her everywhere and in all things. He cannot escape from her if he would. She illuminates the remotest star and the first-born of the nebulae. There is no obscurity which she does not penetrate, no height which she does not scale, no magnitude which she does not embrace. The thoughtful soul recognizes her omnipresence and becomes the repository of her behests. It has been said that marriage with a noble woman is itself a liberal education: how much more, then, when such wedlock is also a bridal union with all truth! "She shall bring thee to honor, when thou dost embrace her."

I would be understood: I am not saying one word in a disparagement of academical and collegiate training: I am only insisting upon the opportunities and advantages accorded to those who are compelled to forego such training; and I say that these advantages and opportunities are simply huge; that the people's college opens to all, without money and without price, avenues to knowledge, discipline, and culture.

FOLLY OF USELESS RISKS.—It is better to keep away from a moral danger than to see how near we can go with safety. It is better to understate a fact than to risk an overstatement, which may be the first step toward lying. There is a lesson for us all in the familiar story of the gentleman who advertised for a coachman, and three men applied. He asked each of them how near he could drive to the edge of a precipice without going over. The first said "half a yard;" the second, "a foot." The third said he would keep as far from it as possible. He was given the place. No one wants a coachman who is willing to calculate how much needless risk he can take. And taking needless risk is equally unwise in the conduct of life. If you have a weak place, keep away from what would tempt it, as far as other duties will permit. Never court temptation, for that is a first step toward yielding to it.—*S. S. Times.*



DEMOCRACY [in America] may be said to have succeeded before it was accepted as doctrine, or embodied as a political fact. Our ancestors sought a new country. What they found was a new condition of mind.—*J. R. Lowell.*



GOD is love; and to love men till private attachments have expanded into philanthropy which embraces all,—at last even the evil and enemies with compassion,—that is to love God.—*F. W. Robertson.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, FIRST MONTH 28, 1899.

"CIVILIZATION."

AFTER all, what is civilization? Much is said about it, and there is a confident assumption, almost dictating the world's action from day to day, that it is what society desires and nations ought to attain. The "uncivilized" are set aside with contempt; the "civilized" are held up as examples for universal and unqualified imitation.

We shall not get much help from the dictionaries, for they reflect mainly the assumption which is so fixed and settled in common usage. But one of them quotes a passage from Lecky's "History of European Morals" which throws some light on the subject, as disclosing more precisely what the ordinary idea is, and furnishing a "point of view." Lecky says that "the entire structure of civilization is founded upon the belief that it is a good thing to cultivate intellectual and material capacities, even at the cost of certain moral evils." And the "Century" dictionary, formulating its own definition of the word, says civilization is "the state of being reclaimed from the rudeness of savage life, and advanced in arts and learning."

We have thus some clues to an analysis of the word's meaning, as commonly understood. Civilization is a reclamation from primitive rudeness, an advancement in knowledge and skill. And its "entire structure," Lecky asserts, rests upon the assumption that even at the cost of moral loss, it is worth while, it is "a good thing," to acquire increased capacity of intellect, and increased material skill. As a friend said, to whom we propounded the initial question above, civilization is advancement in power to use the forces of nature.

But all this seems very imperfect. There is no note here of increased ethical quality. The whole formula is that of an intellectual and material advancement. Increased knowledge, but nothing said of wisdom; increased skill of eye and hand, but no suggestion of benevolent use of the skill. Lecky, we must reflect, when he defined "the whole structure of civilization," was thinking of Europe, and describing the ruling European note. It is true that in the ordinary affairs of nations in the old world, civilization has been largely a material growth.

It is safe, we are sure, to demand an enlargement of the scope of civilization. If we are to bow down before it, let it be endued with qualities entitled to our

respect. If it is the model for the world, let it have a saving and uplifting character. Civilization must be not merely intelligence and skill, but intelligence and skill directed by virtue. It is not only the increase of power over the forces of nature, but the exercise of this power benevolently. To argue otherwise is to deny the evolution of good, the upward growth of the world's capacities. For if the increase of knowledge and skill are only to increase man's power in a material and unmoral sense, then obviously there is not a corresponding betterment of conditions,—the material must outstrip the ethical, and the world become more powerful but less humane. Civilization would diminish happiness instead of increasing it.

It may be suggested that something of this sort is what has occurred. The knowledge how to utilize nature, how to adapt and control the crude materials which she affords, has wonderfully grown within the century, and exulting over this, the world has plunged into the enjoyment of its results without duly considering the moral growth that ought to accompany it. We shall have to build up, now, on the side of the ethical in order to match the material and æsthetic. We shall have to make our system purify, as well as construct. We shall have to make the civilization which we celebrate so confidently helpful as well as useful. The civilization which is selfish and rapacious is a false system, and to hand it on to peoples rising out of primitive conditions would be not to uplift them, but to injure them.

WE are indebted to our friend B. F. Battin, (now engaged in study in Berlin), for the very interesting letter which he has had, and which he translates and forwards, from the correspondent of the Friends' community at Minden, in Prussia. The circumstances which have surrounded the meetings of Friends there, since their remarkable origin late in the last century, are well worth renewed attention. Their attempt to live in peace, and at peace, brought down upon them disapproval and repressive measures, which have made it practically impossible for them to survive as a religious body. The present system of universal and compulsory military service gives to young men but one alternative,—that of persecution. Precisely the same thing has been true in France, where the company of Friends at Congenies and its neighborhood have been and are under the same exterminating pressure from the military system.

A VALUED Friend writes us: "I took up my pen to commend certain parts of the editorial in regard to 'Young Friends' Associations,' in the INTELLIGENCER of First month 21, but on carefully reading it over for the third or fourth time, I find it all so good and so much to the purpose that I

wish the attention of every member of Friends' Associations could be thoughtfully turned to it."

—Which we publish, not because of the commendation it contains—though this is not disagreeable—but because it approves the suggestions which we offered last week. That our friend quoted above finds them good is evidence that they were rightly founded.

A FILIPINO, at Manila, who is charged with posting a handbill in behalf of the independence of his people, is described in the despatches as "seditious," and the Filipinos who follow Aguinaldo are now commonly called "insurgents." It would surely rejoice the heart of George the Third and Lord North if they could see the Americans of 1899 repudiating George Washington, and taking up the "loyalist" phrases of 1775-83. The American Republic calling the people of the Philippines "insurgents," because they want a republic of their own, is a spectacle to make the Revolutionary Fathers rub their eyes.

THE plan to locate a Friends' Colony in the Western States—perhaps one of those on the Pacific Coast—is still entertained, and Friends in Illinois whose good faith and good judgment we confide in would like to have the coöperation of some interested in the plan, in the eastern yearly meetings. It is not proposed, as has been repeatedly explained, to unsettle those who are already well fixed, but to gather together those who may be inclined to remove. It can hardly be questioned that it would be much better for these to join forces—better for the individuals, and better for our Society.

We wish very much that some of our farmers in the East who are interested in the subject, in a practical and definite way, would write to our friend Morris A. Wilson, at Magnolia, Ill., and have an interchange of views.

BIRTHS.

BROSIOUS.—At Lansdowne, Pa., First month 5, 1899, to Sumner G. and Marion M. Brosius, a son, who is named Marriott Clarkson Brosius.

GARDNER.—First month 14, 1899, to Oscar B. and Julia Gardner, of Farmington, N. Y., a daughter, who is named Julia.

VALENTINE.—At Glen Cove, N. Y., First month 20, 1899, to Charles Post and Annie Laurie Valentine, a son, who has been named Charles Francis Lowell.

WALTON.—In London Grove, Chester county, Pa., Twelfth month 11, 1898, to Howard J. and Jennie Michener Walton, a son, who is named Howard J.

MARRIAGES.

ERISLEY—WOOD.—At the home of the bride's parents, near Hoopeston, Illinois, First month 12, 1899, Elmina, daughter of T. Clarkson and Alcinda Wood, and Othel M. Erisley.

DEATHS.

ALLEN.—At her home, near Wayne, Pa., Twelfth month 24, 1898, Eliza Scattergood, wife of Franklin Allen, in the 73d year of her age. Interment at Fair Hill, Friends' ground, Twelfth month 27.

She had been ailing for a short time, but was thought to be improving, and her sudden demise was a great shock to her family. She was a devoted wife and faithful mother, and leaves a husband and seven children to mourn her loss.

S.

EASTBURN.—At his late home near Mill Creek Meeting, Delaware, First month 1, 1899, David Eastburn, in his 88th year.

He had been for a long time a member and elder in good esteem of New Garden Monthly Meeting. He was very regular in the attendance of his religious meetings. Seldom ever have we known him to allow business or unfavorable weather to keep him absent from this reasonable service.

Through industry and economy he had amassed considerable means, which enabled him to assist many to help themselves to more comfortable conditions. Faithful in this line, as well as other duties of a more public character, that his friends had assigned him, he passed a long life of usefulness, appreciated and respected. After a few months' gradual decline of his physical powers, which confined him to his home, he was quietly, and with but little apparent suffering released from the bonds of mortality, and we trust reaps the reward for well doing, in accordance with the promise, "He that is faithful in the little, I will make ruler over more."

H.

HARLAN.—Twelfth month 17, 1898, at the home of her daughter, near Parkerville, Chester county, Pa., Lydia J. Harlan, in the 87th year of her age; a member of Kennett Monthly Meeting.

HALL.—At her home in Unionville, Pa., First month 6, 1899, Lydia Hall, aged 74 years.

Always associated with Friends, a few years since she became a member of Kennett Monthly Meeting.

JONES.—At Ardonia, New York, First month 14, 1899, after a lingering illness, Sarah Coutant, wife of Rufus M. Jones, (editor of the *American Friend*).

NEWBOLD.—In Langhorne, Bucks county, Pa., on First month 15, 1899, Mary Newbold, daughter of the late Elisha Newbold, in the 71st year of her age.

She had been an invalid for many years.

PARRY.—In Philadelphia, First month 16, 1899, Anne Knight Parry, widow of Oliver Parry; a member of the Monthly Meeting held at Green Street.

PENNOCK.—At his home, near Chatham, Londongrove township, Chester county, Pa., suddenly, First month 18, 1899, Evan T. Pennock, aged 70 years.

[An account in a local newspaper says: "After supper he went to the village for his mail and about 7 o'clock the man employed on the Pennock farm heard groans near the entrance to the premises. Hastening in the direction of the sounds he found Mr. Pennock lying unconscious in the road. He was removed to the house, but he died in a short time without regaining consciousness. When he left Chatham he seemed in his usual good health. He was a member of the Society of Friends, and for a number of years past a director in the First National Bank of West Chester. He was a son of James Pennock, and descended from Joseph Pennock, who purchased lands of the Penns, lying along the Street Road, and who, in 1737, erected 'Primitive Hall,' which still stands in West Marlborough as a monument to his thoroughness as a builder."]

ROGERS.—At Friends' Boarding Home, Moorestown, First month 11, 1899, Levi Rogers, in his 68th year; a member of Chester Monthly Meeting, N. J.

SHIPLEY.—At his home in Cincinnati, Ohio, suddenly, First month 20, 1899, Murray Shipley, a minister of the other body of Friends, in his 66th year.

[He was brother-in-law of Samuel R. Shipley of Philadelphia, and of Joel Bean of California.]

HOWARD PRESTON.

At the home of his son-in-law, Franklin D. Buckman, in Trenton, N. J., Twelfth month 15, 1898, Howard Preston, in the 66th year of his age; member and elder of Nottingham Monthly Meeting.

He was the last of a large family of talented sons and daughters of Amos and Margaret Preston, of Chester county, and brother to the late Ann Preston, teacher, poet, lecturer, and Dean of the Female Medical College of Philadelphia.

His father, a ministering Friend, was a fearless preacher

of the religion of every-day righteousness, and maintained an important station on the "Underground Railroad."

Measured by the low standard too common among men in whose thought the chief purpose of life is to accumulate outward wealth, Howard Preston might be called a failure. But tested by the higher and nobler standard of worthier men, in whose thought true merit consists in richness of soul, in wealth of character, in uplifting influence, he was truly successful. He was a lover of the Truth, and a follower of the Light, howsoever unpopular the path into which it beckoned him. He was a born reformer, and did not sell his birthright. Though earnest and uncompromising in the advocacy of all right things as he saw them, he possessed a spirit of peculiar sweetness. His sympathies were tender toward his fellows, whether in his view they were right or wrong.

He was a true friend, and there was in his friendship a peculiar charm. Adverse fate in worldly affairs fell heavily upon him, but could not crush him. He simply did his best, and kept a cheerful spirit.

He was patient in extreme suffering, which continued through an entire year, and with beautiful trust and confidence in the wisdom and goodness of God, he awaited the final summons to the new life.

"Be his virtues with the living
And his spirit ours."

H. S. K.

LETTERS FROM ISAAC WILSON.—V.

Editors FRIENDS' INTELLIGENCER :

AFTER spending a pleasant and restful time with our children in Washington, we went on Sixth-day afternoon (13th), to Purcellville, as arranged, and were met by our friend Boone Davis, and were soon in the home where he and his wife (Susanna) have so kindly and generously shared with us their hospitality and friendship on previous occasions.

We commenced on Seventh-day morning our two weeks' visit and service by a drive of ten miles to Waterford, in time to dine at Jacob Walker's before the meeting of Ministers and Elders, held at 3 p. m. It was not large, but felt to be a good one. After which we drove to Arthur Phillips's, to enjoy the evening and a restful night in their congenial home, where the bright, sweet child-life added in no small degree to the pleasure of the occasion.

First-day morning was clear and bright, and at the meeting hour (considering the state of the roads and the very general complaint of grippe), a large and interesting company gathered, and a feeling of thankfulness and appreciation was realized at the close for the privilege and favor enjoyed.

After dining (in company with many others, including John William and Eliza Hutchinson of New York), we returned to the meeting-house to attend the First-day School Union. This was made interesting by the excellent papers presented, and some brief discussion which followed relative to the mission of our Society and the necessity of its perpetuation.

After taking tea and enjoying a very pleasant evening at Elizabeth Phillips's, where with her two sisters a friendly greeting awaits all, we went for the night to Edward Walker's, who so recently was bereft of a loving wife and true companion, a most genial hostess to all who were privileged to mingle in their home, as we with many others can testify. But the same helpful spirit is still his to manifest, even intensified by the increased responsibility to carry out what they had shared in doing.

Second-day morning, with fine weather but muddy

roads, we met again at the meeting hour in the capacity of the quarterly meeting. A good number from other denominations, whose services had prevented their attendance on First-day, were present. A favored meeting was followed by the business meeting that closed with the feeling desire that Fairfax Quarterly Meeting had not convened in vain. After many farewells we got to the pleasant home of Robert Walker to dine and spend a few hours, then with a light rain falling, and after a short call at Rachel Steer's we went again to Jacob Walker's to spend the night. A number of others were there, and before retiring a spirit of quiet pervaded the social nature, and words of comfort and encouragement found utterance. A sweet rest followed the busy days.

Third-day morning was fair again. We left our kind friends at Waterford, and finding the roads still very muddy, we yet got along comfortably, reaching William Henry Brown's in time for dinner. Several other friends coming in, we found service for the spiritual as well as enjoyment for the social, and near night we drove to Joshua Smith's to spend the night, where we enjoyed our stay very much, and were pleased to meet our friend Mary Anna Smith, with whom we became so pleasantly acquainted six years ago, when in Kansas.

Fourth-day morning we went to the home of Thomas Brown, at Hamilton, to find him in bed with the grippe. With that exception our visit was a very enjoyable one. Although apparently ill at present, we think both he and his wife Elizabeth are well preserved for their age; they still enjoy driving their faithful blind horse of twenty-seven years, that has been spoken of on previous occasions.

And now we turn toward our Virginia home (as we call it), that we left last Seventh-day morning, and are pleased to find several letters waiting our arrival, by which we hear of the welfare of home and other friends.

Fifth-day morning we rise to find a great change from the deep mud of yesterday to the rough and frozen roads, over which B. Davis and I drove several miles to call on some aged Friends that we might not see at meeting, then spent the evening very pleasantly at Charles Nichols's. Calls, visits, and meetings being the order for the next week or two, we will probably report them later.

I. W.

Purcellville Va., First month 20.

NEWS OF FRIENDS.

THE Lincoln, Neb., Executive Meeting of Friends will be held on the 9th of Second month, at 11 o'clock, at the home of the clerk, in University Place, Nebraska.

ADALINE A. GARLOCK, Clerk.

The Monthly Meeting of Friends of Philadelphia was held at Race Street, Fourth-day evening, 18th inst., John J. Cornell of Baltimore being in attendance with a minute. (The previous evening he had a meeting at Camden, N. J.).

A large number of names were reported to serve as elders, who were approved, excepting six who declined. The Treasurer's report had been found cor-

rect ; receipts from all sources over \$10,000, expenditures over \$8,000. Of the receipts, \$4,569.50 were contributed from members. Of the expenses, \$1,161.95 was in aid of needy members, being in addition to a larger expenditure by women Friends. \$282.75 was to aid in the payment of school bills of those who find the reduced rate to Friends is still a burden. \$225, being \$75 to each of the First-day schools, had also been paid. S. Robinson Coale was reappointed Treasurer.

The annual examination of the trusteeships and trust funds had been found correct. It was not deemed necessary at this time to renew trusts, there being but two vacancies. The Trustees of the Free School Fund had collected rents, etc., and paid to the School Committee the net sum of \$397.87.

The Trustees of the Phebe Smith Fund, for the poor who are not Friends, had been obliged to make some change in the investments, which now consist of three mortgages, with a total of \$3,700. They spent for relief on seventeen orders, \$75 ; balance in hand \$67.88. The first order was drawn Ninth month 28, 1868, and in the past thirty years, on 1,006 orders, \$4,675.50 has been paid out.

A committee to attend to collecting \$4,500 for the meeting's use was appointed. For several years this has been done by apportioning the required amount and sending a circular letter, accompanied with a summary of the past year's expenses, and the prospective needs of the meeting. T.

Our friend John J. Cornell attended the meeting at Newtown (Bucks county), Pa., on the 22d., and spoke from the text, "By their fruits ye shall know them," to the satisfaction of a large gathering. "The meeting was very large," a Friend says, "every seat being occupied, and a large number of extra chairs used."

The time for holding Purchase Quarterly Meeting, at Purchase, N. Y., is on the 1st and 2d of Second month, at 11 o'clock, the meeting for Ministers and Elders at 9.30, preceding the public meeting on Fifth-day. On Fourth-day lunch will be served, after which a meeting will be held under the auspices of the Philanthropic Committee.

Friends wishing to attend please notify Robert Barnes, White Plains, N. Y., and conveyances will be furnished. Trains leave Grand Central Depot, New York City, at 3.35 for White Plains, Third-day, p. m., and Fourth-day morning at 8.35. Take trolley for Silver Lake Park.

THE Chicago and Northwestern Railroad has issued orders that no more student telegraphers are to be permitted in stations along its lines. It is stated that the students frequently are permitted to send messages for the regular operators, and sometimes are left in charge of offices while the regular men go out. Mistakes, it is feared, may happen through such practices, and the order consequently has been issued.

THE Pennsylvania Railroad Company is said to be figuring on building a big station in Chicago at either Thirty-ninth or Forty-seventh streets.

THE DOUKHOBOR IMMIGRANTS.

It is a pleasure to have the word that the first large party of the Doukhobors reached Halifax, N. S., safely in the steamship *Lake Huron*, on the 20th instant. The number on board, as stated in the news dispatch, was 2,300. They reached quarantine in the evening, and on the next day, 21st, landed and underwent inspection, at the quarantine station on Lawlor's Island, after which they reëmbarked, and the steamship proceeded to St. John, N. B., where they landed on the 23d, and after a short delay took train for Winnipeg.

THE ARRIVAL AT HALIFAX.

The despatch from Halifax, on the 21st, said :

"The *Lake Huron* had a good passage, taking a southern route, and avoiding much of the heavy weather reported in the last three weeks on the Atlantic. There were ten deaths of infants on the passage from Batoum. There is one case of measles on board. The Doukhobors were greeted at Halifax by a party of their representatives in America, notably Prince Hilkoff and [Joseph S.] Elkinton, of Philadelphia, and Gildey, of Dartmouth, Mass. At the sight of the Prince the people on the crowded decks broke into a hymn. In the midst of the multitude of immigrants the Prince led in thanksgiving to the Almighty for the safe voyage.

"Prince Hilkoff said the French government had offered free transportation to the Doukhobors to settle in a French colony. The offer was declined, as they preferred to settle in Anglo-Saxon dominions, where they would not be subject to conscription."

ON BOARD THE SHIP.

Joseph S. Elkinton went on board the ship with Prince Hilkoff, and had a brief religious opportunity with the company. Letters from him, received by his family in this city, represent his satisfaction with the arrangements made to receive and forward the immigrants. (He may remain in Canada, until the arrival of the second ship, the *Lake Superior*, which is due in a few days.)

The Halifax dispatch gives some further details. It says : "When the ship came to an anchorage in the spacious waters of Halifax harbor, the Doukhobors gazed with interest at their surroundings. They were mainly undemonstrative. They seemed comfortable, and showed pleasure at their safe arrival. They wear skin garments and caps. Mr. Elkinton, of Philadelphia, and other Quakers who received them, wore the broad-brimmed hats peculiar to their sect. They wept with emotion, and as their boat approached the side of the big steamer they called to the people leaning over the rail : 'Welcome, Doukhobors !'

"At the head of the gangway the scene was affecting. The immigrants recognized Prince Hilkoff, and crowded around him, all eager to hear him speak and to kiss him. The striking feature was the psalm chanting and the solemn service. The chanting began by the passengers themselves, as the ship slowly came to anchor. The singing was strong in volume and remarkably plaintive. It was interrupted by the Prince's advent on board, and gave place to services, conducted by J. S. Elkinton, who, with streaming eyes and face raised to the blue sky, and outstretched arms, seemed deeply moved.

"This service consisted of prayer and supplication. Everybody uncovered, notwithstanding the chilly atmosphere. The singing of the hymn was then resumed. The burden of the chant, as translated from Russian by Prince Hilkoff was, 'God is with us. He has brought us through.'"

THE ARRIVAL AT ST. JOHN.

A despatch from St. John, N. B., on the 23d, says it was "the largest party of immigrants ever landed at a Canadian port." The ship had been given a clean bill of health at Halifax, but to guard against any possibility of disease the steamer was hauled up at quarantine, inspected and passed. The despatch then adds :

"Immediately the work of unloading the four hundred tons of baggage was commenced, and this was completed and the baggage all identified and labelled inside of four hours. The immigrants were sent ashore in divisions of four

hundred and fifty, and placed in sheds, where they were given all the food required, while the children were entertained by a delegation of the St. John Women's Council, and given a bountiful supply of cakes, fruits, and confectionary.

"The whole party are a fine, intelligent-looking lot of people, the men being of excellent physique, and to every appearance ideal settlers. The voyage from Halifax occupied about thirty hours. There have been eleven deaths on the vessel since she left Batoum, in the latter part of December. On the arrival of the steamer here, one man was found suffering from pneumonia and he was sent to the general public hospital. To-night the first train of nine cars, containing 450 persons, went forward on the way to Winnipeg. Other trains followed at early intervals, and the whole party were soon on their way to the Canadian West. Each train, in addition to baggage and colonist cars, had a dining-car attached.

"Both United States and Dominion Government officials agree that no finer looking lot of immigrants ever landed in any port in America. The fact that, after a twenty-nine days' voyage, no sickness of consequence developed is conclusive proof of the physical condition of the men, women, and children.

"The Canadian Pacific Railway has 100 colonist, dining, and baggage cars employed in the despatch of the immigrants."

LITERARY NOTES.

THE weekly journal, *Literature*, begun in London by the London *Times* establishment, about a year ago, and published in this country by Harper and Brothers, New York, (who added a cover to the imported sheets), has undergone some change. Since the New Year the Harpers have decided to set up *Literature* in this country, to print it themselves, and while taking advantage of the English and European matters contained in the paper, to make it a really American journal by using more American material. This last is an important matter, for while the paper in its original form was admirable as a record and a critique of contemporary English—and other European—literature, it had not very much referring to the field on this side of the Atlantic.

We shall now have, no doubt, an affirmative answer to the question, Can a periodical devoted exclusively to the discussion of literary subjects, be successful in the United States? That has been food for argument these twenty years, and yet no paper has ever been earnestly undertaken with adequate capital, that could be said to attempt this subject from a high standard.

Among features of *Literature* in recent issues is (10th instant), a systematic review of all the successful books published in England during 1898. The list of these is very large, and the books are classified in a convenient way. "Bismarck's Autobiography" stands at the head of biographical works. In short stories the year has been unusually prolific, and Kipling's "Day's Work" stands first among these. The most important works of travel were "In the Forbidden Land," by Savage Landor, and Dr. Sven Hedin's monumental work, "Through Asia."

In the issue of the 17th, there is a similar review list of the more important and successful works published in the United States during 1898. William D. Howells—who writes a weekly letter—discusses "The Destiny of the letter R in America." He might follow this with "The Ups and Downs of the letter A."

"Early Schools and School Teachers," and "Sources of Local History," two addresses delivered before the Teachers' Institute of Montgomery county, Pa., by Freeland G. Hobson, of that county bar, have been reprinted in a neat pamphlet of 29 pages, and we are indebted to the author for a copy. They relate particularly to Montgomery county.

The Doubleday and McClure Co., New York, has just published, simultaneously with its appearance in London, the authorized biography of Henry Drummond, (author of "The Greatest Thing in the World," etc.), by Prof. George Adam Smith. Dr. Smith has had placed in his hands by the Drummond family, who selected him as the biographer, all the journals and letters, etc., of Prof. Drummond.

In the forthcoming issue of *McClure's Magazine*, (Second month), Ida M. Tarbell will resume her articles on Abraham Lincoln. She will present "contemporary glimpses and reminiscences of Lincoln as he appeared in and about the White House, at Cabinet meetings, at the War Department, before Congress, and in the camps, at the time of the fall of Fort Sumter," in 1861.

Charles Scribner's Sons, New York, announce a book, "Democracy: A Study of Government," by a professor of Columbia University, James H. Hyslop, who, as the publishers announce, "squarely attacks democratic institutions, and proposes, in conclusion, a substitute or modification for the present form of government," though we are told that he "does not accept monarchy as a necessary alternative." Why Dr. Hyslop hesitates at a king is not explained. This may be a good time for such a book, since Washington's Farewell Address, the Declaration of Independence, and the Constitution of the United States have so far gone out of fashion.

Curiously enough, Dr. Hyslop is stated to occupy the chair of "Ethics" and "Logic." He should sell a copy of his book to Senator Platt, of Connecticut, who believes that governments derive their just powers from "some" of the governed.

We have repeatedly commended the *Literary Digest*, of New York, (\$3.00 a year; new names less by our club rate) as a most convenient and serviceable compendium of current affairs. Any one who is confused and discouraged with wading through the issues of the daily press, trying to find out what truly is new, and what newly is true, must turn to such a weekly review with a sigh of relief. The Departments include "Topics of the Day," "Letters and Art," "Science and Invention," "The Religious World," "Foreign Topics," and "Miscellaneous," and whoever goes through these attentively, once a week, will be a well-informed, if not a wise person. Though we read with strong opinions of our own, we have not discovered any signs of bias in the selection and compilation of the contents. The editing seems very honestly done.

Henry T. Coates & Co., Philadelphia, have issued a new edition of the historical romance, "Pemberton," by Henry Peterson, of Philadelphia. Henry Peterson, not long ago deceased, was for many years one of the editors and proprietors of the *Saturday Evening Post*, and thus known to a wide circle. His romance is founded upon events in the Revolutionary period, 1777-83, and the place is Philadelphia. The opening chapter introduces the battle of Germantown, (Tenth month 4, 1777), a spirited account of the action at the Chew House being given, and the story deals with the experiences of the British occupation of the city, the "Mischianza," Arnold's treason, André's execution, etc.

The book was originally published in 1872. It is a careful study, and a very fair one, of the historical events and conditions to which it refers. There are some Friends in it, including "Seth Williams," and his wife, "Aunt Hannah," whose home was in Germantown, not far from Chew's, and they are kindly portrayed. There are two heroines, sisters, Isabella and Helen Graham, one dark, one blonde; Isabella marries Arthur Pemberton, and Helen, after betrothal to the unfortunate Major André, lives to marry her other lover, Arthur Morris.

Educational Department.

HENRY R. RUSSELL.

THE death of Henry R. Russell, in Brooklyn, on the 5th of the present month, was briefly alluded to in the INTELLIGENCER of the 14th. As one of the veterans of the educational work among Friends, retaining his activity and interest undiminished, we present a brief sketch of his life, which has been prepared for us.

He was born near the village of New Market, Frederick county, Maryland, Fourth month 23, 1832. His father was Joshua Russell, who died in 1888, aged 94 years, having lived where Henry was born for a period of eighty-three years. His mother was Rachel Steer, of Loudoun county, Virginia, a sister of William B. Steer, who was well known by many Friends.

Henry was raised on the farm, and was a busy, hard worker, attending during his early life the common school of the neighborhood, during the winter season. In 1852-3 he attended the boarding school of Benjamin Swayne at London Grove, Chester county, Pennsylvania, one year, and then for one year was at Dr. Franklin Taylor's School at Kennett Square, the home of Bayard Taylor, at whose father's house he often enjoyed hospitality. (Dr. Franklin Taylor was a cousin of Bayard Taylor.) In 1856 he went to Springdale Boarding School for Girls, near what is now Lincoln, Va., and near Goose Creek meeting-house, founded by, and under the management of Samuel M. Janney, where he taught two years. In 1858 he took charge of the large public school in New Market, Md., and taught one year. In 1859 he started a private school in the same town and continued it for several years, and but for the intolerance of the slave-holding element, and their sympathizers, would have continued. He had bought property and was arranging to put up suitable buildings for the better accommodation of his school; but being by birth, education, and conviction strongly opposed to Slavery, he changed his plans. As teaching was his great desire he turned his attention to other places, offering a wider field for usefulness. Many are the regrets that have been expressed by the more liberal-minded in the region of his home, and those who were his pupils, that he did not remain.

In 1867 he taught one year in the school of T. Clarkson Taylor, Wilmington, Delaware. He married, Eighth month 13, 1868, Elizabeth, daughter of John and Ruth Hannah Smith, of Loudoun county, Va., and in the autumn of that year became Principal of Deptford School in Woodbury, New Jersey, and continued there twenty-one years, except one year—1876-7—when he filled a vacancy as teacher in Swarthmore College. In 1890 he became Principal of Greenwood Seminary, at Millville, Pa., and remained there four years. In 1894 he was appointed by the Educational Committee of Philadelphia Yearly Meeting to visit, and lecture to, the different schools within their borders, and filled the position two years. Since the last date he took a course of instruction in New York, and received the degree of Pd. D. (Doctor of

Pedagogy), and was, when stricken with his fatal illness, a teacher in Friends' Seminary, New York City. His mind was philosophically mechanical, his most notable achievement in mechanics being an automatic rake for reapers, which he and an elder brother patented in 1859, and which was bought by Cyrus H. McCormick, the great reaper manufacturer of Chicago, and applied to his reapers until the advent of the grain binders, which superseded the self-rake. His mechanical disposition—we might almost say instinct—led him to advocate for both sexes mechanical training in schools, in which he claimed and proved that pupils could be taught to make, very inexpensively, many of the appliances useful in illustrating the subjects taught.

For several years he took part in the Summer School at Glens Falls, N. Y., and last year, 1898, in that at Worcester, Mass. His whole life was a busy one. He was devoted to educational work, and when not engaged in the school-room

he found much opportunity to labor in the cause so dear to his heart.

[To the above sketch a friend in New York adds:]

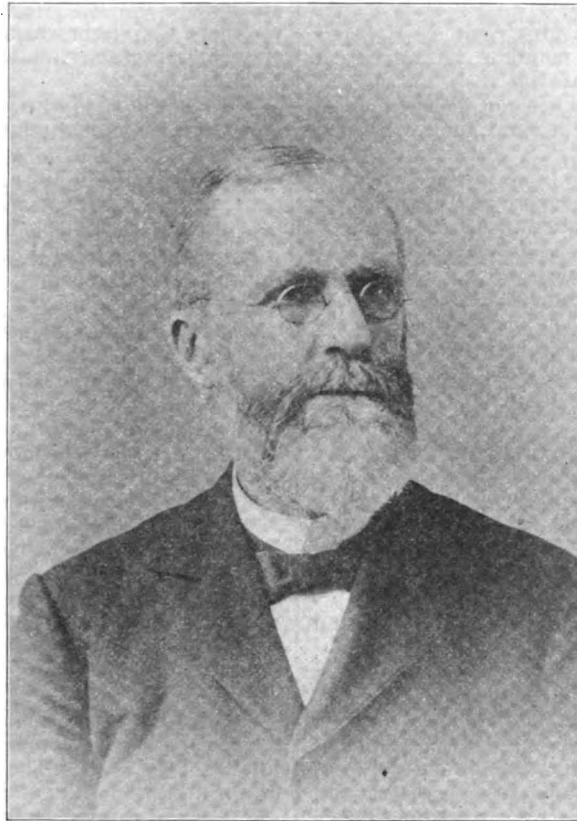
In the death of Henry R. Russell, the school with which he was connected, and the general educational interest of the Society, suffer alike.

He had come to Friends' Seminary less than a year ago, peculiarly qualified for the work he undertook. While pursuing his course at the School of Pedagogy, in the University of New York, and during the year following, he had developed his plan of coördinating the teaching of Science and Manual Training in schools; and the correction and strengthening of his scheme by a practical application to children of different grades was in progress when he was taken ill. He had, thus, for his work, a definite purpose, backed by a thorough professional training. A born mechanic, and an inventor, he had unusual skill and ingenuity. He was guided by experience gained in nearly half a century of teaching, and actuated by an ardent love for his work. Himself a life-long student, he was in full sympathy with those he taught. The completion of his work will be

retarded by the want of teachers possessing all these qualifications.

Dr. Russell realized this lack among Friends, and it was his earnest desire to see established by his Society a special school, or a department of some institution already existing, for the professional training of teachers. His interest in education was as broad as the educational field; but his first concern was always with that part of the field that is or should be, cultivated by Friends. After taking his degree in Pedagogy he made no effort to find a school outside of the Society, preferring to wait till he could first do service among Friends. The wished-for opportunity to work out his own scheme of Manual Training came albeit he was unable to complete the work. But he did not live to see the beginning of the realization of his other hope. Friends have yet to be aroused to the need of a professional school of high order, founded and conducted upon the eternal truths of science, and in the light of modern pedagogical and psychological investigation, and, most important of all, permeated by the Friends' spirit of conformity with the mighty law of love.

To the principles and testimonies of Friends he was



THE LATE HENRY R. RUSSELL, PD. D.

ardently and firmly attached. His character was sincere, straightforward, and kindly.

SWARTHMORE COLLEGE NOTES.

THE Young Friends' Association held its regular meeting on the evening of First month 15. Dean Bond gave a paper on "Friends in the Lake Region," and Mrs. Collins reviewed a book on the "Geography and History of Palestine."

During the absence of Dr. William C. Day in New England, Dr. George Thomas, of the University of Pennsylvania, will conduct the classes in chemistry.

In the current number of the *Phoenix*, Prof. J. Russell Hayes reviews a recent publication entitled "Mother-song and Child-song," edited by Charlotte Brewster Jordan. The book is a collection of representative mother-song and child-song from the century's output of England and America, and the editor, Charlotte Brewster Jordan is one of Swarthmore's graduates of the class of '82.

A reception was given Dr. and Mrs. Wm. I. Hull, by Mrs. Bond, on the evening of First month 4. A number of the Faculty and other friends were present.

The preliminary contest for the choice of college orator, will be held Second month 8, and the final contest, Second month 18.

The usual reception of the Junior Class to the Freshmen was held in the college parlors on Seventh-day evening, the 21st. An enjoyable occasion is reported by all.

The current semester is drawing to a close, marking the mid-point of a year exceptionally pleasant and prosperous. With the beginning of the new semester a decided change in program will be made by the addition of another period to the three now observed in the afternoon. This is necessitated by complications arising in the elective courses, and will occasion further changes in the College curriculum. '99.

MARTIN ACADEMY, KENNETT SQUARE.—We had a very interesting entertainment on the afternoon of the 13th. It was given by the representatives of the Class of 1900. The exercises consisted of orations, recitations, an essay, a debate, a class history, and a class prophecy. The exercises were all pronounced good by those who heard them. It was a very stormy day, yet there was a fair audience.

Last week, (14th), closed the first half of the year, and this week was devoted very much to examinations. This week, (21st), we have a reorganization, introduction of new classes, etc.

The work, judging from the report and from the result of the examinations, has in most cases been gratifying to pupil and teacher. The number of pupils on the roll has not been equalled since 1881, which shows an interest in the school, and is gratifying to those in charge. Swarthmore College offers a scholarship now to a member of the senior class who will pass a required examination.

Dr. Emily G. Hunt begins a series of ten lectures before the school this week. The first was given on Sixth-day afternoon, 20th. S.

FRIENDS' ACADEMY, L. I.—Arrangements have been made for a number of lectures and entertainments, two of which have already been given. Charles F. Underhill, a well-known elocutionist, of New York City, opened the course by giving several readings, which were entertaining and instructive.

On the 13th inst. the students gave an entertainment, consisting of vocal and instrumental music, and a translation from the German, "Einer Muss Heiraten." The proceeds are for the benefit of the library. On both occasions, the assembly-room was well filled with appreciative friends and patrons.

At an early date Dr. Richard Jones, formerly professor of English at Swarthmore College, and now of Syracuse University, will deliver his lecture on "Macbeth." This promises to be an interesting lecture, as Dr. Jones has just published in book form the results of his extended study of "Macbeth."

A stereopticon has been purchased, which will be used in class and lecture work. B.

Conferences, Associations, Etc.

PLAINFIELD, N. J.—A regular meeting of the Young Friends' Association was held on Fourth-day evening, the 11th instant. After the opening silence, the first chapter of John was read.

The minutes of the previous meeting, which included items of interest from the proceedings of the general conference at West Chester, Pa., were adopted, and were followed by a chapter from the "Power of Silence," by H. W. Dresser.

The one chosen, as having peculiar interest to Friends, was "The Immanent God." The author after demonstrating the impossibility of conceiving of the universe without being convinced of the existence of an All-wise and All-powerful Creator, emphasizes the necessity of every individual coming into close communion with this great Over-soul, as an obedient child of a loving Father.

Current topics included the most important events of the past month, and furnished ample material for a general discussion.

Phebe C. Wright was a most welcome visitor, and spoke of the Scripture selection as one having special significance to Friends.

The meeting closed with the roll call, which was responded to with appropriate sentiments. C. A. G.

NORRISTOWN, PA. [Report from the *Herald*.]—There was an unusually large attendance at the monthly meeting of Norristown Friends' Association on the evening of First month 17, at the Roberts residence, Main and George streets. Roll-call showed a large majority of the members present, and a number of names of new members were added to the roll. The president and secretary were authorized to give attention to the matter of accessions to membership.

Ellwood Roberts read a selected article, supplementary to a previous sketch, on Elizabeth Haddon, the courageous maiden who left home and friends on the other side of the Atlantic, and founded Haddonfield, New Jersey. She became the heroine of Longfellow's well-known poem, which represents her as taking the initiative in her marriage with John Estlin. A discussion followed, in the course of which Susan J. Sheppard gave some interesting details of Haddonfield as it is to-day.

Margaret Walker read an essay by an English Friend, J. S. Rowntree, read at the Conference at Manchester, in reference to the state of Society in Great Britain, which elicited remarks and comparisons as to the status of Quakerism in that country and in this.

Mary Anna Lownes read a poem on prayer. Susan J. Sheppard gave a reading from the works of J. R. Miller. Charles Platt read "The City Hall Clock, Philadelphia," from FRIENDS' INTELLIGENCER.

After roll-call for sentiments, the Association adjourned. The next meeting will be held at the home of George and Sarah Wood, 226 Jacoby street.

NEW YORK AND BROOKLYN.—The regular meeting of the Young Friends' Association of New York and Brooklyn was held First month 8.

The attendance was small at first, but a number of the members came later and the meeting proved very interesting.

The History Section in its report finished the "Life of Isaac T. Hopper," which it has been giving at the different meetings.

The Current Topics, beside the usual report, gave a summary of the events for the past year.

The Bible Section's meeting was devoted to the birth, and incidents in the life of Jesus, with copies of pictures illustrating him and his disciples doing the Father's work, as well as many pictures of him in his infancy and childhood.

The paper on the "Physical Basis of Religion" was then read, and set forth our first duty of keeping our bodies healthy, that we may be able to more fully appreciate our beautiful surroundings and all things which stimulate the purest emotions and generate the greatest amount of religious force. Love of the good can bear nothing but good, and we should be careful that the things which we absorb are such as will make this love of good more perfect. We are not

responsible for what we get, but we are for what we give, and the state of our bodies will make a great difference in this as we are not apt to find inspiration, sunshine, or strength emanating from a tired, worn-out body. It does not make much difference what we believe, if we do not live up to it, as it is the doing that affects others; but if we have God within surely only good religion emanates.

The meeting closed with the usual silence, to meet First month 22, in New York. A. T. S.

PERSONAL AND OTHER NOTES.

GOLDEN WEDDING.—On Third-day, First month 3, 1899, between the hours of two and four, over 170 guests were welcomed by Timothy and Sarah Thistlethwaite in their hospitable home in West Richmond, Indiana, upon the occasion of their fiftieth wedding anniversary. A number of their friends were present who had attended the marriage, half a century ago, in the little old White Water meeting-house, long since removed. Among these were two of the four who had acted as attendants at that time, Joseph C. Ratliff and Susan Shute Morris.

All their descendants, children and grand-children, were gathered in the old home and assisted in receiving. These were William Thistlethwaite and wife and son Forest, Charles S., and Mary Thistlethwaite Owsley, and son Charles T., and Edward Thistlethwaite and wife and son Paul.

It will always be a day of golden memories; stern winter paused to allow a day of golden sunshine and balmy air. Early in the morning letters began to arrive, bearing loving messages from distant friends. Many appropriate gifts of value and beauty were received. Among these was a poem written for the occasion by Frances M. Robinson, in which was fitly expressed the loving regard of their many friends. [It will be separately given.—Eds.] F. W. B.

William H. Livezey, son of Joseph B. and Elma H. Livezey, recently visited his parents at Mount Royal, N. J. He had been absent nearly fifteen years, having located in Montana. A warm welcome was given him by a large circle of friends.

Being one of our isolated members, it was comforting to have him again with us in our religious meetings. His stay was short, and he returned on the 4th instant. H.

Mentioning the meeting at Benjaminville, Ill., in a letter on several subjects, our friend Edward Coale says: "We are very sorry to lose Abraham H. and Susie L. Brown, who have just removed to Florida—a great loss to us."

A friend sends us a clipping from a newspaper at Central City, Nebraska, the announcement by "Rev. Herbert J. Mott," of the purchase of a college building (from the Methodists), "the building of a new church," etc., in that place, by Friends of the Western connection. The announcement is accompanied by a statement of the faith and usages of the Friends, as H. J. Mott holds them. The former is "evangelical," but moderately stated, and he adds that, "while we hold to the importance of sound doctrine, of correct intellectual conceptions of truth, we emphasize more the necessity of actual spiritual life, and an outward living in harmony with it, as distinguished from some who hold that to make a profession and unite with the church is sufficient." It is expected, he says, "to dedicate our new church about January 15th, and immediately after it is planned to hold meetings each day for a week or more."

There have been no Friends, we are told, in Central City. This appears to be—including the college—a work "from the ground up."

"I should like every family in our monthly meeting (and every other) to have the INTELLIGENCER for a weekly visitor. It was never better than now, and it should be earnestly supported. I have been looking into its circulation in [his place of residence] and I am surprised to find that several of our Friends fail to get it. I think it a loss to them, as the paper keeps us in touch with Friends everywhere. Its strong stand in favor of peace principles, and in opposition to acquiring

lands by conquest, meets my hearty approval. I think this sentiment is growing, among intelligent people, and that there will be a powerful reaction against the war spirit."

—This is what a friend writes us, in a letter on business. We hope he is right.

CORRECTIONS IN "FRIENDS' ALMANAC."

[The following list of corrections in *Friends' Almanac* for 1899 is supplied by Friends' Book Association.]

PAGE 31. Germantown Preparative, First-day before monthly meeting, after the meeting for worship. Girard Avenue meeting, 11 a. m., on First-day during Winter and Spring.

PAGE 47. West Chester Preparative, Fourth-day, ten days before monthly meeting, at 10.30 a. m.

PAGE 48. Pocopson Station is 1½ miles from meeting-house, not half a mile.

PAGE 50. Meeting of Ministers and Elders of Western Quarter is at 11 a. m.

PAGE 54. Elkview Station is 1½ miles from meeting-house, not half a mile.

PAGE 71. Rochester Executive Meeting held at Mendon, not Macedon. Strike out last line, as it is included in Farmington Executive Meeting.

PAGE 77. Strike out about Orange Meeting; insert Ministers and Elders' meeting for New York and Flushing at 1 p. m., on monthly meeting day, in 1st, 4th, 7th, 10th months.

PAGE 78. Nine Partners Half-Year Meeting is held in Fifth month at Poughkeepsie, but in Eleventh month at Nine Partners, in 1899, and Oswego in 1900. Greenfield and Neversink, and Creek Monthly Meetings have been changed to Executive Meetings, Creek Executive Meeting being held at Creek in Fourth month, and Crum Elbow in Tenth month, both on Sixth-day before the Half-Year Meeting.

"NOT INTO TEMPTATION!"

THOU great, unchanged, eternal One!

Thou God of Nations, filled with awe,

We thank Thee for the course we run

'Neath Thy unalterable law.

We feel that so far on our way

Thy guiding care had but to bless

A life which ever forward lay

And ever looked to righteousness.

We give Thee songs of praise that Thou

Hath so disposed us for our weal,

And all thanksgiving even now

For our unconquerable zeal.

But from this zeal has grown such might,

With no grave errors to retrieve,

That time may come, may be in sight,

When we the old-time way would leave.

And reaching out our cleanly hands

Across the seas, across the zones,

Follow the lead of other lands

To spoil the weak, outwit the drones.

And strong, resourceful, fearing naught,

From shore to shore our sway extend,

Till o'ergrown empire, weak, distraught,

Has but disunion for an end.

Show Thou the fathers' path and lead

Where no world 'circling ills beset!

Stay us in every outward greed!

Stay us, great God, ere we regret!

—*Harper's Weekly.*

TEMPLES MADE WITH HANDS.

WITH reverent and unceasing care,

Striving to make divinely fair

That house of God, the human thought,

Scholars have toiled and saints have wrought

With passionate zeal the centuries through

To shape man's mind and soul unto

A certain form, a certain creed,
Like some great minster shrine indeed.
Clear carven, stately, aisled, and dim
"Behold God's house! Come, worship him!"
They cry "He dwelleth only here!
Acknowledge him with holy fear."

Yet, lo! outside the temple walls
God's sunshine just as sweetly falls.
Beyond its outer gate still lies
A world of pain and sacrifice;
Beyond that world a universe
Not to be summed in prayer or verse.
Omnipotence must still transcend
The finite mind that knows an end,
And still life's question, still life's needs,
Must overflow all human creeds,
Nor is God's majesty so small
That human heart can hold it all.

Always the temple which we raise,
Shuts out the sound of wider praise.
Shuts out the glories of the light
Which streams from out the infinite;
Always our bonds of time and space,
Limits our vision of God's face.
We know in part—how then can we
Make plain each heavenly mystery?
Yet still the Almighty understands
Our human hearts, our human hands,
And, overarching all our creeds,
Gives his wide presence to our needs.
—Priscilla Leonard, in the Outlook.

FATHER.

Our in the morning Father goes,
Whether it storms with rain, or snows,
Whether the wild wind rests or blows.
By the fire sit Mother and I,
Doing our lessons quietly.

Back in the twilight Father comes,
When I've finished with books and sums.
Not all the noise of all the drums
Is a jollier noise, I know,
Than Father when he says, "Hallo!"
—Maud Keary, in St. Nicholas.

GOLDEN WEDDING POEM.

[Timothy and Sarah Thistlethwaite, West Richmond, Indiana,
First month 3, 1899.]

FIFTY years you've together spent
Filled with yearnings and sweet content,—
Yearnings, for something above, beyond
Content, with the blessings close at hand.

Your hearts being bound by love's golden chain
(Made only the stronger by sorrow and pain),
You've mingled your smiles and mingled your tears
As you've journeyed along through these fifty years.

Heaven has granted you many fair joys,
But none so dear as your girl and your boys.
To-day as you ponder in sweet meditation,
Filled with the weight of the momentous occasion,—

May your thoughts in gratitude heavenward turn,
And upward, still upward your spirits yearn.
May the Father's love continue to bless
And fold you about with its tenderness.

FRANCES M. ROBINSON.

"GOLD BIBLE HILL," the mound where Joseph Smith, the founder of the Mormon faith, claimed to have dug up, under celestial direction, the golden plates on which was inscribed the Mormon Bible, is situated on the farm of Admiral Sampson, near Palmyra, N. Y. The Mormons tried to buy the mound in 1893, to erect upon it a memorial chapel, but the Admiral refused to sell.

LIFE INSURANCE IN 1898.

Life insurance has grown to such great proportions that the following article, by our friend Allen J. Hiltcraft, of Oak Park (Chicago), Ill., is of general interest. It is a review for 1898. Allen is an authority on the subject, being editor and publisher of the *Life Insurance Courier*, and a series of annual publications concerning the business, by which he comes into relations with the different companies.

LIFE INSURANCE is a system of business by which a corporation guarantees the individual person who is insured or his beneficiary, against the amount of pecuniary loss of future financial earnings, through death. At the beginning of the year 1898, the latest official report, the life insurance companies doing business in the State of New York (twenty-five regular life insurance companies), had combined admitted assets, less deferred and unpaid premiums and accrued interest, of \$1,296,898,495, with an undivided surplus of \$185,802,015.

During the preceding year, the surplus earned was \$29,511,008; dividends or share of surplus paid to policy holders was \$18,425,197; for surrendered policies the companies paid \$26,431,312; to annuitants there was paid \$2,977,415; to beneficiaries, under claims maturing from deaths of policy holders, the amount paid was \$77,420,537; in matured endowments the payments were \$12,290,353, while the earnings from interest and rents aggregated \$61,873,768; the total amount of insurance issued and paid for during the year 1897 was \$820,861,496, making a grand total of insurance in force January 1, 1898, of \$5,255,725,545.

During the first six months of 1898 more than one-half the companies advised the writer that they had written about 20 per cent. larger volume of business than was written during the first half of the preceding year. Within the last ten days advices have been received from the home offices of nearly all the life insurance companies to the effect that most of them have written a larger amount of "paid for" business during 1898 than was written by them during 1897.

The financial strength and general standing of American life insurance companies, and the confidence of the common populace reposed in them, was never before so thoroughly well established as it is at the present time. During the late period of financial stringency through which we have just passed, when the business man was wont to list his securities, many questions arose in his mind as to their value; indeed, it was a serious question with him as to what his estate would realize upon many of them should he be removed by death. The life insurance policy stood almost alone in his mind as the one thing which was worth no less than 100 per cent. of the face value in immediate cash, should his business pass into the hands of the executor or administrator of his estate.

Early in the year—January 17—the Supreme Court of the United States handed down a most important opinion regarding suicide as affecting life insurance, in connection with the case of A. Howard Ritter, executor of William M. Runk [of Philadelphia, some time of the firm of Darlington, Runk & Co.], versus Mutual Life of New York. Judge Acheson, of the United States Circuit Court of Ap-

peals for the Eastern District of Pennsylvania, in his opinion, had said: "It is a fundamental condition of the contract of life insurance, even if the policy be silent on the subject, that the insured, while in sound mental condition, will not voluntarily destroy his life. The contract would lack mutuality of obligation if the insured, at his own pleasure, by intentional self-destruction, could terminate the payment of the stipulated premiums and precipitate the payment of the sum insured. To sanction a recovery in such a case would be to reward fraud and encourage wrongdoing."

The Supreme Court, in its opinion, handed down by Justice Harlan, perceived no error of law in the record of the lower court, and its judgment was affirmed. The Supreme Court declared that when an insurance company entered into a contract to insure a man's life neither party to the contract could be supposed to have suicide in contemplation, and it was not intended in entering into such a contract that the life of the person insured should be at the option of either of the parties. In fixing the premium the company would naturally take into consideration the circumstances bearing upon the duration of life, and no company would undertake to insure against suicide. If any should make such an attempt, it would be against public policy, and would not be allowed.

During our recent war with Spain the treatment of policy-holders who engaged in military and naval service was one of extreme liberality by most of our life insurance companies. On policies already in force nearly all the companies assumed the extra war hazard without any additional charge of premium on those lives engaged in actual military and naval service outside of the United States.

The assumption that four per cent. interest would be earned upon investments, with the mortality experience according to the actuaries or the American experience tables, has proved more than adequate as a safe basis upon which the net premiums were cast for the cost of life insurance; but, in view of the probability of receiving lower rates of interest in the future, the more conservative element in life-insurance management advocate the adoption of a three per cent. reserve basis. Since April, 1882, one company has written all its new business on the basis of American three per cent. reserve. The tendency of all the companies is rapidly toward the adoption a three per cent. basis, which, in the opinion of the writer, is coming none too soon, when we contemplate the modernization of life-insurance policies; more especially the continuous installment contracts, where the face of the policy is to be paid in twenty equal annual installments, and to the beneficiary thereunder the payment of annual installments of a like amount so long as she may live.

The growth of the life-insurance business in the United States, with its marvelous evolution of policy forms suited to the needs of all classes and conditions, is the wonder and admiration of the civilized world. With nine of our life-insurance companies in business over fifty years, and eighteen companies with more than forty years of successful business experience,

the experimental period in this business has long since been passed.

All the life-insurance herein referred to is on such a basis that, if not another policy were issued by any one of these companies, the outstanding policies could and would, at their completion as endowments or at their maturity as death claims, be promptly paid by the several companies respectively, besides the additional payment of a very considerable amount in dividends to the policy-holders from surplus earnings.

CONSIDER WHERE YOU'RE NOT HIT.

The Advance, Chicago.

THERE is a little fellow out our way who fell down and hit himself hard. He jumped up, and with speech that faltered now and then, he said to his mother, "It didn't hit my nose,—it didn't hit my thumb,—it didn't hit my toe,—it didn't hit my head,—it didn't hit my knee,"—and after he had enumerated all the known parts of his anatomy, he had quite forgotten where he had been hit.

"It might have been worse" has taken the sting out of many a despairing situation.

"Counting your mercies," often reveals such abundance of riches as to make a cause of complaint look quite lonesome.

This little fellow out our way has really struck a deep philosophical fact: that the way to cast out evil is to turn to the good. The little talk with his mother reveals about all there is worth knowing in Christian science, *i. e.*, if you get hit, think on those places not hit, and the "places-not-hit" will so outnumber the "place-hit" that the "place-hit" will cease to be.

You have a weak spot. You have been hit. Your lungs are wheezy; your liver is torpid; your stomach is touchy; your head is hot; or your temper is irritable. You are hit hard in some place.

The best way is not to jump up and down and howl; but to turn your attention to the "places-not-hit." Work the organs that are strong. Push them a little, and like a lot of comrades who gather round and help up one who has fallen, the strong will bear the burden of the weak—and the "burden" ceases to be.

Dr. Gunsaulus said, in an address at Armour Institute, that the best way to cure evil was to increase the positive forces of good. Social sores can be cured only by an infusion of good blood, not by cutting them out or by putting them on some part of the body, under cover of clothing, where they cannot be seen.

So, says the boy philosopher out our way, if there be pain or weakness or disease or sin, take your mind off it, and rally the forces of strength and purity. We are sound by grace, not by law. When we get hit hard, we need to lift our eyes unto the hills from whence cometh our help.

A RECORD of train robberies in the United States shows the following interesting data: 1890, 12; 1891, 16; 1892, 16; 1893, 33; 1894, 34; 1895, 49; 1896, 28; 1897, 30; 1898, 28. Total number of trains "held up" in nine years, 246; total number of people killed, 88; total number of people injured (shot), 77.

RESOLUTIONS ON IMPERIALISM.

Adopted at the Academy of Music meeting, New York City, First month 21.

FIRST, that the full discharge of our obligations to the inhabitants of the Philippines require that we should, without delay, help them secure in their domestic affairs, first, order, then liberty; and that we are absolutely and unqualifiedly opposed to the annexation of the Philippines as a permanent portion of the national domain.

Second. That we are unalterably opposed to the abandonment of this Republic of the American ideal of national growth in favor of the European ideal of colonial conquest; we unreservedly subscribe to the theory that government derives all its just powers from the consent of the governed, and to the theory that there should be no taxation without representation; and we believe, moreover, that such theories are wholly applicable to the inhabitants of all the places abandoned by Spain as the result of the late war.

Third. That neither the Government, nor the people of the United States incurred any responsibility or obligation as to the result of the recent war with Spain which requires any departure from or abandonment of the policies and principles laid down for the guidance of the republic by Washington in his farewell address to the American people.

Fourth. That we are opposed, therefore, to the idea that the peace loving and free people of the republic, who are engaged in the grand task, as yet uncompleted, of developing their national resources and of establishing upon a firm basis their own theory of government by, of, and for the people, should now, or under any conceivable circumstances enter upon any alliance with any European Power, the result of which might be to embroil us in European controversies, in which our real interests are not concerned.

That we place on record our high appreciation and sincere thanks for the conspicuous services rendered to the American people by Senators Hoar, Hale, Mason, and Wellington in preventing the new and dangerous policy of imperialism from being forced through the Senate of the United States without proper and adequate discussion, and we commend to all citizens of this Republic the high sense of public duty and enlightened patriotism which have characterized the action of these Senators in resisting innovations on our system of government that are pregnant with demoralization and disaster.

THE CONSTITUTION IN CONTEMPT.

Harper's Weekly.

WE have said, and we believe, that the republic will survive even the shock and damage of expansion, because democracy is too vital to be destroyed; and we believe, too, that the principles of the Declaration of Independence will also survive, although our conduct may discredit them for a time, even, it may be, for generations, for, as Senator Hoar says, "the eternal providence of God is on the side of freedom." But, on the other hand, we do not believe that the Constitution will escape unharmed, for already, if he is re-

ported correctly, we are told by an officer of the army, who has sworn to uphold and defend it, that we have outgrown the Constitution, and, in a large measure, he was justified in saying this, by the spirit which has been manifested by the advocates of expansion in their attitude towards the Constitution. It would be going too far, perhaps, to assert that the Constitution is despised by some of the expansionist leaders, but it is nevertheless true that their attitude is at least unconsciously contemptuous, the proof being their desire to defeat its wholesome restraints by interpretation.

More than once in the history of the country we have seen the Supreme Court bend to public sentiment, or to that part of it which makes the most noise, and therefore we are justified in saying that if the treaty is ratified as it stands, the Constitution will no longer be the safeguard of personal liberty which it has been. The exigencies of colonial government in the Far East, due to our possession of subjects, a class not recognized or provided for in the Constitution, will probably compel the first assault upon the bill of rights, and we shall have at least part of the republic subject to the legislation of an unrestrained Congress. How long it will then be before Congress throws off all restraint, will depend upon the spirit of the people. At present (we are forced regretfully to the conviction) the Constitution is less respected than it has ever been before. We have forgotten the evils from which it has saved us.

It is in the air that the Constitution must not be permitted to stand in the way of expansion, and that even the Declaration of Independence must be considered antiquated. The Declaration is vital and will live, but the breaking down of the Constitution, which is law, must bring material injury to the country, whose bulwark it has been against the assaults of intrigue and of momentary popular passion. This will be one of the charges which the country must bear if the expansionists prevail. The republic will survive, but generations of its citizens will be deprived of some of the great blessings which democracy has bestowed on us and our fathers, and will suffer the burdens of militarism and of heavy taxation, which, thus far, we have been spared.

Shall History Repeat Itself?

National Temperance Advocate.

WE have killed a good many Indians in the last fifty years, and the Indians have, in the same period, killed a good many white people.

The order of procedure has been something like this, viz. :

First: American citizens have filled the Indians with whisky, for the sole purpose of making money in the traffic.

Second: When Indians had absorbed whisky enough, they wanted to kill somebody, and promptly satisfied that want, whereupon,

Third: Our government killed Indians enough, men, women, and children, good, bad, and indifferent, to satisfy all immediate thirst for vengeance, and we then proceeded to repeat and re-repeat the performance in its various details.

Such appears likely to be the plan of dealing with our new possessions.

The distillery and the brewery are well to the front in our new work of civilization, and seem pretty likely to hold that position. Political managers certainly will not disturb them, and the people—pass resolutions, and—that's all!

"Generals" in Congress.

Springfield (Mass.) Republican.

THE House appears to perceive the threatening power of militarism. Its committee on the judiciary is to consider the lawfulness of an army general occupying a seat at the same time on the floor of the House. [The report, it is stated, is against the practice.—EDS. INTELLIGENCER.] And now the Speaker of the House is reported to have replied to a request that General Shafter be admitted to the floor in order to shake hands with the members, "Sir, the House of Representatives is bigger than any major-general." So the rules were not set aside, and the major-general had to do his hand-shaking in the corridors of the hall.

It was well of the speaker. When the executive power is exhibiting so strong a leaning to the military, and schemes abound greatly to enlarge and enhance the power and dignities and emoluments and scope of action of the standing army, no doubt the speaker thinks it is time to look sharply to the independence of the Congress from this insidious influence so dangerous in past times to the popular liberties.

The British House of Commons, in the growth of jingoism, has been gradually falling under this influence. Military officers abound in its membership. They fill the committees on the military and the military expenditure, and report what the military deems to be needed here and there for the defense of the empire, and few civilian members dare to question these "expert" opinions. They practically make up the military estimates, and few venture openly to doubt their necessity and economy up to the last figure. Thus the civil power has been made subservient to a degree to the military, which consults its own peculiar interests in the national expenditure, and magnifies its office to the alarming increase of the military and naval burden and the fostering of the imperialist influence.

Peace in Norway and Sweden.

John F. Hanson, in London Friend.

NORWAY has had over eighty years of peace, and the country has prospered; steady progress has been made in material and industrial affairs. . . . The people of Norway are free, independent, self-reliant, and peaceable. Every man of age has a vote and voice in the government, and no aristocratic class rules.

Sweden has its own Constitution and Assembly, like Norway; but Sweden has a titled ruling aristocracy, and not one in four of the men have a vote. . . . The aristocracy is also military in tone, and desires that Sweden and Norway should become a great military State. A small party in Norway has had the same ambition, but the people were opposed and immovable. . . . The real issue is here, as nearly everywhere else, whether these countries shall be ruled on civil or military lines. . . . The question is Industrialism *versus* Militarism—God or Mammon—Christ or Belial; on national lines, personal salvation broadening out to National Salvation—a National faith in God.

The Czar and Tolstoy.

ON his recent journey north from Livadia, the Czar, during a stop for luncheon at Toola, in central Russia, sent a message expressing his desire to see Count Leo Tolstoy. Tolstoy accepted the invitation, and soon appeared at the railway station, clad as usual in his peasant's garb. The Czar kissed him on the mouth and both cheeks, Tolstoy returning the salute. The Czar then asked him about the imperial proposal for the limitation of armaments. Count Tolstoy replied that he could only believe in it when the Czar should set the example to other nations. On the Czar mentioning the difficulties of the problem, and the necessity for the united aid of the great Powers, the Count expressed the hope that the Czar would be able to attain some definite results. The Czar said he would be pleased if Tolstoy could be induced to lend his genius to the solution of the question, and the Count replied that the Czar might count upon his coöperation, for he was already engaged upon a work dealing with the question in point, which would soon see the light.

CURRENT EVENTS.

THE United States Senate, on the 21st instant, passed the Nicaragua Canal bill, 48 to 6. (It has not yet been acted on by the House.) It commits the United States to the construction of the Canal. The estimated cost is \$115,000,000. There are to be one million shares of stock, of \$100 each, and of these the United States will hold 925,000 shares. There will be seven directors, five appointed by the President, (with confirmation by the Senate), and one each of Nicaragua and Costa Rica. It is planned to complete the canal within six years. It is to accommodate "the largest sea-going vessels."

THE situation in the Philippine Islands is regarded as critical, owing to the increased estrangement of the independence party, and armed conflict is apprehended. The Filipinos are reported as thinking they could make a good contest in arms elsewhere than at Manila. The United States troops at Iloilo, 3,400 in number, are still on the ships, and it is said there are fears of an epidemic amongst them. "Steam launches" have been purchased at Hong Kong, by the United States Government, presumably to fight the Filipinos in shallow rivers, and the Filipino Junta at that city has denounced the transaction.

On the 24th, the Spanish General at Manila, Rios, cabled to Madrid that all the sick and maimed prisoners were released by the Filipinos.

THREE delegates from the Filipinos, Jose Losada, Juan Luna, and N. Marti Burga, arrived in Washington on the 21st instant. This makes five representatives of the Filipinos who are at Washington, Agoncillo being the chief. They have asked, but have not been allowed an interview with the President. The Filipino Junta in London is reported as saying that if Agoncillo is not received by the United States Government within a few days, Aguinaldo will recall him to Manila, "and suspend relations with the United States."

THE Spanish Premier, Senor Sagasta, declared in Madrid, on the 23d, that "Aguinaldo has made the liberation of the Spanish prisoners in the Philippines conditional upon Spain recognizing the Philippine republic and allying herself thereto." A Manila despatch, via Madrid, says, however, that the Filipino Congress at Malolos has authorized the release of the Spanish civil prisoners and will shortly liberate the military prisoners.

ON the 23d instant, the United States Senate went into executive session, but instead of taking up the Peace Treaty, nominations of naval officers were considered, including the promotions of Admirals Sampson and Schley, over which there was earnest debate. It was said that Chairman Davis, of the Committee of Foreign Affairs, hesitated to take up the Treaty, in consequence of the opposition which has developed, and it was further said that 46 Senators, a majority of the Senate, will vote against it unless it be accompanied by a declaration that the United States does not intend to permanently acquire the Philippines, but will use every effort to establish in the islands a stable and permanent government to be administered by the Filipinos.

On the 24th the Senate decided not to discuss the Treaty with open doors. The opponents of the Treaty desired an early vote, but Chairman Davis said he must consult his committee.

IN the House of Representatives, on the 24th, the Army Reorganization bill, by which the regular army is proposed to be increased to 100,000 men, was taken up. Speeches were made for and against the measure; among the latter a very able one by Representative Hay, of Virginia, who said that if the United States would treat Cuba and the Philippines on the line of the professions made at the beginning of the war, no large armies were needed in either. A vote is to be taken on the bill on the 31st inst. It is not believed that it can pass the Senate in its present shape.

In the House of Representatives, on the 23d, Representative Clark, of Iowa, introduced a bill providing that "no person living in or practicing polygamy shall be eligible to be a member of either House of Congress of the United States, nor shall such person be permitted to hold a seat therein." It is further provided that the evidence of polygamy shall be "of whatever nature that establishes the fact." Another provision makes the act take immediate effect. The proposed measure is directed, of course, at Congressman-elect Roberts, of Utah, who is said to have three living wives.

SEVERAL more United States Senators have been chosen in different States. The "dead-locks" in Pennsylvania, Delaware, Montana, Nebraska, and California are maintained. Senator Quay remains short about 14 votes, and there has not been at this writing, any change in the strength of the different parties to the struggle. The same is true in Delaware.

GENERAL Charles P. Eagan, the Commissary General, who made the abusive attack on General Miles, when testifying before the Army Investigating Commission, has been brought before a Court Martial, charged with "conduct unbecoming an officer and a gentleman," and "conduct to the prejudice of good order and discipline." The sittings of the court began on the 25th. If found guilty on the first charge, the penalty is dismissal from the service.

The controversy over the canned beef continues. Many of those who were in the service continue to say it was bad, and allege that it was chemically "treated." It is uncertain whether any testimony on this point can be brought out in the court martial of Eagan.

THE production of gold, in the United States, in 1898, is estimated at \$78,461,202, which is considerably above that of 1897, which was then the highest on record. A few years ago, the annual gold output of the United States averaged less than 35 millions. On the other hand, the silver production has greatly fallen off, the estimate for 1898 being 39 millions, whereas it reached a few years ago, nearly 80 millions. If these figures are correct, and the consumption of gold "in the arts" be not greater than is usually estimated, the relative value of gold and silver must presently be influenced, as a great deal of silver goes out of the country as merchandise, but there is a nett import of gold, now, in settlement of the trade balances.

THE returns of the foreign commerce for 1898, completed by including the figures for the Twelfth month, make up the most remarkable totals ever known. The exports for the year were almost 1,255 millions of dollars, (\$1,254,925,169), while the imports were but \$633,664,634, leaving a balance in favor of this country of \$621,260,535. As compared with the year 1897 the exports increased 155 millions, and the imports decreased 116 millions. The enormous balance in favor of this country has been partly met by returning our stocks and bonds, but much of it remains unliquidated, and is represented by loans made in Europe.

In only one other year besides 1898 and 1897 did the exports rise above a billion (1,000 millions), this being 1896, when they were nearly 1,006 millions.

An important meeting of persons opposed to Imperialism was held in New York City, on the evening of the 21st inst., at the Academy of Music. It was "attended by a great crowd. Long before the doors were opened 3,000 people were clamoring for admission, and in a short while the police ordered the doors unlocked because of the crush. Ten minutes later there was not a vacant seat in the house." Many prominent persons were announced as officers of the meeting. Addresses were made by James B. Eustis, formerly United States Minister to France, Samuel Gompers, President of the Federation of Labor, and W. Bourke Cochran. Letters of sympathy were read from ex-President Cleveland, Bishop Henry C. Potter, and W. J. Bryan, and others. (The resolutions adopted are printed separately.)

NEWS AND OTHER GLEANINGS.

It is announced that the Secretary of War has appointed General Robert P. Kennedy, of Ohio, Curtis Guild, of Massachusetts, and George W. Watkins, of Michigan, a "Colonial Commission" to undertake the government, in Washington, "of all matters of detail respecting the administration of the territories occupied by the United States forces." The Commission will act only under the authority of the Secretary of War, and their action must have his approval.

—A despatch from Columbus, Ohio, says that H. Arcinus Chevalier, formerly of Paris, who for two years had been living a life of luxury there, is in jail charged with using the mail to defraud. It is charged that he has more than \$100,000 which he made by selling penny lamp wicks for forty cents each. He soaked the wicks in a preparation which slightly retarded their combustion, and guaranteed them to last ten years. He "did an enormous business," it was said.

—The ferryboat *Niagara*, plying between Buffalo and Fort Erie, was caught in an ice flow on the evening of the 21st, and carried down the Niagara river until it struck the International bridge. The force of the impact carried away the upper works of the boat, but freed it from the ice, and it soon was in still water. There were nineteen persons on the boat.

—A severe earthquake on the 22d inst., shook the Peloponnesian district of Greece, destroying several villages and slightly injuring many of the inhabitants. There were further shocks on the 23d. In one place, a number of houses damaged by the preceding shocks collapsed, injuring many persons. In one village fifty children were injured.

—During the five years that the New Jersey Good Roads law has been in operation, 325 miles of road have been converted from heavy sloughs of sand to hard, smooth ways, on which teams can travel with facility, drawing such loads as would be impossible on the old system. The total cost has been \$565,829, or about \$1,750 per mile.

—The United States Commissioner of Internal Revenue decides that legacies paid out of the proceeds of real estate, directed to be sold for the purpose, are not subject to the tax upon legacies arising from personal property. In case the debts and claims against the estate exceed the appraised or clear value of the personal property, he says, there can be no legacy tax.

—The Spanish Queen Regent, it is announced, will sign a decree convoking the Cortes the day after the receipt of news of the ratification of the Peace Treaty by the United States Senate. She will not assume, herself, the responsibility of ratification, but will leave it to the Cortes.

—One of the first acts of the new wire trust was to reduce wages ten per cent. in the mill at Newcastle, Pa. The men were informed that if they did not like it the mill would be closed, as the trust "had other plants in abundance." This is one way in which trust "economies in production" are effected.

—The State (Massachusetts) has made progress, the Springfield *Republican* remarks, in abolishing executions by hanging, and the next step, in the opinion of many people, is to abolish the death penalty altogether. It is certainly impossible to prove that executions diminish homicides.

—The Russian Government has ordered the construction at Stettin, Prussia, of a new cruiser of 6,250 tons, and in Russian yards three battleships of about 12,800 tons each, and two cruisers of 6,000 and 3,000 tons respectively.

—Having fed 393 tramps and allowed 587 to sleep in his barn last year, Daniel Smith, a farmer of Berks county, Pa., has posted notices that in the future none need apply for food or lodging.

—General "Lew" Wallace, author of "Ben Hur," says his publishers tell him that "more copies of the book have been sold than of any other book ever published in the United States."

—The pension claims on account of the Spanish War now amount to about 5,000. Most of them allege "malarial poisoning" as disability.

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A GOOD WORD EACH WEEK.

VI.

If one thing seems certain to us who believe in God, it is that He chiefly works, to fulfil his purposes, through consecrated human lives.

ANNE W. RICHARDSON.

From a paper "On Inspiration," at the Scarborough Summer School, England, 1897.

For Friends' Intelligencer.

THE ONE REFUGE.

If life were always summer,
If hearts were ever young,
And sorrow a chance comer
Our brilliant days among ;
The soul brave 'mid such glory,
Might trust her native pride ;
And scorning Faith's sweet story,
Choose Reason for her guide.

But the year waxes older,
Dark grows the threatening sky ;
When sombre clouds enfold her
Ah ! whither shall she fly ?
When happiness is fleeing
Before misfortune's gale,
And slow the heart is beating,
While strength and courage fail.

'Twere far too sad for weeping,
Too bitter for despair,
Were all her aid in keeping
Of Reason cold and clear.
But joy ! that upward reaching
Beyond all she can prove,
To the sad soul's beseeching
Respond the arms of Love.

Oh ye, who measure heaven,
Ye who can weigh the stars,
The powers to you given
Throb within mortal bars.
Not to knowledge, but to feeling,
The deepest truths unroll ;—
Amid the clouds revealing
Her Father to the soul.

F. M. S.

THE BIBLE AS LITERATURE.¹

BY ALICE M. ATKINSON.

SOME one has said that "the more thoroughly and freely the human life and character of the sacred writers and their immediate auditors is studied, the clearer to the student will be the revelation of God, afforded by the writings,—a revelation unparalleled for its strength and beauty by any other of the world's literatures."

"A revelation unparalleled for its strength and beauty by any other of the world's literatures." That is the side of the writings of the ancient Hebrews

which has been neglected by the mass of readers, who go to them for religious inspiration only, and who have been prone to feel that their power as a source of inspiration might be impaired if studied with a view to discovering their beauties as literature. The feeling may be traced in part, perhaps, to Puritan ancestors, who cried out against all literature, except the religious and historical,—all that showed any trace of imaginative power ; in part, to the feeling that the Bible was an infallible source of religious inspiration, and could contain only plain relations of fact.

In spite of these almost instinctive prejudices in favor of making the Bible serve purely moral and religious purposes, we have had to yield to the influence of its wonderful literary beauties, forced upon our hearts and minds in even the most casual reading. The charm of the early stories, the intense interest of the later history, the nobility and splendor of the Psalms—to choose but a few out of the numberless beauties—have influenced our imagination from childhood. They could not fail to do so, when we consider that in the Bible we have the literature of a great people, filled with love of the beauty and majesty and nobility of human life and of nature, and, most of all, of the Creator of both. The time that it covers is twice that of our own English literature, from Chaucer to Tennyson—more than a thousand years—and the books included in the whole collection embrace legends, legal documents, historical records, stories, lyric poetry, sermons, wise sayings, and even dramas.

In Genesis is collected a number of stories, some pre-historic, some coming down in more or less authentic records—and all interesting or beautiful. Among them are the lovely idyl of Rebekah, and the dramatic stories of Abraham's trial of faith, and of Joseph's eventful life ; and through them all is the breath of spirituality that characterizes the Hebrew legends as against all others that we have.

Exodus, Leviticus, Numbers, and Deuteronomy are a mixture of narrative and of legal codes,—the latter serving at widely different times, and not proceeding as a whole from Moses, as was believed until modern investigation proved differently. The Ten Commandments we have as the central idea of the genuine Mosaic law,—“its grand distinction among other codes,” to quote Prof. Bruce, “consisting in dealing only with that which is fundamental in religion and morals. ‘Love God with all your heart and your neighbor as yourself,’ is its sum.” Besides the Decalogue is the Levitical code, prescribing mainly the forms and ritual of worship and religious life ; and the Deuteronomic code, impressing the importance of living up to the law, and repeating “the idea of the Mosaic law,—as its name implies, “Deuteronomy,” meaning “the law over again.” With these codes is

¹ A paper read before Buckingham (Pa.) Friends' Association.

mingled the stirring and vivid narrative of the migration of the Israelites, up to their arrival at the Promised Land, from which the story of the Ten Plagues and of Balaam stand out with particular distinctness.

The next three books, Joshua, Judges, and I. Samuel, have been characterized by a careful student of Biblical literature, as "incidental history,"—incidents such as the stories relating to Joshua, Samson, Samuel, and Saul, and of so thrilling and exalted a character as to deserve the name of *epic*. Among them is included the inspired poem, the Song of Deborah. "For mere human interest," says Dean Stanley of this portion of the Bible, "for the lively touches of ancient manners, for the succession of romantic incidents, for the consciousness that we are living face to face with the persons described, there is nothing like the history of the Judges from Othniel to Eli." To the Jews, these stories must have been what the tales of the deeds of their heroic ancestors are to every people,—an inspiration to similar deeds. In the midst of these stirring events, and in sweet contrast to them, is the prose-poem,—as someone calls it,—of Ruth, tender and restful, and full of the calm pastoral life that went on in undisturbed corners of the turbulent land.

Regular history—with references to authorities—detailing the events from the accession of King David up to the Captivity, is the substance of II. Samuel and Kings; while that of Chronicles, Ezra, and Nehemiah may properly be termed *ecclesiastical history*,—history with particular reference to the bearing of events upon the Jewish church. The story of Esther, a tale of court-life, included among the books of regular history, is one of the most dramatic stories of the Bible, so elaborate as to sustain two plots and several striking scenes. It has been said that the story of Esther "is not only a material for the noblest and gentlest of meditations, but a token that in the daily events, the unforeseen chances of life, in little unremembered acts, in the fall of the sparrow, in the earth bringing forth fruit of herself, God is surely present. The *name* of God is not there, but the work of God *is*."

Leaving history now we come to what is, perhaps, that portion of the Bible which is most generally recognized as having great literary beauty,—the Book of Job. Critics and students agree that it combines wonderful perfection of artistic form and diction, with expression of the most profound and universal of human emotions—suffering and pain. And not only this; there is a deep appreciation of nature, in its most sublime and glorious aspects. Lowell says that the author of the Book of Job is the earliest who showed any profound sense of the moral meaning of the outward world. No one can be unmoved by the marvelous beauty of his description of storm and winter, and the height and depth of the wonders of the earth. Take only from the 38th chapter:

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

"Whereupon are the foundations thereof fastened? Or who laid the corner-stone thereof?

"When the morning stars sang together, and all the sons of God shouted for joy."

Of the beauty of the Psalms,—the poetical expression of the emotion of the Hebrew people toward God and nature, for over a thousand years,—it is scarcely necessary to speak. They are the best-known of all parts of Bible literature, probably, and many of them have been a part of us from our earliest years. Among the most beautiful are the 106th, "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever," the 103rd, "Bless the Lord, O my soul, and all that is within me bless his holy name," the 23rd, "The Lord is my shepherd, I shall not want," and the 139th with its beautiful 9th verse, "If I take the wings of the morning and dwell in the uttermost parts of the seas; even there shall thy hand bear me, and thy right hand shall hold me."

Much of the beauty of the Psalms is due to the wonderful diction, and much to the form of expression, which has been called "parallelism,"—that is, the balancing of one part of the sentence against the other; but this is all external. "The most essential thing in the appreciation of the poetry of the Psalms," Dr. Henry Vandyke says very truly, "is the recognition of the three great qualities which distinguish it, and are evidences, not only of sublime genius, but also of spiritual inspiration." First is, "the deep and genuine love of nature;" second, "the passionate sense of the beauty of holiness;" third, "their intense joy in God."

Proverbs and Ecclesiastes embrace the so-called "wisdom literature," the theory of life and the philosophy of the Hebrews, expressed in maxims, epigrams, and sermons. Prof. Moulton would even describe the first portion of Proverbs, as well as the last, as sonnets on wisdom,—the last containing the famous one on a virtuous woman. The whole body of literature is characterized by a language rich in figures of speech, and in pictures of Jewish life in family, field, and village.

The contribution of the Song of Solomon has been styled the Love-song of the Bible, by one who has studied it with reference to Hebrew literature and history. He concludes that it is a drama in five acts, with three chief characters, King Solomon, the royal lover; the Shulamite peasant girl, and the shepherd lover. The action is carried along by these three, and ends in the marriage-festival of the last two. Prof. Moulton, who has also made a careful study of the Song, takes the view that Solomon, disguised as the shepherd, wins the rustic girl, where he has failed as the king. However this may be, authorities agree "that it is a dialogue of a dramatic character, with a story underlying it," and that it is probably a piece of fiction.

That portion of this literature that next claims the attention is one that is confined solely to the Hebrew writings—prophecy. They have made a glorious contribution to literature; there needs only the naming of Isaiah, Jeremiah, Ezekiel, Amos, Jonah, to bring up the splendid collection of discourses, lyrical poems, and rhapsodies, that are included under the name of Hebrew prophecy. No two books are alike, except in being written in noble and beautiful language, plainly under the inspiration

of God, and bearing his message to the people of Israel.

The New Testament is, I think, more familiar to Friends than the Old. We all know the interest and charm of the parables—real stories, as they are, aside from their spiritual significance. Attaching to the Gospels is the interest of comparing the four versions,—all so similar in the main parts related, yet each one so characteristic in manner; the plain story of Matthew, the straightforward simplicity of Mark, the historical accuracy and care of Luke, and the mystical tone of John.

The writings of Paul, which constitute so large a portion of the New Testament, are all in the form of letters, and are so marked in style that one feels the intense personality of their author glowing through each one of them. They are the products of a vigorous, strong character, passionately devoted to his missionary work, vehemently denouncing the sins of his correspondents, and rising at times to heights of sublime eloquence in his exhortations to virtue and holiness.

Of the Revelation of John it has been said that "it is the one monumental classic of New Testament prophecy. The artistic structure is worthy of the author of a great epic poem." It is filled with beautiful imagery, and pervaded by a profound feeling for religious truth.

With a strong sense of the wonderful beauties of the Bible as literature, comes an equally strong conviction that the old conception is not a true one; that the study of the literary side of the Bible does *not* militate against its value as a source of spiritual and moral inspiration. We must still feel that a close study of it as literature will enable us to discriminate among the values of its various forms. Dr. Lyman Abbott thus expresses it: "The books are bound together not merely by binder's thread, but by an intellectual and spiritual unity; a common spirit pervades them all, a common purpose animates them all. We also discover that the Spirit is not equally unanimous, nor the purpose equally strong, nor the message equally clear in all. In brief, we discover that there is in this literature, a *growth* in clearness of apprehension, and of expression; that the light of this Hebrew anthology is one which 'shineth more and more unto the perfect day.'"

HOLD sorrow till its most selfish aspect passes, till it turns its religious side to you; till time and experience and faith do their work; till you feel not its gloom, but its glory; not its cross, but its crown. Do not, through any device, lose its sanctifying influence, the greatest loss the soul can meet.—*J. F. W. Ware.*



HAPPY those who are able in truth to say, "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death.—*William Forsythe.*



IN vain will you let your mind run out after help in times of trouble: it is like putting to sea in a storm. Sit still, and *feel* after your principles.—*M. A. Kelty.*

CULLED THOUGHTS OF TO-DAY.

THE man who consciously abides in God is superior to every other environment, master of every other force that comes against his life.

—[G. Campbell Morgan, in an article entitled "Environment" in the "Record of Christian Work."]

GOD is no more in the sanctuary than he is in your shop, or your office, or the mart, and it is no more difficult to pray when ungodly men are thronging around you than it is to pray here.

So long as you are longing for freedom from your present "environment" to be a Christian, you will never find the deliverance you seek.—[G. Campbell Morgan, article as above.]

WE do not think often enough of what we owe to those who have gone before us, and have given their life in suffering and sacrifice for holy causes. Every blessing we enjoy represents a martyrdom somewhere in the past.—[Dr. J. R. Miller.]

No one has ever endured persecution with submission and patience but the world has been made better. Every tear shed in witnessing to the truth has fertilized one spot of the earth. Every drop of martyr blood that has fallen to the ground has caused some plant of righteousness to grow more luxuriantly.—[Dr. J. R. Miller.]

DOING our duty is better than merely knowing it. The only advantage of knowing our duty is in order that we may do it. Therefore the best kind of knowledge is the knowledge of our duty; and the best kind of doing is the doing of our duty.—[Sunday School Times.]

THE mere hatred of evil in a particular form is no evidence of piety. Men have hated the Devil who had made little progress toward loving God. Jehu, the furious driver, in a burst of zeal swept his kingdom of Baal worshipers; but "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart."—[Sunday School Times.]

IT is often said that our work is done in these days by other pulpits, presses, and churches. If it is so, the fact is our condemnation. For our work no one can do unless we fail to do it ourselves.—[Universalist Leader.]

WHEN I remember something which I had,
But which is gone, and I must do without,
I sometimes wonder how I can be glad,
Even in cowslip time, when hedges sprout;
It makes me sigh to think on it—but yet
My days will not be better days, should I forget.
—*Jean Ingelow.*



LOVE's secret is to be always doing things for God, and not to mind because they are such very little ones.—*F. W. Faber.*



THERE is but one failure, and that is, not to be true to the best one knows.—*Canon Farrar.*

FIRST-DAY SCHOOL SCRIPTURE LESSONS,
1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 7.—SECOND MONTH 12.

THE "HOLY LAND."

GOLDEN TEXT.—The word of the Lord came to Abram in a vision, saying, Fear not, Abram : I am thy shield and thy exceeding great reward.—Genesis xv., 1.

Scripture Reading.—Psalm 85.

THE Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." The land that was shown is a small strip a hundred and forty miles in length, and no more than eighty miles in width at the widest part. If it were placed in New York State with the Jordan lying along the Hudson, the whole land would extend from New York City to Albany. "The Connecticut line would represent the eastern desert, and to the Delaware river its greatest breadth." Small as it is, however, the Promised Land has had an importance in the world out of all proportion to its size. This is true because of its geographical location, of its historical relations, and of its place in the religious life of humanity. It lies at the meeting point of the three continents of antiquity. It is the natural pathway between Asia and Africa, and between Europe and Africa, by way of Asia Minor. Its physical aspects are of the greatest diversity. Along the Mediterranean there stretches a series of fertile plains, extending from Beirut to the Nile. In the north these plains are narrow, and at one point Mt. Carmel thrusts across them nearly to the sea. South of this the plain broadens, and we have the fertile lands of Sharon, merging to the southward into the plains of Philistia. These lowlands by the sea were at first all that was included under the name of Canaan ; but the name was gradually extended to the whole land. Back of the broad plains of the south extends a series of low foothills, separating the lowlands of Philistia from the Judean plateau. This last is the broader southern portion of the central highland of Palestine. This highland is the most important portion of the whole region. The Hebrews were essentially a hill-folk. They never mastered the maritime plains for any long period of time, and never took on the characteristics of the people of the plains. This central highland issues on the north from the mountains of Lebanon in lofty ranges extending from north to south. "In upper Galilee it descends to a plateau walled by hills ; in lower Galilee it is a series of still less elevated ranges, running east and west. Then it sinks to the plain of Esdraelon. . . . South of Esdraelon it rises again, and sends forth a branch in Carmel to the sea, but the main range continues parallel to the Jordan valley." Samaria, adjoining the plain of Esdraelon on the south, is a region of great fertility. The mountains are in short, scattered ranges, and among them are broad valleys. Springs are abundant, and the cultivation of the soil is easy and profitable. To the southward in Judæa, the aspect of nature is less inviting. Bare rocks take the place of verdure-covered mountains, the valleys are deep and narrow, and springs are seldom found. These narrow valleys form the beds of mountain torrents in

the winter, or rainy season, and in summer are dry and bare. Still further to the south this highland merges into the desert plateau of the south country.

The Jordan valley is a huge gorge extending from the Lebanons to the Dead Sea, and is continued to the Red Sea by the valley of Arabah and the Gulf of Akabah. In its course the Jordan widens at several points, forming in this way Lakes Huleh and Galilee. The latter is nearly seven hundred feet below the level of the Mediterranean, while the Dead Sea is over twelve hundred feet below the sea. Like the other regions mentioned, the Jordan valley widens at the south, the plains of Jericho being some fourteen miles across.

East of the Jordan the great mountain masses of Gilead and of Moab, fertile, covered with verdure, and well watered near the river, fade away into the great Arabian desert to the eastward.

Palestine is in the southern part of the north temperate zone. Its climate is therefore moderate, though much varied by the irregular surface and great differences of level,—from over twelve hundred feet below the sea level to nine thousand feet above. The climate is also modified by the presence of the sea on one side and of the desert on the other. The year is divided into the rainy season, from November till April, and the dry season, from April till November. Snow is common on the mountains in winter, but seldom remains long, except on the highest peaks. The prevailing winds are from the Mediterranean, tempering the heat of summer and the cold of winter. Occasional hot winds come from the desert and are known as siroccos. Fertile soil is everywhere, except in the mountain plain, intermingled with waste or desert land. Wherever water can be found there is abundance ; but the desert is never far removed. The fruit trees of the temperate zone abound ; the olive and vine are probably natives. Grain is raised on the lower plateaus, in the valleys, and on the plains. Garden vegetables thrive where water is abundant. In the mountain country pasture is abundant, and is luxuriant in the rainy season ; in the dry season flocks must have wide range to find sufficient food.

Palestine thus displayed in one or another part most of the characteristics of all lands in temperate and sub-tropical regions, and its imagery therefore appeals to the experience of all. This is no doubt a part of the source of the power with which its poetic writings take hold of men of every clime. For each there is a touch of the nature about him.

Palestine lies in the natural pathway between the two great centres of ancient humanity—the valleys of the Tigris and Euphrates and of the Nile. In the long contest between the civilizations of Assyria and Egypt, Palestine was the battle-ground. On one side is the sea, on the other the desert. All lines of communication, whether for peace or war, between Asia and Africa, must cross this isthmus of fertility. This is, of course, especially true of the coast plain. The Hebrews in their mountain fastnesses could watch the passing of the armies and the commerce of the ancient world, themselves in large measure aside from the main current of the stream of time. The land was not

merely the bridge between Nineveh and the Nile, however. Lying broadside on the desert, with no barrier separating its eastern hills from the sea of sand, it was constantly open to waves of invasion from the wandering tribes of the desert. To this fact is due the great diversity of population of Palestine,—consisting of a vast number of comparatively isolated groups, incapable of national life.

We should not fail to note, finally, that in this land originated all the monotheistic religions which have strongly influenced mankind. Judaism, Mohammedanism, Christianity, all had their beginnings at this meeting point of continents, and among Semitic peoples. Geographically, historically, religiously, this land has had importance not equalled by such an area on any part of the globe.

[NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 7.—SECOND MONTH 12.

THE DIVINE LIFE IN JESUS.

GOLDEN TEXT.—This is indeed the Saviour of the world.—

John, iv, 42.

Read from Gospel of John, Chapter v., 17-27.

REVISED VERSION.

The scripture of this lesson presents the declaration made by Jesus to the hostile Jews, at Bethesda, in Jerusalem, after he had healed the paralytic man, beside the Pool. It was a few weeks later than the recovery of the sick youth at Capernaum. It should be read in connection with other verses of the chapter (v.) of John, to the end. This is an impressive chapter, throughout, and in many passages strongly presents the testimony that the Divine Light abode and was manifested in Jesus, and thus made him the Christ.

The words of the Golden Text come from the preceding chapter (iv.) of John, and were the language used by convinced Samaritans, who thus spoke to the woman whom Jesus met at Jacob's well. When the woman left her water-pot, and pondering on what she had heard, and questioning whether this indeed could be the Christ, made her way into the town, she hurriedly related all that she had seen and heard, and "many of the Samaritans believed on him because of the words of the woman." Later, others believed, not because of the woman's word, but because they had seen and heard for themselves, and they said, "This is indeed the Saviour of the world."

The sense in which Jesus was, and the Christ Spirit in him remains to be, the Saviour of the world, is easy of understanding, in view of the lessons already passed over, and of the declarations of Jesus himself, in this chapter of John, and elsewhere. "God sent not the Son into the world to judge the world," he said (John, iii., 17) to Nicodemus, "but that the world should be saved through him." In the present lesson (v. 26): "He that heareth my word, and believeth him that sent me, hath eternal life." Again (v. 26): "For as the Father hath life in himself, even so gave he to the Son also to have life in Himself." And in a number of the following verses (30, 31, 37, especially), he explicitly declares not only that he is Son of the Father, but that

he has been "sent" by him, and has spiritual strength, authority, and efficacy, through the Divine Life abiding in him.

The mission of Jesus was to preach, and to exemplify a regenerating, saving religion. "To this end have I been born, and to this end am I come into the world that I should bear witness of the truth," was his declaration (John, xviii, 37) as he stood before Pilate. And he added (v. 38): "Every one that is of the truth heareth my voice,"—not, of course, the voice of the physical, outward man, then on trial, but the Divine call which had been given him to utter, and which is still resounding, by which he becomes a Saviour indeed.

Jesus was the exemplification of obedience to the Divine Will. The living water of which he testified was in him "a well of water springing up into eternal life." The Divine Spirit with which he was filled controlled him. His was a perfect submission, of which he was conscious, for he says: "I can of myself do nothing," "I seek not mine own will, but the will of him that sent me," and "All things have been delivered unto me of my Father." We feel and recognize the force of this Christ Spirit when we come into contact with sincere followers of the Master, those who are ready to sacrifice not only their pleasures, but their comfort, for the sake of lifting humanity to a higher plane. We are impressed with the thought that they are the Master's workers,—instruments, as he was, in the hands of the Heavenly Father, and employed in the great work of redemption.

The character of the reforming spirit which Jesus brought to his work in the time of his outward appearance, and which remains to influence mankind, is "clear enough," Phillips Brooks remarks. "Jesus said that he wanted not to destroy but to fulfill the agencies which he found here in the world. He never cared to reshape circumstances until he had regenerated men. He let the shell stand as he found it, until the new life within could burst it for itself. It is very wonderful to me to see how thoroughly his disciples caught his method. Almost instantly, as soon as the disciples began their work, they seem to have been filled with a true conception of its divine method,—that not from outside, but from inside; not by the remodeling of institutions, but by the change of character; not by the suppression of vices, but by the destruction of sin, the world was to be saved. That truth, with whose vitality all modern life has flourished, with the forgetfulness of which all modern history has always tended to corruption, that truth only dreamed of by a few spiritual philosophers in the ancient world,—it is one of the marvelous phenomena of human thought that it should have leaped full-grown to life with the first influence of Christianity."

"WHAT a bond a great truth is! This was the glory of Christianity. It substituted a spiritual for an outward bond. The adoration of goodness,—this is religion."

BETTER is a little with righteousness than great revenues with injustice.—*Prov., xvi., 8.*

THINGS TO LEARN.

Christian Register, Boston.

IN the early history of all the American colonies, competition and discipline were enforced in their most rigorous forms. The condition imposed upon the majority of the people who sought their fortunes in the New World would to-day be regarded as tyrannical, cruel, and unbearable. The distinctions of caste and rank, even in New England colonies, were rigidly fixed, and were maintained without regard to any considerations of humanity. Large numbers of early settlers came as indentured servants, under bonds to work a certain number of years. They were practically slaves for the time. Some of them came voluntarily to better their fortunes in this way; others were sold for debt or were shipped from Europe for various reasons. In New England many of these servants were released from bonds because there was no profit in maintaining them. Afterward to some extent slaves from Africa took their places.

But the especial fact to which we wish to call attention is, that in all the early days of our colonial and national history, discipline was strict, subservience to all authority was exacted, and the conditions of competition were such that the unfortunate and the weak not only went to the wall, but were blotted out of existence. There was little sentiment, and scanty compassion, lavished upon the insane, the pauper, and the criminal.

The old idea was that they who were to rule must first learn to obey. Apprenticeship for all kinds of trades and professions was long and hard. It was arranged for the benefit of the employer; and the boy who spent five years learning to make a wagon or to build a house, spent more than half that time for the benefit of his boss. Poverty involved such pains and penalties that all classes of society dreaded the poor-house more than they feared the prison.

In our easy-going days we are forgetting these things. We overlook the fact that the hardy race of pioneers was not only sifted out by the method of immigration, but also resifted by the discipline of toil and hardship and the rigors of government until only the strong and the courageous were left to fight their battles against fortune in the New World.

We have now to learn how to keep the good of the old discipline, while we bring pity, sympathy, and a sense of universal brotherhood to bear in all the relations of society. We must keep respect for everything that is respectable, reverence for everything that is reverend, and honor for that which is honorable, at the same time that we pay respect to human nature in all its common and undistinguished forms.

We have yet to learn how to put our trust in all the people and yet hold every individual up to the strictest sense of personal responsibility. We have to open wide the gates of opportunity for every boy and girl, and yet make each one know, beyond a doubt, that the final fortunes of the individual are to be determined by industry, thrift, fidelity, and subordination to duty.

We have yet to learn how the new sense of sympathy for all who are weak and unfortunate and

guilty is to have its way, while blame falls upon the guilty, and punishment follows crime. We must learn how to make allowance for all natural defects, for the tyrannies of society, for the injustice of the many who seek their own gain, and at the same time show the unfortunate and the guilty that their only possible escape from penalty is through obedience. Without the harshness and the terror which formerly made the fate of the pauper and the criminal almost equally forlorn, we must still maintain the distinction between right and wrong conduct, and let penalty fall upon the guilty.

We say, and say it with gladness, that all the people must share the benefits of all modern progress. The lesson will be hard; but we have yet to learn, and we shall learn, how all the people shall become the heirs of all the accumulated blessings of civilization according to their merit. It would be a topsyturvy world in which everybody ruled, and there was no discipline, in which there could be no promotion according to merit, and no distribution of benefits according to the services rendered by those who enjoyed them.

This is still a hard world to live in. Toil, trouble, and anxiety have not been abolished, and will not be, in any time within human foresight. But taking all the world together, and all classes as we find them, the conditions imposed upon every individual who enters the competitions of life are made more easy. What we need now to learn for the good health of society and for the welfare of each member of it is how to bring blessing to every one, while still we let a wide gulf separate the fortunes of the good and the evil, the thrifty and the indolent, the wise and the ignorant, those who help themselves and those who desire to reap where they have not sown.

If a process of evolution has been going on since the earliest times, with whatever lapses and backward swinging curves, then it follows that better times have already come, and that still better days are coming. But that they do not come for all is evident. That the uplift of the human race has not reached and helped every individual nor every class is a fact too painfully conspicuous. The task of this generation is to equalize benefits, to bring into the old stable relations between human beings, upon which all society has been founded from the beginning of time, new virtues, new harmonies, new blessings, while still maintaining, in all their strictness of outline and rigor of penalty, every righteous distinction and every wholesome restraint.

MUCH as I have seen of the world, of its triumphs, of its gayeties, and of its luxury and magnificence, I have never been for a moment shaken in the conviction that the best thing this side heaven, the delight of life, its chief consolation, indeed the very charm of existence, is in kind affections.—*Henry Colman.*

☛

“THE essence of courtesy is the instinctive giving to others the first place in our thoughts and words and actions. The attainment of this grace costs a great deal; and it is worth more than it costs.”

CO-OPERATION.

An article by Henry D. Lloyd, in the *Union Signal*, Twelfth month 30, 1898.

THE coöperative movement, after fifty years of struggle in Great Britain, has had fifty years of living prosperity, and a greater prosperity is coming into plain view. It has achieved an economic footing of a hundred millions of property. Some of the best men and best thinkers have given it leadership. At least one-seventh of the population of Great Britain have been enlisted in its ranks—the pick of the working classes of the greatest of European nations. It is an established religion, for coöperation is not a method of business merely, but an ideal of conduct and a theory of human relations. Without cathedrals, creeds, ritual, or priests, it has not only openly professed, but has successfully institutionalized the Golden Rule in business.

Coöperation has won the right to be accounted the most important social movement of our times outside of politics. It is, of course, only a half truth. It is the voluntary or domestic expression of the same resurgent spirit of self-help by each-other-help of which the republic, democracy, and the hopes of socialism are the political or public expression. Each of these—the private or voluntary, the public or political—is a half truth, but the world needs half truths to make up its whole truth.

We are a different people from the English and our circumstances are different. When the English coöperative movement struck its present roots, the consolidation of industry had hardly begun; while to-day in America, it does not seem to have much farther to go to bring us to the consummation of an industrial feudalism which will make impossible any individual, or even coöperative initiative or independence. Many of the American students and workers feel faint-heartedly that the development of the trusts makes it hopeless for coöperation to obtain that foothold here which the English workmen succeeded in obtaining a generation ago. There is, too, the feeling among many of us that Americans are not a coöperative people; that, as has been said, our genius is more for co-talking than for co-working. But this is the greatest of mistakes. America has been doing a coöperative work even more remarkable than that of England. Each nation has followed its genius on the lines of greatest need and least resistance. English coöperation has been industrial; ours has been political. The achievement of America in uniting in one common life and one coöperative citizenship the African and European, and even Asiatic types, which elsewhere glare at each other with hatred across frontiers of bayonets, is the greatest triumph of coöperation which the history of civilization has yet shown. Compared with this, the English task of getting the men of one trade and one locality to unite in so simple a social function as purchasing or making commodities was easy. As America advances from political coöperation to industrial, its accomplishment is likely to be as much grander than that of Great Britain as the task is more difficult on account of extent of territory, racial variance, and the newness of social life.

There is some reason to expect that the American evolution in coöperation will be partly along the lines of colonization and the establishment of new communities. The American is a colonizer. All Americans are colonists from abroad. The West was colonized from the East. We colonized California and are now colonizing Alaska. One hears to-day in every direction in America of plans for coöperative colonies. That aptitude for political coöperation which has been forced upon us by the necessity of amalgamating so many nationalities fits us specially for community building. Village communities so placed as to have an easy command of the necessities of life can achieve an independence of the railroads and trusts, and an opportunity for the members for production and exchange with each other which would be out of reach if they remained disconnected individuals, lost in the meshes of the highly complicated and centralized economic system of the American business world. The English coöperators, I found, look with great hope to America. Thomas Hughes, in one of the letters which I saw, said in 1897: "I should not be surprised if America took the lead out of our hands." Mr. E. O. Greening, one of the closest of living students of the coöperative movement, said to me: "Coöperation will be slow to take root in America, but once started, it will develop into forms far greater than anything here." Mr. George Jacob Holyoake made an interesting suggestion: "The churches," he said, "may make coöperation go in the United States."

Frederick D. Maurice pointed out to the workmen of Great Britain that the one indispensability for the success of coöperation was mutual confidence. Certain is it that coöperation in America must progress along lines where the people know each other, in their trades-unions or some other organizations—perhaps as Mr. Holyoake has said, in the churches—or where they will be forced together as in village communities. There is hardly, as yet, anywhere in America that neighborhood life, which made it easy for the weavers of Rochdale or the shoemakers of Kettering, who had known each other almost from childhood, to get together. In London, where the population is nearly as shifting as in America, it has been found almost impossible to acclimatize coöperation. Coöperation can go on in America as in Great Britain and on the continent, only by the help of men of means, culture, and good-will—men well-to-do in good deeds as well as title deeds. What coöperation needs here, as elsewhere, is not philanthropy, but leadership; not endowment, but initiative.

"I SHOULD be the veriest shallow and self-conceited blockhead upon the footstool," said Abraham Lincoln, "if, in my discharge of the duties that are put upon me in this place, I should hope to get along without the wisdom that comes from God, and not from men."

WHEN thou wouldst help another, study to please, not thyself, in the doing, but him thou servest. So shalt thou be unselfish indeed.—*Selected.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, SECOND MONTH 4, 1899.

THE PASSING OF THE FAITHFUL.

ANY one who at all takes note of passing events can not fail to be impressed with the continuous removals by death of those who steadfastly, and for many long years, have faithfully performed their duty as Friends, as members of an organization they loved, and which was honored by their loyal service. Almost every meeting within our household of faith can point to such standard-bearers, who in one way or another have shown their fidelity to the Society, some perhaps not by being conspicuous in any way, but "doing good simply by being good." Others have given time and thought and work to the many activities by which we keep in touch and alive to the moral and religious needs of our time.

To all we owe a tribute of gratitude that they thus performed their parts in upholding the truth for which we as a religious Society stand, and the plaudit of "well done!" we trust has been their reward. Many of them will be sadly missed from their accustomed places in our meetings, where their steady devotion to the hour of social worship has no doubt brought to them a sense of nearness to the Divine, although their lips may never have framed their appreciation of its helpfulness in words.

The adherence upon principle to justice and honesty which has characterized many of these passing Friends deserves its meed of praise. In times like these, when disclosures of dishonest dealings so often cloud the spirit, and discourage those whose ideals require value for value received, it is a thing to be thankful for that those whose vacant places we mourn have been persons whose characters stood so high. They may have had their peculiarities, even weaknesses,—who has not?—but these fade from sight and leave us only the memory of men and women we do well to know.

And where are their successors? Alas, that many of them have not sons or daughters to bear their names! Yet we need not despair, for no good passeth wholly away, and somewhere, in some form, it lives. We have faith to believe that it will become manifest in the time to come, and from directions we now do not see will arise standard-bearers for the Truth. If those who will bear the burden do constantly the near duty, and do not refuse to do that which is needful in upholding the Society in true

Friendliness, and are not unmindful of those not yet in active service, but willing to share the duties and privileges of membership, we need not mourn as without hope for these passing Friends, but cheerfully take up their work, which may lead to still greater growth and "purer apprehension of Divine Truth."

DR. S. D. MCCONNELL, of Brooklyn, (formerly in charge of St. Stephen's Episcopal church, Philadelphia), writes in the *Outlook* a labored article to prove that the treatment of the Indians and Negroes by the United States has been, on the whole, so good that there is no risk—on the contrary, much propriety—in our taking other "inferior races" in hand. How familiar Dr. McConnell may be with Indian affairs we do not know; we do not recall his name as associated with those labors for the protection of the Indians which humane people have found it necessary to carry on for so many years—in fact from the beginning of the white settlement.

There is a passage in Ezekiel, (xiii., 18), that might be applied to cases like this of the Brooklyn rector, and also to the *Outlook*, we fear. It is a "woe" to those "who sew pillows upon all elbows, and make kerchiefs for the head"—with the view of putting consciences at ease, and representing that things poorly done, or unjustly done, are after all not so bad as prophets like Ezekiel would make out.

It is observable that Dr. McConnell, in his *Outlook* article, declares the "irreclaimable savagery" of the Indian, and asserts that he "has no right, as an Indian, and never had any." "Because we have failed to keep alive and uplift a race of untamable savages," he says, it is no evidence that we cannot do better with "inferior folk" of "more plastic character."

From such expressions it is evident that the Doctor knows little or nothing about the Indians. Why will not Dr. Lyman Abbott, who knows much, accept him as a day pupil?

SOME of the Canadian newspapers, it seems, would like to make a little "party capital," by criticising the Government for aiding the Doukhobor immigrants. One thinks the simple marriage ceremony (a public declaration that the parties take each other as husband and wife) inadequate, and also that it is undesirable to have people brought in who decline military service. Neither of these objections, by the standards of the Christian religion, has weight. If Canada were bent on war, she might hesitate to receive peace people, and if she were inclined to make ceremonial and ritual part of the civil law, she might object to those who prefer a simple order of marriage. Fortunately, Canada appears more liberally minded in these as in other respects.

"SHALL I understand," asks a correspondent, "that you approve of, and agree with, all you print?" Certainly not. All that is implied by our printing anything (other than our own editorial expression) is that we think it *suitable* for the paper, likely to be interesting, or helpful, and in the main according to the principles which we profess. Often we reject articles, generally satisfactory, because they contain some paragraph, or even some passage, not in accord with the aim of the paper, but when there are simply expressions of opinions on points not of vital importance, these do not necessarily prevent printing, even if we should ourselves hold different views.

BIRTHS.

RILE.—At Ambler, Twelfth month 17, 1898, to Charles H. and Elizabeth S. Sheppard Rile, a son, who is named Joseph Clarence.

WOODMAN.—Eleventh month 21, 1898, to Dr. I. N. and Matilda B. Woodman, of Morrisville, Pa., a daughter, who is named Rachel Anna.

DEATHS.

BILDERBACK.—In Salem, N. J., First month 25, 1899, Margaret M., wife of the late Joseph Bilderback, in her 75th year; a member of Salem Monthly Meeting.

DIXON.—At Wilmington, Del., First month 13, 1899, Mary Dixon, in her 84th year; a member of the Monthly Meeting of Friends held at Wilmington.

ELY.—In Pennington, N. J., First month 24, 1899, of paralysis, Alfred Ely, in his 79th year; a member with Friends. Interment at Solebury Friends' ground, Bucks county, 28th.

[The Newtown *Enterprise* says: "Deceased was the oldest of the eleven children—nine sons and two daughters—of the late George and Phebe Ely, and was born in Upper Makefield, in 1820. He learned the blacksmith trade, but in a few years gave up the occupation and engaged in farming, at which he continued for many years. About 1884 he removed to the Williams farm in Upper Makefield, and a few years later went to Pennington, N. J. He is survived by his wife, who was Rebecca Smith, of Solebury, and by three daughters.]

GILPIN.—In Kennett Square, Pa., on the morning of the 25th of First month, 1899, Lydia W. Gilpin, widow of the late John G. D. Gilpin, in the 87th year of her age.

GUMMERE.—At Burlington, N. J., First month 24, 1899, John Griscom Gummere, in his 82d year.

LAKE.—First month 17, 1899, at Moorestown, N. J., Eliza K., wife of Howard T. Lake, and daughter of Elizabeth R. and the late George Roberts, in her 48th year.

LEACH.—In Negley, Columbiana county, Ohio, Eleventh month 26, 1898, Rebecca (Taylor) Leach, aged 80 years.

She was a member of Carmel Meeting, and was buried in the grave-yard there. She was born and raised near Warrington, York county, Pa., and became a member of the Society of Friends by conviction.

She retained her faculties until the last, and wrote interesting letters to her many friends. She was sincere, sympathetic, and liberal, and will be long and affectionately remembered by all those who knew and loved her. C.

MANN.—At her home in Coudersport, Potter county, Pa., First month 16, 1899, Mary W. Mann, widow of John S. Mann, and daughter of the late John and Hannah C. King, of Ceres, McKean Co., Pa.

She was a birthright member of the Society of Friends, and I believe always retained her right of membership, but living remote from any meeting, was seldom privileged to attend. C.

PARKER.—At Parkertown, N. J., First month 26, 1899, William B. Parker, aged 81 years, son of the late Benjamin and Phebe Parker, of West Creek.

Interment at Tuckerton Friends' ground.

PHILIPS.—In Wilmington, Del., First month 25, 1899, Isaac D. Philips, aged 83 years; a member of Wilmington Monthly Meeting.

[A local newspaper gives these facts: He was born at Ashland, Del., the son of John C. Philips a mill owner. Isaac worked with his father until 1850, when he and his brother, William G. Philips, bought the mill at Greenbank (on the Red Clay Creek, near Wilmington). They operated the mill together until the death of William, in 1876, and Isaac operated it alone until 1888, when he removed to Wilmington, and since has lived there. His wife, and their eight sons survive him: John C. Philips, with the Joseph Bancroft & Sons Co.; William C. and Edward M. Philips of the Philips Thompson Co., Wilmington; Horace G. Philips of the Inter-

national Navigation Co., New York; Albert C. and Calvin Philips, who are in business in Tacoma, Wash.; Charles S. Philips, with the Newport News Shipbuilding Co., Va.; Jesse W. Philips, with the Maryland Steel Co., of Sparrow's Point, Md.]

NEWS OF FRIENDS.

FAIRFAX QUARTERLY MEETING was held at Waterford, Va., on the 16th ult. Although the weather and condition of the roads were unfavorable, our different monthly meetings were represented, and we had the company of a few Friends from other meetings.

At our meeting of Ministers and Elders, on Seventh-day preceding, our friends Isaac and Ruth Wilson were acceptably with us, with a minute of unity from their meeting. On First-day morning, when quite a large number of Friends and others were assembled, expression was given by J. Edward Walker to the desire that we might "get into the quiet," and thus be prepared to render acceptable worship. After a few moments' silence, Isaac Wilson spoke from the text, "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." To the query, "How at this age can we experience that Christ is the door, by which we may enter and be saved?" a very clear statement of his views was given; and the need of the coöperation of the human with the divine will, to execute God's plans, was emphasized.

On Second-day, when an attentive audience was again gathered, Isaac spoke of the first utterance of Jesus, of which we have a record, "Wist ye not that I must be about my Father's business?" expressing much in a very few words, and dwelt upon the Beatitudes, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This condition would exclude all of a different nature.

After the transaction of the business of the quarterly meeting, it adjourned, and we separated, with the feeling that it had been a favored occasion.

S.

LETTERS FROM ISAAC WILSON.—VI.

Editors FRIENDS' INTELLIGENCER:

SIXTH-DAY morning (20th) was fine and bright again, and regretting very much that our kind hostess was unable to accompany us, on account of quite a severe cold, we went to dine at Edgar Gregg's where others were invited also, and an enjoyable day was spent.

Seventh-day morning, a beautiful, bright, clear atmosphere without, and no less pleasing in the company of Friends invited to this our Virginia home (Boone Davis's). (While in Pennsylvania, we felt that they excelled any former experience in "turkey dinners," but Virginia is not to be outdone, and if self-denial can be sufficiently practiced so as to return to our home in good health, we shall be very thankful. With it all we realize the hospitality credited to our Southern Friends.)

First-day morning, after two or three days' rest from any public service, we met again with a large and interesting company in the meeting-house at Lincoln, whose walls have so often echoed to the voice of our revered friend, Samuel M. Janney, and

only a short distance from his dwelling-place. No small portion of those assembled can claim kinship, and most if not all some benefit or blessing from his life. And with this thought came the spirit of inquiry as to our loyalty to our privileges and profession. The inspiration of the hour seemed impressive, and to arise from the circumstances of the occasion. After the voicing of thankfulness and praise for the favor enjoyed, another of these meetings closed, and evidence was afforded by the earnest hand-shake and uttered feeling that the public servant had no monopoly whatever of the blessing.

Then, after our Friends had completed arrangements for the week, we went to dine at Edward Smith's, and visited pleasantly in their home. Our feelings were brought into tender sympathy with our dear friend Elizabeth Russell, who but a few days before had accompanied the earthly remains of her loving husband from New York, to be laid at rest amidst the scenes of early life. The patience and fortitude with which her great loss is borne give evidence of that alone Upholding Power that is not wanting.

After this visit, we went for the night to Elizabeth Gregg's, where in company with a few others an enjoyable evening and restful night were spent.

Second-day morning found us ready for a drive of four or five miles to dine at Isaac Picket's, whose wife and children had been welcomed into the Society since our last visit in this vicinity. A tendering memory was awakened of Elizabeth Newport's visit in my father's home, when, like her, I could not leave, (although the carriage was ready) until giving expression to a message of love and encouragement in faithful living, after which we felt at liberty to say farewell, and drive to the home of Alice Pancoast for the night. And it is seldom our privilege to enjoy a more pleasant visit, where the dear children are so lovingly and ably assuming their respective responsibilities, in the absence of the father and husband, who passed on to the higher life some years ago. Although we went as strangers in the home, regrets were felt at the brevity of the visit, but after a short season of social mingling, in loving service, we must leave to meet a previous engagement to dine at Phineas Nichols's where, with some other Friends, we enjoy much our visit, and the fine discussion of topics pertaining to Society's interests. Although the rain had been falling fast it just abated in time for us to drive to William H. Taylor's, for the night, where we find waiting willing hearts and hands to make our visit enjoyable. But we find a marked change in the atmosphere on Fourth-day morning, and the ride of six miles to Joshua Brown's, over hills and partly frozen roads, was not of the most enjoyable kind, but we arrived safely and shared another of those warm welcomes which Virginia Friends are so cordial in extending to their visitors. We remained until near evening, when we drove to our Purcellville home.

Fifth-day morning, 26, finds us at meeting time again with a large share of the members of our own Society, and a talk as of family relationship and obligations was seemingly enjoyed and many acknowledgments of appreciation expressed.

According to previous arrangements we went to Thomas Smith's to dine, and with the exception of a very pleasant call at Walter Smith's, we remain in this comfortable home until Sixth-day morning.

Purcellville, Va., First mo. 27.

I. W.

THE CZAR AND THE DOUKHOBORS.

Editors FRIENDS' INTELLIGENCER:

THERE is a singular relation between the recent proposition of the Czar for disarmament and the emigration of that peace-loving sect the Doukhoborts. What is the connecting link? Does this mean that at last there has arisen an "Autocrat of all the Russias," who has so keen an ethical perception that he prefers to connive at the removal of a valuable people rather than subject them to the persecution that seems inevitable under present conditions? Does it, on the other hand, mean that the brave heart of a fettered Emperor rises in its might and in face of the dread knowledge that he, alone, is an ineffective force, and must ultimately be crushed beneath the ponderous wheels of the old *regime*, cries out to the civilized world for help; for that moral support which belongs to the name of Christian nations?

Whichever these events represent, whether the half-hearted but clear-eyed enthusiast, or the man who sees that he must sacrifice himself for his country's zeal, have we any right to sneer at the remarkable proposal which has electrified the modern world?

Our native land has recently so far fallen from grace as to give eager assent to an endorsement of military management. There has been an unfortunate return to "the methods of the barbarians," and a painful sense of defeat oppresses all lovers of moral progress.

While we know that this must be but temporary, the reaction in favor of "Old World" methods, is vastly discouraging to such forward strides as the present suggestions of the Czar. It is natural that he should look to the "Land of the Free" for aid, but alas! perhaps it is also natural that the greater moral sense of our nation should be swayed by the apparent "brilliant success" of the army, and turn a deaf ear to the cry of the man who is facing enormous odds at his own door.

Now is the accepted time. We are still conscious of a thrill when we remember the axioms upon which our nation was founded, and the effect of powerful voices calling upon the thoughtless (who are the clamorous ones for military expansion) to return to the faith of the fathers, gives no encouragement that the elemental peace measures—the beginnings of disarmament—may touch our hearts and lead us to give countenance and aid to the suggestions which must have cost their author far more than we know.

It is a pleasant thing that representatives of our peace societies should join in the welcome by the Canadians of the first arrival of the persecuted Russians,—and to look after their comfort in the beginning of that tedious land journey. Let us be as ready to forward the interests of Peace everywhere.

SARAH M. H. GARDNER.

Andover, Mass.

WAR INFLUENCE.

IN a private letter received by one of the editors of the INTELLIGENCER from a lady in a town in a southern State, not a Friend, these passages occur :

"Three regiments of volunteer troops have been stationed here for some months past, much to the regret of most residents, and we feel sad seeing such mere lads as many of them are away from home and loving ones, exposed to the ills and demoralizing influences of camp-life, when they should be under better training. Truly, war is unholy, and they are antagonistic to divine teaching who, for conquest, or greed of power, thrust it upon the nations.

"Oh, for his promised coming who is to subdue all things to Himself as the Prince of Peace!"

THE DOUKHOBOR IMMIGRANTS.

OUR friend, Edgar Haight, of Sparta, Ontario, kindly sends us a letter from his cousin, Harry V. Haight, a young Friend, who is at present living at Halifax. The writer, after reporting the arrival of the immigrants, on the *Lake Huron*, on the 20th, says :

"They passed quarantine next morning, 21st, and left for St. John on the morning of the 22d. I had the pleasure of going down to quarantine on Seventh-day afternoon, on the tug which took down the two American Friends, Prince Hilkoﬀ, the Deputy Minister of the Interior, etc. They are a fine body of immigrants, the finest, we were told, that had ever been seen at Halifax."

The New York *Times*, 8th ult., speaks in warm praise of the exertions of the English Friends for the Doukhobors. "We venture to say," it remarks, "that there is hardly another association of men of equal numbers in England that includes so many of ability, large means, and persistent force. As a class they enter upon no work of this sort without the utmost care, deliberation, and investigation. And when they have once decided upon a course it is with ample knowledge of what they expect to do and the means in their possession. They have a compact and harmonious organization, with extensive relations, both commercial and social, and there is no tiring them out."

In the groups on board the *Lake Huron*, a Halifax paper says, was a veteran soldier (Russian), who had seen hard service in the Crimean war (1854-56), "whose gray hair and wrinkled face betokened a man of remarkable character. This man after the war left the service, and when 55 years of age joined the Doukhobors. Another in the company of worshippers was a man eighty-five years old, who had been in exile on the borders of the Glacier ocean. He was allowed to come home, but only to leave the country. A particularly attractive face among those who hung over the rail was that of a young woman. Prince Hilkoﬀ said that she was not a peasant like the others, but a physician, not a Doukhobor, who had volunteered to come across and help the people. She would return to Russia."

The name "Doukhobor," meaning "Spirit Wrestler," is one given "in derision," as "Quaker" originally was. The name they prefer is "Members of the Universal Brotherhood."

THE SECOND STEAMER ARRIVES.

The steamship *Lake Superior*, with the second party of immigrants, about 2,000 in number, arrived at Halifax, N. S., on Sixth-day last. They had come direct from Batoum, in twenty-three days. A child, eight years old, died of small-pox, at sea, on the 24th. No other cases of the disease developed on board. There were two other deaths from other causes. The steamship was sent to the quarantine at Lawler's Island, (near Halifax), and the passengers were landed on the following day and examined. A dispatch on the 28th said the examination "was proceeding favorably," and one on the 30th said that, "several supposed new cases of small-pox have proved to be harmless."

The whole company, however, will now be detained at quarantine for some time, perhaps a month, until they are en-

tirely free from the disease, and then will proceed to Winnipeg. "A general vaccination," it is stated "was begun on the ships, at sea, and is completed." Count Serge Tolstoy, (son of Count Leo Tolstoy), came with the company, and the despatch on the 30th says he "is quarantined with the rest, and not even a letter is allowed to come off the island. The Doukhobors have their own bedding, and food sufficient for forty-five days. There is no means of fumigating skin coats and other leather goods, at Halifax, and a plant ordered from New York has not arrived. The cotton and woollens will be carted ashore to the steam chests, but the leather goods must remain on board to go through the sulphur fumigation when the ship's hatches are sealed. The *Lake Superior* will be there four weeks and the immigrants fully as long, even if no more disease appears."

On First-day (30th) the immigrants held religious services, as usual. Thanksgiving was expressed for their safe arrival, and prayer offered for a "clean bill of health," so that they might proceed to their new homes.

Current Literature.

A VERY notable book in that form of fiction which presents the reality of life is "Old Chester Tales," by Margaret Deland. It is a series of eight stories, quite varied as to incident, but all marked with a likeness of character, all of lively interest, and all done with fine literary skill. So worthy a book, in this field of creative and imaginative literature, does not often appear amongst us. The author, heretofore best known to us by her book, "John Ward, Preacher," has risen in these Tales to a quite different and distinctly higher level, and the confidence and strength of her work give assurance of her full ability to maintain her place, hereafter.

The "Old Chester" is our neighbor, down the river, the place of the Swedish Upland, and later of the Friends' settlement. This, it appears, was Mrs. Deland's childhood home, and beyond doubt she has given it new and enduring fame. She looks back upon it, in these stories, through a medium of fond imagination, and describes it as a place of restful quiet, of old-fashioned life, of strongly individualized characters, and quaint general surroundings. The town, now become a city, is indeed no longer an example of old times, but busy, stirring,—even, we fear, "hustling."

The old town, however, small, quiet, peaceful, living its life as really, if not so intensely, as a greater and more hurried one, is the place which Mrs. Deland draws, and it is intensely enjoyable. She finds in it examples of the universal experiences of humanity, and suggestions of the problems of life, and these, presented by old people and young people, by *Doctor Lavendar*, the exemplar of the church catholic, and by many others, she has described in a variety of circumstances, with grace, and humor, and pathos. The old *Doctor* we meet in all of the Tales, finding him usually wise as well as good, and some of the other characters appear more than once, but generally speaking, the stories stand alone.

The merit of the book includes not only the interest of the stories, and the skillful art, but the refined and wholesome suggestiveness of the author's point of view, and manner of treatment. Her episodes, and little plots, and "situations" are lively and natural, but she has withal a gracious and gentle philosophy which invests them with uplifting suggestion and impression. Some of her studies of character are very searching, and in "Miss Maria" and "Sally," for example, there is a treatment of sundry forms of human selfishness which is not likely to be read without profit.

Altogether, the judgment may be confidently expressed that the book will become and will remain a favorite in our literature, equalling perhaps "Cranford" itself. It is not surprising to hear that though issued but a few weeks, it has passed into a third edition, and is to be translated into other languages. (New York : Harper and Brothers.)

We find a good deal of good reading in *Scribner's*, this month. Governor Roosevelt is still marching his "Rough Riders," but fortunately there is other matter. That shining example of surviving courage and patriotism, Senator Hoar, of Massachusetts, begins his reminiscences of the political events of the past fifty years in this number. He has known all the great men of the period, and his keen appreciation of human nature and his kindly spirit have made him warm friends with many of them. Each instalment of the Reminiscences will stand alone, and this one deals with "Four National Conventions," in which the Senator was a conspicuous figure, being those held by the Republican party in 1876, at Cincinnati, and in 1880, 1884, and 1888, at Chicago. Over that of 1880 he presided, and his description of it is intensely interesting.

Joel Chandler Harris, "Uncle Remus" of an earlier day, has a delightful negro story, "Aunt Minervy Ann," the first, if we understand it, of a series. It is admirably illustrated by A. B. Frost, "the best illustrator Harris has ever had," some one says. There is another instalment of Robert Louis Stevenson's letters, and a fine essay on Thackeray, by W. C. Brownell.

A Canadian edition of "Christian Martyrdom in Russia," the account of the Doukhobor people, has been issued by George N. Morang, publisher, Toronto. It is the English book, issued by the "Brotherhood Press," in England, which we noticed at the time of its publication, several months ago, but it has the added value of a timely and pertinent introduction by Prof. James Mavor, of the University of Toronto, giving facts "up to date." Prof. Mavor is one of those in Canada who have viewed with sympathy the Christian qualities of the Russian fugitives, and have given cordial and valuable help to their removal to America.

The book has a concluding chapter and a letter by Tolstoy. (Price 35 cents.)

Andrew Carnegie, in an impressive article in the *North American Review* for First month, with the title "Americanism versus Imperialism," vigorously presents his views against territorial seizure. He regards possessions in the Far East as fraught with nothing but disaster to the republic. He would leave the Filipinos to themselves, confident, he declares, that the inevitable result would be a government better suited to the people than any that our soldiers and their officers could ever give.

Houghton, Mifflin & Co., Boston, publishers of the *Atlantic Monthly*, announce a special rate to new subscribers of fifty cents for a "trial subscription" to the magazine for three issues. (The regular price for a year is \$4.) This offer affords an excellent opportunity for new readers to become acquainted with the magazine.

PUBLICATIONS RECEIVED.

OLD CHESTER TALES. By Margaret Deland. With Illustrations by Howard Pyle. Pp. 360. \$——. New York: Harper & Bros. (Received through Strawbridge & Clothier.)

THE IMPORTED BRIDEGROOM, AND OTHER STORIES OF THE NEW YORK GHETTO. By Abraham Cahan. Pp. 256. \$——. Boston: Houghton, Mifflin & Co.

THE UNDERGROUND RAILROAD FROM SLAVERY TO FREEDOM. By Wilbur H. Siebert, Associate Professor of European History in Ohio State University. With an Introduction by Albert Bushnell Hart, Professor of History in Harvard University. Pp. xxv. and 478. \$4.00. New York: Macmillan & Co. (Received through H. T. Coates & Co.)

CHRISTIAN MARTYRDOM IN RUSSIA. An Account of the members of the Universal Brotherhood, or Doukhoborts, now migrating from the Caucasus to Canada. Edited by Vladimir Tchertkoff; containing a Concluding Chapter and Letter by Leo Tolstoy; with an introduction by James Mavor. Pp. 16, xi., and 110. \$0.35. Toronto: George N. Morang.

Conferences, Associations, Etc.

NEW YORK AND BROOKLYN.—At the meeting of the Young Friends' Association of New York and Brooklyn, First month 22, the subject for the discussion was "Elementary Religious Training." The paper, presented by Helen Lamb, outlined the Fröbel system of child development, keeping prominent the idea of the Divinity within the child which needs only the right opportunities in order that it may so develop as to be the ruling power in his life.

The writer suggested some of the Kindergarten methods by which the little one "may be led from the unconscious feeling of the Divine Presence to that conscious knowledge of God which will enable him to trust him always to the extent that he will give himself up as 'a willing sacrifice wholly and acceptable unto God, which is his reasonable service.'" The child's great teacher is Nature. Through the manifestations of love and joy in Nature he learns to recognize similar feelings within himself, which Nature inspires. Having recognized them he is capable of exercising choice in their use. Then he meets these feelings in his human relationships, and finally seeks his way through these toward God. In conclusion she said: "One's duty to the children, then, is to lead them, first, *to feel* that Divine power in material things which manifests itself as the great principle of Law and Order; secondly, *to think about* that power and to recognize the Divine attributes in man as a higher evidence of the Unknown Spirit; so that, finally, after a better knowledge of these Divine attributes which must show themselves in right living, he will reach that ideal condition in which he will become conscious of the Universal Brotherhood of Man and Fatherhood of God."

The discussion turned upon the question of whether the course outlined is sufficient, without some more direct religious training. Much was said for and against that direct religious instruction which must include something of dogma and theology as opposed to the more heterodox theory of allowing the child to develop naturally in the best possible moral and æsthetic atmosphere, and trusting to the Divinity within him to generate a true religion.

The discussion was earnest and animated, bringing out much good thought, and stimulating to further consideration by its richness of suggestion.

MARY A. NICHOLS, Correspondent.

HUNTINGTON, IND.—The Young Friends' Association met Twelfth month 23, at the home of Benjamin and Loretta Nichols.

After a short silence, Mabel Brown was chosen chairman for the evening; routine business was then transacted.

The paper for the evening was written and read by Sarah Mason, subject, "Is it crime or slavery?" She said: "While searching for a name suitable, my scattered thoughts, (unaccustomed to being collected), rambled thus: Crimes of the world are unlimited, and make a subject too broad for any one person to realize in a life-time. When at last I did choose the interrogative little *did I realize* how very broad, how far it was beyond my mental vision; but these subjects that I will touch upon lie very close to my heart. We think some of our noblest thoughts when our hands are busiest. What is the matter with those people who have so little to do, they so frequently 'kill time'? And those who work with a selfish interest, too blind to see the large harvest within reach, and but few laborers in the field; and those, also, who are careful that any favors rendered are to a neighbor or stranger who will return the compliment. Such people are stumbling blocks to progress.

"There are those people also, who while their companions sleep, are toiling upward in the night. They see more to do than they can accomplish. Such people are truly noble, try-

ing to make the world better for having lived in it. Let each one of us be worthy of our privileges and blessings; remember we are not living in the 'dark ages.'

"We are not slaves to ignorance, but we are criminals not to move with the world in some line. It is quite as necessary to cultivate and encourage the good habits as to weed out the bad ones. People who know they are wrong are sinners, criminals, when the evil is master of them. Don't be slaves to vanity; don't be slaves to fashion. Is it crime or slavery to use the check-rein so that the horse's head is reared up several degrees higher than nature intended? Spain had bull-fights to raise funds to relieve suffering humanity. We realize the inconsistency, but let us clean our own door-steps first, please. Penny, or nickel-in-the-slot machines abound, the victim receiving perhaps one-third value in return. Guessing for prizes—number of beans in a jar, pins in a board, etc., the lucky one receiving a bicycle, pony and cart, etc., as a prize awarded at the expense of all others. The participants in these lotteries show a spirit to get something for nothing. The world honors the lucky one, but the unfortunate multitude are told by word or action, 'serves you right.'

"Slaves of profanity are many. Judging from the profanity abroad in our day we might conclude that either there was some great advantage to be gained by the use of it or that the English language was inadequate to express the thoughts and feelings of many. Be it slavish, or be it criminal, the English language is comprehensive enough to express all that need be uttered. One of Germany's greatest generals said, 'beer is by far a greater enemy of Germany than all the armies of France.' A Chinaman expressed himself thus: 'Rum not proper sir, make Chinaman number one fool.' I feel that the drunkard is the slave; the dealer in the traffic whether behind the bar, at the manufactory, or at the polls, are the criminals. Trifling talk, this, before an intelligent, deep-thinking audience; perhaps so, but everyday thoughts and deeds, whether of kindness or abuse, in this work-a-day world, build our characters, and on our characters, be they weak or strong, vile or pure, lies the foundation upon which the nation is built."

The paper was thoroughly discussed, many ideas were advanced, some for remedying existing evils. Adjourned to meet First month 27, 1899, at the home of Vincent and Emma Moore.

CLOTILDE D. EDMONDSON, Cor. Sec.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association was held at Hopewell, First month 22.

The president opened the meeting by reading the 15th chapter of John. The minutes of last meeting were read and approved. Edward L. Irish, on behalf of the Membership Committee, reported two new names.

Lewis Pidgeon, under the head of History, selected a portion of the FRIENDS' INTELLIGENCER, dated Ninth month 27, 1863, giving an account of the early Friends and their character. Integrity was one of the strong points, and their word was "as good as their bond," their yea, yea, and their nay, nay. Allen B. Bond read "Are we drifting away from Home?" E. Caroline Branson read the Introduction to the Friends' Discipline. Current Topics, by David P. Lupton, were taken from the INTELLIGENCER.

Referred question, "What does plainness of apparel mean to Friends?" was answered by Daniel W. Lupton. It means simplicity in speech and behavior, and plainness of dress, and moderation in all things.

Under miscellaneous business the invitation from Winchester First-day school to hold the Association there at some future time, was accepted, and the next meeting, in Second month, will be held there. Dr. Daniel Janney addressed the Association; he recommended reading the life of William Penn.

Lewis Pidgeon, on behalf of the nominating committee, reported that the committee was unanimous in retaining the same officers for the ensuing five months. The Association approving the report, they are as follows: President, Walker M. Bond; Vice-president, Daniel W. Lupton; Secretary, Annie J. Rees; Treasurer, David P. Lupton; Executive Committee, Howell M. Bond, Mary T. Lupton, and D. Arthur

Robinson. Remarks were made by Jonathan Branson, Jonah L. Rees, and Walker M. Bond.

After a few moments of silence the meeting closed.

ANNIE J. REES, Sec.

LITTLE BRITAIN, PA.—Penn Hill Young Friends' Association held its regular meeting First month 8. Owing to the inclemency of the weather the meeting was small, and the question for discussion, "Is human nature the same as it was years ago?" was continued.

The next regular meeting was held on the 22d ult. Robert K. Wood read the 24th Psalm, and usual business was transacted. Fred. S. Brown read an interesting report on Current Topics, including an address of Dr. Abbott on Indians.

Lizzie Wood read a description of the City of Jerusalem, as seen by Dr. Talmage on his visit to the Holy Land. Cora Wood read from "Personal Reminiscences of Lucretia Mott." A lesson may be gained from the closing sentence,—"The religion she preached and lived was practical, manifesting itself in noble deeds and never-ceasing sacrifices of self."

The question for discussion was then considered, and answered in the affirmative.

At our next meeting we will consider the "Influence of the plain language," and "How are we to make our meetings more interesting?" Sentiments will be from Whittier.

After giving sentiments, we observed the usual silence and adjourned.

P. L. C.

TRENTON, N. J.—A regular meeting of the Friends' Association was held First month 23, with the President, W. Maxwell Marshall, in the chair. After roll-call, the minutes of the last meetings were read and approved.

After the customary business, the program for the evening was opened with a paper, by William Walton, "Of what advantage are the Semi-annual Conferences to the individual Associations?" the writer thinks these conferences can be of great use in building up weak Associations and enlarging and increasing the influence of strong ones. He referred to the last conference at West Chester, Pa. The thoughtful and instructive papers caused their hearers to think and awaken in their hearts a desire to work. In order to make the Associations successful each member should feel that they have an individual work to perform that cannot be rightfully done by another. Particularly to the younger members does this refer; upon them largely depends the success of the future.

"What was the Council of Nice, when did it meet, and what important Church Doctrine did it settle?" assigned to Joseph Willets, was announced by him. This Council was held at Nicæa, in Bithynia, 325 A. D.

A very interesting account, "A Continuation of the History of Trenton Meeting as taken from the minutes of the Monthly and Preparative meetings from the time of its establishment," assigned to J. Henry Fell, was read by Anna North.

After a short silence the meeting adjourned.

M. D. BRANIN, Sec'y.

PENN'S GROVE, Pa.—The Young Friends' Association of Penn's Grove met at the home of William Wickersham, on the afternoon of the 22d of First month.

In the absence of the President, the Vice-President, W. P. Hoopes, presided. Not having had a meeting for three months, the program was not very well fulfilled. Samuel H. Broomell opened the exercise by reading a chapter from the Bible, followed by silence and singing the hymn, "Saviour Like a Shepherd." The minutes of the previous meeting were approved as read.

The one appointed to represent the History Committee not being present, Ella Broomell read from the Memoirs of Samuel M. Janney. A recitation, entitled "On the Other Side," was given by Alberta W. Wickersham. Of the Discipline Committee, Samuel H. Broomell read John J. Cornell's views on music and dress. He also made some remarks on the same.

After a short intermission, the Association was again called to order. The subject for consideration was, "What

progress, if any, has been made in the peace principles as held by Friends?" William C. Wilson and Samuel H. Broomell both gave their opinions on the question, believing that these principles had gained and will still gain. As long as children are taught from the cradle, and in public schools, and even churches, the military drills, there will be war.

A nominating committee was appointed to bring forward names for officers for the ensuing year, Fred. Cooper being its chairman. After roll-call, and observing a short silence, the meeting adjourned, to meet at the usual time next month at the home of Pusey Coates.

E. L. C., Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

THE annual joint meeting of the Sigma Chapter of the Somerville Society with the Eunomian Literary Society, was held in Parrish Hall, on Sixth-day evening. The program consisted entirely of original productions, and was the more appreciated on this account. The exercises included the following: opening remarks, Helen M. Fogg, president of the Sigma; poem, Marshall Pancoast; debate, "Resolved, That the Radical is of more use to society than the Conservative." Affirmative, Joseph C. Haines and Margaret Eves; negative, W. Lyndon Hess and Mary Haviland. (Debate decided in favor of negative.) Recitation, Anna Coates Holmes; "Reveries," Gilbert L. Hall; critic's remarks, Prof. Marie A. K. Hoadley; closing remarks, John P. Broomell, president of Eunomian.

On Sixth-day afternoon, W. Hudson Shaw delivered his lecture on John Ruskin before a large assemblage of students and friends of the College. This lecture is one of Mr. Shaw's University Extension series, now being delivered by him in this country, and was much admired and appreciated by all who heard it. The lecturer was introduced by Joseph Wharton, president of the Board of Managers, who in doing so made appropriate remarks. '99.

SWARTHMORE REUNION.—The New York Swarthmore College Association have issued invitations for the banquet and reunion to be held on Seventh-day evening next, the 11th instant. All graduates and ex-members of Swarthmore College are invited. Extra invitations can be obtained by application to Henry C. Turner, acting secretary, 28 Ferry street, New York city.

HUDSON SHAW'S LECTURES.—The course of lectures by W. Hudson Shaw, for the Young Friends' Association, Philadelphia, will begin on Sixth-day, 17th inst., and follow on Fourth-day evenings, closing Third month 29. His general subject is "England in the Eighteenth Century."

COMMUNICATIONS.

A CONTRAST OF POLICIES.

Editors FRIENDS' INTELLIGENCER:

EXPRESSIONS of thankfulness were given in our meeting to-day (22d), for the safe arrival of the Doukhobors, and the protecting care that has been over them.

If there should continue to be a need for funds to assist others to come to Canada, I have been thinking that if an especial appeal was sent to each and every one of our monthly meetings, there might be a willing and hearty response.

We noticed a few evenings ago in our paper an editorial stating that the Armenians are also looking towards Canada, and it was thought that our Government could not do mission work in a better way than by encouraging them the same as they have the Doukhobors.

I feel that there is quite a contrast between the way that the two countries—I mean the United States and Canada—are spending their money, the one lavishing its millions upon war, and the other spending her thousands to enable a peace-loving and persecuted people to procure homes.

Sparta, Ontario.

E. H.

THE IDAHO COLONY.

Editors FRIENDS' INTELLIGENCER:

I note your editorial paragraph in this week's paper about Friends settling on the Pacific Coast. Is it understood that the plan of a colony in Idaho has been given up?

First month 28.

S. P.

[We are not authorized to say so, but we have the impression that Western Friends are not now looking to the proposed location at Riverside, in southern Idaho. Other suggestions are made, but we have not such knowledge as would justify us in making a positive statement about the matter. Some of those who located at Riverside have been, we understand, dissatisfied, but whether reasonably so, or not, we cannot say. Daniel Griest informs us that he is not now interested there, and is not connected with the Oregon Short Line Railroad since New Year.—EDS. INTELLIGENCER.]

PERSONAL AND OTHER NOTES.

FROM a letter to one of the editors of the INTELLIGENCER, from Redlands, Cal., on the 22nd ultimo, we take a few passages. The writer says: "I cannot describe the change one experiences, coming through the pass in the mountains to San Bernardino, from the long railroad ride over the desolate land to the north of them. It is of course—in the desert—green only where it is irrigated, so there would be a house surrounded by trees, orange groves, and gardens, (we saw peas in blossom, and they were plowing and harrowing), and next there would be a dreary space covered with stones and sage-brush. Here, in the San Bernardino valley, the orange-orchards are loaded with fruit, and rose bushes are in bloom,—geraniums and calla lilies also."

(Redlands is about nine miles from San Bernardino, and the latter place is east of Los Angeles, and about sixty miles distant.)

The name, Elizabeth E. Foulke, printed in connection with the authorship of two recent successful books for children, "Braided Straws," and "Twilight Stories," and the place of her residence, Richmond, Indiana, awakened inquiry by a reader of the INTELLIGENCER, with the result that we are enabled to share the information which was given. She is the grand-daughter of Anthony Foulke, of Bucks county, Pa., who removed west, many years ago, and whose wife was Eleanor Webster. ("Eleanor Foulke" is a familiar and honored name in the Foulke line, as she was the wife of the immigrant, Edward.) Her two books are, so far, the sum of her literary production. She was a scholar with William M. Jackson, when he conducted the Friends' School in Richmond, and later a student at Earlham College; she is now a teacher in the public schools of that pleasant city.

A Friend in New Mexico kindly writes us: "We would miss the INTELLIGENCER very much; the news of old friends does much to pass the time pleasantly and profitably. And then the thought that is expressed in the paper on public affairs is most excellent."

An architectural plan by the late Arthur S. Cochran, of Philadelphia, is among the exhibits in the architectural section of the exhibition now open at the Academy of the Fine Arts. It is a fine example of his careful and artistic work, a "Plan for a house for Dr. I. D. Webster, at Mankato, Minnesota."

The Farmers' Haymarket Company, which is the owner of the hay-market for many years maintained at 12th and Cambria streets, Philadelphia, decided, at its annual meeting on the 14th ult., to sell its property, and close business. It covered 3½ acres of ground, and is said to have been "one of the largest of the loose-hay markets in the world." Isaac H. Hillborn has been weigher and superintendent for nineteen years, and in that time has weighed, (a city newspaper says), an average of 15,000 loads of hay per year.

THE publishers of the United States, according to the official record of the book trade, during the year 1898 put their imprint upon 4,800 volumes.

DONATION DAY.

THE Woman's Hospital, North College Ave. and 22d St., Philadelphia, will have its Donation Day on next Fourth-day, the 18th instant.

The managers earnestly solicit money, groceries, clothing, towels, old muslin and linen, coal and flour, etc. All contributions to be sent to the hospital.

Tea will be served from 3 to 5.

The Treasurer of the Hospital is Anna L. Fogg, 1707 Arch street, Philadelphia.

A PLEA TO PEACE.

WHEN mighty issues loom before us, all
The petty great men of the day seem small,
Like pigmies standing in a blaze of light
Before some grim, majestic mountain height.
War, with its bloody and impartial hand,
Reveals the hidden weakness of a land,—
Uncrowns the heroes trusting Peace has made
Of men whose honor is a thing of trade,
And turns the searchlight full on many a place
Where proud conventions long have masked disgrace.

Oh, lovely Peace! as thou art fair, be wise;
Demand great men, and great men shall arise
To do thy bidding. Even as warriors come,
Swift at the call of bugle and of drum,
So at the voice of Peace, imperative
As bugle's call, shall heroes spring to live
For country and for thee. In every land,
In every age, men are what times demand.
Demand the best, oh Peace, and teach thy sons
They need not rush in front of death-charged guns,
With murder in their hearts, to prove their worth.
The grandest heroes who have graced the earth
Were love-filled souls, who did not seek the fray,
But chose the safe, hard, high, and lonely way
Of selfless labor for a suffering world
Beneath our glorious flag, again unfurled
In victory, such heroes wait to be
Called into bloodless action, Peace, by thee.

Be thou insistent in thy stern demand,
And wise, great men shall rise up in the land.

—Ella Wheeler Wilcox, in *Cosmopolitan Magazine*.

THE BALLAD OF BERRY BROWN.

OH, do you know a country lad by name of Berry Brown,
Who rides upon a load of wood along the streets of town?
He has a hat turned up in front and crumpled down behind,
His curly hair so long and fair is tumbled by the wind,
And through his coat his elbows peep, and through his boots
his toes;

But everywhere and anywhere he whistles as he goes.

There's something strangely taking in the eyes of Berry
Brown—

They seem to flash a cheery light along the streets of town:
Despite his course and tattered vest, his boots and hat forlorn,
His trousers patched, threadbare, and sagged, his shirt so old
and worn,

For every glimpse he gives he takes a measure of surprise,
And everybody wonders where the secret of it lies.

And so his way of sitting there, so steadfast, calm, and
strong;

His air, as if his whistling bore wagon and wood along;
His independence and self-trust, the firm-set throat and chin,
The working of his muscles when he reins his horses in,
Take hold of one and fascinate, as hints and glimpses can,
When all the glory of a boy is merging into man.

Oh, Berry Brown looks careless, but he holds his secret well;
Far hidden in the clouds are heights whereon his visions
dwell:

Within him somewhere swells a vein of ancient hero-vim,
And who shall hold him back one step, or set the pace for
him!

Wait, you shall see if poverty can chain so strong a soul,
Or if to sell his wood can be the rounding of his goal!

The old folk shake their heads and say: "Look out for Berry
Brown

When he shall measure forces with the best boys in the town!
The wind has beat in Berry's face, the sun has burned his
skin,

And winter's cruel hand has pinched where Berry Brown has
been;

But hearts like his are brave enough to meet the strokes that
form

And fortify the giant souls that take the world by storm!"

—Maurice Thompson, in *St. Nicholas*.

AMERICAN PURITY ALLIANCE MEETING.

The American Purity Alliance met in the Isaac T. Hopper Home, Second avenue, New York City, on the evening of the 23d ult. The subject of discussion was "The New Militarism and Purity," upon which a paper was read by Mariana W. Chapman, of Brooklyn. A report in the *New York Sun*, giving probably a fair account of the meeting, contains the following.

MRS. CHAPMAN spoke of our army of occupation in the tropical islands as possibly the most disastrous army with which we should have to deal, and mentioned Russia's making her army into railroad laborers as a lesson by which we might profit. A strictly industrial population was least inclined to social offences, she said. Our army in Cuba—at least "supposed to be temporary"—was not likely to be troubled with industrial labors. There was record of an English regiment in Hong Kong, of which there were left only ten members after a service there of only eight years. There was an army of depraved women in Russia and in Germany wherever a regular army was stationed. In parts of Germany there existed the custom of proclaiming the honor or dishonor of a young girl by the whole or broken wreath she wore on her wedding day. And broken wreaths were lightly considered, the speaker declared, the glamour of the soldier's apparel having made Germans less careful than English and American women in their views of the matter. The United States were powerful because their strength had not been sapped by militarism, militarism that struck at their physical, mental, and moral state. Oh! that the country might have been kept from its dangers!

"Germany is a great country," said the Rev. Dr. W. T. Sabine, "but she might be greater. She would be greater if she thought more of the woman and less of the soldier."

The spectacle of seven women hauling a boat against the current up the Rhine had appalled him, as had the military display in cities, while the fields were full of women over there. How awful, he exclaimed, that our young men should be sent to war and come back vitiated morally, physically, and mentally, to spread infection, not merely physical, but moral, throughout the land. And the terrible cost to womanhood of it all. Mothers in Cuba and the Philippines shivered when they thought of the perils ahead for their daughters.

The Rev. Antoinette Brown Blackwell took a more hopeful view: "With all the desolation that is bound to follow, I still believe," she said, "that an overruling Providence can bring good out of evil. Many of our young men will carry to those nations nothing but evil. But I'm sure there will be taken

also something to benefit those nations, and in this world good and evil go very close together." Speaking of Brigham H. Roberts, she said that if the country insisted that he be put out of the House, the people would show that the attitude of the nation was against what he represented.

The Rev. S. S. Seward of this city drew attention to the proposed international medical conference to be held next September in Brussels for the consideration of measures for international regulation of vice. "Another note of danger sounded from Europe," he called it, and he cited the circular sent out by those interested, calling attention to the spread of disease, and setting forth that the proposed conference was intended to establish the medical basis of measures to be taken for its repression, and to seek to have them incorporated in the laws. The desire was to bring about an international agreement on the subject. What he objected to was that, on its face, the aim of the conference was to stop the propagation of disease instead of vice that led to it. It seemed to him that such must be the aim, else the aid of others than doctors would have been sought in the enterprise. He hailed the conference as co-workers in the cause, but would counsel with them, hoping to find some common ground where moral and scientific workers could labor together to one end.

Samuel C. Blackwell advocated the selection of army chaplains with perhaps greater care than any other members of the regiments, the chaplains to keep near to the hearts of the men and encourage constant writing home. Then, why should there not be games for the soldiers' idle hours? And reading aloud of history, poems and tales of adventure, instead of training minds constantly to warfare? And then, have rewards for good conduct.

Mrs. Sarah B. Stearns, of California, thought that efforts should be made to keep the soldiers supplied with the very best reading matter, as they had lots of time to read. The Alliance's leaflets should be widely circulated.

A letter from a Baltimore member of the Alliance expressed the writer's conviction that the urgent need of the hour was a bureau of information concerning the conditions with which the Alliance has to do in the West Indies and Philippines, and that a personal investigation of these conditions should be made. The annual report of the Secretary spoke of the people of those islands as "mainly ignorant and morally very low." The Alliance's Executive Committee had asked Lady Curzon's aid toward securing the abolition of Government regulation of vice in India, with regard to the British Army, and had called her attention to the fact that native women and girls were greatly exposed to wrongs. The committee had also during our Spanish war sent a protest to President McKinley against the conditions which permitted 300 immoral women to follow the soldiers to Tampa, and seven carloads of the same kind to go to Jacksonville when the troops were there.

President Aaron M. Powell in his address said that there was much in this city to call not only for efforts toward every legal discouragement of social

vice, but toward the upbuilding of higher ideas of chastity and purity of life, both in men and women. He spoke freely of the conditions the soldiers faced in the tropical islands, and drew attention to several resolutions passed at the afternoon session of the Alliance, among them especially one calling President McKinley's attention to Lord Wolseley's memorandum regarding vice in the British Army, and one asking pastors of churches to take every opportunity to inculcate purity of life.

PRINCE HILKOFF.

It has been, we think, already stated more than once that in making the arrangements for the Doukhobors in Canada, Aylmer Maude was accompanied by Prince Hilkoff. The latter is the nephew of the present Russian Minister of Railways, and is compelled to live out of Russia on account of his views, as explained below.

THE prince was an officer in the Russian army at the time of the Turkish war in 1878, serving in the Caucasus, and during his military life there met many of the Doukhoborts, who were then living in that hilly country. One day he killed a Turk in battle, and captured his horse, but another horse, an extremely fine animal, escaped him after a long chase. The prince returned to camp much discontented and dissatisfied, thinking at first that the failure to get the horse was at the bottom of his disquietude. It gradually dawned upon him, however, that his unrest came from having killed a man. The more he thought upon it the more he realized the bad use to which he was devoting his strength and energy, killing people whom he did not dislike, and whom he had never met before, and he determined to leave the Russian army. This he could not do at once, but he abstained from taking any more life, though often in positions of great personal danger.

At a later period Prince Hilkoff left the military service and settled on his mother's estates in Southern Russia. There he occupied himself with agriculture, and came into closer touch with the peasantry. He saw how miserable they were, and how hard their life was, in consequence of heavy taxation and enforced military service. Moreover, the quantity of land allotted to them at the emancipation of the serfs was insufficient for their needs. Ultimately the prince came into the possession of his mother's estates, and immediately divided it up among his peasants, he himself living by his own toil, and dwelling on a small section of land which had been allotted to him by the peasants themselves. By this act Prince Hilkoff acquired great influence among the peasants, and was consulted by them in all their troubles, more particularly with regard to the over-charging done by the priests of the Russian church in connection with the burial and marriage services. The prince finally advised the peasants to do as the Stundists and the other Protestant sects of Russia were doing—to get along without the priests altogether, advice which was at once adopted. This proceeding caused a serious shrinkage in the church income, and being denounced by the priests as the founder of a new sect, the prince was banished to the Caucasus. His two children were taken from him and handed over to his mother to be brought up in the "orthodox" faith.

In the Caucasus Prince Hilkoff lived among the Doukhoborts, and when, after a time, the Russian Government banished the leaders and prominent men of the Doukhoborts to Siberia, the Prince was sent to the Baltic provinces, and placed among the Lettish-speaking people. There he lived for two years, and at last received permission to leave Russia altogether. His present plan is to accompany the Doukhoborts to their future home in Manitoba, living on the 160 acres of ground which the Canadian government is to allot to each family of these refugees, and in no way will his mode of life differ from that of the peasants about him. Prince Hilkoff has a fine education and a good knowledge of English, and his presence in the future colony will be very valuable to the emigrants.

THE IMMIGRANTS AT ST. JOHN.

A DISPATCH from St. John, N. B., on the 24th, published in the *Evening Journal* of St. Thomas, Ontario, is kindly clipped and sent us by a friend in Canada. It contains some interesting points, additional to those published last week. The despatch follows.

The steamer *Huron* with the Doukhobors on board, arrived here yesterday at 4 p. m. The Canadian Pacific Railroad train-crews for five trains, with locomotives and coaches, were at Sand Point and vicinity from early morning, and the passenger train which was to leave first for the west was placed on the wharf tracks, while the box cars, to carry the Doukhobors' effects, were placed on the track in the rear of the warehouse. The colonist cars contained sleeping apartments, plenty of fresh water, etc., and were very comfortable, while the tourist cars, besides having all the above conveniences, are fitted out with a neat and serviceable cooking stove. In the centre of each train of eight passenger coaches is a large baggage car, which is used for the provisions.

In the provision cars, which are very clean, were rows of cans for coffee and tea, piles of new tin plates, knives, forks, spoons, cups, etc., for the Doukhobors, while there was fresh water in abundance. This car also contains brooms, pails, soap, etc., while in the provision line there is cheese, tea, sugar, milk, salt, vegetables, and a large amount of fresh bread. Nothing has been left undone by the Government and the Canadian Pacific Railroad officials for the comfort of the new settlers.

The upper deck of the steamship was alive with the Doukhobors, who, in their sheepskin costumes, presented a sight never seen in this city. When the large steamship was slowly moving towards the pier, about two dozen citizens, each armed with a camera, were busily engaged in taking snapshots of the vessel and her passengers, and some very fine pictures were secured.

The Doukhobors were received with cheers, which they duly acknowledged in their peculiar fashion, and, after singing a song of thanksgiving and praise, the landing commenced.

As they passed through the sheds to the train, the ladies of the Women's Council presented each child with a bag containing candy, oranges, etc., which were gratefully received.

The trains were filled up rapidly and despatched promptly. Five in all were made up and went out. The appearance and manners of the Russians impressed the people of St. John most favorably.

THE ARAUCANIANS.

A WRITER in *Harper's Round Table* describes the interesting Indian race, in the southern part of Chile.

The Araucanians live partly in villages, where they use wooden or wattled osier houses; partly in the country as farmers, herdsmen, and horse-breeders. Each village has a regular market-place on certain days of the week, when all the adjacent country buys and sells. Computation is made with knotted cords. They have always known the divisions of time into years, days, and weeks, and allow for the intercalary days. Yet with so much practical and inherited knowledge which belongs to what we call science, this people disdains books, and the acquirement of reading and writing is discouraged as leading to effeminacy. Bards recite the history and deeds of the forefathers in spirited poems to keep the fire of patriotism forever aflame, going from house to house, always sure of reverence and warm hospitality.

Christianity has made no headway among them, for the South American form of the religion with which they would come in contact has but little charm for a race marked by sagacity and good sense, and without superstitious leanings. They believe in a Supreme Being, in various minor deities who are his agents, in a future state, and in omens and divinations. But they have no priests, no idols, no temples, no rites, no ceremonies, nor sacrifices, and their worship, for the most part, is in the spirit. The Romanist missionaries have long since given them up as desperate cases, although these Indians have never interposed objections to their people becoming converts at their own choice.

Their skill in farming and stock-breeding is noted, their knowledge of the arts which conduce to household comfort and personal self-respect, such as carpentry, pottery, metal-working, cloth weaving from wool and cotton, ample. While they seek no contact with the white man, they are most honest and hospitable in the reception of all strangers. Possessed of so many of the finest traits of civilization, it is a marvel that they have followed intact so many of the primitive customs of their ancestors. Possibly this has best insured their survival as a hardy and virile nation.

IRRIGATION ON A GREAT SCALE.

ENGLAND is preparing to spend \$800,000 a year for thirty years for a great lake for irrigating purposes, to be made by damming the Nile. Of the results of this dam-building F. C. Penfield speaks thus in the *Century* magazine:

The Egypt of the map shows more than 400,000 square miles, an expanse nearly seven times as great as New England; but the practical Egypt—that which produces crops and sustains life—is barely as large as the States of Vermont and Rhode Island taken together. This is the ribbon-like strip of allu-

vial land bordering the Nile, a few miles wide on each side, and measuring not more than 10,500 square miles. The extension planned, and to be completed in the next six or eight years, wholly by irrigation, is no less magnificent in conception than the rescuing from the Libyan and Arabian deserts of 2,500 square miles, or twice the area of Rhode Island. This will be exploitation in its truest sense, and its accomplishment will be a verification of the ancient saying that "Egypt is the Nile, and the Nile is Egypt."

As an object-lesson this Egyptian enterprise should have no more interested observers than in America, especially in Colorado, Nevada, California, and other States of the West, where the irrigation expert is succeeding the railway-builder as a developer.

Engineering skill is to rearrange nature's surface on the Egyptian frontier, and pond back into Nubia a body of water a hundred and forty miles long, crossing the tropic of Cancer, and extending southward nearly to Korosko—a goodly step on the journey to Abu-Simbel and Wady-Halfa—by means of a great dam across the Nile at Assuan. The Pyramids and the Sphinx have borne testimony through the centuries to the grandeur and power of execution which dwelt within the Nile valley; and what more fitting now than that the same valley be the theater of a gigantic engineering exploit, audacious perhaps, but certain of success, and ministering to man's necessities, rather than to his vanity?

As a building achievement the scheme is on a scale worthy of a Rameses or a Pharaoh. To create in the heart of the African desert a lake having from two to three times the superficial area of Lake Geneva, in Switzerland, and control it with scientific precision, so that the impounded flood may be turned into distant channels at will, is a stupendous undertaking. But the engineers claim that their plans can be carried out to the letter; they have estimated the exact cost of the dam, computed almost to the gallon the volume of water that will be imprisoned, and figured the necessary resistance to be provided at every point of the masonry. In Cairo, the experts of the ministries of public works and finance, likewise, have calculated to a nicety the sum from taxation that will come into the public treasury through the country's augmented productiveness.

Subordinate to the great dam, a smaller one, not unlike the barrage at the apex of the delta, ten miles to the north of Cairo, is to be made at Assiut. Its function will be to give a sufficient head to the river to force the water into the system of irrigation canals that vein hundreds of thousands of acres between Assiut and Cairo. The completion of the Cairo barrage (it was begun by Mehemet Ali Pasha, from the plans of a French engineer, but not made effective until England took the country in hand) so developed cotton-culture as to add to the public revenue of the country at least \$10,000,000 annually. It may safely be concluded that the Assuan reservoir is but one of a series which will in time be constructed southward to the Victoria Nyanza. The re-establishment of khedival authority at Khartum will determine this.

The Military Display.

AFTER stating that the "inauguration" of the Governor of Pennsylvania, at Harrisburg, on the 17th inst., was (as usual on such occasions), accompanied by much intemperate drinking, the *Pennsylvania Methodist* of that city speaks of the great prominence of the military, and adds:

"We are not a military government. The inauguration is to duties mostly civic. To mass our soldiers from all over the State on such an occasion is to leave the impression on the minds of our youth that we are a warlike people, ready at every turn to resort to the arbitrament of arms instead of pursuing always and everywhere the arts of peace. It is possible that the Jingo politicians resort to the calling out for parade of our soldiers to familiarize our people with the new plans for conquest, and that it is the set purpose of Mr. McKinley and his political followers thus to indoctrinate the country with the military idea as embodied in the polity of the warlike nations of the old world, where, at great expense to the State, soldiers confront the citizen and the visitor at every turn."

Better things have certainly been expected of President McKinley.

"Commercial Cultures" in Butter.

THE discovery of the important part played by various bacteria in producing the flavor and aroma of butter has led to the introduction of what are known as "commercial butter cultures," and dairymen have been led to hope that by the use of such cultures, and of the process of "pasteurizing" the quality of their butter might be materially improved. Recent trials at the Pennsylvania Experiment Station, at State College, however, seem to indicate that cleanliness, the careful selection of milk, and close attention to details, promise to effect more in improving the flavor of our butter than pasteurizing and the use of commercial cultures.

With pasteurized cream, the acid-forming cultures were found to give slightly but distinctly better results than were obtained from unpasteurized cream ripened spontaneously, while non-acid-forming cultures gave results, if anything, slightly inferior to those obtained by spontaneous ripening. With unpasteurized cream, as might have been expected, the results were less marked. A home-made "starter," carefully prepared from skim-milk, was found to give as good, if not better, results than the more expensive commercial cultures, and this was true both with pasteurized and with raw cream. No distinctly beneficial results were observed from pasteurizing, although the experiments were not specially planned to test this point.

These results are similar to those recently published by the Wisconsin Experiment Station.

The 100,000 Regulars.

DISCUSSING the proposed increase of the regular army to 100,000 men, Andrew Carnegie says, in the *North American Review*:

"Thirty-eight thousand more men are to be called for the regular army; but it is easy 'to call spirits from the vasty deep'—they may not come. The present force of the army is 62,000 men by law; we have only 56,000, as the President tells us in his message. Why do we not first fill up the gap, instead of asking for legislation to enlist more? Because labor is well employed and men are scarce in some States to-day; because men who now enlist know for what they are wanted, and that kind of work is not what American soldiers have been asked to perform hitherto. They have never had to leave their own country, much less to shoot down men whose only crime against the Republic was that they, too, like ourselves, desired their country's independence and believed in the Declaration of Independence—in Americanism. The President may not get the soldiers he desires, and whom he must have if he is not to make shipwreck of his Imperialism. There is very grave reason to doubt whether the army can be raised even to one hundred thousand men without a great advance in pay, perhaps not without conscription."

Study of Indian Languages.

THE United States Bureau of Ethnology will print, under the editorship of A. S. Gatschet, a dictionary of the language of the Massachusetts Indians, from manuscripts left by the late Dr. J. Hammond Trumbull. About a year or two ago Dr. Edward Everett Hale brought a small storm of ridicule on himself by maintaining that the failure to teach some one of the Indian languages was a great lack in our educational systems; that children should be familiar with these tongues, in order to appreciate our geography, colonial history, etc. It seems now as though Dr. Hale's plea may not have been in vain.

At the last Mohonk Indian Conference, Mr. Gilfillan, the missionary to the Chippewa (Ojibway) Indians, in northern Minnesota, made an interesting statement related to this subject. Some one had sent him, some time before, some fragments from the "Indian Bible" of John Eliot, (1604-1690), the "Indian Apostle" of New England. It had been said that since Dr. Trumbull's death no one survived who could read this bible. But Mr. Gilfillan found that with his knowledge of the Chippewa language he could make it out, the explanation being that the Chippewas speak a dialect of the great Algonquin family of Indians, to which all those on the Atlantic coast, (north of Florida) belonged, as well as others inland.

CURRENT EVENTS.

AN agreement was reached in the United States Senate, on the 25th ult., to vote on the "Peace Treaty" on the 6th instant,—next Second-day. In "executive session," Senator Davis, Minnesota, chairman of the Foreign Relations Committee, and one of the five commissioners who negotiated the treaty at Paris, is reported as saying that "we need count upon no display of friendship from Europe," in regard to the partition of China, and the control of trade in eastern Asia. The European Powers, he declared, "were profoundly jealous of the United States, and the Senator declared that it was a fact that we had not had one friend on the Continent in our recent struggle with Spain, or in our efforts to secure peace favorable to this country. He further intimated that "but for Great Britain's attitude there would have been intervention by the Continental Powers,"—in other words, that our assault upon Spain was purely by England's sufferance.

IN the National Manufacturers' Association, at Cincinnati, on the 25th ult., a resolution urging the early approval of the "Peace Treaty" was introduced. It was strongly opposed, but after assurances, in which the president, Theodore C. Search, of Philadelphia, joined, that it did not commit the Association to "expansion," was adopted.

STRONG opposition was developed in the House of Representatives, last week, to the increase of the regular army to 100,000 men. Amongst others who spoke strongly against the bill for that purpose was Representative Henderson (Rep.) of Iowa, a one-legged veteran of the Civil War, who disapproved the annexation of the Philippines. Finally, those in charge of the bill were obliged to yield to amendments fixing the number at 50,000, though authorizing the President, in his discretion, to increase it to 100,000. It was agreed to vote on the bill on the 31st, and it was expected to pass. The Senate, it is presumed, will not approve it, in this shape. In the next Congress, the struggle is sure to be renewed.

IN the House of Representatives at Washington, on the 25th ult., Representative Henry U. Johnson, (Rep.), from the Richmond district of Indiana, made an earnest speech denouncing the scheme to annex the Philippine Islands. He was followed by Dolliver, a Representative from Iowa, a very rhetorical speaker, who defended the Administration. Johnson pressed him with questions as to whether it was the Administration's purpose to forcibly take and hold the Islands, regardless of the will of the people who occupy them. Dolliver evaded these under the cover of successive "outbursts of oratory," eulogizing President McKinley, etc., but finally declared: "If I had my way, I would take possession of the entire Philippine group."

THE United States Senator "dead-locks" in Pennsylvania and Delaware continue at this writing, with no appearance of any election soon. In some other States, also, contests continue, but West Virginia, Wisconsin, and Montana have made elections.

COMPLICATIONS in the Samoan Islands, resulting from the attempt of the three nations, England, Germany, and the United States to govern the islands in a "joint protectorate," have recently threatened to disturb the relations of this country and Germany. Dr. Andrew D. White, our Ambassador to Berlin, has exerted himself to adjust the difficulty. He said, on the 28th inst., at Berlin, that the two governments had "discussed the matter in the most friendly manner, and each has avowed its readiness to do whatever is just and right, including the disavowal of any action of one or more of its agents, which may be shown to have been contrary to the treaty or to the comity of the nations concerned." Emperor William, at his "birthday reception" on the 28th, greeted Dr. White "with special cordiality, and conversed with him quite a long time."

ALL dispatches from the Philippine Islands are under strict military censorship, so that no "news" may reach the public except such as the military authorities approve. On the 28th ult., the Cable Company announced that the rule was applied to "private telegrams in secret language."

THE President has appointed Representative Sereno E. Payne, of New York, a member of the Joint High Canadian Commission, to fill the vacancy in the American representation on that body caused by the death of Mr. Dingley. Mr. Payne also succeeded Mr. Dingley as Chairman of the Ways and Means Committee.

THE Spanish Cortes is to reassemble on the 20th instant. The Government, it is stated, will introduce a bill providing for the payment of indemnity to Spaniards who have suffered through the cession of the Philippine Islands to the United States. It is believed the session will be short. The Premier, Senor Sagasta, will at its close, submit to the Queen Regent a question of confidence in the Government.

DR. Edward Everett Hale, of Boston, has been visiting Philadelphia and other cities, with the purpose of awakening public feeling on the subject of the Czar's Conference, and especially an International Tribunal of Arbitration. He spoke on First-day evening last, 29th ult., at the First Unitarian church, Philadelphia, to a large and earnest audience, taking his text from the first nine verses of the 11th chapter of Isaiah. He strongly presented the case of Peace and Peaceableness, and was emphatic in his plea for a united effort by leading nations to establish a general and permanent arbitration court. This, he mentioned, was a plan of William Penn and of Henry IV., of France.

SEVERAL recent dispatches from St. Petersburg intimate that Count Leo Tolstoy, the author, may be obliged to leave Russia, principally on account of his friendship for and assistance of the Doukhobors. A dispatch, 30th ult., says there is a dispute between the Czar and the "Holy Synod" of the Greek church, of which Pobiedenostzeff is "Procurator-General," over the Tolstoy matter, the latter insisting on calling the Count before the Synod, and perhaps depriving him of his civil rights. The departure of Count Serge Tolstoy with the Doukhobors appears to be part of the case.

THE number of warships of all sorts now building in Great Britain is said to be the greatest ever known—a "record number," the dispatches call it. There are altogether 119, of which 28 are armored ships, costing over £26,000,000 (about \$130,000,000). These latter alone exceed by two "the entire Russian fleet of battleships, and are treble the number of armored vessels in the American navy." It is added that the Admiralty (or Navy Department) in a few weeks will ask the authority of Parliament to build more.

NEWS AND OTHER GLEANINGS.

THE "Astor battery," which returned from Manila to New York last week, is thus reported by the New York *Evening Post*:

"It is worth noting that of the seventy-three members of the Astor battery who got home from Manila yesterday, sixty-seven said that nothing would induce them to go back there, these being sample expressions of the returning soldiers: 'I would not take the islands as a gift'; 'I wouldn't stay in Manila if you would give me the islands and all there is on them'; 'I wouldn't stay there for worlds.'"

—A dispatch says that W. B. Holmes, of Danville, Kentucky, on the evening of the 23d ult., Monday night, burned his stock of cigars, chewing and smoking tobacco and pipes in the street in front of his store. Holmes is a strict church member. He recently bought his partner out and then advertised that he would handle no more tobacco, and would sell Bibles at cost.

—Numerous bills have already been introduced in the Pennsylvania Legislature, which provide for the creation of new offices, and the increase of salaries of the holders of offices already established. And all this in spite of the fact that, according to Governor Stone, the State is not in possession of sufficient revenue to pay her present obligations.

—Judge William Butler, of the United States District Court, for the Eastern district of Pennsylvania, having reached 76 years, has sent his resignation to the President. He has served since 1879, and has been a model of the judicial qualities. He resides at West Chester, and is of Quaker stock. His son, William Butler, Jr., is Associate Law Judge of Chester county.

—Seats on the New York stock exchange are selling at from \$35,000 to \$38,000. This beats the long-standing record quotation of \$34,000 reached in 1885. There is said to be a considerable demand for seats from rich men who wish to start their sons in "business."

—The Eiffel tower has been turned to practical use by the Paris police, who use it as a watch tower from which to spy out those chimneys that throw up more smoke than the law allows. By a system of ranges the location of the offending factory can be accurately told.

—Herbert Welsh and others have issued an appeal for contributions to a fund to be used in prosecuting persons charged with fraud, in Philadelphia, in connection with the election, in 11th month last. It is alleged that one-fourth the reported vote was fraudulent.

—The new "Curfew" ordinance went into operation at Vineland, N. J., on the 28th ultimo, "amid the blowing of whistles and ringing of bells." Though passed unanimously by the City Council, it is bitterly opposed by the Mayor, and others.

—A new record has been made by the delivery of Australian mail in London in 28 days. This is half way round the globe and the speed is greater than in Jules Verne's romance, which seemed so exaggerated when it was written.

—Four locomotives coupled together ran into a gang of twenty-six workmen, at the end of the Gallitzin tunnel, on the Pennsylvania Railroad, on the 29th ultimo. Two men were killed and fourteen injured.

—Woman suffrage bills have been introduced in both Houses of the Kansas Legislature.

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ORDINARILY, the toad hibernates in the earth, preferably in dry soil not apt to freeze. It buries itself backward, its hind feet and the end of its body serving to scoop out its hole, while it pushes itself in with its forelegs. Once buried, it leaves no trace whatever of its hiding place. When it is in a temperature near the freezing point its own temperature is three-fourths to one and one-fourth degrees higher than that of the surrounding medium.

AMERICANS are great people to work for money for their children to quarrel over. *Atchison Globe*.

IN *Das Weiter* Dr. Meinhardus relates that during a "glazed frost" in Eastern and central Germany on October 20 a blade of grass at Potsdam was found to carry eight hundred times its own weight of ice. Frosts of this nature, the "vergias" of the French, are owing, it is thought, to rain falling on bodies at a temperature below the freezing point, and so freezing on them.

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Du Maurier's "The Martian." Publisher's price, \$1.75; now 50 cents; postage, 14 cents extra.

Will Carleton's Poems, assorted, cloth, full gilt. Publisher's price, \$2.50; now \$1.00; postage, 15 cents extra.

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{ Volume LVI.
Number 6.

A GOOD WORD EACH WEEK.

VI.

RELIGION, *as we Friends at least ought to know it, is a LIFE; as little is it stores of knowledge only, or opinions only, as it is a mere ceremonialism, or mere acts of morality.*

ANNE W. RICHARDSON.

From her paper, "The Personal Bearing of Inspiration,"
at Scarborough Summer School, England, 1897.

PRAYER.

PRAYER is a copious cloud
Hung o'er the parching plain;
Softly it falls or loud,
In unbought, priceless rain.

Pray for thy friend! Upon him shall distill
Those showers of love God sendeth at his will!

Prayer is a flowering tree
Fed from an unseen root;
It cannot fail, where'er it be,
To bring forth ripened fruit.
Thine be a tree which many blossoms fill,
Each bud bears fruit. It is the Master's will!

Prayer is a glorious star,
Its orbit out of sight;
It speeds beyond the midnight's bar
Far toward the throne of light.
Then it returns, steadfast, serene, and still;
Its rounded are completed by God's will.

Prayer is the setting sun,
Lost in the glowing west;
So drops our prayer when day is done,
In the All-Father's breast.
But it shall rise beyond the eastern hill—
A glorious sun of strength to work God's shining
will!

—Mrs. Merrill E. Gates, in *Christian Uplook*.

THE RELATION OF "THE LAW" TO "THE GOSPEL."

Read to the Conference Class of Race St., Philadelphia, First-day
School, First month 15, 1899, by Anna C. Janney.

It is expected that we should base our consideration of this subject upon Paul's Epistle to the Galatians. McClymont's "New Testament and its Writers" has been found helpful and I have quoted therefrom.

In the outset, I would say that to no other religious body should this letter of Paul appeal with a stronger interest than to Friends, because of its presentation of the spirituality and freedom of the Gospel.

We must bear in mind, how closely, in the Jewish nation, the ceremonial law of the church was interwoven with the people's civil and individual life. Judah was a race, a nation, a religious organization,—church and state one and inseparable.

It comes out very clearly through the Epistle to

the Galatians that it is against the *ritual* law as paramount that Paul protests, while toward the close of the letter he makes a mighty plea for loyalty to the moral law, for purity and nobility of living. Paul had twice visited the Galatian Christians, and on his second visit had observed amongst them a falling away from the purity of the Gospel of Christ. "This had evidently been connected with an attempt on the part of Judaizing teachers to take advantage of the ritualistic tendencies, which, as Cæsar tells us, were characteristic of the Gauls." Of the mixed elements of population in Galatia, the Celts from Western Europe had made the strongest impress, yet some of the Galatian converts to the Christian church were doubtless Jews. "The existence of this Jewish element in the Church explains the frequent allusions to the Old Testament and the influence gained over the impressible and impulsive Galatians by the Judaizing Christians of Jerusalem, who were 'jealous of the law' and desired to make the Gospel tributary to the synagogue and the temple." They had taken advantage of Paul's absence to undermine his character as an apostle on the ground that he had never seen Jesus, "and they had endeavored only too successfully to cause a reaction in the minds of the superstitious Galatians, from the simplicity and spirituality of the Gospel."

Let us note in the opening paragraph of the letter Paul's bold claim to apostleship; "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father," and let us find the clue to our subject in this same first chapter.

Paul recites his past faithfulness to what he verily believed to be God's service, when beyond measure he persecuted the Christians and this in conscientious fulfillment of his education and traditions as a Jew. He then declares that he had received the Gospel, not "of man, neither was I taught it but by the revelation of Jesus Christ," herein differing from the law in which he had been trained the straightest of his sect. Here, in brief, is our whole subject, "the Law and the Gospel."

He says, when "it pleased God to reveal his Son in me" (mark! *in* me, a spiritual Christ), "immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia." Into the desert solitudes, to be alone, it would seem, with the heavenly vision. He sought not the pillars of the Christian church nor of the Jewish law; he sought the inward Teacher, the Gospel of Christ.

Later, he went "by revelation" to Jerusalem and his ministry was acknowledged by the earlier apostles; but we see that he owed his knowledge of the Gospel, not to them, but to direct and divine revelation. His letter tells us, however, that his elder brothers in the faith gave him "the right hand of fellowship"

freely endorsing his mission to the Gentiles to be as authoritative as was theirs to those of the circumcision. "Only," says Paul, "they would that we should remember the poor; the same which I also was forward to do."

How beautiful an example to present-day Christians! uniting in essentials though agreeing to differ in non-essentials. Clearly these brethren agree that the ritual may be omitted or fulfilled according to each man's conscience—not to the duty of loving service—and nowhere in the Scriptures do we find a lovelier presentation of what is Christ-like living than in the opening of the last chapter of our epistle.

Having accredited himself afresh to his backsliding disciples in Galatia, Paul proceeds to take up the burning question "Having begun in the Spirit, are ye now made perfect by the flesh?"

"He proves that the Law has been superceded by the Gospel, the latter being the full assertion of that principle of faith that had *always* lain at the foundation of men's acceptance with God, even in the time of Abraham." He declares "the just shall live by faith. And the law is *not* of faith." He clearly portrays his conception of a spiritual Jerusalem and contrasts it with the Jerusalem which now is and is in bondage with her children; they being mentally still in bondage to the Rabbinical law.

This from Paul—afortime the strictest of his sect! And as he conceived a spiritual church, so he knew and preached a spiritual Christ, for he tells his people "because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father." The work of faith and grace was to be *in their hearts*, quite inward, not external to them; and their appeal was, not to an angry or even an appeased God, but to Abba, their *Father*.

Paul taught them not the satisfaction of vengeance nor of the Mosaic law, but the gospel of Fatherhood and sonship. Very tenderly but very urgently, he argues for the simple faith from which they have receded, that "all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself."

"My little children, of whom I travail in birth again until Christ be found in you" (*in you*) "in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Where can be found a more grandly simple condensation of the Christian message? Not faith in the narrow sense of mere assent, but faith which works by love. The windows of the soul open to the Father's blessing, the doorways open to our brothers claims and needs.

We conclude then that Paul's contention is, that while the ceremonial law may be a schoolmaster to bring the child-mind to Christ, there is no vital dependence between it and the gospel, for "after that faith is come, we are no longer under a schoolmaster."

From the heading of our subject as assigned, I however gather the impression that the thought may have been to consider somewhat the truth that faithfulness to the moral law is a preparation for spiritual strength and development.

While this is not Paul's primary subject in the

Galatians, it is not far to seek his position in the matter. Hear his noble appeal. "Brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Then follows a solemn warning against many temptations to which we may believe these volatile people were subject. "I tell you" "they which do such things shall not inherit the kingdom of God."

He had taught them what the kingdom of Heaven is, the spiritual Jerusalem. It is impossible that the impure, the envious, the degraded shall inherit it. But he says, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

My friends, do not those miss the sweetest and the strongest claims of Christianity who fail to plead its transforming power in life and conduct for those who accept its rule and guide—those in whom the law is swallowed up in the gospel?

In many dedicated lives familiar to us, this inheritance is born with them, and has filtered down through generations in characters of purity and worth.

Let us try to put aside all our inherited reverence for the gospel of simplicity and love; to look through *other* eyes at its effect upon the lives of men to whom it came as a new thing, preferring not exclusively our inherited and easy point of observation.

Let us not even look at it as offered to the Hebrew mind, eminent among races for its early development of veneration for the one true God, for its lofty religious tone. Let us look, for illustration, upon the picture of the mild, sweet message of Christianity offered through meek lives to the early Roman world of splendor and corruption. Splendid in material prosperity, great in intellect, corrupt in morals. Her glory being that her civilization was great enough to become largely the foundation of all later civilizations—her body of civil law the basis of all later codes, yet her moral life was evil and debased.

Repulsive the picture will be to us in its luxurious licentiousness, but if we would really know against what mighty odds the permeating and persuasive gospel made its way, we must be willing to know the sort of peoples to whom the early giants in the faith must need carry it. How prone we are to accept it as handed direct to us, forgetting the sacrifices and martyrdom offered in its perpetuation. But the brighter and stronger lights of the historic picture will be shown in the winning over of lives long steeped in self-indulgence, to the gentleness and peaceableness taught by the Christian gospel.

Let us turn again to another race type in those early Christian centuries. And here I would plead that through whatever channel may come to us these glimpses of history, as atoms of the universal truth, we shall receive them gladly; let them be even in the guise of so-called fiction, which often sounds the note that has to us the very ring of truth.

In Henry Van Dyke's little book "The First Christmas Tree," we may find what would seem to be a graphic picture of Pagan worship in Europe among

the hardy child-like northern races. Into the midst of its barbaric rites come the messengers of God's fatherhood, with such a fire of love in their hearts as keeps warm their zeal through suffering and exposure, through storm and cold, "enduring hardships as good soldiers of the cross of Christ."

How foreign and how wonderful to these child races, with their rude worship of the gods, must have been the tidings of a Heavenly Father, who is well pleased in the obedience of his children, and who had sent his well-beloved son as an example of immeasurable love and self-forgetfulness.

And Paul—the valiant preacher and follower of Christ, has done more in his epistle to the Galatians "than any other book of the New Testament has done for the emancipation of Christians, not only from the yoke of Judaism, but from every other form of externalism that has ever threatened the freedom and spirituality of the Gospel."

"THE LLOYDS" AND CHARLES LAMB.¹

CHARLES LAMB is related agreeably to Friends, in various ways. His advice to "get John Woolman by heart" would alone commend him to us most cordially, but his essays of "Elia" bear many other kindly and appreciative passages, and he was a near and attached friend of Bernard Barton. Besides this he had a most friendly relationship with the Lloyds of Birmingham.

The present volume is a contribution to the considerable body of literature which gathers about Charles Lamb, Coleridge, Southey, and others of the literary group to which they—with Wordsworth, and De Quincey—imparted distinction. E. V. Lucas presents us here some twenty letters of Lamb, heretofore unknown, and therefore of course unpublished. Several of them are among his best, as the examples which we give below sufficiently prove. These letters had been carefully preserved in friendly hands, and were "discovered" in 1894. Besides those from Lamb, there are some by Coleridge, Wordsworth, Southey, Thomas Clarkson, and by Charles Lloyd of Birmingham, and his family.

In our early Pennsylvania history an interesting figure is Thomas Lloyd, who was Penn's friend, and deputy governor of the province. He came from Dolobran, in Montgomeryshire, Wales, and his elder brother, Charles, was heir to a considerable estate there. Both became Friends, in the days of persecution, and Charles was nearly ruined, being for ten years (1662-72) not allowed his liberty, on account of his religious convictions. One of his sons, Sampson Lloyd, went to Birmingham, and established there a large business, the iron manufacture, and banking, and it was his grandson, Charles Lloyd (1748-1828), who was the banker, philanthropist, literary worker, etc., in the time of Charles Lamb, and who is in evidence in this book,—an active, capable, interesting man, with some qualities like Gladstone, as E. V. Lucas suggests, engaged in many things, and pros-

perous in them, the head of a large family, the manager of a large business, but with leisure to attend himself to one of his farms, and to translate the Iliad, the Odyssey, and something from Horace.

"The Lloyds" of this volume, therefore, are this Charles, and his children, chiefly his two sons, Charles and Robert. With these sons Charles Lamb was intimate. Charles was a poet, and if not ensured of a permanent niche in the temple of Fame by his writing, still a man of much feeling for poesy, and of some ability in its expression. He was for a time a pupil of Coleridge, and when in 1797 a volume of the poems of Coleridge and Charles Lamb was published, some by Charles Lloyd were included. That S. T. C. was altogether a visionary and unpractical person seems to be open to doubt when we read his explanation to Cottle, the publisher of the book, that through this inclusion, "Lloyd's connections" would buy "a great many copies—more than a hundred." Later, Coleridge published, over a pseudonym, some caricature-imitations of Lamb's and Lloyd's—also his own—poetry, and Charles Lloyd retaliated with a novel, "Edmund Oliver," in which Coleridge's absurd army episode as "Private Silas Tomkyn Comberbach" was introduced. But while there was this unpleasantness for a time with Coleridge, Charles Lloyd and Charles Lamb maintained, without important interruption, a cordial friendship. Charles Lloyd had "fits of melancholy," much like Cowper, but he married (his wife was Sophia Pemberton, of Birmingham), had a family of ten children, lived at Old Brathay ten years or more, entertaining all the "Lake School" of literary lights, and many others, was Coleridge's literary executor (and beloved by his sons Hartley and Derwent), went to London in 1818, relighted his poetical flame, producing what E. V. Lucas describes as his largest and incomparably his best poem, called "Desultory Thoughts on London," and died in France in 1839.

A sister of Charles Lloyd, Priscilla (sixth child of Charles the banker), married Christopher Wordsworth, brother of the poet. He was a rector in the Established Church, and Priscilla thus returned to the national fold, out of which George Fox had called her Dolobran ancestor. She was the mother of two bishops, Charles Wordsworth, of St. Andrews, and Christopher Wordsworth, of Lincoln, while her grandson, John Wordsworth, was bishop of Salisbury.

Robert Lloyd, brother of Charles and Priscilla, was not a poet, but a devoted friend of Charles Lamb, and it is to him that the "gentle Elia" wrote most of the more important letters in this volume. He was a somewhat "backward" lad, and chafed at times under the system of his father,—who, however, as already said, seems to have been a kindly, broad-minded man. The lad seems to have written to Lamb, that he had no friends (he was away from home, an "apprentice"), and Lamb wrote him a very good letter, part of which follows:

"I do not wish to deter you from making a friend, a true friend; and such a friendship, where the parties are not blind to each other's faults, is very useful and valuable. I perceive a tendency in you to this error, Robert. I know you have chosen to take up an high opinion of my moral worth, but I

¹ CHARLES LAMB AND THE LLOYDS. Comprising Newly-discovered Letters of Charles Lamb, Samuel Taylor Coleridge, the Lloyds, etc. Edited by E. V. Lucas. Philadelphia: J. B. Lippincott Co.

say it before God, and I do not lie, you are mistaken in me. I could not bear to lay open all my failings to you, for the sentiment of shame would be too pungent. Let this be an example to you. Robert, friends fall off; friends mistake us; they change; they grow unlike us; they go away; they die; but God is everlasting and incapable of change, and to him we may look with cheerful, unpresumptuous hope, while we discharge the duties of life in situations more untowardly than yours. You complain of the impossibility of improving yourself, but be assured that the opportunity of improvement lies more in the mind than in the situation. Humble yourself before God, cast out the selfish principle, wait in patience, do good in every way you can to all sorts of people, never be easy to neglect a duty, tho' a small one, praise God for all, and see his hand in all things, and he will in time raise you up many friends—or be himself instead an unchanging friend. God bless you.—C. LAMB."

Again, Robert wrote, somewhat complainingly—saying among other things, that he did not like to go to meeting, especially when it was silent. (Meetings then were held long, and to young people they doubtless often were irksome.) Charles Lamb replied at length, and part of the letter follows:

"I am sadly sorry that you are relapsing into your old complaining strain. I wish I could adapt my consolations to your disease, but, alas! I have none to offer which your own mind, and the suggestions of books, cannot better supply. Are you the first whose situation hath not been exactly squared to his ideas? or rather, will you find me that man who does not complain of the one thing wanting? That thing obtained, another wish will start up. While this eternal craving of the mind keeps up its eternal hunger, no feast that my palate knows of will satisfy that hunger till we come to drink the new wine (whatever it be) in the Kingdom of the Father. See what trifles disquiet us. You are unhappy because your parents expect you to attend meetings. I don't know much of Quakers' meetings, but I believe I may moderately reckon them to take up the space of six hours in the week. Six hours to please your parents—and that time not absolutely lost. Your mind remains; you may think, and plan, remember, and foresee, and do all human acts of mind sitting as well as walking. You are quiet at meeting; one likes to be so sometimes; you may advantageously crowd your day's devotions into that space. Nothing you see or hear there can be unfavorable to it—you are for that time at least exempt from the counting-house, and your parents cannot chide you there; surely at so small expense you cannot grudge to observe the Fifth Commandment. I decidedly consider your refusal as a breach of that God-descended precept—Honor and observe thy parents in all lawful things. Silent worship cannot be unlawful; there is no idolatry, no invocation of saints, no bowing before the consecrated wafer in all this, nothing which a wise man would refuse, or a good man fear to do. . . . I know that if my parents were to live again, I would do more things to please them than merely sitting still six hours in a week. Perhaps I enlarge too much on this affair, but indeed your objection seems to me ridiculous, and involving in it a principle of frivolous and vexatious resistance.

"You have often borne with my freedoms, bear with me once more in this. If I did not love you, I should not trouble myself whether you went to meeting or not—whether you conformed or not (to) the will of your father.

"I am now called off to dinner before one o'clock; being a holyday, we dine early, for Mary and me have to have a long walk afterwards. My kindest remembrance to Charles. God give him all joy and quiet. Mary sends her love.

"C. L."

And here is one more letter to Robert, a short one, and a delightful example of Lamb's characteristic style:

"My Dear Robert: One passage in your letter a little displeased me. The rest was nothing but kindness, which Robert's letters are ever brimful of. You say that 'this world to you seems drain'd of all its sweets!' At first I had

hoped you only meant to insinuate the high price of sugar! but I am afraid you meant more. O, Robert! I don't know what you call sweet. Honey and the honeycomb, roses and violets, are yet in the earth. The sun and moon yet reign in Heaven, and the lesser lights keep up their twinklings. Meats and drinks, sweet sights and sweet smells, a country walk, spring and autumn, follies and repentance, quarrels and reconciliements, have all a sweetness by turns. Good humor and good nature, friends at home that love you, and friends abroad that miss you, you possess all these things, and more innumerable, and these are all sweet things. . . . You may extract honey from everything; do not go a-gathering after gall. The bees are wiser in their generation than the race of sonnet-writers and complainers, Bowles's and Charlotte Smiths, and all that tribe, who can see no joys but what are past, and fill people's heads with notions of the unsatisfying nature of earthly comforts. I assure you I find this world a very pretty place. My kind love to all your sisters and to Thomas—he never writes to me—and tell Susanna I forgive her. C. LAMB.

"London, the 13th November, 1798."

Robert Lloyd died young,—at thirty-three, in 1811. He left four children; Charles Lamb wrote an obituary notice of him in the *Gentleman's Magazine*. He had remained a Friend; his wife, to whom he was married in the meeting-house at Castle Donnington, in Leicestershire, was Hannah Hart, of Nottingham. Her tribute to her husband's memory is given in this volume.

We can only add to this extended notice that to those interested in the literature that gathers around Charles Lamb and his associates, especially Coleridge, this is quite a notable book, edited with good taste, and not padded with unnecessary material. It is a handsome book, also.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 8.—SECOND MONTH 19.

THE CANAANITES.

GOLDEN TEXT.—I am inquired of by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me; unto a nation that was not called by my name.—Isaiah lxxv., 1.

Scripture Reading.—Genesis, xiv. Amos i., 3–15.

It was not merely the spray of the desert tribes that fell upon the hills and valleys on either side of Jordan. As we have seen, the pressure of conquest, of increasing population, or perhaps of the unconquered impulse to wander, drove, now and again, family groups of the Semites of Chaldea to seek new homes in the west. The emigration of Abraham was not the first of its kind. Many of the peoples whom he found in Canaan represented similar invasions of an earlier date.

The Phœnicians of the sea shore, afterwards the great traders and colonizers of the world, were doubtless such a people, as were also the Canaanites of the plains. Such, probably, also were many of the peoples whose lands were promised to Abraham (Genesis, xv., 18–21). As has been indicated in a previous lesson, there was no national life possible for such an aggregation of tribes as inhabited Palestine. Such government as they had centered about the cities or larger towns. There being no union or coherence among these local governments, the land was open

to easy conquest, and it was conquered again and again in the contests for supremacy by the great nations on either hand. It was conquered by the Chaldeans, by the Hittites, by the Egyptians, by the Babylonians, by the Assyrians, as well as in more recent times by Persians, Macedonians, Romans, and Turks. The conquerors usually put governors over the larger cities, and exacted a tribute without changing the social conditions.

It was among such groups of more or less related peoples that Abraham and his band made their way. We are told that after a short stay, he was driven by press of famine into Egypt, but soon returned to Palestine. There is some reason to believe that at this time the land was under the authority of a king of Chaldea or of Elam.

One of the clay tablets speaks of a king of the eastern country as "King of the Amorites." Now the Amorites were a people of Palestine and the time of this king was from 2241-2216 B. C. This fact becomes of immense interest in view of the story of the kings of the east in the fourteenth chapter of Genesis. We read there that certain kings of the east, "Arioch, king of Ellasar, Chedorlaomar, king of Elam, and Tidal, king of the Goriim (translated 'nations' in the authorized version), made war with Bera, king of Sodom; and with Birsha, king of Gomorrah; Shinab, king of Admah; and Shemeber, king of the Zeboiim, and the king of Bela." These local chiefs of cities, called kings, had been subjected to the king of Elam, and now revolted. The rebels were defeated, and the victors retired with many prisoners and with much booty. But among the former was Lot, the nephew of Abraham, who had made choice of the fertile country about Sodom. So Abraham went speedily to the rescue of his kinsman, defeated a portion of the invading army, and brought back both prisoners and the spoiler.

The names of these kings of the east are of much interest, since records of them all for many centuries are among the treasures recovered by the spade of the eastern explorer. Among these names are those of Eri-Aku of Larsa (Arioch of Ellasar), Hammurabi of Babylon (Amraphel of Sumer or Shinar, which is southern Babylonia). Chedor-Laomer was not for a long time identified, but in October, 1896, Father Scheil announced that he had found in the collections at Constantinople a dispatch written by Hammurabi (Amraphel) as follows: "On the day on which Kundur-luggamar shall allow thee to return unharmed when the goddesses of Emutbal are angry with the god thy creator, destroy thou the warriors (of the enemy) with the warriors which are in thy hand." "Kudur-luggamal" is also mentioned in one of the tablets of the collection in the British Museum. Another fragment in the British Museum mentions "Tudhkhula son of Gazza," who is undoubtedly Tidal (properly Tidghal), king of Goriim." (From a private letter from Professor Rogers Drew, of Drew Theological Seminary). So it seems that this ancient story is not mere legend, as has been claimed, but has a solid basis in history and gives substantial outside evidence of the historic credulity of the Bible narra-

tive concerning Abraham. There is reason to believe that this chapter is not from the same sources as is most of Genesis, but of very ancient, perhaps Babylonian, origin.

But another incident is related of the battle of the eastern kings. On Abraham's return with the booty he is met by "Melchizedek, king of Salem," "the priest of the most high God." This mysterious personage has been made the focal point of much speculation. It has been even suggested that he was an earlier appearance of the Christ. Again we are enlightened by the wonderful clay tablet of record left by the ancient east. But this time the enlightenment comes from Egypt. At a time somewhat later than this, Palestine was conquered by, and paid tribute to, Egypt. The king of Egypt was of Assyrian descent on his mother's side, and he made use of that language, which indeed was quite general as a written language, in his official communications. These official documents have been discovered by the hundreds in the ruins of his capital at Tel el Amarna. Among them is one from a king of Jerusalem, one Ebed-tob. From the wording of the letter we are led to understand, moreover, that he was a priest king. The word Jerusalem is a compound word, Uru, meaning "city," and Salim being the god of peace. We have then the fact that some centuries after Abram there was a priest king in Jerusalem, the city being called by that name. It is not difficult, then, to understand that there may easily have been a priest king there at this earlier period, and that Abraham may have recognized his priestly office and joined in his sacrifice.

Of the Canaanites in general, it is said, "Their religion was the worship of male and female divinities, Baal and Ashtoreth; it was accompanied by the most degrading and licentious rites, which tended to completely undermine the social and moral integrity of its devotees." (Kent: History of the Hebrews.) Some other tribal gods were worshipped among the different clans, as Chemosh, the God of the Moabites (I. Kings, xi., 7), and Molech, the god of the Ammonites (I. Kings, xi., 7). Among other religious rites, that of human sacrifice was not uncommon, and in the story of Abraham's intended offering of Isaac, we see that he was not unaffected by the influences of the people about him. But we see also that his mind continued open to higher influences, and he was saved, by minding the Light, from a degraded and superstitious rite. Although he felt the effect of corrupt associations he resisted them, with the aid of the Almighty, and we see no evidence that he was permanently affected by these surroundings. Later we will see that his descendants were less self-controlled, falling away again and again into idolatry; but again and again called back to Jehovah, who desired righteousness and not sacrifice, by the stern voices of the prophets.

MAKE life a garden spot with a hedge of roses round your little place of peace. . . . So will the rough ground be made smooth for whoever passes that way.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 8.—SECOND MONTH 19.

THE FIVE THOUSAND FED.

GOLDEN TEXT.—I am the bread of life.—John, vi., 35.

Read the Scripture, John, vi., 1-14.

REVISED VERSION.

The fourteen verses assigned by the "International" committee for to-day's lesson are those in John's gospel, which describe the wonderful feeding of the multitude with five barley loaves and two fishes. This event is recorded by the other three Gospel writers,—by Matthew (xiii., 21) who says (v. xxi) that "they that did eat were about five thousand men, beside women and children;" by Mark (vi., 30-44), who says (v. 44) that "they that ate the loaves were five thousand men"; and by Luke (ix., 10-17), who says (v. 14) that they—the multitude—"were about five thousand men."

The four accounts vary in details,—illustrating the danger of ascribing verbal infallibility to the scriptural record as we now have it,—but the general purport is the same.

The time of the event is presumed to have been in the spring of the year 29, A. D., the month commonly called April. It was near the festival of the Passover, which as said in the scripture cited (v. 4) was "at hand,"—and there were large companies of Jewish pilgrims on their way up to Jerusalem. The event described in the last lesson, the declaration by Jesus to his opposers at Jerusalem of the divine authority with which he was invested, was a full year past. In the meantime Jesus had made three circuits through Galilee, and one across the Lake of Galilee (or Sea of Tiberius) to Gadara (or Gerasa), returning each time to Capernaum, his usual abode. John the Baptist had recently been put to death by Herod, and the word had been brought to Jesus, who withdrew "in a boat" to the other side of the lake, to escape the "multitude," who pressed upon him "because they beheld the signs which he did on them that were sick."

The place, Bethsaida, where the multitude were thus fed, as the account says, is one of those of Palestine whose location cannot now be positively identified. It was certainly on, or very near, the Lake (Galilee), and it had its "desert place," where the multitude, following Jesus, as recorded in the Gospel of Matthew (xiv., 13), sat down on the grass. The desert place is also mentioned in Luke, in the account of the Feeding, (ix., 12), and was evidently a familiar feature of the neighborhood of Bethsaida. From the different evidences, competent writers upon Palestine, including W. M. Thompson ("The Land and the Book"), have believed that Bethsaida was on the northern shore of the Lake, near the place where the Jordan now flows in. The "city of Andrew and Peter" (John, i., 44) was certainly a town where fishermen such as they would live, and it therefore was not distant from the Lake,—in whose waters fish are wonderfully abundant.

The miraculous increase of the food, the five loaves and two fishes, into a quantity sufficient to feed five

thousand people, and then leave twelve baskets of "broken pieces," is something quite beyond our comprehension, because beyond our experience, and the possibilities of the physical laws with which we are acquainted. That it is not beyond the power of Omnipotence, exercised by or through whom may be appointed by him is, of course, affirmed by the very name which we give to God in this instance, the Omnipotent, the All-Powerful One. It is past question that he can and does bless the little, and make it much, that he feeds his children, whether five thousand in a grassy place on the bank of an Asiatic lake, or many thousands scattered here and there, the world over. To all his trusting children he gives bread "convenient" and suitable for them.

The lesson should be read in connection with the closing verses of the chapter, in which occur (v. 35) the words of the Golden Text. The whole drift and purport of the declarations of Jesus, from the 22d to the 65th verse, is a spiritual one. It is the bread of God, coming down from heaven, he says (v. 33) that gives life to the world. "As the living Father sent me," he says (v. 57) "and I live because of the Father, so he that eateth me, he also shall live because of me." And when those about him, taking this in the literal and outward, called it "a hard saying," he answered them (v. 63): "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." He did not suggest to them to feed upon his corporal body, but upon the spiritual food which God, who had sent him, had made the Christ in him to be.

DR. PLINY EARLE.¹

¹ This review is from the *Christian Register*, Boston. Dr. Pliny Earle was the brother of Thomas Earle, of Philadelphia, and uncle to George H. Earle, (the elder), and Phoebe Earle Gibbons. The book reviewed is "Memoirs of Pliny Earle, M. D., with Extracts from his Diaries and Letters (1830-92) and Selections from his Professional Writings (1839-91)." Edited, with a general introduction, by F. B. Sanborn, of Concord, former chairman of the Board of State Charities of Massachusetts, and Inspector of Charities. Boston: Damrell & Upham.

THESE memoirs have a double—we might say, perhaps, a triple—interest. In the first place, they interest us as the story of a philanthropic life, engaged with one of the saddest problems,—the treatment of insane people. If the book were only this, it would amply justify itself; but, in the second place, Pliny Earle was a very interesting character,—a man who traveled much and had his eyes open to all that was going on, and could write of what he saw and heard in an attractive manner. If Mr. Sanborn's book only gave us Pliny Earle, the traveler and note-taker on society, it would justify itself without any deeper implication. But, over and above this double value, we have something which is entirely Mr. Sanborn's contribution, his knowledge of the times and men of Dr. Earle's period.

Of Dr. Earle as an alienist he speaks as one having authority. An instructive introduction gives an account of the progress made in this country in the treatment of the insane, and relates Dr. Earle's work to that progress. It is terrible to think how brutal

some of the reforms have been,—hardly less so, if any, than the things reformed. Dr. Rush, of Philadelphia, for example, was a great reformer in his day. Like the more famous Pinel, whom Couthon, the associate of Robespierre, commissioned to unchain the inmates of the Parisian asylums, he approved of *moral* treatment, which consisted of “the tranquillizing chair,” privation of food, pouring cold water in the coat-sleeves, and the shower-bath for fifteen or twenty minutes. To these items we should add “the fear of death”; and they were all supplemental to bleeding, which was Dr. Rush’s great specific. We have a description of the “tranquillizing chair,” which suggests to us, as it did to Dr. Earle, a wonder whether the clanking chains were worse.

To Dr. Rush succeeded a generation of alienists, whose success was less owing to any improvement on his methods than to their broad intelligence and mother wit. Mr. Sanborn began his own inspection of insane asylums in 1863, and from that time on he speaks with a clearer accent of authority than before. Whatever the method of treatment, insanity increased amazingly in the community; and then came the era of big, showy hospitals and asylums,—in part the evil fruit of Miss Dix’s good tree, on which, and on her who planted it, Mr. Sanborn has several important pages in one of his later chapters. The political bias was extremely favorable to the big, showy asylums, and officered them too often with men of more thrift than knowledge and humanity. Some of Dr. Earle’s best work was done in opposition to such asylums. The one at Danvers, which cost \$1,800,000, received some downright blows. He thought two hundred patients enough to be brought together under one roof, but conceded two hundred and fifty as a maximum. His method of treatment was distinctly moral, and *work* was his great moral instrument. At Northampton he made a very great saving in money by the work of the inmates, but a greater saving of their comfort and general advantage. Concurrent with the multiplying of large asylums was the propagation of the fallacy that insanity is easily and generally curable. To this fallacy Dr. Earle opposed himself with great vigor and intelligence. In his later years he took a more sympathetic interest in the Scotch system of local insolation than he did when it was first urged on his attention.

Getting his medical education in Philadelphia and concluding it in 1837, he soon after went to Europe; and there his interest in his life-work took definite form, and he saw much of the insane asylums in different countries. A small Quaker establishment first roused his interest, and it was a small Quaker establishment that was afterward in Philadelphia the scene of his first labors and experiments. In Paris he saw the horrible application of the douche by the son of the famous Pinel and other alienists, and thus early became suspicious of such “moral treatment.” From Philadelphia he went in 1844 to New York, where he took charge of the Bloomingdale Asylum. At that time there were only seven hundred and fifty-one patients in the State of New York. There are now twenty-two thousand. He remained at Bloomingdale

five years, and then resigned,—why we are not informed. For the next fifteen years he was a stone fitter for the wall than any other alienist in America, and yet, strangely enough, left in the way. Much of the time he was a rolling stone; but, if he gathered no moss, he gathered much of various information, both as concerning his special business and the general world. He was never at any time one of the “moss-back” kind. He went to Europe, and visited many asylums, writing an elaborate book on those of Germany. He went to Cuba, to South Carolina, to Washington many times, seeing many people of distinction, and taking part in many functions of greater or less importance. He had some personal acquaintance with nearly all the fifteen Presidents, from Van Buren to the second Harrison. Of Quaker stock, his mother a sister of Arnold Buffum, one of Garrison’s right-hand men, in England both his Quakerism and his anti-slavery associations gave him the freedom of the Gurney family and its related tribes. His own anti-slavery was less pronounced than that of other members of his family. His brother Thomas was a candidate for Vice-President on the first Liberty Party ticket in 1840, before that man-child had a name.

In 1864 he came into his own again,—the charge of the Northampton Asylum. There he remained until 1885, handicapped with many weights, and yet carrying out many of his principles in a satisfactory manner. Born in the *annus mirabilis* 1809, December 31, two days after Gladstone, he died May 17, 1892. His home was always Leicester, Mass. There he was born; there he lived in the long years of his professional inaction, working at his *magnum opus*,—the “Earle Genealogy.” Thither his heart went back when his feet were tied to his Northampton or some other post. There for a neighbor he had Samuel May, whose reminiscences concerning him are a valuable addition to Mr. Sanborn’s appendix. He gave \$6,000 to the town for the erection of a public library, which, since its erection, together with certain of the saints in different quarters of the world, has been Mr. May’s peculiar care. Dr. Earle’s opinion that insane people are not unhappier than others, is comforting. He strikes hard at the too common habit of regarding the insane as proper objects of vulgar curiosity.

ONLY when our young people grow old are they able to see things right, to disentangle confusions, and judge righteous judgment. Things which at the time appeared insignificant or wearisome, then give out the light that was in them, show their own truth, interest, and influence. They are far enough off to be seen. It is not when we are nearest to anything that we know best what it is.—*George Macdonald*.



OH deem not they are blest alone
Whose lives a peaceful tenor keep;
The Power who pities man hath shown
A blessing for the eyes that weep.—*Bryant*.



THE ideal which the wife and mother makes for herself, the manner in which *she* understands duty and life, contain the fate of the community.—*Amiel*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, SECOND MONTH 11, 1899.

SELF-GOVERNMENT.

It is a curious circumstance to find many persons, in this country of democratic principles, apparently committing themselves, under pressure of conditions which must be temporary, to doctrines which deny the right of people and nations to form their own government,—which assert, on the contrary, that in any given case self-government may be permitted or may be denied by a foreign power, at its own will.

There have been, as we all know, and indeed there can be, but two general conditions as to government: it must be home-formed, or foreign-imposed. Communities have either provided their own systems of order, or they have been forcibly brought under the yoke of other communities. That there has always been, in the latter process, cruelty and hardship, is a commonplace of history which every one knows; it may be added, with equal truth, that while the cruelty and the oppression have been greater in some cases than in others, there are few if any where the nation that "conquered" did not use its strength to the injury of those whom it overcame. This may be denied, perhaps, but a candid inquiry, conducted along the lines which George Fox or John Woolman would lay down, will leave little chance of success to the denial. President McKinley, in his message to Congress, in the Twelfth month, 1897, stated the futility of such argument. "I speak not of forcible annexation," he said, "because that is not to be thought of. Under our code of morality, it would be criminal aggression."

It is true, also, that no people on the face of the earth have failed to provide themselves, when not brought under the rule of others, with some definite form of self-government. These forms were often crude and rude, yet we have many examples, on the contrary, of elaborate social and political systems, which well served the purpose of those who adopted them. The Indians of this country illustrate this, and there is a passage in Parkman, in which he says that our communities of modern times do not show greater order or security than usually prevailed within an Indian town. The confederacy of the tribes of New York, the "Five Nations," formed by the influence of Hiawatha, was in no essential particular of statesmanship or utility inferior to other such organizations which have become famous in the pages of history.

If we look at other men as brethren, not as "aliens," and "foreigners," and "enemies," we shall not find it difficult to perceive in them qualities like our own, and capacities which if not the same as ours, may very probably serve in large measure the same purpose. It is certain that the development of these capacities *in them* is the end to be sought. No community can walk alone, except by developing in itself the power to walk. This is a power not conferred but evolved, and the process must begin at the beginning. Nations learn to do by doing, and unless they do they are not learning.

There is in the discussion of this question, as in every other where principle is brought to sacrifice, much misrepresentation, much ignoring of truth. The effort is to make it appear that other people are "unfit for freedom," or "incapable of self-government." These averments are on their face spurious. When he stood as the opponent of slavery, Abraham Lincoln said, "no man was ever created good enough to own another," and it may be added, as Senator Hoar has done, that "no nation was ever created good enough to own another." In this, as in every other question where vital principles are involved, we are bound to stand fast on the rock of truth.

THE Canadian reception of the Russian refugees has been most cordial, and we observe that a number of the "Conservative" journals are quoted, who speak kindly of them,—thus tending to offset the impression we had, and which we expressed in a paragraph last week, that some of them were inclined to raise objections to the new comers. A religious journal, the *Wesleyan*, of Halifax, says that "since the voluntary expatriation of the Pilgrim Fathers and their memorable landing from the *Mayflower*, on Plymouth Rock, there has not been a more genuine instance of exile for conscience, sake than that of the Doukhobors, or a more touching scene than that witnessed at Halifax and St. John."

MARRIAGES.

JENKS—WATSON.—In Philadelphia, First month 30, 1899, by Friends' ceremony, in the presence of the Mayor, Charles F. Warwick, Howard Jenks, of Byberry, and Adelle, daughter of Howard Watson, of Horsham, Pa.

DEATHS.

BROOMELL.—At Chicago, Ill., Second month 2, 1899, of typhoid fever, George D. Broomell, Jr., aged 28 years, second son of George D. and Ellen C. Broomell.

BROWN.—Mary C. Brown, wife of Nathaniel D. Brown, and daughter of the late Harrison Cornell, died Fifth month 5, 1898; an esteemed Elder of Cornwall Monthly Meeting: aged 74 years and 14 days.

CARTER.—At her home, near Clearbrook, Frederick county, Va., First month 30, 1899, Sarah Elizabeth, daughter of the late Joseph C. and Elizabeth (Lupton) Carter, in the 79th year of her age.

Although she never became a member of any religious organization, she was for many years a subscriber and interested reader of FRIENDS' INTELLIGENCER.

She was sent (through the influence of her mother, who

was, in her day, a valued member of the Society of Friends), to Spring Dale Boarding School, when in charge of Samuel M. Janney, and she always valued the principles and testimonies of Friends.

Interment at Hopewell Friends' grave-yard.

D. W. B.

EVANS.—At Hatboro, Pa., First month 26, 1889, Elizabeth L., wife of Dr. I. N. Evans.

Interment at Horsham Friends' ground, on the 30th. At the funeral gathering at the home, David Newport and Nathaniel Richardson spoke, and bore testimony to her many virtues.

FOULKE.—In Philadelphia, Second month 3, 1899, Elizabeth C., daughter of Dr. Joseph and Caroline C. Foulke. Interment at Buckingham, Pa.

GARRETT.—In West Philadelphia, First month 28, 1899, Elizabeth S., daughter of the late William Garrett, aged 35 years.

Interment at New London, Pa.

HARVEY.—Suddenly, First month 27, 1899, at her residence near Columbus, N. J., Abbie S., wife of Amos E. Harvey, in the 54th year of her age; a member of Upper Springfield Monthly Meeting.

She was a member of Mansfield Friends' Association, and attended one of the meetings the evening before her death; retired in her usual health about 10.30, but at 3 o'clock in the morning she had passed away, without ever waking. "Hemorrhage of the brain," the attending physician pronounced it.

She was a conscientious attender of our little meeting and First-day School; a faithful wife, loving mother, devoted, self-sacrificing sister; and well-beloved by a large circle of friends, who deeply mourn her loss.

Her funeral, on the 30th ult., was largely attended, and loving tributes were rendered to her memory. The words of one who was present were especially fitting and appropriate: "None knew her but to love her, none named her but to praise."

Though bowed with grief we must control,
Though loving friends for her will weep,
These words may comfort and console,
"He giveth his beloved sleep."
The peace upon her face expressed
We'll ever in our memory keep,
We feel, in truth, she is "at rest."
"He giveth his beloved sleep."

M. E. G.

MITCHELL.—In Philadelphia, First month 30, 1899, Emilie B., wife of Philip J. Mitchell, and daughter of the late Dr. J. Bernard and Sallie W. Brinton.

MITCHELL.—Second month 4, 1899, at Jenkintown, Pa., Mary Ann, widow of Pierson Mitchell, in her 83d year; a member of the Monthly Meeting of Friends of Philadelphia. Interment at Abington.

ROBERTS.—First month 30, 1899, at Spring Mills, Montgomery county, Pa., Mary H., wife of Isaac Roberts, in her 81st year.

THORN.—At the home of his uncle, Walter J. Middleton, in Hainesport, N. J., First month 27, 1899, Benjamin H., son of Albert M. and the late Elizabeth Thorn, in his 21st year; a member of the Monthly Meeting held at 15th and Race streets, Philadelphia.

WEAVER.—At the Clarendon Hotel, Washington, D. C., Twelfth month 27, 1898, Beulah A. Weaver, widow of the late Dr. J. J. Weaver, of Uniontown, Maryland, and daughter of the late Thomas P. and Deborah E. Clark, of Woodbury, New Jersey, aged 76 years.

In her youth she was a member of Woodbury Monthly Meeting.

SUSANNA MARIA WIERMAN.

Departed this life, First month 22, 1899, aged 83 years, Susanna M. Lundy, eldest daughter of Benjamin Lundy.

She was born at Zanesville, Ohio, in 1815, went to live with an uncle in New Jersey, was married in Adams county, Pa., in 1831, to William C. Wierman. In 1837 they re-

moved to Putnam county, Illinois, and in their pioneer home, a house of logs, was held the first Friends' meeting in Illinois. In 1850 they made a new home on the open prairie, and in 1877 became pioneers in Western Kansas, she, with her son Isaac, returning to Clear Creek, Putnam county, in 1890. Six children were born to William and Susan Wierman, five living to adult age. Isaac P. Wierman is now the only survivor.

Susan Wierman was especially gifted with a bright mentality, and kept well versed in public affairs until her death. Much of her early education was received in her father's printing office, setting type for his newspaper, the *Genius of Universal Emancipation*, whose varying fortunes she followed from Philadelphia to Washington, D. C., to Cincinnati, and to Mt. Pleasant, Ohio.

Thus has passed away another of the few remaining philanthropic souls who figured prominently in the successful conflict with human slavery.

H. K. S.

Mt. Palatine, Ill.

SARAH ANN SHEPHERD.

At her home in Union Bridge, Md., First month 26, 1899, Sarah Ann Shepherd, in the 79th year of her age.

The subject of this notice was born near Lincoln, Loudoun county, Va., Eleventh month 24, 1820. Her father, Elisha Janney, belonged to one of the pioneer families of Friends in Loudoun county. Her mother was the daughter of William Smith.

When quite young she married William K. Hoge, and settled in Logan county, Ohio, where they lived about ten years, when her husband died, leaving her with two small children. For ten years or more, she courageously struggled on, prayerfully endeavoring to train her children in the right way.

In 1861 she married Solomon Shepherd of Union Bridge, Md. She was a life-long member of the Society of Friends, and a regular attender of the little meeting at Pipe Creek; was an elder for many years; a devoted and faithful wife, a kind and loving mother. Her advice and words of encouragement to those in trouble, impel them to rise up and call her "blessed." From childhood to old age she showed a remarkable love of flowers, and gathered them about her, like pets of the household.

On the 4th of Ninth month last, she fell and broke her right limb. After eight weeks of suffering, it was declared healed, and high hopes were entertained by her friends that she would be restored to her usually active, happy life. But alas! a partial paralysis of the brain prostrated her more than ever. From the first she expressed great doubt of recovery, but seemed resigned to the will of her Heavenly Father, exclaiming in the midst of her suffering, "Blessed be thy Holy name!" Later on, in her feeble attempts at conversation, she showed more anxiety to be released, but patiently awaited the time of her departure.

The loss to her family is irreparable. The meeting, the First-day School, the Temperance cause, the Farmers' Club, will all miss her practical, active work and influence. We trust that her reward is sure: "Well done, good and faithful servant, enter thou into the joy of thy Lord." W.

NEWS OF FRIENDS.

CONCORD QUARTERLY MEETING

THIS was held at West Chester, Pa., on the 31st ultimo, with a good attendance, although the day was stormy, as is so frequently the case at this season. A good day is scarcely expected, and Friends cheerfully prepare to meet what comes, and enjoy the spiritual and social commingling, regardless of weather.

In the meeting for worship Ezra Fell, Allen Flitcraft, and Peter Smedley appeared in the ministry; and were followed by Margaret P. Howard, of Philadelphia Quarter, who spoke of the difference between the moral and the spiritual law. By careful and constant

adherence to the former we gradually grow into the realization of the latter, and learn to recognize the Divine guide, which will be granted to all who earnestly ask it.

Mary Heald Way, of Western Quarter, spoke of the universal longing of mankind after the truth. We are told that the spiritual bread of the churches is doctrine. But just as the household bread may become totally unfit for food, just so may this spiritual bread become of no effect if it is not taken in faith and with earnest supplication. Of this true doctrine the first and best thing is love. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" No matter what may be said, the world is growing better. This is the day of the Christ, this day when the sword is drawn and put up again; when the people are waking to the fact that God is the Lord of nations. "This is a transition period and we are rapidly laying aside distinctions of creed. We no longer ask what is the church of a brother, but does he love God and does his life bear out his testimony." She closed with the solemn words of Jesus as he took leave of his disciples, "Peace I give unto you, my peace I leave with you."

This completed the exercises of the first meeting, which was followed by an interesting business session. The West Chester Friends had prepared lunch for all, and about 300 partook of their hospitality. The meeting was pronounced a good one.

In the second meeting the usual business was transacted, with the addition of the concern that was forwarded to the last Quarter from Swarthmore Monthly Meeting, relative to sending to the Czar of Russia some token of our appreciation of his effort on behalf of Peace. This concern having been referred to a committee, it was reported in the shape of a sympathetic letter to the Czar, which was approved, and directed to be forwarded to him, signed by both clerks of the quarterly meeting.

PURCHASE QUARTERLY MEETING.

This was held at Purchase, New York, on the 1st and 2d of Second month. In the meeting on Fourth-day, Tacie P. Willets appeared in supplication, expressing the desire that we might more often be led to read the Scriptures, and be willing not only to listen but to obey.

Joel Borton arose with the query, "Is the Christian law at variance with the moral law, and is there a difference between the moral law and the worldly law?" He clearly showed that the worldly law is one of selfishness, dominated by the pursuit of pleasure or gain, and differed widely from the moral law. The Christian law and moral law should be harmonious, but the moral was not complete without the Christian law. It was illustrated by the text "To do justly, and love mercy," which the moral law included, but the remainder of the text as well, "and walk humbly with thy God," was necessary to the fulfilment of the Christian law.

In the business meeting which followed, the usual business was transacted. The advices being read, called forth expression of the hope that they might

not become meaningless to us, but their beauty and comprehensiveness be ever appreciated. They take the place of a "creed" in our Society, and it is necessary that they be read often, to revive them in our minds, that we may be the better able to live up to their high standard.

At the adjournment of the meeting luncheon was served, and in the afternoon a meeting of the Philanthropic Association was held. It was decided, after some discussion, to change the name to the Friends' Association, as being a broader term. The president, James Haviland, in his opening address, quoted the saying of a sage, "When we have nothing to say, silence is the eloquence of discretion," and he hoped to be eloquently discreet. In the course of his remarks, he said that all down the ages are lives which stand out as light-houses, warning of hidden dangers. Well is it for any people that they so live that those who follow them may derive an inspiration from their lives.

Elizabeth Hallock then read a paper on Mission Work, followed by a recitation by Harry Field, entitled "The Buttercup." A paper prepared by Luella Burdsall was then read, also an original contribution on bearing one another's burdens, by Lizzie Hall. After some discussion of the two papers, Henry W. Wilbur addressed the meeting. He said that this is an age of concentration,—of organized effort. Real missionary work is undermining the causes which produce evil, instead of tiding over evil. He then spoke briefly on the subject of peace and closed by saying that in the thought lie the issues of life. Make it the habit to think purely and divinely.

After a few remarks, the meeting closed with the feeling that it had been a profitable occasion.

On Fifth-day morning, at 9.30, the meeting of Ministers and Elders was held, and at 11 the meeting again assembled. After prayer by Joel Borton, Henry W. Wilbur arose with the words, "Forgetting those things which are behind, and reaching forth to those that are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." He spoke of how much more is to be gained by looking forward than by regretting and mourning over the things of the past. We should keep the goal in sight and press on toward it, even though the progress may seem slow.

"Where is God to be found" is a question which has doubtless troubled many minds, and in answering it Joel Borton directed us to the works of nature, but said that above all He is to be found in our own hearts. We should learn to know him and appreciate the blessing which comes from a closer walk and communion with him.

The presence of a minister of another denomination was an evidence of the good feeling which exists in the community.

The desire was expressed that the spoken words might sink deep in our hearts, resulting not in higher ideals, but in better lives.

L. H. M.

Isaac Wilson has a prospect of attending the meeting at Wilmington, Del., on First-day next, 12th instant.

Isaac H. Hilborn expects to attend the religious meeting at 35th street and Lancaster Avenue, West Philadelphia, next First-day morning, at 11 o'clock. In the afternoon, he will give his interesting lecture, with illustrations, on "The Tabernacle." A cordial invitation is extended to all interested, to attend.

LETTERS FROM ISAAC WILSON.—VII.

Editors FRIENDS' INTELLIGENCER :

WERE it not for previous engagements and a willingness to divide our time with other Friends, we should be quite loth to leave such a comfortable home on such a blustery, cold morning to drive over the hills and frozen roads, but we do not suffer on the way, and ere long receive a warm welcome in the home of Jesse Hoge. And, as in other circles, we find more than the social nature to gratify, and utterance was given to words of encouragement and thankfulness for the cheerful, happy lives that we find, notwithstanding trials and sorrows that too often are allowed to crush rather than strengthen.

At the proper time in the afternoon I bade farewell to our Friends and made a short but pleasant call at Henry Janney's, enjoying a walk over the mountain and through the woods and fields, arriving at John Logan's only a few moments later than those who went around by carriage. Then we found ourselves in another of those old substantial structures, built in a former century but as comfortable and sound as many later buildings. Here we meet a number of Friends and neighbors, who have been invited in, and a portion of our time is spent in religious service that we trust was not unprofitable. Again we welcome the place of rest, and Seventh-day morning, (28th), appears quite storm-like, but we must again pass over the hills and rough roads, a drive of five or six miles, to Enoch Fenton's to dine, and enjoy the social visit, which was supplemented, as we often find them, by a season of quiet and words of counsel and encouragement.

From here we drive a short distance to David Birdsall's, with whom we had so frequently met, but not in their own home. Usually such a visit affords the best opportunity for a more favorable acquaintance, and this but confirms the rule. After a short but pleasant visit we return again with our escorts to their home, closing another week of almost constant going and visiting. Our hostess suffered from quite a severe cold, but her persevering nature was joined with zeal and interest in the object of our visit, and we have been favored with their helpful company thus far.

First-day morning the threatening of a storm has disappeared and we gather again at the meeting-house, and considering the roads and much sickness, a large company is found. At the close, as the farewells are said, there seemed but one feeling—that we had had a highly-favored meeting. After which we went to dine with Edward and Eliza Rawson, and spent a few hours in their pleasant home. Thence to John Smith's to tea, and a short but pleasant visit until 7 p. m., when we met an appointment in the Presbyterian church at Purcellville that resulted to

satisfaction, so far as known. Returning again to our Virginia home until Second-day p. m., we went to Hamilton to take tea with Yardley Brown's family, then joined in a parlor meeting where we found an interesting company of Friends and others who had been invited in. All shared freely in a friendly interchange of thought on points of religious belief as received by our own society and others. Realizing this to be the last opportunity with our friends in a meeting capacity, we made our farewells and returned again with our host, A. B. Davis, to his home, where we were sorry to leave his good wife on this occasion on account of indisposition.

Third-day morning we found a white mantle covering the ground, the first since we came here, and some threatenings of gripe prevent us making some calls that had been contemplated, so we spend the day in quietly resting. On Fourth-day, feeling improved in health and the clear atmosphere (the mercury at six above zero), can but stimulate, and near noon we must leave for Washington, with the feeling of much thankfulness to the dear friends who have devoted their time (with team and carriage) almost exclusively for nearly three weeks in doing as faithfully and efficiently their part of the service as could be done. Their enjoyment, we trust, is not less than ours. We leave them feeling that our movements while here have been wisely directed, and go to spend a few days in Washington with our children.

I. W.

Washington, D. C., Second month 4.

INTERNATIONAL DISARMAMENT AND ARBITRATION.

THE Representative Committee of New York Yearly Meeting, at a meeting held at Fifteenth street and Rutherford Place, First month 27th, adopted the following minutes, which the clerks were directed to sign and forward to Emperor Nicholas and to President McKinley :

"The Representative Committee of the New York Yearly Meeting of the Religious Society of Friends, in session in the city of New York, First month 27th, 1899, welcomes with much satisfaction the profoundly important declaration of the Czar of Russia in favor of International Disarmament, and his opportune proposal of an International Conference, to be held in Fifth month next, for its consideration. We are cheered and encouraged, also, by the gratifying announcement that the subject of International Arbitration will be included among the topics for discussion by the proposed conference.

"We hold that great armies and navies create and foster abnormal social conditions, as well as impose onerous economic burdens, which International Disarmament would greatly lessen. Especially important would be the restoration of millions of military men to an industrial, peaceful home life.

"We would express to the Czar our most grateful appreciation of the high and humane ideal which his message outlines, and our earnest hope that his proposal for an International Conference may be heartily welcomed and acted upon by the different

nationalities addressed, our own included, and that it may do much to promote the blessed condition of peace on earth and good will among men."

CHARLES THOMPSON ON MILITARISM.

Editors FRIENDS' INTELLIGENCER :

OUR dear and venerable friend Charles Thompson, of Morland, Westmoreland, England, who has now attained four score years, in a recent letter, dated First month 22, referring to our new American militarism, writes :

"I notice with deep concern the struggle going on among you. I fear your people are heaping up for themselves trouble in future years. It is simply incredible to conceive the weight and variety of the evils which militarism brings upon any nation that yields to its advocates. Every nation in Europe (of any importance) should be at the present moment an object-lesson to yours to the consequence to which it inevitably leads."

Would that our friend's timely and suggestive admonition might be heard and heeded by the multitudes who, at the present critical juncture in our national life, so much need it. Those to whom he is known, and by whom he is beloved, on this side of the Atlantic, will regret to learn that latterly his strength has been very considerably impaired. Recently it has somewhat revived, though he is still quite infirm.

AARON M. POWELL.

New York, Second month 6.

FRIENDS AT VICTORIA, B. C.

Editors FRIENDS' INTELLIGENCER :

I SHOULD be glad to have mention made of our little meeting, struggling along, away out on the shores of the great Pacific.

There is essential need of Friends' principles being advanced and practiced, especially by the English and American Friends gathered here, that have been deprived of the blessing attained in Friends' meetings for many years, perhaps whose children have also missed such meetings, as I know I did when coming here two years ago.

I look back lovingly upon the meeting in San Francisco, led by Barclay Smith, who was moved to utter words of comfort when my beloved mother, who was a Friend, was called to her eternal home.

Words cannot express my loneliness upon landing in Victoria; my great comfort was when First-day morning came, I felt pressed to sit in silence in my room with my little boy, and wait upon the Lord, at the same hour I knew the S. F. meeting was held, and listen to the still, small voice within. We met thus for three months, when I was led by the spirit to rent a room, with the feeling the Lord would in his good time fill it with his people. In looking up the scattered Friends, I found two families, the mothers of both delighted to join the meeting; the children no doubt had missed the meetings also, but had soon got used to not having any meeting to attend.

Enclosed find a copy of a letter from one who, after membership of thirty years in the Methodist church, expressed herself beautifully the reason of

now joining the Friends; though she can meet with but four other professed Friends, yet more than a dozen attend that feel drawn very close to Friends' principles. If her letter could be published in the Friends' paper, it would be appreciated by one who feels she is young and needs the assistance to establish a Friends' meeting-house, where the Lord will ever reign, establishing his truths and his teachings, in which I ever wish to be found doing my duty.

F. E. SMITH.

Victoria, B. C., First month 26.

[The letter alluded to above follows.]

VICTORIA WEST, Nov. 28, 1898.

Dear Brother : I here tender my resignation as a member of the Methodist church.

My reason for so doing is that I may unite with the Society of Friends. They are a people very much endeared to me on account of my parents, and having been educated in childhood to Friends' principles, and since I have grown and matured in knowledge and understanding in the Holy Scriptures, I can see that Friends' principles, discipline, and practice are in accord with these Scriptures; their testimony and manner of worship are to my mind in demonstration of the Spirit. They are beloved for the Father's sake.

I shall ever feel in sympathy with the Methodist church, and my prayers and best wishes shall ever be for their welfare. I believe I am acting under the influence and will of my Heavenly Father. Yours in the Truth,

M. J. G.

HENRY R. RUSSELL AT SPRINGDALE.

Editors FRIENDS' INTELLIGENCER :

In the interesting sketch of the life of Henry R. Russell in the INTELLIGENCER of the 28th of First month, mention is made of his teaching at "Springdale Boarding School for Girls," near what is now Lincoln, Virginia; "founded by and under the management of Samuel M. Janney."

There is a slight error in this statement, which I, having been a pupil at that time, ask the privilege of correcting.

The "School for Girls" was founded by Samuel M. Janney in 1839, and conducted as such, by him, for a number of years; but in 1854, to meet the need felt by Friends of Fairfax Quarterly Meeting, and others, it was re-opened, under his management, as a school for both boys and girls, and continued under the new system, until its close a few years later.

As S. M. Janney was one of the earliest advocates of coeducation, and this, one of the first schools to adopt the plan, it is due his memory that his efforts in that direction should be acknowledged.

In reverting to those days, and the beginning of Henry R. Russell's work in that school, some thrilling experiences come to mind, and all "Springdale scholars" who were there at that time, have vivid recollections of the "stirring events" which were but the premonitory "mutterings" of the storm which broke upon us in 1860 and 1861.

In the spring of 1856, when political feeling on the slavery question was intense, a few of the pro-slavery citizens in that vicinity used their endeavors to arouse prejudice against the school and its managers, especially Francis H. Ray, of Chatham, N. Y., who had been a teacher there since its opening the year before, charging him with expressing "incendiary" sentiments at a small debating society organized by some of the young men of the neighborhood for mutual im-

provement, and with no political aim whatever. The simple fact of his being from a northern State, afforded sufficient pretext for their prejudice, and they persistently tried to "draw him out" on points "obnoxious" to their views. Although he stated his opinions in a moderate and dignified manner, trying to defend his position and ward off controversy, it was to no purpose. They misrepresented and condemned him, and strong and repeated threats of persecution being made against him, it was deemed best for his safety and the welfare of the school for him to leave the State. Arrangements were quietly made for a few of the older students, young men, to take him to the nearest station on the Baltimore and Ohio Railroad, some miles distant. It was a sad time when the word was cautiously passed around one evening that they were to leave that night. All the household were up to bid them "good speed," and after tearful farewells they passed out into the darkness. The excitement was intense, but subdued, and, fearing that they might be intercepted on their way, not until his faithful attendants returned, and reported F. H. R. safe on the other side of the Potomac, did we breathe freely again.

Having been a popular teacher, and sympathy for him increasing our interest, his departure under such painful circumstances left us "disheartened," if not "dismayed," with the plans of the school unavoidably disarranged until a successor could be secured.

This successor was Henry R. Russell, whose task was not an enviable one, to take up the lines so sharply broken, and adjust them and himself to existing conditions. But he quietly assumed the responsibility and faithfully performing his duty, served the remainder of that school term, and resumed the position of teacher there the following year. A. M. S.

Waterford, Va.

THE will of Caroline L. Macy, who founded the Macy Memorial Art School in New York, bequeaths \$200,000 to the New York Teachers' College, and \$5,000 to the Presbyterian Hospital.

THE fifth centennial of the birth of Gutenberg, the inventor of the printing-press, will be celebrated at Mainz, on the Rhine, in 1900, and the elaborate plans for the event are already concluded with Teutonic completeness.

QUEEN VICTORIA has withheld her assent from the act lately passed by the Legislative Council of Jamaica, lowering the "age of protection" for girls from fourteen years to twelve, and the act accordingly fails to become a law. The Queen has a legal right of veto over all legislation in Great Britain and its colonies, but this right is rarely exercised.

DURING 1898 Carlyle's London house in Cheyne Row was visited by some two thousand enthusiasts. So far the number of visitors has quite justified its being turned into a kind of museum. During the three years it has been open nearly ten thousand persons have paid for admission. Americans formed a large proportion at first, but during last year they were less numerous.

A LAWN that had been several years since put down under ordinary mixed lawn grass seed, was brought to the writer's attention as the snow was departing in early spring. The different species of grass had had time to spread into patches several feet in width. These patches were of as many shades of color as a crazy-quilt might be. The time will come when Mr. Olcott's method of planting a lawn, by one kind of grass only, will be the only method of making a lawn capable of competing for a beauty prize.—*Meehans' Monthly*.

Conferences, Associations, Etc.

NEWTOWN, PA.—A regular meeting of the Friends' Association of Newtown was held Fourth-day evening, Second month 1, at the home of Robert and Elizabeth S. Kenderdine.

Mabel R. Worstall opened the exercises by reading the Thirty-first Psalm, after which the minutes of the last meeting were read and approved.

The nominating committee then presented the following names for officers and executive committee for the ensuing year: president, Willis G. Worstall; vice-presidents, Thaddeus S. Kenderdine, Ellie J. Burroughs; secretary, Martha Wilson; treasurer, Anna Worthington; executive committee, Elizabeth Palmer, Sarah Cary, Mary R. Davis, Lavinia Brown, Elisha Worthington. The nominations were approved. The question, "What can the Church do to help the Home?" was answered in a paper by R. Anna Reeder. She spoke of the late war, and the distress it had brought to so many homes, and seemed to feel that the church was not doing all in its power for the home, when the late struggle was sanctioned in so many pulpits. In conclusion she said: "While we are not unmindful of the beneficent aid of the Church to make homes happy, greater efforts should be made in a more fearless spirit to arouse public sentiment in favor of arbitration, and every method tried to put down that greater enemy of the home than war itself, the saloon."

Lloyd Wilson next read a paper on the life of George F. White, who was at one time a minister in the Society of Friends; some interesting remarks were made by some of the older members of the Association, who had heard him in this country. Evan T. Worthington, in answer to a question, told how many of the different nations observed their Sabbath, and expressed the thought that it was right to always carefully observe the Sabbath, though we do feel that every day is a holy day.

Agnes J. Ambler next read a beautiful selection from Whittier's "Snow-Bound."

Representing Current Topics, Genevieve A. Carter read an article showing some of the good resulting from the work done by the "New York State Charities Aid Society." John G. Brady, Governor of Alaska by appointment of President McKinley, was taken charge of when a boy, by one of their organizations; he is a man well fitted for the position he holds, having been a missionary and resident of the Territory many years.

Elizabeth G. Stapler then read an article from FRIENDS' INTELLIGENCER giving the latest news of the Doukhobor Immigrants.

Sarah F. Cary related the story of Elizabeth Haddon, after whom Haddonfield, N. J., is named.

The executive committee then presented the program for the next meeting. Roll was called for sentiments, and the meeting adjourned to meet at the home of Oliver and Cynthia Holcomb, Third month 1. A. E. W.

FLEMING, PA.—Our Young Friends' Association meeting convened on the afternoon of Second month 5, in the meeting-house with but a small attendance, owing to sickness amongst the members. However, a very good meeting ensued, with the program carried out. It was opened by the president reading from the INTELLIGENCER a piece entitled "The Quiet Hour." We are glad to know that other religious organizations beside our own, are adopting the "Quiet Hour" plan to some extent, and are realizing benefit from it.

Roll-call was responded to by each member present telling how he thought we might make our Association more beneficial.

The "Efficacy of Prayer" from *Young Friends' Review*, was read by Bertha K. Cleaver, showing forth the true meaning of prayer. Florence N. Cleaver read from the proceedings of the Richmond Conference, Ellwood Trueblood's paper "Early and Modern Friends, their Methods and Service," which is a most edifying paper. It was followed by some general remarks as to the duties of us "Modern Friends." Activity on our part will denote life; inactivity, decline or death. A member of the M. E. Church being present, spoke of how much he had enjoyed the meeting, and how highly

he respected Friends for what he knew of their past history, and expressed a desire to know more about us as a religious organization. This is evidence that an extension of the knowledge of our principles would be profitable. Many have received wrong impressions concerning us.

Vocal prayer was offered by Mary J. Fisher, after which she read from the INTELLIGENCER "The Burden and the Back," showing that the back must be fitted to the burden, instead of the burden to the back. The meeting closed in silence.

N. M. FISHER, Sec.

WILLISTOWN, PA.—The Young Friends' Association was held First month 25, at the home of David C. Windle. The meeting was opened by the president, David C. Windle, reading the 17th Psalm. After roll-call, minutes of the previous meeting were read and approved.

The deferred question, "Are we making history for our Society's future?" was answered by George H. Bartram. He said we are undoubtedly making a very important history. Our membership is increasing and we are actively engaged in philanthropic work, and in many ways showing signs of renewed life. An interesting discussion followed.

The topic, "Those who are called heretics only see the truth in a light far beyond those of their time," was assigned to Elizabeth B. Smedley, but in her absence the paper as prepared, was read by Anna P. Smedley. The writer thought no man had a right to charge another with heresy. "When there are almost as many interpretations in regard to the Christian religion as there are men and women, who profess to be followers of Christ, which of these interpretations shall be selected as the standard by which we shall judge a man's belief, whether it be heresy or the true doctrine?"

An interesting review of the book "Penelope," by Dr. Thomas, was given by Florence Windle. Three new names were added to the list of membership. A recitation, entitled "Abou Ben Adhem," was given by Alice Windle.

After a short period of silence the meeting adjourned to meet Second month 22, at the home of William P. Davis.

A. C. B., Sec.

HANCOCK'S BRIDGE, N. J.—It scarcely seems right to dignify our small monthly gathering here at Hancock's Bridge by the name of Association. There were not so many present as there are letters in the word at our last meeting, on the afternoon of First-day, the 29th ult., but we don't intend to give up yet.

After silence, our meeting was opened by the president reading a chapter from the Bible followed by roll-call, and the minutes of the last regular meeting. Eric Carlson read a poem entitled "The Winner of the Race." The concluding portion of the third chapter of President Sharpless's "A Quaker Experiment in Government," was read, and then the subject for the day's consideration, "Strange Ways in Which God Leads Us," was introduced by a short paper, written and read by the secretary. This was followed by Whittier's "The Call of the Christian," and a short story illustrating the topic, selected and read by Maggie M. Ridgway. "The Story of Bai Bureh" was read from the INTELLIGENCER.

It was decided that in place of the next regular meeting a social will be held at the home of the secretary, on Seventh-day evening, Second month 25. After silence, the meeting adjourned.

L. P.

THE town of Georgiana, Ala., refuses to allow liquor sold in it, rejecting an offer of \$1,500 a year for the privilege of one saloon.

AN appeal, signed by F. F. Mackay, president of the Actors' Society of America, has been sent to the clergymen of New York City, asking them to assist in suppressing "Sunday theatrical performances."

MONT BLANC has always been regarded as a no-man's land, but the increasing use of it for shelter-huts, inns, hotels, restaurants, photographic establishments, etc., has raised the question of ownership. The lower slopes are divided among three different cantons, and there is some doubt as to the rights of taxation of property on the higher levels.

EDUCATIONAL.

GEORGE SCHOOL NOTES.

PROFESSOR Robert Rogers, of Madison, New Jersey, delivered two lectures of the course in First month. The subject of the first was, "The Oppression in Egypt"; of the second, "The Exodus." In this second lecture the speaker described most interestingly how the Israelites crossed the Red Sea in their flight from Egypt.

The following was the program of the Whittier Society, First month 28: An oration by Edith Michener, a recitation by Alice Jarrett, Current Events, Marion Rice. The paper, edited by Ethel Perdue, was read by Elsie Wallace. The question, Resolved, "That the United States is justifiable in her late dealings with Spain," was debated in the affirmative by Maurice Griest and Mary Fox, in the negative by Malcolm Farquhar and Frances Preston. A new feature in contests was the recent impromptu debate between the Senior girls' debating club and the "Union," a boys' club. The question, Resolved, "That on the whole, the United States has retrograded in civilization in 1898," was upheld in the affirmative by Frances Preston, Lida Gillingham, and Beulah Darby; in the negative by Marius John, Russell Hibbs, and Alfred Crewitt. The judges decided in favor of the negative.

John J. Cornell of Baltimore, visited Newtown and George School on the 21st and 22d of First month, speaking at Newtown First-day morning, and in the assembly-room of the school in the evening. His thought to the students was what constitutes a practical, every-day religious life.

Many of the students attended the Local Institute (public schools) in Newtown, on Seventh-day, 28th. Prominent among the exercises was an address by Prof. J. Russell Smith on "The Philippines"; he advanced the idea that it would be undesirable for the United States to hold the islands.

There was also a good representation from the school at the talk on Purity in Friends' meeting-house, by Professor F. H. Green, of West Chester, First-day, 29th.

Principal Maris recently addressed the Teachers' Institute at Ivyland, Bucks county, on the subject of Moral Education. The exercises of the Young Friends' Association Second month 4, were opened with a recitation by Alice Woodman. Brief outlines were given of the lives of John Woolman, Elias Hicks, Mary Dyer, Isaac Penington, and Lucretia Mott, also some interesting incident connected with the life of each. The paper read by Jenny Thomas consisted of a review of the principal topics recently discussed in the different Friends' Associations of Philadelphia Yearly Meeting. A paper entitled "William Penn and his Times," written by a member of Baltimore Friends' Association, was read by Eliza H. Miller.

Among the events of special interest to occur during the present month are a lecture by Prof. Bliss Perry, on the 10th, subject, "Recent Story Writers"; on the 20th, a lecture on Birds, by Wm. L. Bailly; on the 24th, a lecture by Prof. R. E. Thompson, on the "Evolution of the Dwelling-House," and on the 25th a debate between the Penn and the Whittier Societies.

SWARTHMORE COLLEGE NOTES.—The monthly meeting of the Joseph Leidy Scientific Society was held on the 2d inst. in Science Hall. Reports were heard from the Departments of astronomy, physics, and biology. A paper, "Surface Markings on Mars, and the Probabilities of its being inhabited," was presented by Emma Halloway, 1902, and another, "Bone," by Walter H. Lippincott, '99. The half-year elections of the society resulted in the choosing of the following officers: president, Levis M. Booth, '99; vice-president, Roger B. Farquhar, 1900; secretary, Ada Underhill, 1901.

Many of the students attended the address delivered by Dr. Lyman Abbott at the New Century drawing-room, Philadelphia, on the 8th. On Fifth-day morning, Dr. Abbott addressed the students in Morning Collection.

'99.

CHILD DEVELOPMENT.—At the Philanthropic session, accompanying Westbury Quarterly Meeting, on Seventh-day afternoon, the 28th, there was a large attendance. Mary H.

Whitson, of Philadelphia, read an interesting and valuable paper upon "Child Development," and the subject was also effectively presented in a second paper, by Rachel W. Underhill, president of the Froebel Club, of Brooklyn. President Birdsall, of Swarthmore College, who was present, shared acceptably in the discussion following the papers. P.

LITERARY NOTES.

In the current number of the *Review of Reviews* the editor seeks to apply the lessons of our national failures in the South during the reconstruction period following the Civil War to the present problems of a similar nature in Cuba, Porto Rico, and the Philippines. His deductions are interesting and instructive. He says: "The true way to restore the South to the Union after the war was to restore the South to its own people." The same principle applies to-day in the new territories just coming under our control. The editor warns us against a new type of "carpet-bagger," who is threatening to invade Cuba—namely, the franchise-grabber.

There is quite a striking article in the *North American Review*, this month, on Tuberculosis, ("consumption") in the United States. The writer says: "The curability of pulmonary tuberculosis is demonstrated every day. The most frequent and most certain cures are obtained by the hygienic, dietetic, and educational treatment in sanatoria; that is to say, institutions where the open air treatment, the best food, and the thorough hygienic management constitute the main factors of therapeutics."

PERSONAL AND OTHER NOTES.

GOLDEN WEDDING.—A large number of friends and neighbors gathered at Chappaqua Mountain Institute, N. Y., on the 31st ult., to celebrate the fiftieth wedding anniversary of Charles and Sarah Robinson, who have been connected with the school for nineteen years. No death has yet occurred in their family, which now numbers five children, twenty-eight grand children, and one great grand child. Many congratulatory letters were received from friends at a distance, and several poems, inspired by the occasion, were read. [One of these is printed elsewhere.]

The students joined in paying a hearty tribute of affection to those who have done so much to make the school life a pleasant home life.

Aaron M. Powell has accepted an invitation to give a lecture on "Anti-Slavery Reformers," at Swarthmore College, on the evening of the 24th instant.

A friend in the interior of Pennsylvania, in connection with some consideration of other subjects, says: "I esteem the INTELLIGENCER above every other paper. It is a whole library of Friends' teaching and doctrine, of itself, and should be in the hands and the home of every person of Friendly feelings."

DOUKHOBOR NOTES.

THE number in the first party, by the *Lake Huron*, is stated as 2,084. Of these 908 were expected to go to Winnipeg, 460 to Brandon, 460 to Dauphin, and the remainder to Portage la Prairie, and this arrangement we understand was carried out.

A letter from W. F. McCreary, Commissioner of Immigration at Winnipeg, to the INTELLIGENCER, dated 1st inst., says: "I have mailed to you a parcel of Winnipeg dailies, from which you will see how hearty a reception the Doukhobors have received from this community. I am glad to say that they arrived in excellent health, and in good spirits, and their orderly, quiet demeanor, and scrupulous cleanliness, were the admiration of all. Over two thousand have now been housed here and at other points along the lines of rail. Arrangements are being made for the selection of their villages, and the building of their houses, and we expect by the time spring opens up these people will be all comfortably settled."

The Winnipeg *Free Press*, 27th and 28th ult., reports the

arrival of the first party there and at the other points. The first train load reached Winnipeg at noon, on the 27th, just a week after arriving at Halifax. The passage by rail had been without special incident. There was great interest shown in them everywhere and at Winnipeg two thousand people had collected to see them arrive. A public meeting had been held on the evening of the 27th, to arrange to receive them, and the women of the city came and prepared food for them, which was furnished in the "Immigration Hall," and at the Dufferin School building.

The particulars most emphasized in all the reports are the stalwart figures, and robust appearance of the people, their kindly, quiet deportment and their cleanliness. J. M. McGovern, "who had been constantly on trains, amongst Galicians and other immigrants, described the Doukhobors as the cleanest and most orderly he had ever seen."

From expressions used in the reports, it appears that the Canadians sympathetic with this movement expect that there will be a movement, also, of Russian "Stundists" and other conscientious dissenters from the Greek Church, to Canada.

Joseph S. Elkinton, of Philadelphia, has returned from his trip to meet the Doukhobors.

TO CHARLES AND SARAH ROBINSON.

[Golden wedding, First month 31st, 1899.]

With fifty years between you and your well-kept wedding vow,
The Golden Age, dear friends of ours, is not a fable now.
And sweet as has life's vintage been through all your pleasant past,
Still, as at Cana's marriage-feast, the best wine is the last.

Fair falls on hills of Chappaqua, and all its pleasant ways,
The mellow sunset of your lives, friends of our earlier days.
May many more of quiet years be added to your sum,
And late, at last, in tenderest love, the beckoning angel come.

Dear hearts are here, dear hearts are there, alike below, above,
Our friends are now in either world, and love is sure of love.

[Taken from the letter from the Board of Managers of Chappaqua Mountain Institute.]

THE MOTHER HEART.

NOBODY sits in that little arm-chair;
It stands in a corner dim;
But a white-haired mother gazing there,
And yearningly thinking of him,
Sees through the dusk of long ago
The bloom on her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate;
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of his little son,
And she hears the word so often said,
"No fear for our little one."

They were wonderful days, the dear, sweet days,
When a child with sunny hair
Was hers to scold, to kiss, and to praise,
At her knee in the little chair.
She lost him back in her busy years,
When the great world caught the man,
And he strode away past hopes and fears
To his place in the battle's van.

But now and then, in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate,
And she lives again the happy day,
The day of her young life's spring,
When the small arm-chair stood just in the way,
The centre of everything.

—Margaret E. Sangster, in *Mail and Express*.

THE DOUKHOBORS AT ST. JOHN.

Though we have printed a good deal about the *Lake Huron* Doukhobor party at Halifax and St. John, there are still many details in the dispatch of the St. John correspondent of the *Toronto Globe* which seem of interest, and we print the following extracts from it. The date was First month 23.

PROBABLY this city never saw such a sight before as when this afternoon the steamer *Lake Huron* with the Doukhobors on board, steamed slowly up to the Canadian Pacific Railway wharf on the western side of the harbor. The Doukhobors, that is, all who could find space, ranged along the upper decks, and, with heads uncovered, reverently sang their hymns of praise to God. The wharves were lined with thousands of people, who cheered and waved handkerchiefs to the Russian immigrants, and the latter, in acknowledging the salute, bent lowly to the deck, some even getting down on their knees and touching the deck with their foreheads. Two cannons in the harbor saluted the *Lake Huron* and her peculiar cargo, and the steamer replied by two shots from the stern of the vessel. Then came the tying-up of the *Lake Huron*, a few minutes after a new and a strange race of people, fleeing from their native land to escape persecution, had landed on our shores and were Canadians.

DRESS AND APPEARANCE.

The men are large and usually powerfully-built fellows, mostly young, there being only three or four old men in the party. They are dressed as one usually considers correct in the Russian peasant, long, heavy leather boots and a long cloth coat, usually of a blue or black pattern. This coat, however, is only the inner one, the outside coat being of sheepskin, with the wool inside, fastened around the waist by a leather band, and reaching to just above the knees. This coat gives them a very bulky and clumsy appearance, but some of the men wear even longer coats, which come as far as their feet. When a Doukhobor gets one of these on he looks like a perambulating mountain; but these coats are much in demand for bed coverings, in fact, that is one of the purposes for which they are uniformly intended. Every Doukhobor on the *Lake Huron* wears a fur cap, and this in all weathers. The little boys look like men cut down, the same stolid features, excepting the moustache, and the same costume, even to the fur caps. The women naturally have a fondness for bright colors, red, blue, yellow and pink, and sometimes all these colors are worked in their petticoats. They tie bright-colored cloths around their heads, which give them a very picturesque appearance. Coarse woolen knitted stockings, also in colors, and low shoes complete the visible costumes of the women, with the exception, of course, of the inevitable sheepskin coat, which, in the case of the women, has no band around the waist, that is all.

KINDLY AND POLITE.

The politeness of these people cannot be surpassed. Address one of the men, and he takes off his hat and makes a low bow. The little children are the same way, but some of them will look up and smile and say "Good morning," which is as much of the English language as they have yet conquered. Should a visitor to the steamer approach a group on

the deck they will immediately separate to allow him to pass.

The Doukhobors live together in the utmost amity, and the officers of the *Lake Huron* say that not one harsh word was heard between any of them during the entire voyage. Nearly all the adults of the party are married, and it is said that it is very hard to find a Doukhobor girl of over twenty years unmarried. It was noticeable, however, that there were very few babies on board. Most of the young children seemed to be from three to four years of age. The explanation which those acquainted with the Doukhobors give is that some years ago, while they were being subjected to cruel persecution by the Russian Cossacks, the men and women made a vow that they would not bring children into the world to suffer the torment that they were then suffering, and most of them have kept that vow. But apparently they realize now that they are in a free country, for yesterday there were no less than eleven couples married. [The correspondent gives the names—characteristically Russian—of the newly married ones.]

SOME INDIVIDUALS OF THE COMPANY.

Among those on board the ship were Messrs. Joseph Elkinton of Philadelphia, and Job Gidley of North Portsmouth, Mass., representing the committee of the American Society of Friends. The latter two gentlemen are Quakers, and have the quaint costume and speech of these brethren. They have taken great interest in the Doukhobors, and, although both old men, braved a rough passage round from Halifax in order to be with them and help them on their way. There were two other friends of the Doukhobors on board who had risked their lives to be with the persecuted peasants. They were Alexis Bakunin, a Russian doctor, and a graduate of Moscow University, and Maria Cayz, a nurse. They will not be able to go back to Russia now, after having assisted the Doukhobors, and they would not have been allowed to leave the country had it been known what their mission was. As brother and sister they succeeded in reaching Constantinople, where they caught the steamer. Neither of them speaks English. Unfortunately, their services were again required on the trip round from Halifax, for there are seven more cases of sickness on board, a woman of 40, a man of 44, a girl of 23, a young man of 25, a little child and a brother and sister, the girl, aged 18, suffering from consumption, and the boy, aged 15, having an abscess in the head. The sister will never reach the promised land in the Canadian west, for the doctor says her death is certain. None of those sick are suffering from any infectious disease, but they are kept in the hospital here until they recover.

Nicolini, as he is known among the Doukhobors, is a great favorite. He is a young fellow about 30 years of age, and is perhaps the only one in the party who does not wear the fur cap. Nicolini came to America to try and arrange for the exodus of the Doukhobors, and when he wanted to go back was not allowed to land at Batoum. However, he waited for them at Constantinople, and was warmly welcomed on board. The great character on the vessel,

though, is Leopold Soulergitzski, a short, thick-set Russian, apparently built on springs, and who talks all the time. In his own country Leopold is said to be a noble and a man of wealth. He is the friend of Count Tolstoy, and is in charge of this particular party of Doukhobors. A better choice could not have been made. Leopold has them all under perfect control, and he has only to order a thing and it is done.

SYSTEM AND ORGANIZATION.

The organization of this party was simply perfect. Men were detailed to look after the affairs of the immigrants, and day and night there was always somebody on duty. The lower decks were kept so clean that the officers of the vessel were simply astonished when the hatches were opened. There were no less than eight villages of Doukhobors on board, each in charge of their head men, and in settling them in the northwest none of the inhabitants of the different villages will be separated. The Doukhobors have their own cooks, but are anything apparently but heavy eaters. In the morning they take a kind of flat cake baked of flour and water, and salt potatoes and cake or bread made into a kind of soup forms their mid-day meal. This is simply placed in a pannikin, each family is allotted its portion, and they sit comfortably around and eat their meal. The bunks, which were built between the decks, were put up by the Doukhobors themselves with their own timber, and the latter is to be sold for their benefit in St. John. They have their own bedding with them, but very little of this was needed, as the Doukhobor merely spreads his great coat of sheepskin over him and goes to sleep.

THE HYMN ON BOARD.

As the ship neared the wharf, after the first salutes of welcome, there was silence for a moment, as the Doukhobors bared their heads and bowed towards the people on the wharf, and an instant later their voices were uplifted, and everybody was silent while the Doukhobors sang their psalm of praise. A translation of it was furnished me by Mr. Elkinton. It is entitled "God can carry us Through," and is as follows :

- "Know all men God is with us,
He has carried us through.
We uplift our voices and sing His praises ;
Let all people hear and join in our praise
of the Almighty.
- "They that planned our ruin did not succeed."
We never feared them because God was with
us and gave us strength.
Our Lord has strength to save us ; why
should we fear ?
They that trust in Him are never forsaken.
They that do not know Him now shall know
Him hereafter.
The light shines in the darkness and will
dispel it."

"Their songs," said Mr. Elkinton to me to-night, "seem to me to be a combination of the Psalms and the religion that has been handed down to them by their forefathers." After the singing of the Psalm all on deck prostrated themselves, the little children who were too small to do this being laid down face forward by their mothers.

"DIALECT."

The Independent.

THE wide popularity of Mr. Kipling's strong and magnetic slang poems, and the almost equally popular so-called "dialect poems" of Mr. Riley, may be accepted as the origin of the interesting discussion at present going on touching the true office of "dialect" in literary art. It is not our purpose to attempt a solution of the problem involved ; but it will be well if in our schools and colleges the youthful students of literature have their attention called to the true meaning of the word "dialect," and have their understanding fully enlightened as to what should be meant when we speak of a dialect in literature.

Of course the loose style somewhat indulged in by most of us, when not upon our best behavior, might be as well called dialect as the speech of carelessness or ignorance involuntarily adopted by rustics or other uneducated people. But a dialect is a variation of language not necessarily due to want of culture. In fact, where the variation is due solely to ignorance, it cannot be a literary dialect, for the reason that it will lack uniformity. Were it otherwise, we might discover almost as many dialects as there are neighborhoods in some of our rural regions.

Our schools and colleges should teach young men and women to know that mere vulgar incorrectness of pronunciation and phrasing cannot properly be called a dialect in the literary sense of the word. A dialect may be a perfect form of language adapted to the purest artistic use and for the expression of the highest ideals of the cultured imagination. Sappho used one Greek dialect, Homer another, Pindar and Theocritus still another ; but all wrote the language of the most refined art. There is no dialect of the English language, in the sense that Doric, Æolic, and Epic were Greek dialects.

We are not here questioning the right of our poets to use uncultivated and incorrect modes of speech in representing, dramatically or otherwise, the lives and actions of uncultivated people. To be sure they may have carried the thing beyond safe bounds, and there may be danger of a lesion to popular taste which will require years of correct training for its cure ; but what is certainly needed now, in the way of rectifying looseness in criticism, is a return to the well-marked lines of scholarly knowledge and a care for the best linguistic traditions.

CHIMNEY-SOOT is an obstruction to snails, and if placed thickly around hot-beds, will prevent them securing entrance.
—*Meehans' Monthly*.

THE \$100,000 fund for the widow and daughter of the late Col. George E. Waring, of New York, has been completed. During their lifetime they will share the interest on the money. At their death the money is to be used for the creation and endowment of a chair in Columbia University, to be known as the Waring municipal chair, for the giving of instruction in municipal affairs.

Two ladies of West Grove, Pa., (says the *Independent*, of that borough), were discussing theological questions, both being members of the Presbyterian church, and upon getting further and further from the point of unity, one exclaimed : "There is no use of us endeavoring to agree, for you are a Methodist and I am a Quaker at heart, and we are both trying to be Presbyterians."

Conquered by Spain !

PROF. WILLIAM G. SUMNER, of Yale University, delivered a lecture on "The Conquest of the United States by Spain," in New Haven on the evening of the 16th ult. His conclusion was :

"My patriotism is of that kind which is outraged by the notion that the United States never was a great nation until in a petty three months' campaign it knocked to pieces a poor, decrepit, bankrupt, old state like Spain. To hold such an opinion as that is to abandon all American standards, and to put shame and scorn on all that our ancestors tried to build up here, and to go over to the standards of which Spain is a representative. The reason why I am opposed to expansion and imperialism is that I am not ready to throw away American notions and to accept those of Spain."

What Kind ?

WHAT kind of civilization are we going to give to the Philipines? asks the *National Temperance Advocate*. "Is it to be a Christian civilization or a liquor civilization? If one might judge from items in the daily press, it would appear to be the latter, the promoters of such are first in the field. If we mean to inaugurate a policy of sending to these islands five dollars' worth of whisky for one dollar's worth of Bibles as we have been doing with Africa, better by far Admiral Dewey's vessels had never sighted Manila, as we will only be making the poor natives ten times more the children of evil than they now are."

Manual Training for Indians.

I HAVE great faith, says C. M. Woodward, in an article on "Indian and Spanish Education," in the *North American Review*, "in manual training, to arouse and sustain an interest in school work on the part of the Indian youth and their parents, but it must be very simple and carefully chosen. The education that is to succeed must bear immediate fruit; its value must be at once apparent to the narrow-minded, selfish, and ignorant. The normal product of an Indian school must be an Indian still, but one who is both willing and able to raise the standard of working and living in an Indian community. The boys and the girls are to be trained, not to cease to be Indians, but to be better Indians."

Women and Municipal Taxes.

WHEN Louisiana adopted a new Constitution last year, she provided that tax-paying women might vote on all questions of taxation submitted to popular ballot. The city of New Orleans has now submitted a scheme for city sewerage and water-supply, and the women will exercise this right for the first time. It seems as if even the members of the "New England Society Opposed to the Extension of Suffrage to Women" ought to admit the justice of this, but there is not one city east of the Mississippi River where women are allowed any voice in the levy or distribution of their taxes.—[Ida H. Harper, in New York Sun.]

A "War Course" at Harvard.

IT is announced that a "new course in military and naval science will be given during the second half year at Harvard University." Lieutenant Smith, United States Navy, who is to be instructor, outlines the course as follows :

"The art of war, or the guiding principles by which military and naval forces are organized and employed to accomplish national objects, whether by the moral effect of their menace or by acts of violence. Its sub-divisions are: Strategy, which determines the general plan of campaign; logistics, which relates to the moving of armed bodies to places of their use, and tactics, which determines the method of employing forces in action. It will include the various branches of national defence, a description of ships and fortifications, weapons, the various kinds of ships and their uses, and coast defense."

Candor in English History.

JULIAN RALPH (in *Harper's Magazine*), discusses the school histories in use in England. Within a month, he says, I have come across a "School History of England" for boys of what we would call high-school age, and have been more than astonished at the manner in which the writer, Cunningham Geikie, treats the subjects which have so long remained open sores with us, largely because we have supposed that the English were either wilfully ignorant of the wrongs we suffered at their hands or at least were unrepentant.

I found that this history, one of a well-known series of school-books, condemns the policies of England's governments, at the times of our ruptures with them, more severely and in harsher language than I remember ever to have seen in an American school-book. After enumerating the burdens, just and unjust, which Grenville forced upon us, the historian goes on to declare the insanity of the King, and the illness of Pitt at a later date (1766). He says that the members of the government were ill fitted to take Pitt's place, and one especially, Charles Townshend, Chancellor of the Exchequer, "wanting in prudence and self-restraint, was destined to be the evil genius of England at this crisis."

Imperialism at Home.

AT the recent annual meeting of the Massachusetts Woman Suffrage Association, (First month, 25), the following resolution was adopted :

"Whereas it is admitted that the natives of our new possessions will be entitled to self-government as soon and as far as they are capable of it; and

"Whereas, if the natives were known to be as civilized, intelligent, and law-abiding as American women, there would be no question of their right and fitness to enter upon self-government at once; therefore,

"Resolved, That the principles that governments derive their just powers from the consent of the governed, and that taxation without representation is tyranny, are as applicable to civilized women in Massachusetts as to half-civilized men in outlying territories; and that the exclusion of women is imperialism at home."

Bud Variations or "Sports."

OF late years, much has been learned of the manner in which nature works; but the amount of secrets which nature has carefully locked up is in vast proportion greater than the little scraps of knowledge we have been able to secure. Bud variation is one of those mysteries yet unsolved. It is not an uncommon thing to find a plant or tree, which for years has borne flowers or fruit according to rule, as one might say, all of a sudden send out branches of a character often widely different from that of those which have preceded them. It is more remarkable, as a fact, that when these different branches are cut from the parent tree and rooted as cuttings or preserved by grafting, this wandering from the original form continues hereditary, and can be reproduced innumerable, just as the parent plant can. Many new roses have been raised in this way. Some of them have been of the most distinct character. In fact, those who watch for these variations or, as they are technically called, sports, can secure as many new varieties as those do who look for new variations from seedlings.

Fruit trees are especially subject to these variations. Sometimes a pear tree will have a branch with fruit which look as if they might be apples, and again apple trees have been known to produce pear-like fruit. Not only is this difference in form, but also in color. Plum trees, that for years will bear nothing but the normal purple-fruited plums, will send out branches occasionally with yellow-colored plums, and others may differ also in form,—that is to say, we may have round, yellow plums instead of egg-shape, purple ones. One of the most striking instances of this is in the case of the nectarine. A well informed biologist simply says he does not know what causes these wild wanderings from normal forms,—he merely tells the student there is a chance for you here in original investigation, which may bring you fame if you can work out the cause.

FRIENDS' INTELLIGENCER

CURRENT EVENTS.

THE "Peace Treaty" was ratified by the United States Senate, on the 6th instant, the vote being 57 to 27. Up to the time of voting, the result was in doubt, and the support of two Democratic Senators, McEnery, Louisiana, and McLaurin, South Carolina, was given at the last moment. With them in opposition, the vote would have been 55 to 29, which would have been a rejection. Six Senators were absent, "paired." Of the 57 affirmative votes, 40 were Republicans, 10 Democrats, and 7 Silverites and Populists. Of the 27 negatives, 2 were Republicans (Hale, Maine; Hoar, Mass.), 22 were Democrats, and 3 Silverites and Populists.

SEVERAL resolutions "declaratory" of the purposes of the United States concerning the Philippine Islands had been introduced in the United States Senate, and were pending when the vote on the Treaty was taken. They were all in substance to the effect that the United States, by the adoption of the Treaty, did not commit itself to a policy of annexing the Islands. One of them, offered by Senator McEnery, of Louisiana, and which, it is said, reconciled him to voting for the Treaty, was discussed, but not voted on, and it is now thought no vote will be taken while the state of "strained relations"—the fighting with the Filipinos—continues.

ON the evening of the 4th instant, a collision occurred between the troops of the United States, and the armed Filipinos, at Manila, and there was severe fighting that night and next day. The loss to the United States troops is variously stated up to 250 killed and wounded, but many more of the Filipinos were slain, one dispatch saying their loss was 1,900. The news received is nearly all from the United States officers, no dispatches from Manila being allowed to pass without "censorship." Agoncillo, who has been representing the Filipinos at Washington, went to Montreal, Canada, on the 4th, and there gave a statement to the press, in which he declared that the fighting at Manila was accidental, and asserted that his people did not want to fight. "There is no war," he said, "we do not want to fight, unless you force us to do so." It is stated from Washington that instructions have been sent to Major-General Otis, "to crush the revolt against American sovereignty."

ON the 7th instant, General Otis sent fuller details of the fighting. He estimated the "casualties" on his side at 250, and the Filipino losses killed, wounded, and prisoners, as probably 4,000. The insurgent army, numbering over 20,000, was armed with quick-firing and Krupp field guns, and the latest pattern Mauser rifles. Quite a number of Spanish soldiers were in the insurgent service and served the artillery. Two Krupp guns and a great many rifles were captured. On the 6th the United States forces captured the water works pumping station, six miles out of the city, which, it is said, were a principal object of the fighting.

THERE still remain "deadlocks" in the Senatorial elections in five States,—Pennsylvania, Delaware, Nebraska, Utah, and California. In Pennsylvania, the "anti-Quay" Republicans gained an advantage, on the 4th instant, in the nomination, at the party primaries in Lebanon county, of their candidate for State Senator over the Quay candidate. There has not been, up to this writing, any change in the strength of the factions, as shown in the Legislative balloting. The trial of Senator Quay, his son, and ex-Treasurer Haywood, at Philadelphia, for "conspiracy" in the use of State money, is now set for the 27th instant, having been postponed from the 20th.

THERE has been a protracted period of severely cold weather in the Northeast, extending southward, with heavy snows in some States. In the Colorado mountain region, snow-slides have occurred, with loss of life in several instances. In Nebraska, a dispatch on the 6th instant says, "the weather has been unprecedentedly severe for the past three weeks, concluding with the blizzard of February 2 and 3. During the period thousands of sheep brought from the South and not used to this climate, perished." In Washington

and Oregon, east of the Cascade Range, the mercury has been 10 and 20 degrees below zero. In Texas, "wet norther" storms have caused severe losses of stock.

A DISPATCH from Denver, on the 7th, says the "great snow blockade on the Denver and Rio Grande Railroad in the Canon of the Grand river has been broken." The Marshall Pass is also open. Other railroads have serious trouble, but are generally in operation. "It is estimated that 60,000 sheep in southern Colorado are dying of cold and hunger. Many flocks have been abandoned by the herders." At Cheyenne, the temperature, up to the 7th, had been for seven days from 13 to 28 degrees below zero. A loss of one-half the cattle in the State, (Wyoming), was predicted by some. Along the railroad from Denver to western Wyoming, there was "not a shrub or bunch of grass of any kind visible above the snow, so that it was impossible for the cattle to find anything to eat."

THE English Parliament reassembled on the 7th. The proceedings were not of special interest. Sir Henry Campbell-Bannerman, who has been chosen leader of the Liberal party in the House of Commons, in place of Sir William Harcourt, who withdrew, spoke in reference to the "Queen's speech," (in which the Government's policy is outlined). Arthur Balfour, the Government leader in the Commons, said "there was no reason why the present peaceful relations with France should not be permanent."

THE Secretary of the Interior, lately appointed, is E. A. Hitchcock, of St. Louis, who has been serving since President McKinley took office as United States Ambassador to Russia. He reached London, on his way home, on the 4th instant, and a dispatch from that city describes him as emphatic in stating his confidence in the Czar. "Like most persons making the acquaintance of the Czar, Mr. Hitchcock has a profound admiration for the young potentate, and expresses himself strongly as to his frankness, sincerity, and enterprise. He scoffs at the idea that the Czar's peace propaganda is inspired by any but the highest motives."

A DISPATCH from Madrid says that the Spanish Government has notified the United States "that in view of the non-success of the Americans to obtain the release of the Spanish prisoners, the Spanish Government itself has taken steps to obtain their release," the expense of which the United States is expected to bear. General Rios, the Spanish commander in the Philippines, cables that Aguinaldo offers to release the prisoners on the "payment of \$500,000 and the handing over to him of the cannon, rifles, and 300,000 cartridges belonging to the Spaniards." The Madrid Government is said to have rejected this proposal.

NEWS AND OTHER GLEANINGS.

THE following farm prices received at recent sales in Salem county, N. J., we find reported: The Johnson farm of 101 acres was purchased by Edw. C. Wilson, of Philadelphia (formerly of West Grove), for \$70 an acre. The Harrison Johnson farm, near Daretown, of 101 acres, was sold to Thos. G. Hackett, for \$81.50 per acre. The Isaac Richmond farm of 93 acres to Henry Richmond for \$75 per acre.

—There is, and long has been, a persistent opposition in England, to compulsory vaccination, and alarm is now expressed by some of the friends of the system over the probable working of the "statutory conscience law," recently enacted by Parliament, which exempts from vaccination all who have or profess to have conscientious scruples. As many as 500,000 certificates of exemption have already been issued by magistrates. As an offset to this, school boards are insisting that all teachers and pupils be vaccinated, and most householders require a similar precaution on the part of servants.

—The establishment of a company in Germany to lay a direct cable between that country and the United States now seems definitely assured. The capital—20,000,000 marks—has been furnished by a number of banks and private capitalists, it is said.

NOTICES.

** A Conference under the care of the Western Quarterly Meeting's Committee on Temperance and Philanthropic Work will be held in the meeting-house at Kennett Square, Pa., on First-day, Second month 19, at 2 o'clock p. m. Isabel G. Shortlidge is expected to address the Conference. All interested are cordially invited to be present.

HORACE L. DILWORTH, Clerk.

** Appointments of Baltimore Yearly Meeting's Visiting Committee for Second month are as follows:

- 12. Forest Hill, Md.
- 19. Bald Eagle, Pa.
- 26. Menallen, Pa.

MARTHA S. TOWNSEND.

** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Darby, on First-day, Second month 19, 1899, at 2.30 p. m.

Subject, "Purity."

CHARLES PALMER, Clerk.

** The Home Influence Association will be addressed on Third-day, Second month 21, at 3 p. m., by Mrs. Herman H. Birney, on "Literature for Children."

The meeting will be held in the meeting-house, Race and 15th streets (entrance on 15th below Race). All are invited.

FLORENCE M. LUKENS, President.

** The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 15th, in the evening, at 7.30 o'clock.

** The united First-day evening meetings, in Philadelphia, during Second month, will be at 17th street and Girard Avenue, at 7.30 o'clock. Friends generally should feel it their duty to be in attendance.

WASHINGTON.

NEXT THREE-DAY PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The next Pennsylvania Railroad three-day personally-conducted tour to Washington, D. C., leaves on Fifth-day, Second month 16. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rate from other points, include all necessary expenses during the entire trip—transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information apply to ticket agents: Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Established 1844.
The Journal, 1873. }

PHILADELPHIA, SECOND MONTH 18, 1899.

{ Volume LVI.
Number 7.

A GOOD WORD EACH WEEK.

VII.

THE Bible is a depository of principles rather than of precise rules : and these must be studied, not blindly or superficially, but with discrimination and divine enlightenment.

From "A Reasonable Faith," by William Pollard, Francis Frith, and William Edward Turner.

FIDELITY.

"WHAT folly now," the faithless critic cries,
With sneering lip, and wise, world-knowing eyes,
"To dream of peace amidst a world in arms,
Of swords to plowshares changed by scriptural charms ;
Still shall the glory and the pomp of war
Along their trains the shouting millions draw,
Still dusty Labor to the passing Brave
His cap shall doff, and Beauty's kerchief wave ;
Still shall the bard to Valor turn his song,
Still Hero-worship kneel before the Strong,
And Church for State, and State for Church shall fight,
And both agree that Might alone is right !"

Despite of sneers like these, O faithful few,
Who dare to hold God's word and witness true,
Still keep the path which duty bids you tread,
Though worldly wisdom shake the cautious head ;
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer ;
Still lives for earth, which war so long has trod,
The great hope resting on the truth of God,—
Evil shall cease, and violence pass away,
And the tired world breathe free through a long Sabbath day.
—John G. Whittier.

THE STORY OF PETER YARNALL.

Our friend Griffith John, of Bear Gap, Pa., has kindly prepared for us an account of Peter Yarnall, an interesting figure among Friends in the neighborhood of Philadelphia, a century or more ago. We have at time published extracts from the journals of his travels on religious service ; they are printed in "Friends' Miscellany."

PETER YARNALL was born in Philadelphia about the year 1753. Here his early life was spent. Having shown an aptitude for acquiring knowledge, he was placed with Robert Proud¹ to study Latin. Subsequently his father, Mordecai Yarnall, removed to Springfield, Chester (now Delaware) county, Pa., Peter was apprenticed to a tanner in the city. His master dying, to finish his trade he went to live with a man, within the limits of Uwchlan Monthly Meeting. Having reached his 18th year, Peter was regarded as a steady youth, to which his seriousness at meeting gave no little countenance, and Friends were totally unprepared to receive the intelligence later, that he

had cut loose and was drifting away from them and their principles.

This state of affairs, it appeared, was brought about by a misunderstanding between him and his master. A trifling circumstance caused them to differ. The indignity and harsh treatment which he received in consequence, was resented, and without consent of his master (a serious offense in itself in that day), he suddenly took his departure for New York, and enlisted in the British Army (it was just before the Revolution). He shortly sent a letter to his father, informing him of what he had done. The receipt of this letter threw his father into great distress. In his mind's eye, he could see how easy it was for Peter to make his exit through such an open door, and abandon the precepts and training of his youth. Thinking of him as lost to virtue, wandering amid the mazes of evil, ever seeking to quiet an unrest of soul, by new deviations, and continuing on his way downward to ruin, overwhelmed him with sadness. Under this pressure he came to Philadelphia, hoping, if way should open, or assistance be had, to get his son released and brought home. While here, he attended the meeting on Market street. The assembled Friends were pleased to see him enter, for Mordecai Yarnall was an approved minister, beloved by and familiar to them all. On this occasion, they were pained to notice the depression depicted on his countenance, which told of the sorrow that was weighing him down. After some time of silence, he arose, uttering the words : "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

At the close of meeting, the Friends extended much sympathy to him, and he was glad to mingle with them again. But he wished to visit John Pemberton. This he accomplished. John was a friend to whom he was greatly attached, and he could fairly relate to him the story of his trouble. Mordecai was hoping that his counsel might suggest some way of effecting Peter's release, and of restoring to him another son, whose misconduct added weight to the father's already overburdened mind. John Pemberton in the goodness of his heart, was ready to do anything in his power. But the prospect was not bright for reaching the object in view. It was likely to be attended with difficulty, and with expense. Much would depend upon circumstances. The old man returned sadly to Springfield, and his death soon after followed.

In the meantime, the novelty of Peter's situation wore away, and the voice of reproof in his soul censured him for wrong-doing. In despondent mood, he wrote several letters to John Pemberton, revealing the state of his mind. "The following reply to these

[¹ Robert Proud was a Friend, who taught the Friends' School, chartered by William Penn, then on Fourth street below Chestnut. He was the author of a well-known "History of Pennsylvania," whose publication, 1797-8, is said to have ruined him. He died 1813.]

letters stands as a testimony of the writer's paternal care, and the concern by which he was actuated to cast his bread upon the waters of Peter's unstable mind. But it was found after many days, in the return of this prodigal to the Heavenly Father's house, to the great rejoicing of the worthy John Pemberton, and many others."

"PHILADELPHIA, Ninth month 15, 1772.

"Dear Peter: Yesterday I received thy letter of 23d of Eighth month, which gave me some satisfaction to find thou continues so sensible of thy misstep. And I wish thy mind may become so humbled and thy spirit contrited, that thou may experience greater degrees of light and favor; after having passed through the righteous judgments of the Lord, because thou hast transgressed his holy laws, and run counter to the convictions of his grace. I much wish to see some one, and indeed all the offspring of thy worthy father, tread in his steps, and become ornaments of our holy profession.

Although I have not before acknowledged the receipt of thy two letters, sent soon after thou got to New York,—yet have not been unmindful of thee; but have written divers letters to our friend Henry Haydock to promote his using endeavors to obtain thy liberty, provided thou manifest a suitable disposition of mind. He writes me there is hope of thy being at liberty again, and I wish if that end is attained, thou wilt strive, by living under Divine fear, to manifest greater stability, and so make recompense to thy friends for their trouble, by the hopes they may have of thy future well-doing. It's a great mercy thou art brought in measure to see thy state and condition; and as thou attends to that which hath visited, thou wilt be brought into a nearer acquaintance with the Truth, and experience that peace which is not found in a rebellious course.

"Thy aged father lay but a few days in his last illness. I believe his end was hastened by thine and Morecai's conduct; though he bore his grief silently. I went to see him the day before his departure. He was sensible, though weak, and much bodily pain; and it was a satisfaction to him to be assured that some care would be taken about thee and thy brother. All his children, except you two, were there when he died, if I remember right. There were many Friends went from the city to his burial; and we had a good meeting after his interment. I have no doubt he is centered where the 'weary are at rest and the wicked cease from troubling.' He was buried at Springfield.

"I expect thy brother is released, and on his way hither. I wrote to a Friend who went from hence; and he made application. Though I expect it will cost me considerable, but if he hereafter does well, I shall count it a favor.

"If thou art set at liberty it will be needful for thee to get a good master. I believe Stacy Potts, of Trenton, will take thee. I spoke to him some time ago and he seemed willing, unless Friends at New York have a more suitable place for thee; and I hope thou wilt be willing to be advised. I am, with sincere desires for thy welfare, thy loving friend,

"JOHN PEMBERTON."

Shortly after this Peter Yarnall was released, and in compliance with the advice of his friends, he went to live with Stacy Potts. He continued with him until his twenty-first birthday. Then he went to Germantown, and pursued his calling as a journeyman tanner. While here, Dr. Bond, a famous Philadelphia physician in his day, observing the bent of his mind toward the study of medicine, urged him to take it up. He fell in with this proposal, and under the patronage of the doctor became a student at the Pennsylvania Hospital. Here he prosecuted his studies with zeal and industry. By strict attention to the various duties of his position, he won the confidence of all. It was now hoped that Peter would turn his thoughts to religious subjects, and seek reinstatement with Friends, as he seemed settled in purpose and at seasons was serious and thoughtful. What especially furnished reason for such conclusions was the report of Townsend Speakman, who supplied the hospital with drugs and medicines. Townsend said that once, late in the year 1775, on entering Peter's apartment, he found him reading Friends' books, with Sewel's History, Barclay's Apology, and some other works of Friends, lying upon his table.

But this encouragement was of short duration. A little later, in changing mood, Peter turned away from his religious impressions, and seemed determined to obliterate every trace of early education from his heart.

(To be continued.)

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 9.—SECOND MONTH 26.

ABRAHAM.

GOLDEN TEXT.—The Lord appeared to Abram, and said unto him: I am the Almighty God; walk before me, and be thou perfect.—Genesis, xvii., 1.

Scripture Reading.—Genesis, xviii., 16–33.

IN previous lessons we have learned how the family of the first Hebrew came from the land of the Chaldeans, his forefathers, and penetrated into Canaan. Let us pause in the course of our study of the growth of the family into a nation to consider more fully the character of Abraham.

Fortunately we have left, in one of the ancient races of the East, men who live the same life, and under very similar conditions, as that of the patriarch of old. "The unchanged habits of the East render it a kind of living Pompeii." The Bedouin chiefs of Arabia set out on their movements from camp to camp, as Abraham set out for Canaan. "Their substance is heaped high on camels. Their slaves run by their sides. Their flocks of sheep, goats, and asses are round about them. The chief is there amidst the stir of movement, or resting at noon within his black tent, marked out from the rest by his cloak of brilliant scarlet. . . . The ordinary social state is the same: polygamy, slavery, the exclusiveness of family ties; the period of service for the dowry of a wife; the solemn obligations of hospitality; the temptations, easily followed, into craft or falsehood." (Stanley: History of Jewish Church.)

The outward resemblance is complete. But in considering Abraham we have to deal with one who is set apart from others of his kind by his recognition of God's presence. What has been said of the Hebrew people applies to their great ancestor. He was a specialist in righteousness and in the sense of the presence of Jehovah. It is not that he was a perfect character. He had his faults. Witness his falsehoods concerning his wife, while in Egypt. This story is rendered doubtful by being told of two different places and times, and by being told again of Isaac. But the fact of its repetition shows that it was a part of the current conception of the character of the patriarch. His no less cowardly yielding to his chief wife's demand for the dismissal into the wilderness of Hagar and Ishmael, his son, must be remembered against him. But on the whole we cannot fail to recognize the general greatness, and even grandeur, of his character. In some of the anecdotes told of him in the Bible and elsewhere, he shows a sweetness and generosity of disposition most remarkable when we consider his period and surroundings. Witness his division of the land with Lot (Genesis, xiii., 5-13), and his cordial reception of the strangers (xviii., 1-8). Witness also his pleading for the lives of the Sodomites when the destruction of their city was foretold to him; perhaps there might be among them a few righteous,—even ten; for their sake let the city live (Genesis, xviii., 23-33).

Among the Mohammedans of Arabia who also look back to Abraham as their ancestor, he is called "the Friend of God," or simply "the Friend." In the Koran (their sacred book) are stories further illustrating the ideals he left behind him. There is a story that his father, in his youth, called upon him to make offerings to the carved idols of "Nimrud's temple," and to the sun, moon, and stars.

"But Abraham said, 'Did they not see the sun Sink and grow darkened, when the days were done; Did not the moon for them, too, wax and wane, That they should pay her worship, false or vain? Wilt thou yet Bid me praise gods who humbly come and go, Lights that a greater Light hath kindled? No!'"

Again it is told that a fire worshipper, haggard with hunger and thirst, led his staggering camel into Abraham's camp and begged for succor. But when water was brought he first gave to his beast, and then offered an oblation to the setting sun, whereupon the chieftain would have driven him forth into the desert again; but the Lord interposed:

"Lo! God reproveth thee, thou Friend of God! Forbiddest thou gift of the common stream To the idolator, spent with the heat, Who, in his utmost need, watered his beast And bowed the knee in reverence, ere he drank? Allah hath borne with him these three-score years. Thou art rebuked! Seek pardon! for thou hast much need to seek."

Still another story tells how, in time of famine, Abraham sent to the king of Egypt for grain. The king was disposed to be friendly, but finally answered that if he should send the grain he knew the Hebrew chieftain would use it to feed all the hungry who came to him; and as he could not afford to feed all the desert he would not send it. Abraham's servants

returning empty handed, feared that their master would lose credit among his neighbors if it were known that Pharaoh had repulsed him, so they filled the sacks with desert sand.

"Then was the heart of Abraham sore, because The people of his tribe drew round to share The good food brought, and all the desert trooped With large-eyed mothers and their pining babes, Certain of succor if the sheikh could help."

In his distress the chieftain swooned, and lay as one dead. But his wife, not knowing the trick, opened a sack and found there fine flour, from which she made bread for the hungry. Abraham, awakening, asked whence came the supply, and finding that all supposed it to be the bounty of the Egyptian, he "fell upon his face, low worshipping."

"But this hath come from the dear mighty hands Of Allah—of the Lord of Egypt's lords— My Friend, and King, and Helper; now my folk Shall live and die not."

These tales, with others previously mentioned, show distinctly a man of original genius, who impressed himself deeply upon his generation, and who left his mark upon those who came after him. His generosity was not confined to his dealings with his own people. His relations with his Canaanite neighbors were friendly throughout, but in his dealings with them there is a manifest sense of superiority in his constant refusal to accept favors from them. He purchases a burial field and cave (Genesis, xxiii.) from the children of Heth, though they are anxious to give it to him. He refuses to take any of the spoils after the battle with the Assyrians (Genesis, xiv.) "lest thou should say, I have made Abram rich."

In the further Bible narratives concerning Abraham we are told of his movements in Palestine, of his covenant with Jehovah by which his name was changed, and he was promised that his posterity should be a great nation. Account is given of the birth of Ishmael, from whom certain of the Arabian peoples claim descent, of the birth of Isaac, and later of the birth of Abraham's other sons, the forefathers of other peoples of Arabia. Abraham was buried in the cave of Machpelah before Mamre, which had been purchased from the Canaanites as a sepulchre for Sarah, his wife.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS. PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 9.—SECOND MONTH 26.

JESUS AT JACOB'S WELL.

GOLDEN TEXT.—If any man thirst let him come unto me and drink.—John, vii., 37.

Read the Scripture, John, vii., 14, 28-37.

REVISED VERSION

The event described in these verses of scripture from the seventh chapter of John is fixed as occurring in the year 30, A. D. It was about six months after the feeding of the multitude by the Lake of Galilee, described in the last lesson, and about six months before the Crucifixion. In the period after the Feeding, Jesus returned to Capernaum, where he discoursed in the synagogue (as described in the later portions of the sixth chapter of John, to which attention was directed),

and later "walked in Galilee," for in Judea "the Jews sought to kill him." Now came the great Jewish festival, the Feast of the Tabernacles, at Jerusalem, and to this Jesus, "not publicly, but as it were in secret," went up. At Jerusalem, in the Court of the Temple, the incident of the lesson occurred.

The Feast of Tabernacles was a festival of the Autumn, as the Passover is of the Spring. It was in fact the "Harvest Home," a seven days' rejoicing. Not, however, the harvest of grain, for that in Palestine falls early in the summer, or even in the spring; barley, sown in the Eleventh or Twelfth month, is ready for harvest in April, and wheat is gathered in the two following months. This autumn festival celebrated the completion of all,—the gathering and treading-out the grapes, the plucking of the pomegranates, and the stripping of the olive trees, and the pressing of their fruit. The Feast was an event of great impressiveness to the Jews. At that time Solomon had dedicated his Temple, and at that time, also, on the return of the Jews from the Babylonian Captivity, when again they gathered at Jerusalem, and began the erection of the second Temple, they dedicated their new altar, upon which to present their sacrifices and offerings. "Then first, if modern criticism be correct," says Geikie, "rose the strains of the 115th Psalm, with its lofty protest against idolatry, and its proud trust in the Jehovah alone," beginning:

"Not unto us, O Lord, not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake."

In connection with the verses of scripture selected, as above (the 14th verse of John, vii., and the 28th to 37th), the verses between the 14th and 28th should be studied. In the midst of the Feast, the seven days' ceremonial, Jesus went up into the Temple and taught. The Jews marveled, for he had not the instruction of a rabbi. "How knoweth this man letters?" they asked, "having never learned." Then Jesus answered, as so many times, "My teaching is not mine, but his that sent me." And he added; "If any man willeth to do his (God's) will, he shall know of the teaching whether it be of God, or whether I speak of myself." In other words, here is the precious doctrine of Friends that he who is "in the Truth," in harmony with God, being willing "to do his will," has in his breast a witness which testifies to the Truth, wherever witnessed, or heard, or experienced.

Once more Jesus declared his mission. "Ye," he said, "both know me, and know whence I am,"—meaning evidently that those about him knew him to be Jesus of Nazareth,—his origin, and his place of abode familiar to them. (Just before, v. 27, they had said, "we know the man, whence he is.") And then he added, (v. 28-29), repeating, as so often, the declaration of his being sent by his Father: "I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me."

Finally, "on the last day, the great day of the Feast," Jesus proclaimed again the spiritual nature of the religion which he presented: "If any man thirst,

let him come unto me and drink." Not outward water, certainly, but—as was declared at Jacob's Well—water that would quench the thirst, the water of life from divine fountains. The writer of the Gospel account adds (v. 39): "thus spake he of the Spirit, which they that believed on him were to receive," and it is clear from all the context, and the general nature of the account, that the enjoyment of the spiritual light and life, by derivation from him who is the Source of All, was what Jesus was then preaching.

For Friends' Intelligencer.

COLORED FARMERS IN THE SOUTH.

BY ROBERT BENSON, BUSINESS MANAGER OF THE SCHOFIELD SCHOOL, AIKEN, S. C.

A BALTIMORE paper stated recently that "85 per cent. of Southern negroes live in the rural districts and mostly engage in agricultural pursuits." Accepting this statement as correct, for our observation would not lead us to dispute it, we are impressed anew with the great importance of this branch of our work, especially as we do not think it desirable that any efforts should be made to change present conditions unless a larger proportion could be induced to live in the country. A convincing argument in support of this position may be found in the death and criminal records of cities, which show clearly that the race deteriorates when exposed to city influences. Racial characteristics and experience have also measurably defined the spheres of action where each thrives best under a semi-tropical sun, the white man in intellectual work and the colored in physical labor, preferably pursued in the country. Both degenerate when these circumstances are reversed and the negro problem, except perhaps the political phase of it, will ultimately settle itself in this way. It may be well to state here that the preceding and following remarks are based on a comparative study of the two races, individual exceptions, which are numerous, being disregarded.

With these facts before us we consider it important that more attention should be paid to farming by missionary institutions. A few recognize the great need and teach it thoroughly, some more in a desultory fashion, and the great majority not at all. We treat it as our most important industry, with striking and definite results. I have long held that the great poverty existing among these people was due chiefly to their miserable way of tilling the soil; lack of book learning is responsible only indirectly and to a limited extent. Rotation of crops, the corner-stone of all profitable farming, is not practiced; plant-food is bought on credit, at fabulously high prices, instead of being made at home; the soil is scratched with cultivators in place of being plowed, and cotton fields left bare of vegetation in winter for sun and rain to complete the havoc wrought by a ruinous system due to ignorance of the primary principles governing modern agriculture. The system is wrong throughout and must be revolutionized before any great improvement can take place in the material condition of the colored people South. Book learning may bring about the same result in time, but

there is a quicker way, and, I believe, a surer one. The plow has little attraction for fine scholars.

A good living can be made on the farm at present prices of produce by those who do not hire labor. Middling cotton—the average grade—is selling in Aiken to-day at $5\frac{1}{4}$ cents, although fully nine pounds out of every ten sold cost more to raise than this. Our farm has five bales ready for market that cost a trifle over four cents a pound, leaving us a clear margin of 25 per cent profit. We accomplished this by a systematic rotation of crops, in which the cow pea—the best legume for this section—figured largely; by a gradual increase of live stock until all forage was fed at home and the manure used where it always should be—on the field that produced the hay; by keeping the ground covered in winter with cow pea stubble or oats; by plowing deeply before planting and cultivating every nine days during the growing season, and by using commercial fertilizers on legumes only, which did away with the expense of buying nitrogen, the most costly element required by growing plants. The six-acre field which gave us five bales of cotton this year, yielded but two four years ago, and the season was more favorable. We used no manure except that which the land gave us, and spent but \$12 on chemical substitutes; cow peas did the rest. As a renovating crop the cow pea is superior to clover, which has reclaimed thousands of acres in the North, for it flourishes on the poorest soil, and the hay is better. The cotton yield of this State in 1897—an average season—was about one-third of a bale to the acre. With good farming, which is less expensive than bad farming, this yield could be trebled in a few years and five-cent cotton raised with profit.

It is hard to institute such reforms among illiterate people who have practiced error for generations, but I find it easier sometimes than to convince them that education is a good thing. Practical proof of theories is the best way; but to carry out this idea experiment stations, run by capable men interested in the welfare and thoroughly conversant with the peculiarities of these people, would be required in every county, which renders the scheme infeasible to start with. A great deal could be accomplished, however, by the employment of one man in each Southern State, chosen for the qualities mentioned and attached to the State experiment stations for the purpose of reducing their admirable bulletins to simple language, omitting scientific reasons for conclusions which only confuse, the main object being to simplify them by limiting their scope to the bare instructions for *applying* information. He should then hold meetings at the county seats, explain these bulletins, for few can read, and distribute them.

The fruits of this adjunct to experiment station work would largely depend upon the man; if he possessed that rather rare order of ability which can make profound scientific truths plain to the ignorant, understood the colored people, and was interested in them from a missionary standpoint they would prove of great value. The importance in this work of using the common name for a spade can scarcely be over-

estimated, and may be illustrated by the following quotation from a lecture recently delivered to farmers by the very able agricultural instructor of a southern college for colored people: "Reduce your acreage, give diversification to your crops, produce for home consumption, live economically, invest your surplus earnings in possessions, instead of rent." Excellent advice this, but hardly more intelligible to the audience than Greek.

The proposition which I started out with, that farming should be taught in practically all missionary institutions, would, if acted upon, do more in one generation towards spreading prosperity and contentment through the South than the present system alone will accomplish in three. Scores of small planters have already followed the example set by our farm, with marked benefit, and our boys are carrying the information gathered here to their settlements. Bulletins like the following, widely distributed, are also useful, for some reach those who can read: "Sow a month before planting on an acre of land one sack acid phosphate and one of kainit mixed; this will cost \$2. Then plow and at the right time sow cow peas broad cast and brush them in. Cut for hay and feed. Follow this next year with cotton. The third year plant corn, with peas between the rows for picking, using the manure, as near as you can judge, from the one acre for two years. The fourth season sow cow peas again for hay and so on. If this acre hasn't paid better than any on the farm and won't raise more at the end of four years, go back to the old way; if it has given better satisfaction, why not work your whole place on the same plan?" This bulletin contains the kernel of much experiment station work, reinforced by our own experience, reduced to a form which we have found most helpful to the colored people, and is presented here because it constitutes the first lesson we give needy farmers who ask us to help them get out of debt.

I have never understood how the mistake was made of establishing through the South, at enormous cost, our university system, which represents the zenith of nineteen hundred years gradual growth, for the training of a race whose development had just begun. There is no royal road from a low to a high civilization; we reached it through the trades, if I mistake not, and the signs multiply that we should have profited by this knowledge more than we did when the present responsibility was first thrust upon us. The negro does not need toning down so much as toning up. Vigor, force, virility, are demanded rather than genteel culture. He inherits a native refinement. Integrity, steadfastness of purpose, moral strength must be developed. The white man's college and his religion have not done this. Either his church or educational system is at fault, and we may confidently assume it is not the former.

There is but one bridge known to be safe and it leads to industrial fields. It makes for moral robustness. It has been trodden for a generation, and found perfectly adapted to present needs. It is not an experiment; it has justified the most sanguine claims of its builders. The next bridge is shrouded in a mist

of uncertainty and may be labeled *hazardous*. If experience is worth anything, we should concentrate our energies on the first and adopt every expedient that promises to shorten the way.

THE POWER OF CHEERFULNESS.

Youth and Age.

DID you ever stop to consider how much a cheerful spirit is worth in the battle of life? We are often reminded that it is our duty to others to carry about with us a cheerful, smiling face; but, unfortunately, the thought of mere duty is not always sufficient to influence us in doing the better things; but when it becomes a question of our own good, the accomplishment of our purposes in life, then the matter appears in another light.

It is usually the cheerful people who are the successful people. We usually find the world what we expect; and the despondent, melancholy people, who are always looking out for the worst, are not likely to find things better than their expectations.

Life is hard; it is a struggle from the beginning to the end with most of us, and with all of us who desire to do something worthy with our time; but if one has a strong purpose and a cheerful spirit, there is no reason for discouragement. We have seen those who seemed to have all the odds against them, meet the world with a face full of hope and a heart full of courage, and by the very power of that attitude one-half the difficulties in the way were conquered.

The morose and melancholy spirit is usually caused by one of two things; impaired physical condition or adverse fortune. In many cases the people who go around looking at the world through blue spectacles, who think all the good ones are dead, that their friends are all false, and that hope has entirely departed from them, only need to have their digestion toned up, to take a good rest if they are overworked, and they will find after awhile that the world is taking on a different aspect.

If, on the other hand, our plans miscarry, our efforts fail to accomplish the desired results, and everything, has gone wrong, the best thing we can do is to remember that there is always a possibility that it might have been worse. Some one has said that discouragement is only another form of egotism, and grows out of the idea that life ought to be just a little easier for us than it is for a great many others. We need to realize that the world owes us no more than it owes the millions of others, and perhaps we need just the mental and moral gymnastics which this struggle with adverse circumstances will supply. We value more highly and use more wisely those things which come to us through effort, and the very end of success were defeated if it were attained too easily.

It is not without purpose that the best things of life are the most difficult to secure; that they come not through any right of inheritance, that money will not purchase them, that only through faithful and persistent endeavor may they be reached, and the road is open to all who have the courage to walk therein.

Perhaps the thing which goes farther than any-

thing else to help us maintain this attitude of cheerfulness is faith in our work. This, of course, implies a certain amount of faith in one's self, not egotism; but one must be very foolish indeed to undertake a work which he feels that he has not strength or ability to do. It is a blessing to be busy, to have something to do; and if one is so fortunate as to be engaged in a worthy cause, and can feel in one's self that faith in its worth and its ultimate success which such a work should inspire, then it is an easy thing to wait through many vicissitudes for the final crowning of one's endeavors. Without such a feeling in regard to our work it is impossible to put our best efforts into it, and we have no right to expect the fullest returns for a half-hearted service.

I do not know how it is, but I do know it to be a fact that difficulties seem to melt away before the man who carries about a cheerful spirit, and persistently refuses to be discouraged, while they accumulate before the one who is always groaning over his hard luck and scanning the horizon for clouds not yet in sight.

In this we have only seen half of the question, the power on our own lives and destinies; the power is very little less on the lives and destinies of others. Did you ever walk on the street, feeling just a little dispirited yourself, your steps were heavy, and your eyes bent on the ground or looking vacantly at nothing? Suddenly a friend passes with a smile and a bright "Good morning!" You scarcely see him until he is gone; but somehow the cheerful voice, the brisk step, and sunny smile linger like a fresh, invigorating breeze. Unconsciously your own step grows lighter; you are suddenly conscious that the sun is shining, that the sky is blue, and that it is really what your friend wished it to be—a good morning. You do not realize how far-reaching the influence of that cheerful greeting goes; but you enter your office in better spirits than you left home, you take up the difficult duties of the day easier than you had hoped to do, and things run smoother than you had any right to expect. It is such a little thing, so easy to do; but sometimes it does more good than the offer of assistance of a more practical nature. Men will take a kind word and a smile, a hearty hand-grasp and good wishes, and in the strength of it go to their tasks and retrieve their broken fortunes, when they would not accept an offer of dollars and cents.

We have faith enough in the good in human nature to believe that most of us are not indifferent to the opportunities of helping others. We would not go through the world thinking only of our own selfish interests, but would make our lives useful and helpful; and there is no life which sheds more blessings on all within the radius of its influence than the cheery, hopeful souls who are always able to see a star on the darkest night, a promise of hope in the saddest life.

WITH our forgiveness to our neighbors, in flows the consciousness of God's forgiveness to us.—*Geo. Macdonald*.

PERSEVERANCE NECESSARY.

IN our religious course we must meet conditions as we find them, and labor for their improvement. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Methods and forms adopted by Friends two and a half centuries ago may not be adapted to the present age. Fox, Penn, Barclay, James Parnel, Edward Burrough, Isaac Penington, and others, had to meet the situation of their day; the conditions around Friends at this time are dissimilar from what existed at its rise; and during the generations that have lived and passed away since George Fox labored and suffered for the cause of Truth, changes of methods and forms to meet the needs of the time have been introduced, yet the Divine principle has been kept alive, through the operation of God's law, and we find the Society to-day still strong and helpful in the world.

We may not all see alike on this matter, but if we possess the fruits of the spirit, which are meekness, patience, brotherly kindness and charity, we will have come under the Divine government, and no strife or contention will be known amongst us. Neither should any give way to discouragement; such are liable to lose Divine life; when a feeling may be entertained that "I have not that place in the Father's vineyard in which I was established in days gone by;" this condition of mind has a tendency to weaken our faith and to slacken our hold on the Divine arm. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Should the Divine principle be kept alive it rises above the finite and existent, and brings us into the real presence of the Divine. If under the Divine illuminating power we would be willing to consider any changes that have been made from forms and methods which were adapted to an earlier age, we might be able to see that they are the operation of God's law, which is unchanging; nevertheless, He is continually unfolding truths and adapting them to the needs of each generation as it enlists in his work; and no principle or testimony is violated.

"We must look for truth and love it, and let us remember that God is ever the teacher of His people." (Lucretia Mott.)

"We hear much of love to God; Christ made much of love to man. We hear much of peace with Heaven; Christ made much of peace on earth." (Professor Drummond.) J. P.

Philadelphia, Second month 12.

THE Lord hath not forsaken his people because the young ones do not think just as the old ones choose. The Lord has something fresh to tell them, and is getting them ready to receive his message. When we are out of sympathy with the young, then I think our work in this world is over. It might end more honorably.—George Macdonald.



THE man who does not look up will look down; and the spirit that does not dare to soar is destined perhaps to grovel.—Disraeli.

INDIVIDUAL RESPONSIBILITY.

Christian Register.

ONE of the principal differences between the church of a half-century ago, and the church of to-day is indicated by the fact that, instead of the question, "What must I do to be saved?" which the former strove to inspire and answer, the latter endeavors to prompt and reply to the inquiry, "What can we do to save others?" or what can we do to save the world?" The change marks an advance from individualism to a sense to human unity and brotherhood, from self-interest to altruism, and is therefore salutary and laudable. Yet there will be a distinct loss if the old question should cease to be asked. It is not safe for one to be so interested in the welfare of others as to forget his own soul,—the structural ideals of truth, honor, purity, and beauty,—in the cultivation of which by meditation, as well as by action, man finds depth and richness of life. One of Prof. Peabody's sermons, that upon the text, "For their sakes I sanctify myself," shows the deep and abiding relation between personal holiness and philanthropic activity, and hence the necessity for the message of the older church in the noble passion for social service which animates the new. "For their sakes I sanctify myself."

IT is an utterly low view of business which regards it as only a means of getting a living. A man's business is his part of the world's work, his share of the great activities which render society possible. He may like it or dislike it, but it is work, and, as such, requires application, self-denial, discipline.—*Pall Mall Gazette.*



HE only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of all these things, and does them best.—*Roswell D. Hitchcock.*



BE sunshiny. There is nothing in the world so helpful as cheerfulness. What a wonderful power for good there is in a happy face! One instinctively feels that happiness is never far from truth. The face that shines must have something behind it to make it shine, and there is no real sunshine of the soul except truth and goodness. Other lights are transitory and fitful; but the sweet, steady light of a true soul beams upon the face like the joy and peace of a summer day.—*Zion's Advocate.*



THE moral *must* be the measure of health. If your eye is on the eternal your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival.—*Emerson.*



THE essence of our being, the mystery in us that calls itself "I"—ah, what words have we for such things?—is a breath of heaven; the highest Being reveals himself in man.—*Carlyle.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SECOND MONTH 18, 1899.

THE PROPHESYING OF SMOOTH THINGS.

It is not only Jeremiah, who has been considered a pessimist, but Isaiah, also, who is quite differently estimated, that makes emphatic protest against the prophesying of smooth things. Ezekiel speaks to like effect, as we cited in these columns recently.

Jeremiah, in the thirty-first chapter of the book of his name, describes the land as afflicted with many evils, and he emphatically charged that the "prophets," those whose high duty it was to cry aloud and speak truth, were wanting in their service. They had been saying, Jeremiah declares, unto those who despised the Good, "ye shall have peace," and "unto everyone that walketh in the stubbornness of his own heart, 'no evil shall come upon you!'" Behold, declared Jeremiah, the Most High is "against the prophets that smooth their tongues." "The prophet that hath a dream, let him tell a dream;" and he that hath a true word "let him speak it faithfully."

Isaiah is not less emphatic. See his thirtieth chapter. He considered the evil in the land portentously great. It is "a rebellious people," he declared, "children that will not hear the law of the Lord," who said to the seers "see not," and to the prophets, "prophesy not unto us right things, speak unto us smooth things."

Ezekiel's thought was of like character. He said (chapter thirteen) the prophets had failed in their service, they had followed their own spirit, and "seen nothing." They had been "like foxes in the waste places." They had declared, he said, that there was peace, when there was not peace. They were daubing the wall with untempered mortar, and it would come to pass, when there should be "an overwhelming shower," and "great hailstones," and a "stormy wind," that the wall would fall. And when this should happen, it would be demanded of the unfaithful laborers who used the untempered mortar, "where is your daubing?" So, too, of those who sewed "pillows upon all elbows,"—to make their arms comfortable, and (figuratively) put their consciences at ease—Ezekiel spoke with severity. The pillows should be torn away, he said, and the kerchiefs that had been made for the heads of those who wished a smooth time.

It is quite true that while Isaiah, Jeremiah, and Ezekiel were really prophets, it does not follow that every one who claims to be, or thinks he is such, is

one also. It is true, too, that mankind have moved—at a pace very slow—toward better things, as the centuries rolled around. But, with equal truth,—and even greater measure of it, since the significance of this fact is so vital, its importance so great,—we must remember that this progress has been made through the faithfulness of those who did not fail to point out the bad mortar on the wall, and remonstrate against the soothing pillow. There is no instance, it may be safely said, where those who pronounced things "well enough," and deprecated further effort, had an important influence for good, or where those who in time of tumult said "this is Peace" helped on a real peacefulness. All experience shows that while it is usually a popular thing to prophesy smooth things, it is not a useful or a helpful thing. It is like the thousand other instances in which it may be easy and physically comfortable to do a thing a wrong way, but only right, however hard, to do it the right way.

This has seemed to us a homily suitable for the times.

AN ANNOUNCEMENT.

WE shall be giving pleasure to our readers, we are sure, by the announcement that we have in hand a series of articles, to which we shall probably give the general designation, "Worthy Friends of the Nineteenth Century." They are biographical, but fresh, with many incidents and anecdotes never before printed, and will be freely illustrated.

The first of these will be a sketch of the life and labors of SAMUEL M. JANNEY. It has been prepared, at our earnest request, by Eliza F. Rawson, of Lincoln, Virginia, whose close and intimate acquaintance with him, during many years, gives her exceptional qualification for the work. We hope to begin this, in a few weeks. It will run through several numbers of the INTELLIGENCER. We have in hand some excellent illustrations for it, all of them new.

■ We have also in preparation a similar biographical paper on BENJAMIN HALLOWELL, prepared by members of his family, at our request. It will follow the memoir of Samuel M. Janney, and interesting illustrations will accompany it.

■ We are also promised by our friend Joseph Wharton a memoir of his mother, DEBORAH FISHER WHARTON; and this we desire to give as number three of the series.

OUR friend William Tallack, (London, England), sends us a four-page tract, "The Colored Race in America," issued by the Howard Association, of which W. T. is secretary. The tract is devoted to a summary statement of the evils of the penal system and lynching system in our southern States. The former, from the common employment of the "contract" plan, and the "chain-gangs," is surrounded with horrors, and as to the lynchings, the news items in the daily newspapers afford sad testimony. (At Leesburg, Ga., on the night of the 11th instant, "a mob took three negroes from the jail" and shot them to death.) The tract quotes a colored people's journal at Atlanta as saying that "there are no advocates of human rights in the United States to-day," since the death of Sumner, Lincoln, Phillips, Garrison, and others,

but observes that this "is too pessimistic." It proceeds to say that "even the Society of Friends in America, once the foremost champions of the negro, through their J. G. Whittier, Thomas Garrett, Isaac T. Hopper, Levi Coffin, Francis T. King, and other good men, have of late years become strangely silent and apparently apathetic as to the oppressed race."

We are not sure that our friend W. T. is informed as to the aid continuously given the colored schools in the South, by Friends,—and by many others.

THE speech made by Senator George F. Hoar, of Massachusetts, in the United States Senate, on the 9th of last month, against an Imperialist and Military policy, was a noble and worthy effort. It is such an appeal as, in the older days, Sumner would have made, and such as Webster failed to make in the hour of trial, in 1850. It has been printed in pamphlet, and ought to be everywhere circulated. We urge our readers to write to Senator Hoar at Washington for a copy, and in writing, or later, to thank him for his noble stand in behalf of the rights of the people. Senator Hoar is in his seventy-third year, but his speech shows no abatement of moral courage, statesmanlike perception, or intellectual force.

SOME Canadian friend sends us a copy of the *Toronto Globe*, of the 7th inst., containing a "cartoon" referring to the United States and the Philippines. "Uncle Sam" has driven a bayonet through a document entitled "The Blessings of Liberty and Free Government," and has the point of the weapon against the throat of a Filipino. We can only say, in answer to the cartoon, that we hope this is not the real "Uncle Sam," but only some one who has stolen his dress and title, and who will presently be disowned.

BIRTHS.

JENKINS.—At Rogers Park, Chicago, Ill., Second month 3, 1899, to Edward A. and Ellen A. Jenkins, a daughter, who is named Miriam Atkinson.

MORRIS.—In Philadelphia, First month 26, 1899, to Harrison S. and Anna Wharton Morris, a daughter, who is named Catharine Wharton.

MARRIAGES.

CORRECTION.—In a marriage notice inserted First month 28, the name of the bridegroom should have been printed Othel M. Insley—not Erisley.

DEATHS.

BARTLETT.—At his home in Granville, N. Y., Twelfth month 22, 1898, Ira Bartlett, aged 82 years.

He was born in Danby, Vermont, Second month 6, 1816, the son of Joseph Bartlett and Phebe Calvin. He was a birthright Friend. He came to Granville in 1848, and at the time of his death was the oldest member in our monthly meeting.

He leaves a wife and two daughters to mourn the loss of one who was a kind husband and father, an honest, upright man, and a consistent and faithful Friend. For some time he was unable to attend meeting on account of feeble health. The funeral was held at the meeting-house, Twelfth month 25, Robert S. Haviland, of Chappaqua, being in attendance.

While reading a recent editorial in the INTELLIGENCER, "The Passing of the Faithful," it carried my mind quickly to the life of our aged friend. It mentioned those in our Society, who, while not making themselves conspicuous in any way were yet "doing good simply by being good." One, not a Friend, who in his boyhood passed a year in the em-

ployment of Ira Bartlett, doing farm work, says, "It was a very good home for a young man to live in; the influences were all good." While this dear friend is missed, especially in his family circle, we feel that his was truly "the death of the righteous," and that our loss is indeed his gain. M.

BARTRAM.—Second month 9, 1899, James R., son of the late Isaac L. and Emily Bartram, in his 49th year.

Funeral from residence of his brother, G. Edward Bartram, Darby, Pa.

FURMAN.—In Philadelphia, Second month 12, 1899, Abigail C. wife of Samuel T. Furman, aged 73 years.

LEVICK.—In Philadelphia, Second month 9, 1899, Elizabeth J., daughter of Hannah M. and the late William M. Levick in the 52d year of her age; a member of the Monthly Meeting held at Green Street, Philadelphia.

MATTHEWS.—On First month 30, 1899, at the residence of his son-in-law, Dr. William D. Corse, Gardenville, Baltimore county, Md., William W. Matthews, son of the late Thomas H. Matthews, aged 56 years.

OWEN.—At her home, Richmond, Indiana, after a few days' illness of acute bronchitis, on the morning of the 3d of Second month, 1899, Joanna Laws Owen, youngest daughter of the late William Owen, of Deer Creek, Md., and Mary Mifflin Owen of Baltimore.

A sweet spirit has entered its rest. Patient, self-sacrificing, and tender, the loved of many hearts, the idol of the devoted sister who finds her only solace in the wisdom which ordered that the beautiful dead should first lay her burdens down, while to herself was left the pain.

"It must have been for one of us, my own,
To drink this cup and eat this bitter bread.
Had not my tears upon thy face been shed
Thy tears had dropped on mine; if I alone
Did not walk now, thy spirit would have known
My loneliness, and did my feet not tread
This weary path and steep, thy feet had bled
For mine; and thy mouth for mine made moan.
And so it comforts me; yea not in vain,
To think of thy eternity of sleep
To know thine eyes are tearless tho' mine weep;
And when this cup's last bitterness I drain
One thought shall still its primal sweetness keep,
Thou hadst the peace and I the undying pain."

*

SEAMAN.—On the 24th of First month, 1899, Claude Seaman, son of Charles and Aryeline Seaman, in his 18th year, at the home of his parents in Fairport, New York.

He was the grandson of Israel and Sarah Mosher (deceased); consumption took him away in his early anticipation of life. C. W. C.

WARNER.—At her home in Bloomfield, Florida, Second month 5, 1899, Sarah Ann Warner, widow of Isaac Warner; a member of Third Haven Monthly Meeting, Easton, Md.

She was born Second month 28, 1809, and hence was very near the completion of her 90th year. Her husband, (also a member of Third Haven Monthly Meeting), died several years ago. Their children survive. She passed away peacefully and happily, "glad to depart." M.

WELLS.—At the residence of his son, Dr. Charles H. Wells, West Philadelphia, Second month 7, 1899, Isaac Newton Wells, in his 72d year; a member of the Monthly Meeting of Friends of Philadelphia.

He was a birthright member of former Robeson Meeting, a branch of Caln Quarter, and like the large body of its members in full sympathy with the Anti-Slavery cause.

After removing to Philadelphia he was a member at Green Street, but since 1857 of the meeting held at Race Street; a number of years later he was appointed caretaker of West Philadelphia Meeting and School House, and in 1876 transferred to a like position at Race Street where he continued till impaired health required a change.

He was strongly attached to the principles of Friends, and interested in what transpired among them. He was a kind, affectionate husband and parent, and endeavored to keep in harmony with the Christian standard. Though his removal was sudden he was doubtless prepared. T.

NEWS OF FRIENDS.

ABINGTON QUARTERLY MEETING was held at Abington on the 9th instant. Though the day was very cold there was a good attendance and a satisfactory meeting. In the session for worship, Robert Hatton spoke first, followed by Isaac Wilson, whose exercise was extended. Later there was service by other Friends. In the business meeting, the three queries required to be answered at this time were considered. A committee which had in charge the proposal to hold a monthly meeting at Stroudsburg reported in favor of holding Richland Monthly Meeting, of which Stroudsburg Preparative is part, twice a year at Stroudsburg. (The two places are distant some forty to fifty miles, in a straight line, and more than that by any ordinary route of travel; in the time of the settlement of Friends at Stroudsburg, Quakertown—Richland—was the parent meeting.)

Isaac Wilson has a prospect of being at the First-day meeting at Media, (Providence), to-morrow, 19th, in the morning, and at Girard Avenue, Philadelphia, in the evening.

The Newtown *Enterprise* says: The Friends of Burlington Quarterly Meeting have bought the property at the southwest corner of Academy and Stockton streets, Trenton, and the same will be used as a home for aged and indigent Friends. A house on Overbrook avenue, in the same city, has been used temporarily since the home was established, about a year ago.

At Philadelphia Quarterly Meeting, held at Race street on the 7th instant, the attendance was somewhat smaller than usual. The weather was threatening, and had been stormy. There was ministry by Isaac Wilson, Allen Flitcraft, Joseph Powell, Anna Smith, and Hannah W. Linton; Edwin L. Pierce offered prayer. In the business meeting, the three queries were considered. A member said there had been an increase of interest at Merion, since the bi-centennial anniversary, three years ago, and several new members had joined from there. The Visiting Committee made its report, (being the twelfth), and was continued. The Philanthropic Committee reported, and a nominating committee was appointed to propose names for a new committee.

The report of the Home Committee was read and approved, and the committee continued. During the past year the Home was moved from its location at 1708 Race street to a larger property purchased in Germantown, opposite Vernon Park. The property consists of a stone house of fourteen rooms, and a lot of 153 feet square, leaving ample room for enlargement. It was purchased for \$21,500, all of which has been paid except a balance of \$7,500. The Home is now open and has six members. The Treasurer's account showed a balance on hand of \$2,013.56.

WE cannot resist our persecutors except by love.
—Charles Wordsworth.

LETTERS FROM ISAAC WILSON.—VIII.

Editors FRIENDS' INTELLIGENCER:

THE few days we spend with our children in Washington are now nearly at a close, and we need not mention the many places of interest that could well claim the attention of the curious and studious observer of both nature and art. But we were content with a small portion of this at the present time, taking only a glance through the new Congressional Library building, that is now complete, and is perhaps the greatest display of art found in any building decoration on the Continent. It must be seen to be appreciated, and we must leave it all for one more capable to describe. We spent an hour very pleasantly listening to one of the very able readers, who come at regular periods to read to the blind that may be gathered in to enjoy it.

First-day morning, 5th. We are surprised to find several inches of snow on the ground and still falling. The storm abated before meeting time, yet it doubtless prevented many from attending. We were pleased to find a good number present. Acknowledgments were made of an enjoyable meeting, and strong desires are felt that our members residing in the city would be loyal to their Society's interests. We spent the afternoon with our children and a few other Friends in the home of our son and wife, and on Second-day morning, bidding them farewell, we took train for Baltimore. We found quite an addition to the snow, which covered the pines and all shrubbery by the way, and presented a beautiful picture, and the ride seemed only short until we were with our friends John J. and Eliza Cornell to spend only a few hours pleasantly before going on to Chester to spend the night with our friend Caroline V. Cutler and family, who, though we are loath to feel they are no longer members of our yearly meeting, yet proffer us the same kind hospitality that their Canadian home always afforded.

Third-day morning we leave in time to attend the Quarterly Meeting in Philadelphia, and not having felt at all certain that we should return in time for this, it seemed a pleasant surprise alike to ourselves and the meeting. After partaking of lunch, provided in an adjoining room, where we met many Friends socially, we go by trolley to Jenkintown to stop off at the home of our friend Charles F. Wilson, whose door is always open to his many friends that share his kind hospitality.

On Fourth-day morning we attended the meeting of ministers and elders. It was much smaller than usual, owing no doubt to the very inclement weather, but was another evidence of the blessing to the few. Notwithstanding the weather being so extremely cold, I went to Philadelphia, accompanied by our host, Charles Wilson, and was privileged to listen in the evening to an address by Dr. Lyman Abbott, under the auspices of the Alumni Association of Friends' Central School.

Fifth-day morning, the storm abated, but the mercury, about zero, prevented some of our elderly Friends, and others having a distance to come, from attending the quarterly meeting. It was, however,

one of those favored occasions that is not easily forgotten, and many expressions of thankfulness at the close bore evidence of appreciation. It is seldom we experience a colder drive than we had in going to dine with our friends Thomas and Mary Thomson, after meeting. Then after a very short but enjoyable visit, we must leave to call a few hours upon our friend Joseph Hallowell and family, which we enjoyed very much, returning then to our friend's home. Sixth-day morning finds us rested, and prepared to meet what the indications of last night pointed so strongly to, viz., ten below zero, but a clear bright morning, and my own feelings willingly responding to an invitation from the Matron of the Abington School to meet with them in their morning exercise; this led me there at the proper time and I trust in right line of service.

We spent the remainder of the forenoon in social mingling, and employed in some necessary writing, and soon after dinner bade our kind friends adieu and returned to Philadelphia. I. W.

Philadelphia, Second month 11.

A FAVORABLE VIEW.

Editors FRIENDS' INTELLIGENCER:

THE INTELLIGENCER has so ably upheld the peace principles of the Society of Friends during the whole course of our recent sad war experience, that it is a cause for deep regret to see it, now that the war is over, seeming to sink into a hopeless pessimism as to the outlook for the future. In its anxiety because of the unusual prominence given to military affairs at the present time, it seems to believe that all other interests are neglected.

In the issue of Twelfth month 10, it writes of heroism shown in rescue from shipwreck, and asks "Why is it that less honor is given to physical courage shown in these and like cases, than is lavished upon those who show physical courage in battle?" The answer is simple. No less honor is given. There is innate in human beings an admiration for bravery [? courage], and the man who fearlessly faces death is accounted a hero. But the admiration is doubled if the risk is run to save others, and an act of moral heroism receives full appreciation from even the most debased. Our newspapers are full of such acts of heroism; and magazines and theatres, which are good tests of the public feeling, never fail to score a success when they present scenes of physical bravery, done in real unselfishness for the benefit of others.

In the editorial of First month 28, the INTELLIGENCER argues that in what we call civilization at the present time, the material advancement has outstripped the ethical,—that with the increase of knowledge has not come proportionate moral growth. Is this true?

If we look over our country with our eyes fixed on the evils that exist, we shall see many,—we shall see poverty, misery, and injustice. We have an army of unemployed, a greater army of unpaid. We have slums, sweatshops, houses of debauchery, and saloons. We are culpably negligent in regard to child labor, and in the treatment of paupers and criminals there

exist not only abuses, but horrors. Politics are controlled by bosses, lynchings of Negroes are not infrequent, and we have started in our second "Century of Dishonor" in our treatment of the Indian. These things and others that will occur to all who read make a dark picture.

But is this "civilization"? Is this "the state of being reclaimed from the rudeness of savage life, and advanced in arts and learning," as the "Century-Dictionary" gives the definition of civilization?

These things are what cling to us from the past. Bad as they are, they have in most cases succeeded something far worse. As we advance in civilization, we shall drop them off as a garment outgrown. Even now, we have for almost every evil an organized body of people working against it. We have Temperance, Purity and Peace Societies, Prison Reform Associations, Societies for the Prevention of Cruelty to Children and to Animals—to give free legal aid to the poor, to work for the rights of the Indian, to care for almost every class of afflicted human beings. We have but to compare the treatment given now to any unfortunates with that given the same class even fifty years ago, to realize the great advance in humanitarian ideals.

Even in the troublous time of the past summer, the attention of the whole people was quite as much occupied with what the Red Cross and the Women's Relief Associations were doing as with the movement of the soldiers. The one fact of the influence of women in public affairs at the present time is of itself a proof of the world's advancement.

Our voters are often thoughtless; they seem inclined to sell their birthright for a very small mess of pottage, but there has never yet been, I think, an instance in this country, where the voters of any locality have decided any matter in direct opposition to the *expressed* moral convictions of the women of that locality. If the morality of a disfranchised class can control in politics, we need not despair of future advancement in ethics.

No reform is impossible in a country where every man is a voter. We have passed through perils before, and the common sense, and honest conscience of the majority have brought us, generally, to the right side, even if after some delay. This they will do again.

Let us be hopeful. Let us have faith—faith in God, and faith in each other, who are his children, made in his image.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty
To falter would be sin."

New York City.

ANNA M. JACKSON.

FROM A NEW MEMBER.

Editors FRIENDS' INTELLIGENCER:

I HAVE read with interest the letters of Isolated Friends, published in the INTELLIGENCER from time to time, and feel that I can sympathize with them in their isolated condition, as I am one among them. I joined the Society in 1894, and I believe I was led by the

hand of God to join with Friends. I am entirely isolated from their meetings, and when I do not get my INTELLIGENCER to read on First-days I miss it as one does when they are deprived of the privilege of attending their church. I sincerely believe in their principles, and it is a comfort to know I am one with them.

As our Society has no formal creed telling us what we must believe to be saved, we are at times very harshly judged by some. Each member must stand alone and be led, as Jesus was, by the Spirit of God, or as George Fox said, "Mind the Light." In I. John it says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." When we have found the right spirit, which the world hates but cannot destroy, let us not be ashamed to follow that spirit as Jesus and his disciples did. Every Friend, standing alone with God as they do, must, it seems to me, believe in Divine revelation. God has said to his prophets in the past, speak these words and I will bless thee. And they have spoken his words, and told of a Saviour that would come to save us from sin. He came in human form, he was crucified by cruel hands, but he left disciples to go on with the work he commenced. His enemies have never been able to destroy that Comforter which he promised to send his people.

One of his closest followers says: "I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying: What thou seest, write in a book, and send unto the seven churches." He listened to the directions of God, and followed the true spirit. In John's revelation there are many strange things, which the world, with all its knowledge, can never understand. God alone can open the eyes of his people, and through his spirit they can understand. He will continue to reveal unto us, if we "Mind the Light." Are there not in our spiritual life to-day, hands clasped in true friendship, and does God not reach down and touch such hands and by his Divine power bless them?

Madison, Wis.

S. C. W.

To a worthy cobbler named Vandenbrouck has been awarded the prize of 3,000 francs, which under the will of the late M. de Reverdy, of Paris, is given every two years to the French workingman who exhibits in competition for it the largest and most exemplary family of children. Vandenbrouck's children are sixteen in number, all of them pictures of health, and examples of good training. They live in a neat little house which the father built, and eleven of them are accustomed to sleep in a large bedroom on the second floor. The happy father used half of his prize money in paying off a mortgage on his little home. There were sixty-eight competitors, who had 466 living children.

THE increased use of the mails brought about by cheap postage is strikingly illustrated by the case of British colonies which have had penny postage since Christmas. The mail from England to Canada has increased 50 per cent. and the East Indies and West Indies both gain 30 per cent.

ROBERT COLLEGE, at Constantinople (established by Americans), has just finished its thirty-fifth year, in which year it enrolled 250 students. Of these 88 were Greeks, 87 Armenians, 49 Bulgarians, and 10 Turks. Seven-ninths of the expenses were borne by the students.

Conferences, Associations, Etc.

HUNTINGTON, IND.—The Young Friends' Association met First month 27, at the home of Vincent and Emma Moore. The chairman for the evening was Stacy Moore. After a few moments of silence the regular business was transacted. The term of officers having expired others were chosen for the ensuing year. The executive committee also was chosen.

A paper entitled "The Possibilities of Life," was then read by William Moore. Conditions were set forth under which the physical, mental, and moral standards might be made much higher.

After some discussion the meeting adjourned.

We believe that our Association is productive of much good.
WM. C. MOORE, Cor. Sec.

POSTPONED MEETING.—Philadelphia Young Friends' Association, owing to the storm, held no meeting on the 13th, and it was postponed to the 20th.

CINCINNATI, O.—The Friends' Association of Cincinnati met in the parlors of the Social Settlement, Second month 5. An interesting paper was read by Miss Tuckerman, head-worker of the settlement, on "What the church should do for the poor around us." The chairman, Edwin Griest, at the close of the meeting, proposed that our Association send a letter to the Czar, expressing our approval of his suggestion for a Peace Conference, also that a letter be sent to the President of the United States, showing our approval of such a movement. The executive committee was given charge of the matter.

The following is an abstract from Miss Tuckerman's paper: "There are two broad classifications of the poor, the Catholic and the Protestant. The Catholic poor do not leave their church, as the Protestant poor. The reason for this is, the clergy and sisterhood are themselves poor, and are kept close to the people. Another reason is, the churches [the houses of worship] with their nobility and dignity, belong to the people. The people paid for them and feel that they are their own institutions.

"The Protestant church presents a maze. There is the institutional church, the fashionable church, which may be called a religious club, the mission church, the avowedly labor church, oftener found in England than here.

"The charitable work of the church is not effectual. The poor people find out just how much money is distributed among them and calculate what each will receive, and rely upon this for subsistence. The churches should be organized for this distribution of charity and prevent one of the most corrupt influences. The ideal church should know its people so thoroughly that it would not allow them to live off the charity of the church.

"The spirit of the church must be absolutely sincere: it must cast off prejudices, stand as brother to brother until these mistakes are obviated. Jesus himself was poor and honored poverty. All the church needs is a sincere attitude, and then there will not be a question of the rich and poor."

In the discussion on this subject, E. H. Foster said: "It seems that the Christian church above all should do work for the poor, for that was Christ's main work, and the work of the early church fathers. A very large part of the work has been injurious rather than beneficial. It is a scientific problem which the church has not recognized. At Harvard there are courses devoted to the study of charity, conducted by several able professors. This shows the difficulty in getting hold of the problem. We might ask the question, 'Who are the poor?' They are divided into three classes:

"(1) Those who from sudden misfortune, accident, or death, have been deprived of the supporters of the family. These have to be tided over at such times. Our modern industries have much to do with this class. Some people have learned a certain trade, and being thrown out of work become straitened in circumstances. Here the church may render enough assistance for them to help themselves, temporarily educate them, or give them a start at some other work.

"(2) The poverty of some is due to competition of machinery. After the invention of the power-loom, it was im-

possible for the hand-weaver to compete with the power-looms. A great deal could be done by churches in teaching the people another line of work. But this is not a simple thing to do, for it would require intelligence, skill, and tact on the part of the church people. Yet more could be done by churches in spending money in more profitable ways than is now accomplished.

"(3) People, who from poverty or inheritance have lost all hope and do not care to rise. They want to be left in poverty so long as there is enough to keep them alive. This is the hardest class to reach, and it can be accomplished only by personal, individual effort wisely directed. The Salvation Army does great good here. We have to 'raise the standard of living,' using the phrase of the political economist. A great work can be done with the children. Clean them up. Let them see how cleanly, cheerful surroundings are better than a sordid environment. Yet, as General Booth said, this work of relieving the poor is expensive. The average cost of taking a person from the slums, reforming him, and starting him out on a line of work, costs \$15. This amount seems small, indeed, to us. Now the American people have spent \$200,000,000 on the war, and we are not through with it yet. If the country gets through with a billion, it will do well. Suppose this money be spent in relieving suffering, poverty, giving men a new start in life! It would bring about a millenium.

"Some one might say this money would not be wisely spent by the government. The Europeans have said that the American people are unable to solve a difficult problem. But it would be no more difficult a task than raising the Filipinos to a state in which we can confer citizenship upon them. The church should try to create a public sentiment against war. Each individual should 'bear his testimony,' as Friends say. A public sentiment created in this way would solve the poor question."

RUTH BUTTERWORTH, Sec.

HORSHAM, PA.—The Young Friends' Association of Horsham held its meeting First month 29. Thomas P. Conard opened the meeting by reading from 1st Corinthians. Comly Walton read an excellent essay, in which he asked, "Who shall show us any good?" He thought it best to have an able speaker with us at our meetings; some one who would rouse the members. Susan Jarrett did not approve of having a stranger with us every time, but thought we all enjoyed it occasionally. The advices from the Discipline were read by Kate Smith. Anna Thomson read "The Meeting," by Whittier. Morris Penrose, who was to have read at this meeting, not being present, Anna Jarrett volunteered to read a sketch from the Life of Henry Drummond, by Lyman Abbott.

A sketch of the life of Samuel J. Leveck, by Anna D. Hollowell, was next read by Lydia Parry.

After a short silence the meeting adjourned to meet Second month 26.

E. B. M.

WILMINGTON, DEL.—The Young Friends' Association of Wilmington, held a very interesting and instructive meeting Sixth-day evening, the 10th. Matilda Ferris read a biographical and historical paper on the life of Mary Springett Penington, wife of Isaac, embracing many interesting incidents of the civil war and state of society in England during those stormy times. Miriam Worrell Webb read E. Stuart Phelps Ward's essay, entitled "Russia as a Missionary," which was listened to with absorbing interest.

Levi Taylor read from W. T. Stead's article in the *Review of Reviews* of his interview with Czar Nicholas; this was interspersed with Levi's own remarks and observations, containing valuable information, and was of great interest. D. Ferris read a short account of a meeting held the evening before at the Unitarian house to hear Anna Everinoff, a Russian noble-woman, who is now in this country to endeavor to arouse greater interest in the Czar's Peace Proposal.

There were remarks, and words of appreciation from several present. There was a good attendance, although the thermometer was below zero, and all seemed to feel rewarded for coming.

D. F.

Current Literature.

THE life of the Jewish people on the "East Side" of New York City has been depicted in a series of stories by Abraham Cahan, which have been gathered into a volume with the title, "The Imported Bridegroom, and Other Stories of the New York Ghetto." (Boston: Houghton, Mifflin & Co.) It is not too much to say of these that they are among the most interesting and striking descriptions of real life in our great cities that have yet been published.

The "Ghetto," in the usage of Old World cities, is the quarter occupied by the Jews, and the section of New York City in which they are most numerous may not inappropriately be called by that name. The writer of these stories, Abraham Cahan, (himself a Hebrew, we believe), is obviously very familiar with many aspects of the life which is led in the Ghetto, and he brings to his description a lively sense of humor as well as an artistic touch. There is one thing very notable,—his stories are clean. There is one where a poor, struggling young couple, Boris and Tanya, take a boarder, Dalsky, and the young wife presently finds him more interesting to her than her husband; but the end of the story, though it leaves the pair separated, presents Tanya as endeavoring to "live down," in the hardship of her occupation, the passion which has sprung up in her breast.

"The Imported Bridegroom," the longest of the stories, is delightful in its sketches of Jewish life and character in New York and Poland. Another relates how Nathan and his affianced, Goldy, spent all their money on a splendid wedding party, in the belief that they would then get many fine presents, and be quite able to set up housekeeping in good style,—and how this very plausible scheme proved an utter failure.

The language spoken by many of the Jews in New York, and repeatedly referred to in this volume is "Yiddish,"—i. e., Jewish, a dialect compounded of Polish, and German with Hebrew. The Jews of New York are mostly of these nationalities, and "Yiddish" affords them a common bond and means of speech. If they are always so well represented in literature as by Abraham Cahan, they will be fortunate.

Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, has written an important little book, urging and showing the practicability of "The Federation of the World." Houghton, Mifflin & Co., Boston, will publish it immediately.

Besides a good deal of war matter, the *Century*, this month, has some excellent articles of travel, exploration, etc. Walter Wellman, commander of the Wellman Polar Expedition, writing under date of August 2, 1898, from "the most northerly inhabited house in the world," describes the experiences of his party thus far "On the Way to the North Pole." The opening paper, entitled "Harnessing the Nile," is ex-Consul-General Penfield's account of the proposed creation of a vast reservoir at the first cataract, having two or three times the superficial area of Lake Geneva, its object being the irrigation of agricultural Egypt. "What Charles Dickens Did for Childhood," with full-page illustrations by Albert Sterner, is the title of a very interesting paper by Mr. James L. Hughes, Inspector of Public Schools, Toronto, showing that Dickens was one of Fröbel's earliest supporters in the English-speaking world.

Discoursing upon the reasons why England and the United States should maintain friendship, Julian Ralph, in his article on "Anglo-Saxon Affinities," in *Harper's Magazine*, makes the statement that in all likelihood two out of every three English families have relatives in America. Other causes cited by

Mr. Ralph are the great number of marriages between not only the aristocracy, but the middle classes, of the two nations, the large industrial interests of Englishmen in the United States, and the fact that both nations have the same lofty conception of their mission as civilizers of the world.

None of these reasons, however, is so important as the fact that the two nations stand for individual liberty, and the rule of the civil law. It is this, more than all else, that unites them.

The "Life of Edwin M. Stanton," which Houghton, Mifflin & Co., Boston, will publish in a few weeks, should be a very interesting work. We have repeatedly referred to the facts of his Quaker ancestry. The work makes two volumes, and is written with the full sanction of the Stanton family by George C. Gorham, for some years Secretary of the United States Senate.

One of the most sensible, suggestive, and interesting magazine articles lately published is that by Jane Addams, the devoted Superintendent of Hull House, Chicago, in this month's *Atlantic*. She discusses "The Subtle Problems of Charity," and her paper is enlivened with many quaint and humorous experiences and incidents. The difficulties in being practically charitable so as really to do good without arousing antagonism and suspicion are clearly and interestingly set forth.

GROWING OLD.

[Author not stated. Sent by Jonathan W. Plummer to an old-time friend, aged 70, and the last verse added by the friend.]

SOFTLY, oh softly, the years have swept by thee,
Touching thee lightly, with tenderest care,
Sorrow and death have been often brought nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully, gracefully fair.

Far from the storms that as lashing the ocean,
Nearer each day to the pleasant home-light,
Far from the waves that are big with commotion
Under full sail, and the harbor in sight.
Growing old cheerfully, cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that drew thee unwilling
Far from thy course to the land of the blest.
Growing old peacefully, peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen,
Never a year from the young would thou borrow,
Thou dost remember what lieth between.
Growing old willingly, thankful, serene.

Rich in experience, angels might covet,
Rich in a faith that hath grown with each year,
Rich in a love, that grew from, and above it,
Soothing thy sorrows, and hushing each fear.
Growing old wealthily, loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened,
"It is more blessed to give than receive."
Growing old happily, ceasing to grieve.

Eyes that grow dim on the earth and its glory,
Have a sweet recompense youth cannot know,
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow.
Growing old graciously, purer than snow.

Guided in truth by the indwelling spirit,
Earth's empty honors declining to greet;
Faithfully, meekly, obeying Christ's leadings,
This is what maketh the life work complete.
Filled with humility, gentle and sweet.

THE WASHINGTON MONUMENT.

Oh pure, white shaft upspringing to the light
With one grand leap of heavenward-reaching might,
Calmly against the blue forevermore
Lift thou the changeless type of souls that soar
Above the common dust of sordid strife
Into the radiant ether of a life
Shepherded by the vastness of eternity!
A hero's quickening spirit lifteth thee
Unto the skies that claim thee for their own:
In those vast fields of light, sublime, alone,
High commune holdest thou with the young day,
With sunset's glowing heart ere twilight gray
Hath stilled its throbbing fires, and with dim night
That folds thee softly in the silver light
Of many a dreaming moon. In majesty
Serene, like the great name enshrined in thee,
Thou dost defy the all-destroying years.
Smite with thy still rebuke our craven fears!
Point us forever to the highest height,
And in our Nation's peril-hours shine white
With thy mute witness to the undying power
Of the high soul that lives above the hour!

—Julia Larned, in *Scribner's Magazine*.

THE GREAT SALT LAKE.

THIS remarkable lake is described by the *Salt Lake City Register*, which remarks that the Dead Sea is the only body of water comparable to it.

Think of a lake from 2,500 to 3,000 square miles in area, lying a thousand miles inland, at an altitude of 4,250 feet above the sea level, whose waters are six times as salt as those of the ocean, and, while it has no outlet, four large rivers, pouring their ceaseless floods of fresh water into it without raising its mysterious surface a fraction of an inch, or ever diminishing, so far as chemical analysis can determine, its indescribable saltiness. Where does all the water go? Where does all the salt, that no streams can freshen, come from? Where are the vast saline magazines from which it draws its everlasting supplies? One may stand upon its shores and ask a thousand such questions, but no answer comes from its mysterious depths, in which nothing lives but death and silence.

Salt Lake was once as large as Lake Huron, and was over a thousand feet deep. Its former benches and the marks of its olden wave plashings are as plain upon the mountain benches as though traced but yesterday. It is now about a hundred miles long, with an average width of from twenty-five to thirty miles. It is from fifty to sixty miles wide in some places, and its greatest depth is about sixty feet. Its waters contain 18 per cent. of solid matter, mostly salt and soda, with small proportions of sulphur, magnesia, calcium, bromide, potassium, lithia and boracic acid. The Asiatic Dead Sea water contains 23 per cent. of solids including less salt and soda, and much more magnesia, calcium, and potassium than Salt Lake. Atlantic Ocean water holds but 3.5 per cent. of solid material, of which salt constitutes 3.6 per cent. Hundreds of thousands of tons of salt are made by natural evaporation along the shores of the lake, and at one place near Salt Lake City a windy night never fails to pile up many tons of soda, eliminated by the movement of the waves.

Compared with this vast liquid treasure house of

riches, the greatest bonanza mines of Utah or of the United States dwindle to beggars' penny boxes. Take out your pencil and do a little figuring.

Say Salt Lake is 100 miles long, and has an average width of 27 miles; that gives an area of 2,700 square miles. There are 27,878,400 square feet in a mile; so the lake has an area of 75,276,800,000 square feet. Take 20 feet as its average depth; then 20 times 75,271,680,000 will give us 1,505,433,600,000 cubic feet as the contents of the lake; 16⅓ per cent., or one-sixth of this, according to the analysis of eminent chemists, is salt and sulphate of soda.

That is, the lake contains 250,905,600,000 cubic feet of salt and sulphate of soda. Of this mass one-eighth is sulphate of soda, and seven-eighths common salt. A cubic foot of sulphate of soda weighs 50 pounds, and a cubic foot of common salt 80 pounds. So we have, as the contents, in part, of this unparalleled reservoir of wealth, 1,568,160,000,000 pounds, or 784,080,000 tons of sulphate of soda, and 17,560,339,200,000 pounds, or 8,789,169,600 tons of salt. Allowing 10 tons to a car load, that would be 78,408,000 cars of soda and 878,016,960 cars of salt.

The whole lake is dotted with magnificently picturesque mountainous islands or islandous mountains, rising out of the blue-green water to a height of from 3,000 to 5,000 feet. The principal of these wave-washed mountain beauty spots are Antelope, Stansbury, Fremont, Carrington, Gunnison, Dolphin, Mud, Egg, and Hat Islands. Antelope Island, the largest of them all, is sixteen miles long and five wide, and lies in plain view of Salt Lake City. It towers to an altitude of about 4,000 feet above the surface of the lake and abounds in exquisite scenery. Streams of pure sweet water tumble down its mountain sides and canyons; rich grasses flourish everywhere, and it is beautified by groves of trees, thrifty ranches, orchards and gardens. Vast deposits of slate of iridescent hues are found upon it. It has a glorious, gently sloping beach of snowy sand, and will, beyond all question, some day be the great fashionable bathing place of interior North America.

It may seem preposterous to talk of the finest sea bathing on earth, a thousand miles from the ocean; but truth is no less truth because it appears absurd. The sea bathing in Great Salt Lake infinitely surpasses anything of the kind on either the Atlantic or Pacific coasts. The water contains many times more salt and much more soda, sulphur, magnesia, chlorine, bromide, and potassium than any ocean water on the globe. It is powerful in medicinal virtues, curing or benefiting rheumatic gout, dyspepsia, nervous disorders and cutaneous diseases; and it acts like magic on the hair of those unfortunates whose tendencies are to bald-headedness. It is a prompt and pleasant tonic, the invigorant of body and mind, and then there is no end of fun in getting acquainted with the peculiarities. A first bath in it is always as good as a circus, the bather being his or her own trick mule. The specific gravity is but a trifle less than that of the Dead Sea, the actual figures with distilled water as unity being, for the ocean 1.027, for Salt Lake 1.107, and for the Dead Sea 1.116.

There is not a fish or any living thing in all the 2,500 or 3,000 square miles of beautiful waters, except the yearly increasing swarms of summer bathers. Not a shark or a stingaree to scare the timid swimmer or floater, not a crab or a crawfish to nip the toe of the nervous wader, not a minnow or a frog, a tadpole or a pollywog—nothing that lives, moves, crawls, or wriggles. It is the ideal sea bathing place of the world.

OLD AND NEW FURNITURE.

"A FRIEND of mine who has been too busy with the problem of ways and means to pay much attention to the adornment of his house, asked me yesterday to select for him a good piece of colonial mahogany, as he wanted to have one such piece in his house, and I declined to do so until I had explained to him the cost," said a scenic artist to a New York *Sun* reporter. "I knew that his furniture was oak and upholstered stuff, and that just so sure as he placed with it a good example of old mahogany, his troubles would begin. The mahogany would kill his oak, and, in course of time, it would mean the refurnishing of his house.

"His was a case of ignorance being bliss, and I did not propose to upset his household. I have seen the old mahogany disease work its way into many households, and in many cases the results have been disastrous. Talk about having a mortgage on your house, why that is nothing compared to the annoyance of finding that you have a lot of modern oak furniture on your hands, too good to throw away when you have once begun to collect old pieces. It has taken me nearly ten years to live down a collection of oak furniture which I made in St. Louis, and which has hung over me like the shadow of a great sorrow. I was boarding in St. Louis and doing work on a big production, when my wife and I decided that we didn't like boarding, and that we would try housekeeping. I had no time to spend in looking for a house, so we took the first one that we could find. We spent just one afternoon in furnishing it completely,—dishes, draperies, rugs, carpets, and an outfit of very new oak furniture. The result was just what might have been expected. Our house looked like a Grand Rapids show room. We moved to New York, leaving behind as much of our oak furniture as we could, but when we got settled here we found around us a lot of it which was too good to give away and which we could not sell.

"I had picked up by this time a few old pieces of mahogany, and the more I studied them the more I despised my oak. Then I built my house, and I was forced to move some of those pieces into it. I have been crowding them out by degrees ever since, however, and now I haven't got one modern oak piece left. In the meantime I have watched friends struggle with their modern furniture after they had picked up an old piece or two, and their troubles have been like mine. When my friend asked me yesterday to select an old piece for him, I told him what I have told you, and I said that, if after thinking it over for a week, he still wanted to make the plunge, I would help him. He will probably want to begin on an old chest of

drawers, for that is usually the opening wedge, and then old andirons, tables with claw feet, and corner cabinets will follow, concluding with chairs, and the latter will keep him poor for the rest of his life. It's like the opium habit, and you can't shake it off."

PRIDE AND PRIDE.

Forward.

WE heard one day recently of a little girl who came home very jubilant over something that had happened in her class.

"I'm ever so proud of it, mother," said the little girl.

"But it is not right to be proud," replied the mother.

"Oh, but, mother, it is not a bad pride I feel, but a glad pride!" was the reply.

What a difference there is between a glad pride and a bad pride! One is virtue, the other is vice. One is the outgrowth of gratitude, the other is the result of self-conceit or something worse. All pride is bad that springs from our own vanity. All pride is glad that comes from good work done without any self-glory or self-interest as the impelling motive.

The mother who sees her own son grow up into a pure, manly, and noble young manhood, and who says out of the gratitude of heart, "I am proud of my son," feels a glad pride which the mother cannot feel whose son is acquiring wealth and mere worldly fame at the expense of truth and honor.

It is a fine thing when young people have done that which fills them with a glad pride. It is an evil thing when a bad pride takes possession of their hearts. Bad pride is always allied with weakness, while glad pride is coupled with moral strength. Here is something Lord Lytton once wrote about pride: "In beginning the world, if you don't wish to get chafed at every turn, fold up your pride, carefully put it under lock and key, and only let it out to air upon grand occasions. Pride is a garment all stiff brocade outside, all grating sackcloth on the side next to the skin."

This is good advice, but it would be better still if the writer had advised his readers not to let pride have even an occasional airing. Let us keep it under lock and key all of the time if it is of the bad kind.

A STORY OF PHILLIPS BROOKS.

THE *Church Union* puts into print this little incident in the life of Boston's great preacher:

A lady was traveling from Providence to Boston with her weak-minded father. Before they arrived he became possessed of a fancy that he must get off the train while it was still in motion; that some absolute duty called him.

His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes he rose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?"

She explained the situation to him.

"What is your father's name?" he asked.

She told him, and the large man, leaning toward the troubled old man, addressed him by name, shook hands cordially and engaged him in conversation so interesting and so cleverly arranged to keep his mind occupied that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge in a carriage, received her assurance that she felt perfectly safe, cordially shook her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door, she said:

"Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and turned away.

FABLES OF THE HOUR.

Springfield Republican.

THE IMPERIALIST, THE MUGWUMP AND THE ETHIOPIAN.

AN Imperialist and a Mugwump while traveling together (for a short distance) came upon an Ethiopian who was attacked by a Robber. Running quickly to the rescue, they threw stones at the Robber, and made him surrender his Booty. Struck by the beauty and value of his possessions, the Imperialist said to the Ethiopian, "All these things were Ceded to us by that Robber, and we will extend to them a Benevolent Assimilation. It return, let me give you this Bible." The Ethiopian, on this announcement, desisted from his Protestations of Gratitude and picked up his Club. The Mugwump, who had listened to the Conversation, timidly protested against robbing him of what he had been fighting for. While they were still debating the question, the indignant Ethiopian began to lay about him with his Club. "There," said the Angry Imperialist to the Mugwump, "your treason has excited this man to Open Rebellion." Then he made an end of the Ethiopian.

THE OCTOPUS, THE SHARK, AND THE LITTLE FISH.

A Shark, while swimming at a great distance from his Home, came upon a small Fish which was struggling in the Grasp of an Octopus. The Spectacle roused his Moral Indignation, and biting off one arm of the monster he compelled it to relinquish its grasp. Impressed with the tenderness and edibility of the Fish, he was on the point of swallowing it, when the latter protested, and seeing escape impossible weakly tried to bite. "Base wretch," cried the Shark, "have you no feelings of Proper Gratitude?"—and immediately swallowed the Fish.

THE *Times-Democrat*, of New Orleans, announces that the manuscript history of the Choctaws, by Dominique Rouquette, has been, with other manuscripts by that author, deposited for safe keeping with the Howard Memorial Library in New Orleans. It had been feared that this invaluable contribution to the history of one of the most interesting of the Indian tribes, had been destroyed by fire.

Women and Conservatism.

WHEN a man in Saco, Me., first employed a saleswoman, says Alice Stone Blackwell, the men boycotted his store, and the women remonstrated with him on the sin of which he was guilty, in placing a young woman in a position of such publicity. When Lucy Stone tried to secure for married women the right to their own property, women asked with scorn, "Do you think I would give myself where I would not give my property?" When Elizabeth Blackwell began to study medicine, the women at her boarding-house refused to speak to her, and women passing her on the streets would hold their skirts aside, so as not to touch her. It is a matter of history with what ridicule and opposition Mary Lyon's (founder of Mount Holyoke school), first efforts for the education of women were received, not only by the mass of men, but by the mass of women as well. In England, when the Oxford examinations were thrown open to women, the Dean of Chichester preached a sermon against it, in which he said: "By the sex at large, certainly, the new curriculum is not asked for. I have ascertained, by extended inquiry among gentlewomen, that, with true feminine instinct, they either entirely distrust, or else look with downright disfavor on so wild an innovation and interference with the best traditions of their sex."

In Eastern countries, where women are shut up in zenanas, and forbidden to walk the streets unveiled, the women themselves are among the strongest upholders of these traditional restrictions, which they have been taught to think add to their dignity. The Chinese lady is as proud of her small feet as any American "remonstrant" is of her political disabilities. Pundita Ramabai tells us that the idea of education for girls is so unpopular with the majority of Hindoo women that when a progressive Hindoo proposes to educate his little daughter it is not uncommon for the women of his family to threaten to drown themselves.

Original Science by the Children.

HERE are a few funny answers a teacher of Chicago received in "examination papers."

"The stomach is the most diluted portion of the elementary canal."

"The doctrine of evolution began with the beginning of life and grew higher and higher until it at last regenerated into monkey. This process was so slow that neither the monkey nor the man knew anything about it."

"A germ is a tiny insect, sometimes found in diseases or organs. It is so small that it can only be seen by a telescope. That is why diseases are contagious. At times it appears like the head of a pin, but it goes floating around into the atmosphere."

"Habeas corpus means, you may have the head, and I will take the body."

"A dowager is a widow without joints." (Jointures?)

"Pitt, Earl of Chatham, Premier of England, entered life at an early age, which office he held at a very early period in life, the time when most men are just finishing a professional education."

New York's Need of Shade Trees.

THE conclusion is inevitable that one of the great and pressing sanitary wants of New York city is an ample supply of trees. It is, in effect, destitute of trees; for the unsightly shrubs which are planted by citizens are, in no proper sense, adequate to the purpose which we contemplate. Its long avenues, running north and south, without a shade tree, and exposed to the full effect of the sun, are all but impassable at noonday in the summer months. The pedestrian who ventures out at such an hour, finds no protection from an umbrella, on account of the radiation of the intense heat from the paved surface. Animals and man alike suffer from exposure in the glowing heat. Nothing mitigates its intensity but the winds or an occasional rainstorm. And when evening comes on, the cooling of the atmosphere produced by vegetation does not occur, and unless partially relieved by favoring winds or a

shower, the heat continues, but little abated, and the atmosphere remains charged with noxious and irrespirable gases. It is evident that shade trees, of proper kinds, and suitably arranged, supply the conditions necessary to counteract the evils of excessive heat. They protect the paved streets and the buildings largely from the direct rays of the sun; they cool the lower stratum of air by evaporation from their immense surfaces of leaves; they absorb at once the malarious emanations and gases of decomposition, and abstract their poisonous properties for their own consumption; they withdraw from the air the carbonic acid thrown off from the animal system as a poison, and decomposing it, appropriate the element dangerous to man, and give back to the atmosphere the essential to his health and even life.—[From *Vegetation a Remedy for the Summer Heat of Cities*, by Dr. Stephen Smith, in *Popular Science Monthly*.]

America and Europe: a Military Comparison.

A WHOLE continent of our globe, twice as large as the European continent, having 8,000,000 square miles and 80,000,000 inhabitants—North America—is divided into three political dominions: Canada, the United States, and Mexico. As none of these countries covets the territory of the other, there are on this vast continent only 114,453 soldiers and marines, one military man for 700 inhabitants, while in Europe there is one for 108. The American proportion would give 514,286 men for all the European armies. As there are no savage elements in Europe to be restrained by arms, half of the North American contingent ought to be enough to maintain internal order there. Europe needs only 300,000 soldiers at most; all the others are supported in deference to the idolatry for square miles. This additional military force exceeds 3,300,000 men, and costs 4,508,000,000 francs (\$901,600,000) a year. And this is the direct loss entailed by the spirit of conquest; and yet it is trifling as compared with the indirect losses.

First, there are 3,300,000 men under the flags. If they were not soldiers, and were following lucrative occupations and earning only 1,000 francs (\$200) a head, they might produce \$760,000,000. The \$900,000,000 absorbed now by military expenditures would bring five per cent. if invested in agricultural and industrial enterprises. This would make another \$45,000,000. The twenty-eight days of the reserves are worth at least \$40,000,000. Here, then, is an absolutely palpable sum of \$845,000,000. But what a number of colossal losses escape all valuation! Capital produces capital. If \$1,800,000,000 were saved every year from military expenses and poured into industrial enterprises, they would produce benefits beyond our power to estimate.—[From "The Spirit of Conquest," by J. Novicow, in *Appletons' Popular Science Monthly*.]

Trusts in "Natural Gas Belt."

COMMISSIONER McCORMICK, of the Arbitration Board of the State of Indiana, makes a statement concerning the formation of "Trusts" in the "natural gas belt" of that State. He says: "In no place in the country is the baneful influence of trusts felt to a greater extent than in the Indiana gas belt. They are not trammelled by State laws and they defy federal authority. They always adjust wages to the very lowest scale. They refuse to confer with their men; they refuse to arbitrate. All propositions, in case of a strike, are rejected, and they shut down their plants to starve the men out. Blanket injunctions are prayed for by these illegal corporations, and it is a sorry commentary that the eagerness with which injunctions are sought is only equalled by the ease with which they are granted. Thus these unlawful institutions—in Indiana at least—feast to satiety upon despoiled labor, destroy honorable competition, stifle legitimate enterprise, appreciate the price of their product to extortion, and levy unjust tribute on the consumer—all in violation and defiance of the law."

One of the consequences, it is stated, has been a very general reduction of wages in all the important industries, and often to as radical an extent as 45 per cent.

"Zero Weather."

NEARLY the whole country experienced unusual cold last week. The change at Philadelphia came on the 8th inst. The morning reports, 8 a. m., of the Weather Bureau in this city were: 8th, 24; 9th, 1; 10th, 6 below; zero; 11th, 4 below zero; 12th, 5 above. Private thermometers in the suburbs of the city were 8 and 10 degrees below on the 10th. At other places much lower figures were registered, on that morning. At Newtown, Pa., the *Enterprise* reported that thermometers generally showed 10 to 15 below, and one, "at Cyrus Hillborn's, at 6 a. m.," was 22 below. Phoenixville reported 15 and 16 below, Bristol, 8 to 10; Yardley, 15. At Norristown as low as 10. At Pittsburgh it fell to 20 below, being the coldest on record there, and all over Pennsylvania it was generally from 20 to 30 below.

In Florida, on the morning of the 9th, there was freezing temperature "as far south as a line traced from a point a little south of Tampa to the Atlantic coast just north of Jupiter, Tampa showing a minimum temperature of 30 degrees and Jupiter a minimum of 36 degrees. At Jacksonville a minimum of 28 degrees was reached."

Denver reported, on the 9th, "the sixteenth day's great snow-storm in the mountains." Leadville reported a "desperate situation," for want of coal, the railroads being blocked. Chicago reported that city "in the grip of the coldest weather since 1872."

WAR AND PEACE NOTES.

WHAT Prof. Sumner called "the conquest of the United States by Spain" is now a very serious menace. We have begun our work of civilization in the far East exactly as Spain began hers in Cuba and Mexico and Peru. The sword reaps the first harvest.—[Springfield Republican.]

THE deficit in the national revenue, last month, was \$9,347,840, and the deficit for the fiscal year to date is \$92,867,983. The war with Spain has been over for several months, but army expenses in January were nearly four times what they were a year ago, and navy expenses are 60 per cent. larger.

AT a "banquet" in Boston, last week, Admiral Sampson was one of the speakers. Among other things he said: "We must have more ships, more guns, and all that goes to constitute an efficient navy." He went on to say: "The increased territory which we have added to our country will probably produce an increase in our chances for war by at least 100 per cent.," and added that the navy would probably be increased as much—that is to say, doubled.

THE naval committee of the House of Representatives will advise the construction of three battle ships, three heavily armored cruisers, costing about \$25,000,000 when placed in commission. "No such expensive naval program," it is stated, "has ever been brought forward in this country before, yet very little opposition to it is anticipated."

IN the case of General Eagan, the Commissary-General of the regular army, who was found guilty by the court-martial for his abusive language directed at General Miles, the "finding" was approved by President McKinley, but the sentence of dismissal from the service was "commuted to suspension from rank and duty for six years." It is explained that he will draw his "pay," during the six years, the same as if he had not been court-martialed, but that "he loses his allowances, which include commutation of quarters, rations, and fuel, and his horse allowance." These several "allowances" are stated to be "quite a large financial item."

A REMARKABLE memorial, objecting to the ratification of the so-called "Peace Treaty," was presented to the United States Senate, before the vote on the 6th instant. Its arguments against the Treaty were very earnest and forcible. It was signed by twenty-four persons, as follows: Charles Francis Adams, Boston; Felix Adler, New York City; George S. Boutwell, (ex-Secretary United States Treasury); John G.

Carlisle, (ex-Secretary United States Treasury); Andrew Carnegie, Grover Cleveland, Dr. Theodore L. Cuyler, President Charles W. Eliot, Harvard University; Samuel Gompers, (president of the American Federation of Labor); John B. Henderson, (ex-United States Senator from Missouri); William B. Hornblower, New York City; William J. Palmer, (president Rio Grande Western Railroad); Wheeler H. Peckham, New York City; Bishop Henry C. Potter, N. Y.; Sherman S. Rogers, Buffalo; Carl Schurz, Edward M. Shepard, Brooklyn; Edwin Burritt Smith, Chicago; Moorfield Storey, Boston; Prof. William G. Sumner, Yale University; Dr. Henry Van Dyke, Prof. Herman Von Holst, Chicago University; Pres. William L. Wilson, Washington and Lee University, Va.; Dr. Theodore S. Woolsey, Yale University.

METEOROLOGICAL SUMMARY FOR FIRST MONTH, 1899.

Mean barometer,	30.200
Highest barometer during the month at 8 a. m., 2nd,	30.989
Lowest barometer during the month, 24th,	29.396
Mean temperature,	32.4
Highest temperature during the month, 5th,	55.
Lowest temperature during the month, 2nd and 11th,	6.
Mean of maximum temperatures,	40.
Mean of minimum temperatures,	24.8
Greatest daily range of temperature, 17th,	27.
Least daily range of temperature, 9th,	7.
Mean daily range of temperature,	15.4
Mean relative humidity, per cent.,	68.4
Mean temperature of the Dew Point,	22.2
Total precipitation in inches, rain and melted snow,	4.13
Greatest precipitation in any 24 consecutive hours, 1.27 inches of rain, on the 6th and 7th.	
Number of days on which .01 inch or more of rain fell, 12.	
Number of clear days 12, fair days 9, cloudy days 10.	
Prevailing direction of wind from the Northwest and Southwest.	
Thunder storm on the 24th.	
Sleet on the 1st.	
Solar halo on the 10th, 21st.	
Lunar halo on the 17th, 26th, 22nd.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 51.5 on 5th.
Minimum temperature of wet bulb thermometer at 8 a. m., 6.5 on 11th.
Mean temperature of wet bulb thermometer at 8 a. m., 26.2.
Maximum temperature of wet bulb thermometer at 8 p. m., 44 on 4th and 16th.
Minimum temperature of wet bulb thermometer at 8 p. m., 8 on 1st.
Mean temperature of wet bulb thermometer at 8 p. m., 29.4.
Mean temperature of wet bulb thermometer for this month, 27.8

NOTE.—The mean temperature for the month, 32.4°, is very near the normal for First month, and 3° below the corresponding month in 1898.

The amount of precipitation, 4.13 inches, is about one-half inch more than the normal

Snow fell on the 1st, 12th, 26th, 28th, 30th, and 31st.
Total snow fall during the month 6.9 inches, 4.5 inches of which fell on the 1st, and 2.2 inches on the 31st.

The very unusual high Barometric pressure (for this section) of 31.000 inches occurred between 9 a. m., and 10 a. m., on the 2nd inst.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, First month 31.

WHAT is a first, second, third, and fourth-class post-office? is a question frequently asked. A first-class post-office is one where the gross receipts are \$40,000 and upwards; a second-class office is one where the receipts run from \$8,000 to \$40,000; a third class office is one in which the receipts run from \$1,000 to \$8,000; all other offices are fourth-class. Before any office can have a free delivery the receipts must be \$10,000 or more. The President nominally appoints the first, second, and third-class postmasters, but the business is usually in charge of the Fourth Assistant Postmaster-General.

Two plans for "soap trusts" are said to be before the leading dealers of Chicago, one of them representing a capital stock of \$100,000,000. The other, promoted by Boston capitalists, represents \$29,000,000.

THE State of Missouri has presented to the United States "statuary hall" in the Capitol at Washington, statues of Thomas H. Benton and Francis P. Blair. Formal addresses of presentation were made on the 6th instant.

CURRENT EVENTS.

THE fighting on the island of Luzon, around the city of Manila, continued on different days of last week, the United States troops forcing the Filipinos back. A dispatch from Manila, on the afternoon of the 12th, described affairs as "quiet," but added that "despite this, many are asking whether the problem is not still far from solution." The Filipinos have, it seems, "scattered throughout the country," and are fighting in "guerrilla" fashion, except at one point, Malabon, "where they are gathered in force." For miles around the country is a jungle, "so dense, in many places, that the eye cannot penetrate it." The plan of the Filipinos, in their struggles with the Spanish, was to retire to these fastnesses when beaten in the open. In the engagements that have taken place, one tribe, the Ygorotes, were "only armed with bows and arrows."

THE losses of the Filipinos have been very great. Their slaughter in action was substantially like that of the "der-vishes" on the Nile, at Omdurman, a few weeks ago, in the fighting with the English army under Kitchener. The der-vishes were then said to be "mown down" by the machine guns of the English. In the conflict near Manila, up to the 12th, the United States loss is said to be 65 killed, 257 wounded, 2 missing, while the native people have had "fully 2,500 killed, and wounded vastly in excess of that number,"—a total loss, it would appear, of from 6,000 upwards. Some of the native villages were "shelled" by the war-ships, and several were burned.

The Filipino Junta, at Hong Kong, sent out reports of the situation. They declare that "the Americans began hostilities" on the 4th, and assert that "the bombardment of defenseless places caused frightful slaughter among the women and children," adding that "it is estimated that 4,000 of them were killed."

WHEN the vote on the "Peace Treaty" was taken, on the 6th inst., it was said to be understood that a vote would then be taken on the "declaratory" resolution offered by Senator McEnery. This, however, was not done, and on the 11th, Senator Mason, of Illinois, (who is opposed to the acquisition of the Philippines, but voted to ratify the Treaty), earnestly complained and vigorously insisted on the vote being taken. It was agreed at the close of his speech that this should be done on the 13th. On that day, however, in consequence of the storm, there was no quorum, and no business was transacted. On the 14th the resolution was passed, 26 to 23. The voting was not upon any previous line of division; Senator Hale voted aye, Senator Hoar no.

FOLLOWING upon the excessively cold weather of last week, the Atlantic coast experienced a heavy snow-storm, on the 12th and 13th inst., which blocked the railroads, and substantially brought business to a stand-still. This was accompanied by low temperature, (about 8 above zero), and by high winds, which latter caused much drifting. There were unprecedentedly low temperatures in the South, on the 13th, the mercury falling to 12 degrees below zero, at Nashville, (2 degrees below the lowest record there), Atlanta 6 below zero, (4 lower than any previous experience), at New Orleans 6 above zero, (9 lower than ever known).

The snow ceased, at Philadelphia, on the night of the 13th, and the cold abated during next day, so that railway traffic could be partially resumed. Nearly all the street-car lines in Philadelphia remained closed until late on the 14th.

THE "deficiency of temperature," compared with the normal, at Philadelphia, last week, was as follows: 6th, 1 degree; 7th, 4 degrees; 8th, 9 degrees; 9th, 27 degrees; 10th, 33 degrees; 11th, 34 degrees; 12th, 26 degrees. Up to and including the 13th, (which was deficient 25 degrees), the deficiency for the month had reached 185 degrees. The snow-fall for this month, at Philadelphia, had reached 23½ inches at 8 o'clock on the 13th, and 6 to 8 inches were added that day, making about 30 inches altogether up to 8 a. m. on the 14th,—the storm having ceased in the night.

THE most energetic effort is to be made in the United States Senate to drive through the Army bill, authorizing an increase of the "regular" army to 100,000 men. The President insists on its passage, "as an emergency measure," and has notified those whom he consults that it must be passed, even if the appropriation bills fail. It is thought that "an extra session for the passage of appropriation bills will excite less criticism than one called solely for the purpose of increasing the regular army." A dispatch to the *Philadelphia Ledger* from Washington, says that the fighting at Manila and "the large amount of 'patronage' which an army reorganization will place at the President's disposal" are relied on to get the bill through.

THE question how to meet the tremendous expenditure of the national government is beginning to agitate Congress. In the House, on the 10th inst., Mr. Dockery, of Missouri, (Dem.), "produced figures to show that there was already in sight a deficiency of \$67,000,000 for the next fiscal year. But this was exclusive of the additional expenditure of \$2,500,000 involved in the navy personnel bill, the Cuban claims, the \$11,000,000 for public buildings, and the enormous expenditures involved in the Hanna-Payne subsidy bill, and the bill for the construction of the Nicaragua canal should either of these latter bills be passed." (It is stated that Speaker Reed is strongly opposed to these bills, and that they may not pass the House.)

CONSIDERABLE significance is attached to the utterances of one of the daily newspapers of Chicago, the *Times-Herald*, whose owner, Kohlsaat, is said to be on very intimate terms with President McKinley. This paper announced some time ago that Admiral Dewey was not in favor of taking the Philippines. It has now published an article, (10th inst.) urging that the United States "treat the Philippines as we are pledged to treat Cuba,"—i. e., assist them to form an independent government.

A STEAMER, the *Weehawken*, reached Punta Delgada, in the Azores Islands, on the 12th instant, with twenty-five passengers from the Hamburg-American steamship *Bulgaria*, which left New York January 28, for Hamburg. The *Weehawken* reports the *Bulgaria* drifting hopelessly, 800 miles from the Azores. Nothing was known as to the fate of the other passengers. A London dispatch on the 12th reported that the twenty-five persons landed by the *Weehawken* were women and children. "The rest of the passengers and crew could not be taken off, owing to the heavy weather. The passengers are said to have numbered ninety."

SEVERAL serious fires have occurred. At Winnipeg, on the 8th inst., the Manitoba Hotel, "the largest hotel building in the Canadian West," was burned. It cost \$400,000, and was the property of the Northern Pacific Railroad Company. The guests, 400 in number, got out. At Yankton, S. D., at 2 in the morning of the 12th inst., one of the cottages of the State Insane Asylum took fire, and was destroyed. There were 52 persons within, and of these 17, being "inmates," lost their lives. At Chicago, on the 12th, the five-story building occupied by the book publishing firm of A. C. McClurg & Co., was destroyed. Loss, \$650,000.

A DISPATCH from Russian Siberia, on the 10th inst., announced the finding of the bodies of three men, "the head of one badly crushed," by a tribe of Tungusos, on the Timur peninsula, in North Siberia. It was surmised that these might be Andree, the aeronaut, and his companions, who left the coast of Spitzbergen for the North Pole, in a balloon, in July, 1897. The brother of Andree thinks it not likely. Later news is awaited.

THE distance from Philadelphia to San Francisco is 3,177 miles; from San Francisco to Honolulu, 2,089 miles; from Honolulu to Hong Kong, 4,961 miles; from Hong Kong to Manila, about 620 miles. Total, from Philadelphia to Manila, 19,847 miles.

NEWS AND OTHER GLEANINGS.

THE long continued cold weather in Iowa caused such a contraction in the iron work of the bridge over the Mississippi river at Muscatine that the end of one of the spans slipped off its pier and the span fell 40 feet upon 18 inches of ice with a terrible crash. Two teams went down with the span, but both drivers escaped death, almost miraculously.

—The "Earl of Meath" has brought forward a plan in England to enroll and drill "all lads between 16 and 18 years of age." He expects to have 200,000, who will form a reserve of volunteer troops. The scheme is supported (of course) by "Field Marshal Lord Wolseley, the Commander in Chief of the forces; General Lord Roberts of Candahar, the commander of the forces in Ireland," and other military people.

—Our returning ambassador to Russia, E. A. Hitchcock, says: "The Czar is in no wise discouraged by the reception of his plans for checking the increase of armaments. He has not any idea that he will achieve all he desires immediately, but is firm in the belief that his views must prevail in time, and a not far distant time."

—Dr. Henry Van Dyke, of New York City, pastor of the Brick Presbyterian Church, has declined a call to the chair of English literature at Johns Hopkins University.

—The Dismal Swamp canal, which connects Chesapeake Bay with Albemarle Sound, enables small craft to avoid the perilous passage around Cape Hatteras, and is a part of the inland navigation between New York and Florida, will be reopened soon after extensive repairs. This waterway is said to have the oldest canal charter in existence, dating back to 1787.

—Dr. James M. Taylor, President of Vassar College, has been appointed President of Brown University at Providence, R. I. President Taylor is a minister of the Baptist Church, and had charge, for four years, of a church in Providence, before going to Vassar. He has been in charge of the latter since 1886. (The President of Brown must be a Baptist.)

—Oklahoma is seeking admission to the Union as a State, and shows from a vote at the last election of 48,813 that it has a population of 250,000. This is more than any one of several of the smaller States now in the Union.

NOTICES.

* * The regular meeting of Friends' Temperance Workers will be held at 17th street and Girard Avenue (Philadelphia), Second month 18th. Longfellow exercises are on the program. WALKER E. LINVILL, President.

* * A Conference under the care of the Western Quarterly Meeting's Committee on Temperance and Philanthropic Work will be held in the meeting-house at Kennett Square, Pa., on First-day, Second month 19, at 2 o'clock p. m. Isabel G. Shortlidge is expected to address the Conference. All interested are cordially invited to be present. HORACE L. DILWORTH, Clerk.

* * Appointments of Baltimore Yearly Meeting's Visiting Committee for Second month are as follows:
19. Bald Eagle, Pa.
26. Menallen, Pa.

MARTHA S. TOWNSEND.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Darby, on First-day, Second month 19, 1899, at 2.30 p. m.

Subject, "Purity."

CHARLES PALMER, Clerk.

* * The Home Influence Association will be addressed on Third-day, Second month 21, at 3 p. m., by Mrs. Herman H. Birney, on "Literature for Children."

The meeting will be held in the meeting-house, Race and 15th streets (entrance on 15th below Race.) All are invited.

FLORENCE M. LUKENS, President.

* * The united First-day evening meetings, in Philadelphia, during Second month, will be at 17th street and Girard Avenue, at 7.30 o'clock. Friends generally should feel it their duty to be in attendance.

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FLORIDA.

PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company's third tour of the present season to Jacksonville, allowing two weeks in Florida, will leave New York and Philadelphia by special train of Pullman Palace Cars, Third-day next, Second month 21. Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, \$50.00; Philadelphia, \$48.00; Canandaigua, \$52.85; Erie, \$54.85; Wilkesbarre, \$50.35; Pittsburgh, \$53.00; and at proportionate rates from other points.

For tickets, itineraries, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J., or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

OLD POINT COMFORT, RICHMOND, AND WASHINGTON.

NEXT SIX-DAY TOUR VIA PENNSYLVANIA RAILROAD.

The second of the present series of personally-conducted tours to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Seventh-day, Second month 25.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to Ticket Agents; Tourist Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Townsend's "Near a Whole City Full." Publisher's price, \$1.50; now 50 cents; postage, 13 cents each.

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F. M. Kingsley's "Prisoners of the Sea." Publisher's price, \$1.25; now 50 cents; postage, 10 cents extra.

Zola's "His Excellency." Publisher's price, \$1.50; now 50 cents; postage, 14 cents extra.

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RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 2 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

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PHILADELPHIA, SECOND MONTH 25, 1899.

{ Volume LVI.
Number 8.

A GOOD WORD EACH WEEK.

VIII.

CONVERSION does not depend upon the abundance of our knowledge, but upon the subjection of our wills to the Divine government.

SAMUEL M. JANNEY.

From "Conversations on Religious Subjects."

THE LARGER FAITH.

WE pray no more, made lowly wise,
For miracle or sign;
Anoint our eyes to see within
The common, the divine.

Lo, here! lo there! no more we cry,
Dividing with our call
The mantle of thy presence, Lord,
That seamless covers all.

We turn from seeking Thee afar
And in unwonted ways,
To build from out our daily lives
The temples of thy praise.

And if thy casual comings, Lord,
To hearts of old were dear,
What joy shall dwell within the faith
That feels Thee ever near!

And nobler yet shall duty grow,
And more shall worship be,
When thou art found in all our life,
And all our life in Thee.

—Frederick L. Hosmer.

THE UNDERGROUND RAILROAD.¹

¹ THE UNDERGROUND RAILROAD FROM SLAVERY TO FREEDOM. By Wilbur H. Siebert, Associate Professor of European History in Ohio State University, with an Introduction by Albert Bushnell Hart, Professor of History in Harvard University. New York: The Macmillan Company.

SINCE the abolition of slavery several important books have dealt with the history of the system—for system it substantially was—by which the fugitives from slavery were helped northward to freedom. Among these, in this neighborhood, were William Still's "Underground Railroad Records," and Dr. R. C. Smedley's "History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania," while in the West, the "Reminiscences of Levi Coffin" covered part of the field north of the Ohio river.

But until the present work was undertaken no one had attempted to cover the whole geographical field, or to deal with the subject in all its phases. Prof. Siebert has drawn freely upon the works mentioned, but he has done much more. He has gone through many books,—history, biography, personal recollections,—has consulted official reports, magazines, files of old and late newspapers, has corre-

sponded extensively, and visited and interviewed survivors of the now almost disappeared company who were actively concerned in the Underground work. Finally, he has brought his vast mass of data into an orderly and systematic volume of some five hundred pages, and has added a number of appropriate illustrations and maps.

He considers first the sources from which the history is written. He mentions that many of those who were well-known friends of the escaping slaves, and who kept lists of the passengers they had forwarded over the "railroad," found it prudent to destroy them at one or another period. Robert Purvis said in 1895 he had kept a record for a long time, but destroyed it after the passage of the Fugitive Slave Law, in 1850. (It showed, he said, an average of one a day sent northward, or over 9,000 fugitives passed through Philadelphia in the thirty years from 1830 to 1860). Daniel Gibbons, of Lancaster county, Pa., did the same with a record he had kept since 1824. For such reasons the manuscript sources are less numerous and serviceable than they otherwise would have been. Prof. Siebert experiences great satisfaction in having found a single leaf of the diary kept by Daniel Osborn, a Friend, of the Alum Creek settlement, in Delaware county, Ohio. He reproduces in *fac-simile* the two sides of the leaf, and shows from them that in five months, in the spring and summer of 1844, forty-seven fugitives had been forwarded.

In his second chapter Professor Siebert considers the origin and development of the Underground way, and he shows that it dates back to a time long before railroads were thought of, and when the name given was really the Underground Road. "Secret or 'underground' methods of rescue were already well understood in and around Philadelphia by 1804." Isaac T. Hopper, in fact, came here to live in 1787, and his period of greatest activity in aiding fugitives lay between that time and 1829, when he removed to New York.

In another chapter, the methods of escape and assistance,—the start of the fugitives northward, their flight by night, the "zig-zag routes" followed, the hidings, the subterfuges,—are described in detail. There is, of course, an enormous mass of detail in these, and some of the incidents are as entertaining as others are thrilling. A slaveholder from Kentucky, disguised as a "plain Friend," went to the house of John Charles, a Friend, at Richmond, Indiana, and finding there a lad, a son of J. C., accosted him: "Well, sir, my little mannie, hasn't thee father gone to Canada with some niggers?" The disguise was poor; the boy saw he was no Friend, and pointing his finger at the man, declared him 'a wolf in sheep's clothing.' The desperate expedient of nailing up

a fugitive—known afterward as Henry Box Brown—in a large dry-goods box, and sending him from Richmond, Va., by express, to Philadelphia, where he arrived safely, is one of the most famous devices, and has been long known in the Underground annals. There was, at least, one more case of the sort, that of a slave sent from Baltimore, in a box, on a steamboat through the Chesapeake and Delaware Canal. He reached Philadelphia after seventeen hours' confinement; the other man was nailed up for twenty-four hours, and was nearly exhausted when let out, at the Anti-Slavery office. Rather an amusing incident was that which occurred in Levi Coffin's experience at Cincinnati. He was descended upon early one morning, at his house in the country, by a company of fugitives from Kentucky, numbering no less than twenty-eight, for whom provision must be made at once. An ingenious plan was adopted. Several friendly persons with carriages were procured, a pretended funeral procession was formed, "and started solemnly on the road to Cumminsville," with the fugitives inside! At Wilmington, Del., Thomas Garrett kept a number of garden tools for the service. When he wished to pass a fugitive openly through the town, he gave him a scythe, a rake, etc., which he was to place on his shoulder and carry boldly along the street. This plan usually succeeded.

A feature in the slave escapes not much noted was the return South of those who had succeeded in gaining freedom, to bring away their families. Prof. Siebert has many instances of this. Among them is "the case of a negro that went to Canada by way of New Athens, O., and in the course of two years returned over the same route, went to Kentucky, and brought away his wife and two children, making his pilgrimage northward again after the lapse of two months." Seth Linton, describing the operations of a "line through Clinton county, Ohio," reports that a fugitive that had passed along the route returned after some months, saying he had come back to rescue his wife. His absence in the slave State continued so long that it was feared he had been captured, but after some weeks he reappeared, bringing his wife and her father with him. He told of having seen many slaves in the country, and said they would be along as soon as they could escape. The following year the Clinton county line was unusually busy.

It was, however, not only men who returned to the slave country on these perilous errands. In 1842, "a brave woman named Armstrong escaped with her husband and one child to Canada. Two years later she determined to rescue the remainder of her family from the Kentucky plantation, and, disguised as a man, she went back to the old place. Hiding near a spring, where her children were accustomed to get water, she was able to give instructions to five of them, and the following night she departed with her flock to an Underground station at Ripley, Ohio."

The personality of the prominent agents in the Underground work is described in a chapter devoted to the subject, and in the list there are, of course, many whose names are familiar to the readers of these columns. "In general, it is safe to say that the majority of helpers in the North were of Anglo-Amer-

ican stock, descendants of the Puritan and Quaker settlers of the Eastern States, or of Southerners that had moved to the Northern States to be rid of slavery." There were more of this latter class than is sometimes understood, and it is a testimony to the conscience of the South that many men and women raised amid the conditions of slavery perceived its iniquities, and at no small loss and risk, to say nothing of social ostracism, took up the burden of opposition to it. It is, perhaps, one of the most common mistakes in reference to the anti-slavery movement, between 1800 and 1860, to suppose that it was represented by but a handful of people, and they of Northern origin only.

Other chapters of the book—there are eleven altogether—consider the geography of the Underground routes, showing where they ran, and how the different sections were joined to one another; and describe those most perilous adventures, the bringing of slaves from the South by persons who went down there for the purpose,—errands of such danger, indeed, that Seth Concklin, who went to Alabama to bring away the family of Peter Still, (brother of William Still, of Philadelphia), lost his life in the undertaking. The life of the colored refugees in Canada is described, and much of this is comparatively fresh. One of the interesting communities of the ex-slaves in Canada was the Elgin Settlement at Buxton, (named in honor of Sir Thomas Fowell Buxton, the English philanthropist), to which William King, a Presbyterian minister of Louisiana, sent his manumitted slaves, in 1849. Another chapter is devoted to "Fugitive Slaves in the Northern States," one to "The Underground Railroad in Politics," and finally one to "The Effects of the Underground Railroad." There is an appendix containing reports of notable fugitive slave cases; a directory of more than three thousand names of "underground operators," arranged alphabetically by States and counties; and a bibliography of works relating to the subject.

The general character and qualities of the book are fairly suggested by this notice, but it is far from being an adequate review. Indeed, the data which Prof. Siebert deals with are so numerous that even with his orderly arrangement and careful description it is not easy to generalize concerning his work. It will stand, no doubt, as the main, if not the final, authority on the subject.

For Friends' Intelligencer.

THE STORY OF PETER YARNALL.

BY GRIFFITH JOHN, BEAR GAP, PA.

(Continued from Last Week.)

THE Revolutionary War had now begun. Early in the year 1776 Peter enlisted in the American Army as surgeon's mate (a sort of assistant-surgeon), taking the oath of allegiance to the Colonies. He was at first stationed near Fort Washington, on the east side of the Hudson river, above New York. Toward the end of that year, he joined Dr. Shippen's department in the army hospitals at Bethlehem, Pa. The Battle of Princeton (at the New Year, 1777), soon made work for the surgeons, and there being urgent de-

mand for them, he with Dr. Bond proceeded to Morristown, N. J., to perform such services as exigency required. Here Peter was seized with a fever, which confined him to his bed for several weeks. Recovering, he left the hospital, and joined a corps of light dragoons in which he continued until the Ninth month, 1777. Finding that he could not endure hard riding, he solicited a return to the hospital.

Having obtained leave of absence to visit camp, near Schuylkill, he met the Surgeon-General of the Army, who ordered him to accompany the sick to Reading. At this place, he became familiar with many scenes of distress and suffering, for war is always cruel, and the shout of victory as well as the wail of defeat, has its attendant miseries. He says a number of the men, recovering, were supposed fit for duty, but the want of clothing rendered it necessary to detain them till they were equipped for a march. Many poor fellows had neither shoes, stockings, nor blankets, and very few an extra shirt. After a time the most of these were restored to health, and sent forward to their regiments, which greatly lightened the labors of those caring for the sick and disabled, till the Battle of Germantown sent them a fresh supply. Continuing, Peter says: "As they came, we placed the privates in churches, the court-house, the powder-house, and Friends' meeting-house. We generally went into the hospitals about 8 or 9 o'clock in the morning, and did not close our eyes till the task of dressing their wounds was finished. This lasted several weeks. In the latter end of December, the sick came in great numbers to Reading in open wagons. In a short time after this, I was ordered to proceed to Ephrata, where the Moravian Brethren had accommodated 250 men with comfortable quarters."

In the first month, 1778, he was taken very ill, and had leave to return to Reading. After a partial recovery, he was sent to Nottingham, and in no very long time to Trenton, where being much broken in health, he asked for a discharge from the service, which was granted.

During the period of his service in the army, he was thrown into association with an officer who had been a member with Friends, but who entertained a bitter hatred to them. He was in the practice of railing against the Society, and ridiculing its principles. On one occasion, as he was thus engaged he endeavored to obtain the assent of Peter Yarnall, in condemning them altogether, but the latter felt restrained from going to such a length, alleging as a reason, that when he met with Samuel Emlen and two other Friends, they always spoke affectionately to him, without a symptom of coldness or reproach.

In a work, published in the year 1811, entitled "Memoirs of a Life, chiefly passed in Pennsylvania, within the last Sixty Years," (the author of which was Alexander Graydon, of Philadelphia), the writer in allusion to an incident that occurred while the American Army was stationed near Kingsbridge on the Hudson river, above New York, has the following paragraph respecting Peter Yarnall:

"Two forts had been erected, called Washington and Lee, one on each side of the river, in order to prevent the British ships of war from passing up.

But the inefficiency of these impediments was soon evinced by two vessels that taking advantage of a favorable wind sailed by us with great gallantry. Two other vessels, not long after, passed in defiance of both batteries. The first vessels that passed us took their station in Tappan Sea, where an attempt was made to set them on fire. It failed as to the larger vessels, but a tender was destroyed. One of the persons who embarked in this service, was the surgeon's mate of our regiment; a singular character, and degenerate son of Mordecai Yarnall, a Quaker preacher. I was amused with his oddities, and sometimes listened to his imitations of his father's preaching, as well as that of many others of the public Friends. Though a temporary apostate from the principles of his forefathers, in which he had been strictly brought up, I never doubted they had taken root in him; and that, if he was not prematurely cut off, they would vegetate and fructify, in due season. Nor was I mistaken. Many years after, I saw him zealously sustaining his paternal vocation, surrounded by a circle of Friends. He had come to preach in the town in which I [then] resided [Harrisburg, Pa.] I went to hear him; and had the pleasure of taking him home with me to dinner, with several of his attendants; where everything passed with as much gravity and decorum, as if I had never seen him in any other character. Mr. Yarnall's former profaneness could not but have occurred to him on this occasion; but whatever might have been his recollections, he dissembled them admirably."

After leaving the army, Peter diligently applied himself to the study of medicine in preparation for the examination held by the College of Physicians. This examination he passed, and received his diploma in Second month, 1779. The following day, as if he had not sufficiently trampled under foot the testimonies of the Society, he embarked on the Delaware, in a privateer ship, with Captain Barry² and others. In four months, they returned to Philadelphia, from a cruise to the West Indies. He immediately upon his arrival at the latter place left the vessel, with his share of the prize money, with which he bought a tract of land in New Jersey. Settling down to follow his profession, he attended the practice of medicine and surgery in the Pennsylvania Hospital. In a short time, he was appointed apothecary to that institution, the duties of which station he discharged with attention and fidelity.

We have now reached the turning point in Peter's career, and it furnishes us an instructive lesson. We do not certainly know what were the instrumental means that brought about this result, but one account said it was a sudden and alarming attack of illness, in which for a time death seemed inevitable. A poem attributed to him, published in an Almanac in the year 1781, would favor this statement, as it is descriptive of a state of mind similar to that of Peter's, when it was written. At any rate, through a quick-

[¹ This, of course, is Graydon's way of stating the case. Peter Yarnall no doubt thought it unnecessary and unprofitable to revive these recollections.]

[² Captain John Barry, born in Ireland, a famous commander of privateers and other armed ships during the Revolution.]

ened sense of right and wrong, he was troubled and brought under heavy condemnation, as reflection placed before him the record of his life. In this distressed situation, with regret for the past, and anxiety for the future, he resolved to follow the light, wherever it might lead. Resigned to bear the burden of condemnation, this feeling passed away, as he continued willing to be anything or nothing. Then he experienced great peace of mind, a sensation to which he had long been a stranger. Being but at the entrance of the right way, there were to be trials of his faith. Could he stand true to it? Time alone would tell.

An opportunity soon came to test this. He was appointed to deliver a message to an officer in the city, and it very forcibly arrested his attention that in delivering it, he must address him in the "plain language." It was such a mortification to his proud spirit that he almost shrank from it. In this state of mind, he set out on the errand, absorbed in deep thought. When he reached the door, on knocking, he was met by the officer himself. Peter adhered to his impressions, and accosted him as he felt required to do. This mode of address from him struck the officer with astonishment, and he stood for awhile silent, before making any reply. As he recovered himself, he made no allusion to Peter's use of the plain language. This act of obedience meant much to Peter Yarnall. It enabled him easily to separate himself from, and throw off the influence of his "gay" companions, who held in light esteem those yielding to religious conviction, and poured ridicule upon the customs of Friends, particularly upon their use of thee and thou in speaking to each other. It also provided him with ability to advance with steady footstep in the path he had chosen, and furnished him increased power to overcome the next difficulty that might fall in his way. It now lay in his course to mingle more and more with Friends, and as their principles were in harmony with his sentiments, he became once more a diligent attender of their meetings.

(To be Continued.)

FIRST-DAY SCHOOL SCRIPTURE LESSONS,

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 10.—THIRD MONTH 5.

ISAAC, JACOB, AND ESAU.

GOLDEN TEXT.—Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress and was with me in the way which I went.—Genesis xxxv., 3.

Scripture Reading—Genesis, xxviii., 1-5; 10-22.

IN the account of the life of Abraham the intermingling of two or more accounts continues as in earlier chapters in Genesis. The story of Abraham's denial of his wife is told of Egypt and Pharaoh by the "Jahvist" (xii., 9-20), and of Gerar and Abimelech by the "Elohistic" (xx., 1-17). The "Jahvistic" story of the birth of Ishmael indicates that he was about fourteen years old when Isaac was born (xviii., 16); while the "Elohistic" account of the sending away of Hagar and Ishmael into the wilderness some time after the birth of Isaac, speaks of him as of a child

in arms (xxi., 14-16). These indications of the composite nature of Genesis continue throughout the book, and are found, indeed, throughout the Old Testament. It is not necessary in these lessons to attempt any detailed separation of the various fragments, however interesting it may be to the student. It is sufficient for our purpose to notice the most striking illustrations of this structure: but it is *essential* for any right knowledge of the books of the Old Testament that they shall be clearly understood to be, not the works of individuals, but composite views of the ancient life of a wonderful nation.

While the historic character of Abraham may be regarded as fairly established by evidence both within and without the Bible, the same cannot be said of his immediate descendants. Many students are inclined to regard them as wholly traditional. Isaac is a character very faintly drawn. Between such sharply defined leaders as Abraham and Moses, Isaac is ghostly and bloodless. An interesting picture of ancient life is brought to light in the tale of the mission of the faithful family servant of Abraham's household to the home of his forefathers to find a wife for Isaac; and the scene at the well at Aram of the two rivers, is beautiful in setting and in sentiment. The account of Rebecca gives the impression of a person of vigorous and original mind. We are won by the simplicity of the tale, and when we read that Rebecca "became his wife and he loved her," we feel that it is the right and appropriate ending of the pretty story. But it is impossible to give to Isaac any of the deep respect, almost reverence, with which we turn back to his father.

It is somewhat different with the twin sons of Isaac. In the story of these two we are told in some measure the story of civilization. It is the old time against the new, the life of the wandering hunter against that of the "plain man, dwelling in tents." As we compare the two, our sympathies almost inevitably turn from the father of the Israelites to the shaggy hunter, who was cheated out of his birthright, and tricked out of his father's blessing, but showed himself in the sequel open-hearted and forgiving; yet we must recognize in him the instincts of the nomad. He was cheated of his birthright, indeed; but only because "coming in weary from the chase, he is caught, as with the levity and eagerness of a child, by the sight of the lentil soup." As with the hunter peoples of to-day, the needs of the moment erase all thought of the future. There is no restraint of appetite, no patience to endure. We recognize the genial temper and the affectionate nature of the huntsman, but who among us does not know such a one whose easy nature and temper are only a part of the careless indolence of the ne'er-do-well? The Bible story indicates the Edomites as the descendants of Esau—of whom came Herod, many centuries later, to avenge his ancestor on the descendants of the one who elbowed him out of his family place. Jacob, on the other hand, represents the pastoral life. The meannesses of his nature are distinctly drawn; yet we cannot but see the elements of his character which command success. "He entraps his brother, he deceives his father, he makes a bargain, even

in his prayer; in his dealings with Laban, in his meeting with Esau, he still calculates and contrives." But, on the other hand, he is steady and unwavering in purpose. He drives a hard bargain, but is true to the bargain made. He has endurance and industry. His wife is won by seven and again seven years of service. He labors faithfully with the flocks and herds entrusted to his care. These are qualities less engaging for the moment than easy good-nature, but in the long run sure to win. It has rarely happened, if ever, that men of real greatness are of the complaisant disposition; often they have been far from agreeable personally—but industry and perseverance they have never lacked.

Jacob, like his father Isaac, sought and found his wife among his kinsmen of the north, and after twenty years of service he returned again to the home of his father and grandfather. He went out empty-handed and returned a rich man. But it is with the development of his higher nature that we have to deal in particular. Like his grandfather, he had a vivid sense of God's presence; and in spite of much unworthiness, the still, small voice led him in ways that tended upward. As he goes out from home with the shadow of deceit and fear upon him, he hears God's voice in the night time, "Behold, I am with thee." It is a wholesome sign that under these conditions he should have said, "How awful is this place!" yet his vow showed a low moral plane. "If God will be on my side, I will give him a tenth." (Genesis, xxviii.) The spirit, not unheard-of in our own day, which is willing to serve God on condition of being promised salvation in the life to come, is of the same mould. It is by no means the spirit of him who, in humble faith, whispers "Our Father."

This place was called Bethel. Jacob returned to it again after he had become "two flocks." The return journey is especially marked by the meeting of the two brothers who had parted in anger a score of years before. Again we see the easy good-nature of Esau, who had not despised the sin, but had hated the consequence for himself; and who, now that the consequence was forgotten, cared for it no more. Again we see the crafty spirit of Jacob in the magnificent present with which he hopes to make his peace. Again, too, we see in Jacob the sense of God's presence, and his words are more worthy than before, though neither now nor ever striking the clearest note of manly character. "Put away the foreign gods that are among you. . . . Let us go to Bethel; and I will make there an altar unto God who answered me in the day of my distress." (xxxv., 2-3.)

Of the origin and meaning of the story of the mysterious struggle with the unknown "man," nothing is known. The new name, "Israel," means "Prince of God," and the old one "the Supplanter."

Your souls are a picture gallery. Let their walls be hung with all things sweet and perfect,—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds.—*Canon Farrar.*

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 10.—THIRD MONTH 5.

FOLLOWING THE CHRIST.

GOLDEN TEXT.—If therefore the Son shall make you free, ye shall be free indeed.—John viii., 36.

Read the Scripture, John, viii., 12, 31-36.

REVISED VERSION.

THE Scripture selected for this Lesson follows closely upon that of last week. That was taken from the seventh chapter of John, and extended to verse 37; this takes the 12th verse of chapter eight, and also the 28th to the 36th verses.

The time was probably the day following the event described in the last lesson. The place was again the Temple at Jerusalem. In it Jesus continued his teaching. In the meantime, his words, as given in the last lesson, had caused excitement and discussion,—“a division in the multitude,”—and while some desired to have him “taken,” the officers hesitated, and said, “never man so spake.” The Pharisees declared that no one of education, none of their sect, or of the “rulers,” embraced his teachings, but only the “multitude,” the common people. And in the controversy over him, Nicodemus, “he that came to him, before,” in the night (Lesson No. 4) put in a cautious but friendly plea: “Doth our law judge any man, except it first hear from himself, and know what he doeth?”

There are in the seven verses of this lesson five of special significance and force, in the very spirit of the Christ religion. They carry two thoughts—(1) the light and the liberty of the Divine life; (2) the necessity of making real this Divine life, the following after Christ. First, there is verse 12, in which Jesus declares, “I am the light of the world,” etc. Clearly he did not speak of himself in any physical or outward sense,—not of Jesus, the man, born at Bethlehem, and called “of Nazareth.” He spoke of the “light and leading” which his religion should be to mankind, and of the power of God manifested in and by him. In this sense he truly was, and has been, and is, the light of the world, and it has been shown again and again in the world's history that whoso followeth this manifested power of God “shall not walk in darkness, but shall have the light of life.” There is a passage in Revelation which helps our present study,—where, in the description of the holy city, the New Jerusalem, it is declared (xxi., 23) that it “hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb.” Paul says (II. Corinthians, iv., 6): “it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ.” In all these passages the thought is essentially the same—the light of God manifested in his Son.

Two other of the verses, 32 and 36, pursue a line of teaching closely related. They promise the enjoyment of the Truth to those who walk in the light. “Ye shall know the truth,” Jesus declared, “and the truth shall make you free.” And varying the

thought but a little, "if the Son shall make you free, ye shall be free indeed." This condition of freedom in the Truth is a high condition.

"He is freeman whom the truth makes free,
And all are slaves besides,"

is the word of Cowper. Jesus himself declared (John xviii., 37): "To this end have I been born, and to this end am I come into the world, that I may bear witness unto the truth." And he added, "Everyone that is of the truth heareth my voice,"—meaning, of course, spiritually, and through the influence of the Truth itself, since his natural voice could be heard only during his natural existence.

The necessity of making real the Divine life is the teaching in verses 31 and 34. "Every one that committeth sin is the bondservant of sin." This is true, indeed—a truth realized by every one who so offends, and shown in all the records of the human family. "To those Jews which had believed him," Jesus said, "if ye abide in my word, then truly are ye my disciples." The passage instantly comes to mind when he said (John, xv., 4): "Ye are my friends if ye do the things which I command you." And again that in Luke (vi., 46), when he pathetically asked, "why call ye me Lord, Lord, and do not the things which I say?" Observe the test of discipleship,—the doing, the following. "He that followeth me," is the declaration, (v., 12) "shall not walk in the darkness, but shall have the light of life."

"Our Friend, our Brother, and our Lord,
What may our service be?—
Nor name, nor form, nor ritual word,
But simply following thee. (*Whittier.*)

[CORRECTION.—The New Testament Scripture Lesson, printed last week, had a wrong heading. It should have been, "Jesus at the Feast."]

LETTERS FROM ISAAC WILSON.—IX.

Editors FRIENDS' INTELLIGENCER:

SIXTH-DAY evening we spent very pleasantly in the home of A. Eavenson; our hearts saddened on receiving a telegram of the death of our much esteemed friend Daniel Underhill, of Jericho, N. Y., whose kindness and hospitality we have so often enjoyed.

After making a few calls on Seventh-day morning we spent a few hours with our friend Rachel Conrad and family, and regret it must be so hurried as we must leave for Wilmington. There we were met by William Bancroft, and taken to his home, the genial atmosphere of which we so much appreciated.

First-day morning presents a very wintry appearance, but quite a number gathered, at the usual time of their First-day School, and these, with as many more as we could expect (with the extreme cold and much snow rendering the travel very unpleasant), constituted a meeting that we believe was blessed in a good degree with the Divine presence, and although another meeting had been intimated for the evening we felt to excuse ourselves and returned to dine with our friends Wm. P. Bancroft and family, and took the train at three p. m., for New York. And notwithstanding the many trains delayed by storm we arrived safely at the "Penington," in good time for a full night's rest.

Second-day morning, the storm still continued and even increased. Upon arriving at Long Island City, to take train for Jericho, I found no train going through to Hicksville. The strong desire to be with our friends at Jericho prompted the effort to go as far as possible, and I succeeded in reaching Mineola. Here were comfortable hotel accommodations, and I communicated by telephone with our Jericho friends, and learned that the burial was deferred. So we wait and trust, and Third-day evening we were pleasantly surprised to receive a call from George Clark inviting us to go with him to his home, which we gladly accepted, although it was no easy task for him to get back and forth, as the roads were impassable in all directions. We appreciated very much the home feeling as contrasted with the hours of lonely waiting in the hotel.

We were pleased to hear, quite early in the morning, the steam whistle, indicating some movement on the road, and we soon found our way back to the depot hoping to find a train to Hicksville. Through the kindness of the superintendent allowing us to ride in the "caboose" attached to the snow plow we got there in time for the funeral, at 2 p. m., (having been postponed to that from Second-day), and we cannot express our thankfulness in that we had been enabled to do so. Nor did the appreciation of our friends seem less for the blocked condition of the roads prevented any but the immediate neighbors from attending. Instead of being at the meeting-house, as was proposed, the funeral was held in the home. We could but feel that the quiet, impressive gathering was beautifully in harmony with the unassuming but serious and kindly life, that however deserving, needed no loud or long eulogy to leave its impress upon our hearts. Some fitting words found utterance but only feebly to voice the deep feelings of thankfulness that such a life had been, and as we lower all there is of the earthly into the last resting place, there seems a voice to say, Follow me, as I have endeavored to follow Christ. We returned to the home to behold the vacant chair and miss the wonted voice, but still to feel that the same loving friendship will be ever found with the remaining family.

While we can but regret that our stay is so short, we must endeavor to meet some appointments that await us in Pennsylvania and take the train for New York, where we stay to lunch and spend a few hours pleasantly with our dear friend Jane Russell, the pleasure of the visit increased by the company of our mutual friend Margretta Walton. Again regretting that we must leave so soon, we start for Philadelphia and find an almost impassable condition of many of the streets, owing to the great amount of snow. Just as we leave, rain began to fall, and it was feared even more damage might result by water.

We close this letter as we again move slowly, (owing to a disabled engine), toward the Quaker City, where we arrive under widely contrasting conditions from First-day last, leaving it then with the mercury at zero and snow drifting, now the rain falling and snow and water making the streets almost impassable, in fact, some not yet opened.

I. W.

Philadelphia, Second month 17.

ENGLAND'S REPLY TO THE CZAR.

The reply made by Lord Salisbury, the English Prime Minister, to the Czar's proposal, was sent to the English Ambassador at St. Petersburg; it was published in England early last month. We print it as an important document in the great movement.

SIR—Her Majesty's Government have given their careful consideration to the memorandum which was placed in your hands on the 24th of August last by the Russian Minister for Foreign Affairs, containing a proposal of His Majesty, the Emperor of Russia, for the meeting of a conference to discuss the most effective methods of securing the continuance of general peace, and of putting some limit on the constant increase of armaments. Your Excellency was instructed at the time by Mr. Balfour, in my absence from England, to explain the reasons which would cause some delay before a formal reply could be returned to this important communication, and in the meanwhile to assure the Russian Government of the cordial sympathy of Her Majesty's Government with the objects and intentions of His Imperial Majesty.

That this sympathy is not confined to the Government, but it is equally shared by popular opinion in this country, has been strikingly manifested since the Emperor's proposal has been made generally known, by the numerous resolutions passed by public meetings and societies in the United Kingdom. There are, indeed, few nations, if any, which, both on grounds of feeling and interest, are more concerned in the maintenance of general peace than is Great Britain.

The statements which constitute the grounds of the Emperor's proposal are but too well justified. It is unfortunately true that, while the desire for the maintenance of peace is generally professed, and while, in fact, serious and successful efforts have on more than one recent occasion been made with that object by the Great Powers, there has been a constant tendency on the part of almost every nation to increase its armed force and to add to an already vast expenditure on the appliances of war. The perfection of the instruments thus brought into use, their extreme costliness, and the horrible carnage and destruction which would ensue from their employment on a large scale have acted, no doubt, as a serious deterrent from war, but the burdens imposed by this process on the populations affected must, if prolonged, produce a feeling of unrest and discontent, menacing both to internal and external tranquility. Her Majesty's Government will gladly coöperate in the proposed effort to provide a remedy for this evil, and if in any degree it succeeds, they feel that the Sovereign to whose suggestion it is due will have richly earned the gratitude of the world at large.

Your Excellency is therefore authorized to assure Count Muravieff that the Emperor's proposal is willingly accepted by Her Majesty's Government, and that the Queen would have pleasure in delegating a representative to take part in the Conference whenever an invitation is received. Her Majesty's Government hope that the invitation may be accompanied by some indication of the special points to which the attention of the Conference is to be directed, as a guide for the selections of the British representative,

and of the assistants by whom he should be accompanied. You will read this despatch to the Minister for Foreign Affairs, and leave him a copy of it. I am, etc.,

(Signed)

SALISBURY.

APPEAL FOR MT. PLEASANT SCHOOL.

LETTERS from Abby D. Munro, of Mt. Pleasant, S. C., represent the needs of the School as very pressing. Our friend Matilda S. Ellis, treasurer of the fund to be collected in Philadelphia Yearly Meeting, writes us that she is in receipt of an earnest letter from Abby, but being herself confined to the house (as for some little time past), is unable to do anything herself. The following letter has been received by another Friend, and is sent to us for publication :

MT. PLEASANT, S. C., February 15, 1899.

The weather here is just something terrible, and the suffering it brings no pen can describe. It has been a very cold winter with continual high winds and storms. On the 11th instant it grew very cold, and the ground was a glare of ice. Then the snow came, and on the 13th here in the sunny south it lay nearly four inches on the ground. We could not enjoy the beautiful sight, knowing the terrible suffering it had brought, and which it was not in our power to alleviate. I don't know that I ever experienced such a day in mind or body. With every effort we could not be comfortable. Even in bed, with piles of bed clothing, we suffered all night, till we were glad to get up to start a fire, which seemed to make little impression. And this with two thrifty northern women, you may imagine what it must have been with these poorly housed, scantily clothed, half-fed people. It seems cruel. A number have sustained serious falls, and some have been found frozen. Sickness and distress will follow in the train of such weather as this, here, where *all* are so poor. There is no work for any one.

Will you not ask through the INTELLIGENCER for the usual contributions of those not already sent in? This weather increases our expenses, the teachers are asking for money due them last month, and I have advanced all I have on hand except a few dollars, which I do not dare to part with till I get more. As day after day goes by, the mails are brought to us, and we receive no encouragement or aid, it is very disheartening. If others were not looking to me I would not care so much.

Our school is going on as usual. Every room is full, and advancement all along the line, but we are sadly in need of funds.

[Will not our monthly meetings, or Philanthropic Committees, to whom Philadelphia Yearly Meeting Committee on colored people have lately sent an appeal, respond as quickly as possible with their contributions? Surely these faithful workers should not be left in such straits.—EDS. INTELLIGENCER.]

THESE are the two remedies for doubt—Activity and Prayer. He who works and *feels* he works—he who prays and *knows* he prays—has the secret of transforming life-failure into life-victory.—Robertson.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SECOND MONTH 25, 1899.

THE PRESIDENT'S ATTITUDE: THE PEOPLE'S DUTY. 7

THE address of President McKinley, at the dinner of the "Home Market Club," in Boston, was made too late last week (the evening of the 15th), to be noticed in the last issue of the INTELLIGENCER. But it was a speech of so great importance that it deserves to be noticed everywhere, by every one, at the earliest possible moment, and with the utmost courage and candor.

The important part of the address lay at the close, where he referred to the conditions in the Philippine Islands. As to these he said, in general, that the subject was now in the hands of Congress, and of the American people. This is a most vital disclosure of the mind and attitude of the President, as head of the executive branch of the Government. If the subject is in the hands of the people, it is a duty of the highest character that they let it be known what their will now is.

The President's expressions were no doubt carefully chosen, and they had all the appearance of most benevolent intention. He said:

"The treaty of peace . . . having been ratified . . . Congress will have the power, and I am sure the purpose, to do what in good morals is right, and just, and humane, for these people in distant seas . . .

"The future of the Philippine Islands is now in the hands of the American people . . . [The] treaty now commits the free and unfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, not of their American masters, but of their American emancipators.

"The whole subject is now with Congress, and Congress is the voice, the conscience, and the judgment of the American people . . . Until Congress shall direct otherwise it will be the duty of the Executive to possess and hold the Philippines, giving to the people thereof peace and order and beneficent government . . . but neither their aspirations nor ours can be realized until our authority is acknowledged and unquestioned."

These passages contain the substance of the President's statements, though there were others that might be cited of almost equal importance. He said, for example, that "no imperial designs lurk in the American mind," that the Filipinos "will be aided in every possible way to be a self respecting and self governing people," and in the peroration of his address he declared that "every red drop" shed at Manila "is anguish to my heart."

The essential, the vital fact, is that the President describes himself as merely a trustee. He is holding the Islands—the "sovereignty," of course, not actual possession of the soil—until he learns what the American people, and Congress, desire. It is true he says he must press on until "our authority is acknowledged and unquestioned," but he does not say that this must be by force of arms.

What, then, do the people,—all kinds, and sorts of people, those who wish to be just, to be fair, to be humane, those who would no more wantonly slay by wholesale than murder individually,—what do they say to the President? What do they want to say? He announces that he waits to hear from them. Is it possible, we inquire in all seriousness, in an earnestness, indeed, inspired by the most poignant shame and sorrow for the recent slaughter of thousands of the Filipino people, is it possible that the American nation wish to further stain the pages of their own history?

In behalf of many, we say to the President: The principles laid down in your address are good. But they are good only if acted upon in good faith. They forbid the further slaughter of the Filipinos. Those people inhabit their own country. Their country is not ours. Spain held it by force, and they rose to claim independence. Putting ourselves in Spain's place, and making a cruel war upon them as she did, we take upon ourselves every crime with which we charged her, while we are guilty in a far greater degree, because we have professed,—and as the President shows, continue to profess,—principles of freedom, of honor, of philanthropy, which Spain did not profess. To continue the slaughter of the Filipinos will not only be monstrous, but to the wickedness of the act we should add a hypocrisy beyond description. For the President describes us as philanthropic "emancipators," he speaks of the "free and enfranchised" Filipinos, he represents that we have no purpose but to benevolently aid them. With these professions on our lips, the operations of a hostile army and navy, the "shelling" of towns, the burning of villages, the "mowing down" of naked men, the slaughter in fine of five thousand people, of all ages and both sexes, in their own land, in a land not ours by any moral right whatever, would be such an offense as would put upon those responsible for it the brand of continuing infamy.

Let us hope that the people *will* speak out. It is not believable that they wish to slaughter the Filipinos.

THE bill to increase the regular army, in passing the House of Representatives, was amended, on motion of Representative Johnson, of North Dakota, so as to abolish the so-

called "canteens"—liquor saloons—which many of the regiments in the service maintain. In the Senate, however, the committee on military affairs changed this clause so as to permit the maintenance of such "canteens" for the sale of "malt liquors." This change excites earnest protest, and the *Voice*, the *Union Signal*, and others of the Temperance journals urge that the Senate be made aware of the public feeling on the subject.

The defect in this and similar efforts is the assumption that war can be made temperate and respectable.

EARNEST appeals are being made in behalf of the movement for "industrial relief" in Cuba. A pamphlet sent us says that in that island, "our flag waves over three hundred thousand people who have neither food to eat, clothes to wear, nor houses to live in." The thought cannot be repressed how much might be done for these poor people with the tenth part of the cost of one "high class" ship of war.

THE INTELLIGENCER was late last week in reaching its readers. This was one of the consequences of the great storm which detained printers from getting to their work, disarranged postal operations, and delayed mails. Most of our weekly exchanges have come in late,—some as much as four or five days.

THE need for "testimony bearing" seems to be indicated even in the reports made by those who wish "to look on the bright side." Our friend A. M. J., in her interesting letter last week, gave a description of conditions which appeared to us quite a reasonable justification for some anxiety, as well as plain speaking, and the letter we print this week from a London correspondent of a New York newspaper, paints a dark picture, indeed. The "defective classes," Prof. John B. De Mott declared, in a recent lecture at Fifteenth and Race streets, "increased faster than the population." Is it, indeed, a time to be light-hearted?

BIRTHS.

EAVENSON.—In Philadelphia, Second month 13, 1899, to Lewis L. and Rachel T. S. Eavenson, a daughter, who is named Hannah Tomlinson.

HERR.—At Moorestown, N. J., First month 29, 1899, to Frank S. and Frances S. Herr, a son, who is named Lawrence Janney Herr.

PALMER.—In Philadelphia, Second month 4, 1899, to Edwin L. and A. Dora F. Palmer, a son, who is named Charles Lewis Palmer.

PAXSON.—At Swarthmore, Second month 18, 1899, to Charles and Alice Hall Paxson, a daughter, who is named Eleanor Mary.

DEATHS.

BROOMELL.—Second month 2, 1899, in Chicago, Ill., after an illness of less than one week, of grippe and typhoid fever, George D. Broomell, Jr., son of George D. and Ellen C. Broomell, aged 28 years and 3 months.

[*Unity*, Chicago, in its issue of Second month 9, in a notice of this sad event, said: "Many readers will join with us in the expression of deep sympathy for our old-time friends, Mr. and Mrs. George D. Broomell, in the death of their second son, George D. Broomell, Jr., which occurred on the 2d instant. Mr. Broomell had just stepped across the threshold of promising young manhood, being twenty-eight years old. He was a member of the legal profession, and had gained a fair and hopeful start in his chosen work. He was at the time of his death also studying medicine, employing

his evenings for that purpose, not with a view to practice, but for the general enlargement of knowledge. He was of a studious and deeply reflective cast of mind, singularly pure and just in all of his ideals, seeking to be absolutely upright in all his dealings with others, of gentle manners and generous, lovable disposition. His sudden death leaves an irreparable gap in the home graced and uplifted by his presence and in the hearts of his numerous friends. But the inspiration of such a life remains with us always, to comfort and inspire.]

COLES.—Second month 12, 1899, Postrema R., wife of Joseph Coles, a recorded minister of Pilesgrove Monthly and Woolwich Preparative Meeting.

The funeral was held at the residence of her husband, Mullica Hill, N. J., Second month 18.

Whilst health permitted she was a faithful attender of her home meeting. She was ever concerned for the interest of those around her, and in a quiet, unassuming manner always ready to extend words of love or the hand of benevolence.

L.

ELLIS.—In Trenton, N. J., Second month 19, 1899, Sarah S. Rose, wife of John C. Ellis, aged 70 years; a member of Trenton Friends' Meeting.

HAINES.—On First-day, Second month 19, 1899, Dr. Samuel E. Haines, aged 49 years, a member of the Monthly Meeting of Friends of Philadelphia, (Race Street). Interment at West Chester, Pa.

HAMBLETON.—At the residence of Dr. Swayne, Philadelphia, Second month 18, 1899, in her 88th year, Ruth, widow of Eli Hambleton, of Pennsgrove, Pa., daughter of the late Jonathan Lamborn of Kennett Square.

Interment at Pennsgrove Meeting ground.

MOORE.—At Richmond, Indiana, Second month 9, 1899, of pneumonia, Phebe Moore, aged 73 years.

She was a sister of William Woolman, a minister of Cincinnati Monthly Meeting. She was truly, as was testified to at her funeral, one of the meek and lowly ones of the earth, who accepted her situation in life submissively, envying no one, complaining of nothing; the hard things in her life (and she had her full share), which "could not be cured, she patiently endured." Two of her daughters passed on to the other life years ago, and fully realizing that her time of departure had come, she exclaimed upon her death-bed, "Darling daughters, mother's coming!"

She leaves two sons, and her aged companion, to mourn for, and miss her gentle companionship. A. M. S.

MOORE.—In Woodstown, N. J., Second month 11, 1899, Allen Moore, in his 82d year.

After months of suffering, this dear Friend has "passed on to the higher life."

Interment on the 15th inst. *

PAINTER.—In West Chester, Pa., Second month 7, 1899, James G. Painter, in the 77th year of his age; a member of Birmingham Monthly Meeting.

PILKINGTON.—Second month 14, 1899, at the home of Horace G. Welch, Citronelle, Ala., where he had gone in hopes of improving his health, Clark Pilkington, son of Levi and Mary M. Pilkington, and grandson of the late Joseph and Sarah Pilkington and Reuben and Sarah E. Wilson, of Millville, Pa.

Death came to him the day before he reached his 20th birthday. His health had not been good for more than a year, but the immediate cause of death was paralysis. He was a birthright member of Wapsinonoc Monthly Meeting of Friends held at West Liberty, Iowa, a most dutiful son, a loving brother and friend, and was highly esteemed by all who knew him. Interred in Pine Crest Cemetery, Citronelle, Ala.

W.

POWNALL.—Near Smyrna, Lancaster county, Pa., Second month 7, 1899, Philena C., wife of Benjamin H. Pownall, in the 57th year of her age.

SEAMAN.—At her home in Wantagh, formerly Jerusalem, Long Island, N. Y., Second month 9, 1899, Martha A. Seaman, widow of the late Edward H. Seaman, in her 71st year.

[“All her life a sympathizer with Friends, and one who did all she could to keep up the little meeting in Jerusalem,” says the friend who sends the above.]

SUPLEE.—In Philadelphia, Second month 13, 1899, Mary, only child of Chalkley J. and H. Lue Suplee, and granddaughter of Thomas B. and the late Emily J. Suplee, in the 10th year of her age.

TOWNSEND.—In Philadelphia, First month 28, 1899, Minerva Sarah, wife of James Wood Townsend, and daughter of Frank C. and Mary Pyle, in her 29th year.

They have been members of Little Britain, but recently their certificate was sent to the Monthly Meeting of Philadelphia. Her death leaves two quite young children motherless who now are in the care of their grandmother. *

TYSON.—Second month 18, 1899, Rebecca L. Tyson, daughter of the late Ezekiel and Lydia Tyson; a member of the Monthly Meeting of Friends of Philadelphia, held at Spruce St.

Interment at Langhorne.

UNDERHILL.—At Jericho, Long Island, N. Y., on Sixth-day, Second month 10, 1899, Daniel Underhill, in his 73d year.

NEWS OF FRIENDS.

ELIZABETH LLOYD, correspondent of Philadelphia Yearly Meeting with isolated members, writes us:

NEWTOWN, PA., Second month 17.

In response to the five hundred copies of the Yearly Meeting's epistle to its isolated members, about seventy letters were received, and about fifty letters were returned because the address given was incorrect. The following persons particularly mentioned that they would be glad to receive visits from ministering Friends:

H. Taylor, and Mary E. Rogers, Asheville, N. C.

James B. Paxson, Dundee, Mich.

Elizabeth Harvey Lodge, S. Pittsburg, Tenn.

Alice B. Knickerbocker, New Lenox, Ill.

Sallie A. T. Palmer, La Grande, Oregon.

Sarah W. Lacey, LeLoup, Franklin Co., Kansas.

S. E. Griest, Lordsbury, twenty miles from Pasadena, Cal.

George A. Newbold, Wm. F. Newbold, Clara Newbold Williams, Mayten, Siskeyou, Co. Cal., Gazelle Railroad Station,

Joseph B. Rich, Carney, Oklahoma.

Marianna Haines, Bushnell, Ill.

Lydia A. Warner, Bloomfield, Fla.

The Doylestown *Intelligencer* states that at a meeting of the “Home” Committee of Bucks Quarter, last week, it was concluded to purchase a lot of ground in Newtown, (corner of Center and Congress streets), of Emmor K. Janney, for \$2,100, and that “during the coming spring it is intended to erect thereon a building suitable for the purposes of a HOME. The structure is to be of stone and large enough to accommodate from twenty to twenty-five boarders. The aggregate cost of ground, building, equipment, etc., will be in the neighborhood of \$10,000.”

Burlington Quarterly Meeting is held at Mount Holly, Third-day next, 28th, at 10 a. m. Southern Quarter at Camden, Del., on Fourth-day, 11 a. m., and Youths' Meeting the following day. Nottingham Quarter at Little Britain on Sixth-day, 10 a. m.

John J. Cornell has a prospect of attending Burlington Quarter, also to have a meeting at Mount Holly, on Second-day evening, at 7.30 o'clock, and appoint other meetings within that quarter during the week, as way opens.

THE WAR ON THE FILIPINOS.

Editors FRIENDS' INTELLIGENCER:

CAN any true lover of his country look with unconcern at the position now taken by our nation in subjugating the natives of the Philippine Islands? A weak and rude people (still using bows and arrows in warfare, utterly unable to offer any effectual resistance to our trained soldiers, with the latest scientific weapons of death and destruction), are being indiscriminately slaughtered and driven from their villages and homes into the wilderness. Their only offense is that they want their liberty, and plead earnestly not to be transferred from Spanish rule to American rule, but claim that their government should have the “consent of the governed.”

It is not yet two years since President McKinley, in his inaugural address, used these words: “We want no wars of conquest. We must avoid the temptation of territorial aggression. War should never be entered upon until every agency of peace has failed. Arbitration is the true method of settlement of international as well as local or individual differences.” Later our President declared that “forcible annexation cannot be thought of,” in the case of Cuba, because “it would be criminal aggression.” Is it not criminal aggression in the case of these poor Filipinos, hopelessly pleading and struggling for their freedom? How hopefully thousands looked to our President to act consistently with these early professions; how earnestly we endeavored to strengthen and support him in his endeavors to avoid war, but when right is sacrificed to expediency where shall we land, or to what extremity may we not be carried? If it had been foretold to our President a year ago that the United States should slaughter the poor Filipinos as we are now doing by the thousands, would he not have said, “Am I a dog that I should sanction such iniquity?”

These poor people have earnestly besought our friendship and aid in establishing an independent government for themselves; we repulse their overtures and say to them, “nothing but unconditional submission to the rule we may choose to impose upon you.” So in desperation they resist, and we turn loose our mighty armaments of death and destruction upon them to slay them, without distinction of age or sex, burn their villages and humble homes, and drive them to the swamps and jungles.

It is not pleasant or agreeable to most Friends to take an active part in political controversy, and it is incumbent upon us to endeavor to maintain good will to all; but this should not be in any way a question of politics with us. It is far above that; and our Society has many times firmly remonstrated with the powers that be against injustice and wrong. It seems to me a crisis is now upon our beloved country, when “Silence on our part is crime.” We have not been silent; our INTELLIGENCER has been faithful in every

number to uphold our testimony against war; and most earnestly against the late war with Spain. I think the other branches of Friends, as far as their publications bear record, have also borne a faithful testimony in this respect. But in this crisis of oppression and cruelty towards these poor and almost defenseless people (as pitted against our powerful enginery of destruction), I think our Society ought to feel it incumbent to make a united remonstrance against this great wrong. Our Representative Committees ought to get together and send to the President and Congress an earnest remonstrance against the present oppressive war.

DAVID FERRIS.

Wilnington, Del., Second month 20.

FRIENDS MOVING IN COMPANY.

Editors FRIENDS' INTELLIGENCER:

I HAVE several times noted in the INTELLIGENCER reference to the movement of Friends westward. I have been a dweller in the West from childhood, and since I left my father's home, (Dr. Jesse Holmes), at West Liberty, Iowa, have been separated from any meeting. I have always regretted this, and whenever my eye has caught these references to families of Friends coming West I have wished some method could be adopted to prevent the scattering of these families, and, too, that some guidance could be afforded reducing the percentage of disappointment from mistake in location. I think care should be taken in the East, preventing a movement West, when fairly good opportunities are possible there, but I too believe there are many cases where it would be wisdom to secure the advantage a wise selection of a new home in the West would offer.

Moreover, many times what has been an unsatisfactory move could have been advantageous had several families of Friends gone together. There is strength in such union, and there is sympathy and encouragement one for another. What is more, there is the nucleus of a meeting planted, and the children of the families can have a continuance of the influences emanating from such association. An item in the INTELLIGENCER of this month 4th, mentions an Idaho colony. I have no knowledge of it, but from some personal observation had been favorably impressed with some portions of Idaho, as affording exceptionally good prospects for Friends' occupancy. I am myself, in my own interest, going to make a careful examination of that region, the coming spring, and I have thought perhaps some conservative conclusions that I might arrive at, would be valuable to others and that perhaps the INTELLIGENCER would be willing to use the same. With this in mind I wrote my brother Dr. Jesse H. Holmes, at George School, a few days ago, but have thought to write you this without awaiting his suggestion.

I may as well add that I have no axe to grind, no personal interest to subserve, but in this have simply been moved to be of assistance to others, if I may.

I would be glad to hear from some one to whom this may come, if it shall seem best.

K. O. HOLMES.

Kearney, Nebraska, Second month 17.

Correspondence of Friends' Intelligencer.

THE DUKHOBORS AT HALIFAX.

HALIFAX, N. S., Second month 14.

THE second party of the Doukhobors, those who arrived on the *Lake Superior* on the 27th ultimo, will be released from quarantine on the 17th. When the first party came I did not get any pictures, as it was too late, and too dark, when the tug reached the ships, but I shall try to get some of these, before they leave.

Through the kindness of Mr. George Campbell, of F. D. Corbett & Co., I had the pleasure of going down on their tug to Quarantine Station, the evening before the first party, on the *Lake Huron*, sailed for St. John. The Quarantine Station is on Lawlor's Island, about three miles or so from the city, and out of the usual track of vessels. There were thirty or so of us on the tug, among whom were the two American (Orthodox) Friends, the Deputy Minister of the Interior, the Government Interpreter, Prince Hilkooff, reporters, city business men, etc. Prince Hilkooff is of medium height, thin and sharp featured, and wore a long brown beard, making quite a contrast to the Doukhobors, as most of them were tall, and none of them wore beards.

The Doukhobors were crowded around the railings of the steamer, and a lot were on the wharf, as we drew up, and they made a fine sight, one that I would not have missed for a good deal. As the Interpreter greeted them for us they smiled and bowed low, and the men all took off their caps. In fact, they do a great deal of bowing, bending at the hip when they bow. Those on the wharf were holding a service, singing a psalm as we came up, and every little while during the singing they bowed, and the men and boys all took off their hats. Except for the difference in the style of the bow, it reminded one of the Church of England custom. The hymn sounded something like a chant in a Roman Catholic church, every note was prolonged. Some of the men, and the leader of the singing in particular, had one oft-recurring note which reminded one forcibly of the bleating of a sheep,—and as they all wore sheepskin coats the effect was rather funny.

The photos [two were kindly enclosed by our correspondent] give you a good idea of their dress and appearance. They are tall, well-formed, and healthy-looking. Everyone remarked that they were the finest looking lot of immigrants they had ever seen. I don't think that 2,000 average Canadians or Americans would look so well. Their complexion and features are not particularly foreign looking; they would pass in a crowd as Canadians now. They are a cleanly people, too. I was over the steamer, and it looked and smelt quite as clean as could be expected, quite a big contrast to the state in which a few Russian Jews left the *Tangarivo*.

They were neatly and comfortably,—in fact very warmly—dressed. They all, with two or three exceptions, wore sheepskin or goatskin coats, with the pelt inside; the men had the coat belted in at the waist, and the women let it hang loose. The men (and the boys were dressed like the men) wore black caps, which looked like lambskin, with cloth tops. The

women wore a kind of cloth, like a "fascinator," on their heads; usually the color was pink, and they looked quite pretty. Their other garments were of thick heavy cloth, the prevailing color being blue. The women usually had some bright colors, for instance the stripes at the bottoms of the aprons of the two girls who stand in front [in one of the pictures] would be all the colors of the rainbow.

They are brought up to be courteous, even the very smallest children bowing low when they were given candy, and the little boys took off their caps. When the first one or two bowed that way I thought

and said that they seemed to have the greatest respect for one another. They were cleanly in all their habits.

It was very cold during their trip on the train, from St. John to Winnipeg. The water froze and they could not wash, and the milk in the provision car froze and did not thaw during the whole trip.

Halifax, N. S., Second month 14. H. V. H.

LITERARY NOTES.

"SOCIAL Ideals and Social Progress" is the title of a timely pamphlet of 32 pages, by Lewis G. Janes, Director of the Cambridge Conferences, author of various works, etc., which comes to us from James H. West Co., publishers, Boston. (Paper cover, 25 cents.) In a hasty reading we discover in it a very clear and strong statement and argument concerning present questions in this country. The tenor of what he says may be inferred from his citation, in a text-page, at the first of the work, from Abraham Lincoln's great speech at Lewiston, Maine, in which he plead for the principles of the Declaration of Independence, and L. G. Janes declares, (p. 17), in the good company of the President-Emancipator, that "it is a sound political philosophy, justified by scientific sociological principles, which is enunciated in the Declaration, that all just government rests on the consent of the

governed." "This is as true," he adds, "in Cuba, Hawaii, and the Philippines, as it is in Massachusetts."

Charlotte Coffyn Wilkinson, secretary of the "National League of Associations of Working Women's Clubs," is editor of a bi-monthly journal, *The Club Worker* (Syracuse, N. Y.; 25 cents a year), the first copy of which is sent us. "There is great need," we are told, "for such a League, for the collection of data and information relating to club work, and in order to supply lists of entertainments, and practical talks, to clubs desiring such."

The "Directors of the Old South Work," Boston, have just issued two Lafayette leaflets. The first is a selection from Lafayette's Autobiography, covering almost the entire period of his first visit to America, (1777-1779), and the second is devoted to "Letters of Washington and Lafayette," written, some of them in the period of the American Revolution, and some in the French Revolution.

The "Old South Leaflets," have now reached nearly a hundred issues; these are numbered 97 and 98. They are mostly documents relating to early American history. Their price is five cents each.

It is stated that our Ambassador to Germany, Dr. Andrew D. White, is contemplating the preparation of three extended works—a book on the relations of Americans with France before the Revolution, another on the making of the German



DOUKHOBOR GROUP, AT HALIFAX.

they had dropped a candy. If they had been American children that would have been the explanation.

During the service on the wharf a woman offered a long prayer, standing bolt upright, looking straight before her and speaking rapidly and distinctly. I was standing near the Interpreter and he remarked that in her prayer she did not mention God at all, but spoke to the Spirit.

They are a quiet people. There was no loud talking at all, and when we gave them three British cheers at parting, they bowed and took off their caps.

One short, jolly little man, in a sailor suit, and wearing a light brown beard, who waved his hat to us and shouted, was evidently not a Doukhobor. I took him for a British tar from a ship, but he turned out to be a Russian nobleman who was accompanying his oppressed countrymen. [This was Leopold Soulergitzski, we presume.—EDS.]

An employé of the Government who accompanied the first lot of Doukhobors to the north-west, reported that it had never been his privilege to have to do with such a superior class of people. He did not see a cross look or hear a cross word during the trip,

Empire, and another* containing political and literary reminiscences. He is said to have found during his recent journey in Italy some valuable unpublished material bearing upon the subject of the first-mentioned volume.

A friend in California sends us a copy of *The Land of Sunshine*, a monthly magazine published at Los Angeles, Cal., and edited by Charles F. Lummis, author of a recent excellent book on Mexico. We find the contents of real interest,—they relate chiefly to the Pacific Coast,—and what pleases us most they are generous and kindly in tone. Plans of conquest by force, and of expansion by slaughter are not approved. Even the Indians are justly treated, in an interesting article by Dr. Washington Matthews, of the regular army, describing a search for mythical gold deposits in the Navajo Reservation, on the border line of Arizona and New Mexico.

An article at the close, freely illustrated, (as is the whole magazine), describes Redlands, one of the most attractive and beautiful places in Southern California. The homes of our friends A. K. and A. H. Smiley, with others, are shown.

Conferences, Associations, Etc.

LITTLE BRITAIN, PA.—Penn Hill Young Friends' Association met Second month 5. The vice president, Harry Bicknell, opened the meeting by reading the third chapter of John.

The history report was given by Harry Bicknell. An article on the "Second Query," taken from the INTELLIGENCER of Third month 16, 1895, was read. "They also serve who only stand and wait," was recited by Phebe L. Coates, and Annie Smedley gave "Our Yankee Girls." The second of a series of papers on the Life of Whittier, treating of his school-days, was read by Mabel Haines.

A suggestive incident from the Current Topics seems worth mentioning. At a certain M. E. church one of the members was asked to occupy the time during an interval in a song service, while the choir rested. To the surprise of all he announced as his topic "A Church without a Song," and gave a history of the Society of Friends, telling how it had existed for two hundred years without the aid of music of any kind in its service. He also spoke in praise of the character of its members.

"How can we make our meetings more interesting?" was answered by Mary K. Brown. This is a question of interest to all societies and difficult to answer, for all can not see alike. We would urge punctuality and individual effort. Let each do something that his work may count. If we wish to accomplish any good work we must put our shoulder to the wheel of action and help move it along. We must not rest in our present condition, but look up to a higher ideal. The Young Friends' Association was founded on Friends' principles and as we work along that line it will give us a better understanding of the Society. Success does not lie with the few, but depends upon the earnest endeavor of all in the work.

Many beautiful sentiments from Whittier were given.

P. L. C.

FISHERTOWN, PA.—The regular meeting of the Young Friends' Association was held on First-day morning, the 12th instant. The meeting was opened by the assistant superintendent reading a part of the 22nd chapter of Proverbs. The minutes of the previous meeting were read.

Literary exercises were opened by a select reading by Addie Russell, followed by a recitation by Harold Blackburn. A selection was read by Anne Blackburn, teaching us to always try to set good examples. "The Builders" was recited by Carrie D. Blackburn. "The Little Clock," a short poem teaching us to always try to keep our faces bright, like a clock, was recited by Russell Blackburn. A selection on "Going to Meeting" was read by Allen C. Blackburn. A poem entitled "Keep to the Right" was recited by Lesley Blackburn. A selection on temperance was read by Jason Blackburn.

Mary Hammaker recited a poem entitled "My Little

Garden." Sentiments on temperance, were given by a majority of the number present. The program for next meeting was read.

The meeting closed to meet Second month 26.

MARY J. BLACKBURN, Sec.

MANSFIELD, N. J.—A meeting of Mansfield Friends' Association was held at the home of Mary L. Bowne, First month 26, the president, Thomas S. Gibbs, in the chair. Thirty members responded to their names, a number with appropriate sentiments. The names of five new members were added to the roll.

Elizabeth Bowne read an article from the INTELLIGENCER on "Friends' Associations," which expressed the thought that Friends should be careful in their selection of "Current Topics." Some present thought we should post ourselves on events current in the outside world, and not confine ourselves particularly to topics concerning our own Society. We should be more liberal.

Thomas B. Harvey read extracts from Queries used over a hundred years ago, and these were responded to by Peter E. Harvey reading our present Queries. In some there was a great difference, in others very little.

Robert Taylor responded to the question "Have the Recent Disturbances, between the Old and New Worlds, had a Tendency to Promote Arbitration?" in a paper in which he thought the cause of arbitration had been set back many years by the late war. He paid a tribute to the President, as being mindful of the requests of Friends and others to avert war if possible, and settle the differences by arbitration, but said he was over-powered by circumstances. The paper called forth much discussion on both sides. Franklin Zelley thought the war would forward the cause of Peace and Arbitration, that the manifesto of the Czar of Russia, was probably inspired by our late war, and that eventually good might result.

After a pleasant interchange of thought and a brief silence, we adjourned to meet at the home of Thomas A. Bunting, Second month 23.

M. E. G., Sec.

CAMDEN, N. J.—The Young Friends' Association of Camden, N. J., met First month 3d. After a few moments' silence the minutes of the previous meeting were read and approved.

The report of the Executive Committee was as follows: An original poem by Wilhemina Ivins, on Christmastide. She felt very often "St. Nicholas" was made too real to the children,—that when they grew older they would reproach us for deceiving them. The idea the poem set forth was, that St. Nicholas should be represented more as the Mother Goose stories or as the Spirit of Love.

Mariana Burroughs gave an account of the Society of Friends as depicted by Dr. Weir Mitchell, in the novel "Hugh Wynne." It was unanimously agreed that they were misrepresented, and that the novel gave a very untrue idea of the Quaker character to the world.

A review of the life of our honored friend Benjamin Hallowell was then read and discussed. He was the first to introduce the Manual Training School, thinking it not right to cultivate the brain alone and not the muscles. As teacher, lecturer, philanthropist, and Friend, he filled a wide sphere of usefulness and many noble friends have lived to call him blessed. The meeting adjourned to meet Second month 7.

LAURA COLLINGS, Secretary.

NEW YORK AND BROOKLYN.—A regular meeting of the Young Friends' Association of New York and Brooklyn was held in Brooklyn, Second month 12.

The storm prevented many from attending; and because so few were present the paper of the evening was postponed.

Reports were received from the Current Topics, Bible, and History sections. In the latter the life of James and Lucretia Mott has been taken up, and is being reviewed with much interest.

One member having asserted that in his opinion a college education unfits a man for a business career, a lively discussion followed, in which all participated.

Some of the points brought out in the discussion were : The need of a more practical system of education. The advantages to be derived from the training of the hand and the development of the formative instincts. The mission of the college in creating ideals, enlarging the horizon, and enriching life. The necessity of the higher education in this age whose intricate problems demand the trained intellect, the aroused feelings, and the willing hand.

The meeting closed after the usual period of silence.

C. J. S.

CORNWALL, N. Y.—Friends' Association met at the "Seaman Homestead," after a postponement of one week. The meeting was called to order by Elizabeth K. Seaman, after which the minutes of last meeting were read and approved. Selections were read by Mary K. Brown, James Seaman, and Theodore Barton, upon which comments were made. Sentiments were given by all those present. The question of Friends associating more closely was then discussed by some of the members present and an extract from the INTELLIGENCER was read by Rowland Cocks, on the subject.

The subject of discussing "Current Topics" was introduced and explained by Jacob Seaman, but it was decided not to take it up for the present.

Baldwin F. Brown brought up the question of having at least one original contribution at each meeting, and Helen Jones and Jacob Seaman were appointed to prepare one, the subject being "Duty of Young Friends." Charles Seaman was also appointed to have a selection. The social question was then discussed. It was decided to hold the next meeting at the home of James Seaman, on Fourth-day, 25th of First month. The old Program and Refreshment committees were re-appointed for the ensuing social. Then adjourned to meet at the home of J. Quimby Brown, in three weeks.

EDMUND COCKS, Secretary.

Educational Department.

TEACHERS' CLASS WORK, PHILADELPHIA Y. M.

At the last meeting of the Educational Committee of Philadelphia Yearly Meeting a report, (being No. 2), was submitted by the committee in charge of the Training Class,—as prepared by Belle H. Mooney, Principal, who directs the work.

The number in the class, since Eleventh month 12, was 20, of whom 14 are members with Friends. The amount received from Jeanes Fund was \$500, of which about \$300 had been expended, and from the Yearly Meeting funds, \$250, and from the tuition of non-members, \$100; from which two items, about \$45, had been expended. Sixteen schools (four of them public schools), had been supplied with substitute teachers; number of days taught, 164. Two vacancies had been permanently supplied by teachers. In the list of "other work done by the Class": coaching a pupil for Girls' Central, Philadelphia, drawing at Gwynedd School, lectures on biology at Horsham School.

"We are now prepared," the report states, "to furnish teachers for drawing, and to supplement the history work in outlying schools by lectures on English, Grecian, or Roman history"; to furnish lectures in biology on a wide range of practical subjects; and in literature, "An Hour with Whittier," "An Hour with Louisa M. Alcott," "An Hour with Lucy Larcom." The report concludes:

"On account of the prevalence of grippe the week preceding the holidays I was called to the Girls' Department of Central School. Eight teachers from the class were engaged elsewhere as substitutes, several of those remaining were ill, and our work was discontinued until First month 3.

"Upon application we will furnish competent teachers as substitutes, thereby giving regular teachers an opportunity to visit other schools."

SWARTHMORE COLLEGE NOTES.

The College Oratorical Contest for the selection of college orator was held in Parrish Hall, Sixth-day evening last, the 17th inst. Five orations were delivered, as follows: "Possession through Expression," Mary E. Seaman, '99; "American Ideals," Marshall Pancoast, '99; "American Imperialism," Benjamin A. Thomas, '99; "True Independence," A. Davis Jackson, 1900; and "Our Civilization," Gilbert L. Hall, '99. All the orations were of an unusually high standard, as regards delivery and originality of thought and expression. The judges were Professor Tomlinson, of Swarthmore Preparatory School, and Prof. Charles S. Moore, '95, of Moorestown Friends' School. Mary E. Seaman was awarded the Delta Upsilon prize of \$15, and title of College Orator. A. Davis Jackson and Gilbert L. Hall, respectively, were awarded the Literary Society prizes for second and third places. Mary C. Seaman will represent Swarthmore at the Inter-Collegiate Oratorical Contest, to be held at Lehigh University, next month.

The February meeting of the Young Friends' Association was held in the college parlors on First-day evening. Mrs. Hall, the president, presided. Gilbert L. Hall presented a comprehensive paper on "The Philippines," dwelling upon the characteristics of the population, and upon the natural resources of the islands. A paper, "The Sympathy of Religion," was read by Dr. Eringer, of West Chester State Normal School, which was greatly appreciated, and awakened considerable discussion in regard to the distinction between "Theology" and "Religion." Dr. Magill, Dr. Hull, Dean Bond, Prof. Birdsall, and others, took part in the discussion.

'99.

A WESTTOWN MEMORIAL FUND.—Friends of Westtown Friends' Boarding School, (in charge of the other body of Friends), represented in the Old Scholars' Association, have set out to raise a Fund of \$100,000, in aid of the institution's endowment, and commemorative of its opening in 1799. The work of the school has grown, and changed, and conditions within a few years have not been favorable to its endowment funds. The charge per pupil, per year, is about \$280, "while the charge has never been more than \$180."

A circular sent out, stating the reasons for the effort, says: "With a full school, the interest on the invested funds met the deficit on each pupil. To-day, with the improvements greatly extended, and with a smaller attendance, the advanced position of the school has only been maintained by drawing on the principal of its endowment."

NEW YORK SWARTHMORE CLUB.—The first annual banquet of the New York Swarthmore College Association was held in New York city, on Seventh-day evening, Second month 11. The attendance was ninety-seven, including President William W. Birdsall, Dr. Edward H. Magill, and Dean Elizabeth Powell Bond, of Swarthmore College, and Aaron M. Powell and wife, who were guests of the Association.

George H. Strout, '93, President of the Association, presided.

The speakers were President Birdsall, Dr. Magill, Dean Bond, Aaron M. Powell, Harry S. Wood, '80, Dr. W. L. Baner, '82, Dr. Mary Willis, '84, and Mrs. Mary Willis Albertson, '86. Every class was represented from 1873 to 1898.

H. C. T.

ADDRESS WANTED.—A letter for "Prof. Stephen Knowlton," whose address was not known, has been sent to this office by the writer, (C. H. Gates, Plainfield, N. J.), who says he thinks S. K. is "a teacher or professor in a Friends' seminary in or near Philadelphia." We shall be glad to forward the letter, if address is furnished.

PROF. F. SPENCER BALDWIN, of Boston University, in the *North American Review*, discusses "Some Aspects of Luxury." The luxuries of the few in one generation, he declares, become the common heritage of the many in the next. Luxury is a main factor in the onward movement of the race. It stands for much of the beauty, grace, and variety which alone make life really worth the living.

PERSONAL AND OTHER NOTES.

I AM glad to be among a few Friends again, after an absence of nine years in eastern Washington. I always meant, while there, to write you an article describing scenes and experiences in the new country.

We who were of the younger generation of Friends, ingraft some new ideas into our principles, as we are brought into contact with the world and with other Christian denominations, yet I see no essential difference in my belief. But I have learned more faith in, and charity for all, and love my daily silence, and the reading of your excellent journal more than ever. It is but the truth we are all seeking, the truth that is—or makes—free. "The Word was made flesh, and dwelt among us," and so the spirit of Christ dwells amongst us to-day, and is moulding the churches, and God's chosen people.

San Francisco, Cal.

S. E. M.

I have been very much pleased with the course the paper has taken in regard to the late war, and "Expansion." From my earliest childhood the INTELLIGENCER and the New York Tribune have been constant inmates of the home, the most depended upon in any religious matter, or great question of the day, among all the others which came and went. The Tribune has failed me utterly this time, but the INTELLIGENCER has been a help and inspiration in its own advocacy of the peace principle, and in its selection of able articles on this and the matter of expansion. I trust this course will be continued.

The Society of Friends needs it almost as sorely as if Peace had not been one of the foundation stones in its organization. I think any one having this principle at heart must have been greatly pained by the open or tacit leaning of many of our members toward the war and its consequences. If nothing is done to check this decline, the coming generation will regard the peace principle as one of the once-advocated but now out-grown testimonies of the Society.

A. B.

Woodstown, N. J.

Our attention is called by a reader to the fact that the lines published Second month 11, an extract from the letter of the Trustees of Chappaqua Mountain Institute, are adapted from Whittier's poem, "The Golden Wedding of Longwood,"—the fiftieth wedding anniversary of Bayard Taylor's parents. They were, however, very appropriate also on the Chappaqua occasion.

A Friend from Waynesville O., writes, Second month 13: "For the past week the mercury has been from 2° to 28° below zero, and only a few degrees above in the day,—unprecedented cold weather. Snow on the ground makes splendid sleighing. Our quarterly meeting (Miami) very small on account of the extreme cold."

A FRIEND in Indiana, at the close of a business letter, says: "I want to add that the INTELLIGENCER has made progress, with which I am pleased, and that the out-spoken expression of principles on the war, and the conquest in Cuba and the Philippines, deserves commendation."

Our friend Matilda Garrigues, in a note on the 20th inst., in unfamiliar character, adds an explanation which we regret to hear: "Please excuse this left-handed scribble, as I have no scribe to-day, and was so unfortunate as to fall and break my right arm a few days since."

A Friend in Camden, N. J., speaking of the Young Friends' Association there, says: "We have just lately organized and feel greatly encouraged in the interest shown in our meetings."

THE Oneida Indians in Wisconsin are increasing in numbers instead of decreasing. Six years ago there were 1,800 entitled to annuities, now there are 2,000. This increase is in part due to the better sanitary conditions on the reservation, and with the growth of farms and clearing of swamp lands the better mode of living.

COMMUNICATIONS.

BURLINGTON QUARTERLY MEETING HOME.

Editors FRIENDS' INTELLIGENCER:

Will you allow space in your columns to correct the statement from the Newtown *Enterprise* that Burlington Quarterly Meeting has bought a property for a Friends' Home?

The committee on Friends' Boarding Home of Burlington Quarterly Meeting have not been authorized to buy any property, nor have they the means with which to purchase. The misunderstanding probably arose from the fact that they are about renting the property designated.

L. H. S.

Trenton, N. J., Second month 20.

CAUTION GIVEN.

Editors FRIENDS' INTELLIGENCER:

A private letter recently received from William Lloyd Garrison, of Boston, asks that caution be given against giving funds to a colored man, John J. Smallwood, who asks help for a colored school of which he is Principal.

Wm. Lloyd Garrison characterizes him as unworthy of aid.

A notice to this effect may prevent some of our Friends from being deceived.

ANNA M. JACKSON.

Clifton, N. J.

AGAINST LIQUOR LICENSES.

RAHWAY and Plainfield Monthly Meeting of Friends held on the 19th instant, adopted the following protest against the granting of liquor licenses in Plainfield, N. J., which the clerks were directed to forward to the Common Council:

To the Common Council of the City of Plainfield:

At Rahway and Plainfield Monthly Meeting of the Religious Society of Friends, held Second month 19, 1899, the following minute was approved and adopted by the meeting:

"This meeting learns with regret of the renewal of applications for licenses for the sale of intoxicating liquors for drinking purposes in Plainfield, and it hereby protests, in the interest of the public welfare, against their being granted by the Common Council."

Signed by direction, and on behalf of, the said meeting.

MARGARET F. VAIL, Clerk,

EDW. D. HUTCHINSON, Asst. Clerk.

THE DOUKHOBORS.

THE letter from Harry V. Haight, at Halifax, elsewhere printed, states that the second party of immigrants, who came on the *Lake Superior*, were to be released from quarantine on the 17th inst.

We have received \$5.00 more for the Fund in aid of the Doukhobors, from a Friend in Bucks county, Pa.

Inquiry is made of us whether we are still receiving contributions, and we answer that we are. The sum in hand, (\$82.00, counting the \$5.00 above), we have deposited in bank, and are waiting to see where it is most needed. There are still others to come, and help will be required for the settlers in Canada.

FROM A VIRGINIA FRIEND.

ONLY yesterday [19th] was our first mail for a week received, owing to our railroad from Washington city being completely blocked. Yesterday and this morning, so bright and mild, we can scarcely realize that such formidable obstacles had to be overcome, though there is still a great quantity of snow around us.

Our experiences in this locality were similar to those reported in so many others,—extreme cold, the mercury ranging from zero to minus 20, or lower, with snow falling rapidly from the afternoon of the 11th to night of 13th, accompanied with high winds for twenty-four hours, leaving immense drifts, which stopped travel. The snow was said to be from 2½ to 3 feet deep on the level, and in some places the roads filled with drifts ten feet deep. Many farmers seemed almost exhausted from battling with the storm, caring for their stock, etc., but we have heard of no fatalities from exposure to the cold, and no serious sickness, which is a great favor.

The road to our meeting-house, near the village [Waterford, in Loudoun county] being impassable, our monthly meeting on Fourth-day, the 15th, was held here, in the home of our sister E. J. Phillips. Just a dozen of us "gathered in the quiet," under a feeling, to which expression was given of deep thankfulness to our Father for our preservation and the mercies received at his hand.

Hoping that our friends elsewhere fared as well as possible,
Very truly, A. M. S.

For Friends' Intelligencer.

THE FROLIC OF THE WINDS.

Out from the frosty caves of the north,
Boreas and his boisterous crew
One winter's day hastened forth
The outer world to view.

"Now we are free to do as we may,
In frolic and fun we'll spend the day,"
Over the mountain, into the vale,
With a whirl and a whistle,
They go in a gale.

Blow, blow, blow, and away they go;
Hustle, and bustle, rush and rustle,
On their wings the drifting snow,
Over the fields in a romping race,
Whirling the snow in the traveler's face;
Leaping, and jumping, and bounding away,
Thus they go the livelong day.
Into the woods and over the break,
Their snow-burdened pinions
Wild echoes awake.

Now they turn architects, trying each hand
At building of castles over the land.
Without any thought, without any care
Spreading them broadcast everywhere.
As varied their forms as those in a dream.
And quite as fantastic as in midnight they gleam.

Rounding and smoothing with exquisite grace,
With no compass to measure, no pencil to trace.
Little they care if to-morrow's bright sun
Undoes the work which to-day they have done.

For them it has been
A jolly good day,
So they care not a whit
What others may say.

Derwood, Md.

W. C. H.

THE PATHWAYS OF THE HOLY LAND.

THE pathways of thy land are little changed
Since Thou wert there;
The busy world through other ways has ranged
And left thee bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep
Men tread it yet.

Still to the garden o'er the brook it leads
Quiet and low;
Before his sheep the shepherd on it treads,
His voice they know.

The wild fig throws broad shadows o'er it still
As once o'er Thee;
Peasants go home at evening up that hill
To Bethany.

And as, when gazing, Thou didst weep o'er them—
From height to height
The white roofs of discrowned Jerusalem
Burst on our sight.

These ways were strewn with garments once and palms,
Which we tread thus:

Here, through thy triumph, on thou passedst, calm,
On to thy cross.

The waves have washed fresh sands upon the shore
Of Galilee;
But chiselled on thy hillsides evermore
Thy paths we see.

Man has not changed them in that slumbering land,—
Nor time effaced;
Where thy feet trod to bless, we still may stand;
All can be traced.

Yet we have traces of thy foot-steps far
Truer than these;
Where'er the poor, the tried and suffering are,
Thy steps Faith sees.

Nor with fond sad regrets thy steps we trace;
Thou art not dead;
Our path is onward till we see thy face
And hear thy tread.

And now wherever meet thy lowliest band
In praise and prayer,
There is thy presence, there thy Holy Land;
Thou, thou art there.

SOCIAL CONDITIONS IN ENGLAND.

A London letter is regularly sent to *Harper's Weekly* by Arnold White. His sympathies, as shown by his letters, are imperialistic, and he has been very cynical about the Czar's efforts. But here is what he says (in his letter in the *Weekly* of the 11th) of social conditions in England. It is a noteworthy description.

It is true that the country is prosperous, that the revenue is increasing, that philanthropists are active, that politicians are eagerly on the lookout for grievances that will tell with the voters. But the mass of national misery is appalling. It remains practically untouched by legislation. Over a million of our social failures are provided for in the workhouses. The sum of poverty and degradation outside the Poor Laws, inherited by this generation from its predecessor, is not being reduced. We are in a fair way to hand down to the next generation greater embarrassment and more efficient machinery for the manufacture of larger masses of human degradation. The national debt of the country is under \$100 a head. In 1815 it was \$225 a head. While liability for past expenditure has thus diminished, responsibility for our social failures has increased. In London alone the number of prostitutes exceeds the population of Albany. The folk without homes in London equal the population of Boston. Known criminals exceed one-third of the population of Memphis.

It is economically untrue that the rich are getting richer and the poor poorer; but the gulf between the Haves and the Have-nots is deeper and wider and blacker as education enables the latter to understand the contrast between their lot and that of the comfortable classes. I have seen men willing to work, throw themselves down in the street praying for death to end the misery of want. I have heard the wailing of children locked lonely into a bare unsanitary room while the mother, all too soon after recent childbirth, seeks the wherewithal to feed them. From the cheap lodging-house, from the railway arches, from the overcrowded tenements, rises an ever-increasing volume of inarticulate but unquenchable revolt against intolerable conditions of life. Statistics published by

optimistic officials are satisfactory to those who wish to believe that all is well in this over-crowded island. Discontent is not a matter that lends itself to statistics. Discontent, however, is growing. For the present everything is quiet. Trade is good. The disinherited have no means of coöperation, no political pull, no leverage as against the prosperous members of the community. The combined efforts of all the churches and all the societies have undoubtedly produced certain visible effects, but the evils that remain are so enormous in their extent that the blindest and most pre-occupied politician can scarcely fail to perceive that expanding trade, a strong navy, friendship with the United States, a settlement with France, and public and private charity still leave something to be desired if the British people are successfully to escape the charge of hypocrisy.

Myriads of children produced in reckless disregard of parental responsibility and plunged into an environment of villany and vice, with no play-ground but the street, is a feature in English city life which attracts little attention, but it is as much a reality as the Sudan victories. The social reformers are no more in agreement than theologians themselves, though there is a general conviction that a great deal requires to be done. Canon Barnett, who has done brave and good work in Whitechapel for many years, has recently called public attention to the horrors of Whitechapel and Spitalfields, but, with the exception of one or two letters in the newspapers, has met with no public response.

Although there is no country in the world where the social revolution is less likely to take place than in England, there is national weakness and shame in the social condition of masses of our countrymen, and until a new Savonarola arises to rouse the national conscience, the tendency will be to go from bad to worse. Many of the younger members, especially on the Unionist side, in the present Parliament, are keenly alive to the social question, but the preoccupation of the country, and necessarily, therefore, that of the Prime Minister, in foreign affairs, renders them impotent, even if legislation could accomplish anything in a direction where nothing but change of character and of morals can be of permanent benefit.

ARNOLD WHITE.

So far as reported, women were elected to the office of county superintendent in nineteen counties in Kansas at the last election. Thirteen of them were Republicans and six were Populists, according to the *Topeka Capital*.

ACCORDING to a writer in the *Popular Science Monthly*, the Jew still possesses an absolutely unprecedented tenacity of life. The death-rate is really but little over half that of the average American population.

THE trustees and professors of Cornell College, (Iowa), have taken a decided stand against the use of liquor at any of the college banquets, or in any building on the campus, a position that has been cheerfully responded to by the students.

FIFTY walnut trees in Cass county, Michigan, were recently sold for \$10,000 cash. These trees have now been felled, and will be shipped to English buyers. The largest tree was seven feet in diameter at its base and will yield lumber worth from \$700 to \$1,000.

"The Brown Man's Burden."

The meretricious rhymes, "The White Man's Burden," by which Rudyard Kipling endeavored to support and stimulate the Imperialistic movement in this country, have been well parodied by a writer in *Truth*, of London, Labouchere's candid journal. There are eight stanzas, but the following three are sufficient to show the author's satirical exposure of Kipling's hollowness:

"Pile on the brown man's burden;
And if ye rouse his hate,
Meet his old fashioned reasons
With Maxims up to date.
With shells and dum-dum bullets
A hundred times make plain.
The brown man's loss must ever
Imply the white man's gain.

"Pile on the brown man's burden,
And through the world proclaim
That ye are freedom's agents—
There's no more paying game!
And should your own past history
Straight in your teeth be thrown,
Retort that independence
Is good for whites alone.

"Pile on the brown man's burden,
With equity have done;
Weak, antiquated scruples
Their squeamish course have run,
And though 'tis freedom's banner
You're waving in the van,
Reserve for home consumption
The sacred 'rights of man!'"

Life in Siberia.

THE five years that I spent in Siberia were for me a great education in life and human character, says Prince Kropotkin in the *Atlantic*. I was brought into contact with men of all descriptions: the best and the worst; those who stood at the top of society and those who vegetated at the very bottom,—the tramps and the so-called incorrigible criminals. I had ample opportunities to watch the ways and habits of the peasants in their daily life, and still more opportunities to appreciate how little the state administration could give to them, even though it was animated by the very best intentions. Finally, my extensive journeys, during which I traveled over fifty thousand miles in carts, on board steamers, in boats, and especially on horseback, had a wonderful effect in strengthening my health. They also taught me how little man really needs as soon as he comes out of the enchanted circle of conventional civilization. With a few pounds of bread and a few ounces of tea in a leather bag, a kettle and a hatchet hanging at the side of the saddle, and under the saddle a blanket, to be spread at the camp fire upon a bed of freshly cut spruce twigs, a man feels wonderfully independent, even amidst unknown mountains thickly clothed with woods, and in winter time.

Siberia is not the land buried in snow and peopled with exiles only, that it is imagined to be, even by many Russians. In its southern parts it is as rich in natural productions as are the southern parts of Canada; and beside half a million of natives, it has a population of more than four millions as thoroughly Russian as that to the north of Moscow.

The Earliest Writing in France.

THE ancient Celts and Gauls of France had no real letters, says Gabriel de Mortillet, in the *Popular Science Monthly*. A few Celtiberian pieces of money bear characters belonging to the Phœnician and Carthaginian alphabets. In Cisalpine Gaul we find Gallic written in ancient Italian characters. The Greeks, when they founded Massilia and spread themselves along the Mediterranean coast of France, brought their language and writing into the country. The Gauls took advantage of this, and many Gallic inscriptions in Greek char-

acters occur scattered through the south of France, among much more numerous inscriptions in the Greek language and character.

When the Romans came, the Latin alphabet rapidly took the place of the Greek, and the few Gauls that continued faithful to the old tongue used Latin characters in engraving the inscriptions they have left us. Similar changes took place in Gallic pieces of money.

Arab Carriers on Vegetable Food.

ARAB carriers bear great loads upon their backs, and go at a trotting pace from 6 a. m. to 6 p. m., says the *Vegetarian Messenger*. During the month of Ramadan, the Koran forbids the taking of food between sunrise and sunset, and this law is said to be held sacred and rarely violated. Not only do these porters continue their arduous physical exertion during the twelve laboring hours of the day without taking any food during that period, but the French inspectors who are in charge of the gangs told our informant that they could work better during the month of the fast than at any other time of the year, because their energy was not needed for digestion.

At eventide, these Arabs have a moderate meal of wheat-meal porridge, mixed with large proportions of butter (it is to be had cheap) or olive oil. Their expenditure for food is not more than six or seven cents a day, and the only luxury which they permit themselves is a cup of very strong black coffee and a cigarette. The idler exists on one cent's worth of bread with a little olive oil, which he buys for an additional five cents.

Light on the Philippines.

IN the mass of matter concerning the Philippine Islands, which continues to be published, there have been some interesting and important letters, recently. One of these, a private letter from an American at Manila, a prominent business man (name not disclosed), appeared in the *Washington Post* (an expansionist journal), a few days ago. The *Post* vouches for the writer as a competent authority, and trustworthy person. He expressed strong regret that the views of General Merritt were to be so much regarded by the American Commissioners at Paris, and said:

"I consider it not merely a mistake, but a grave misfortune, that he has gone to Paris in the capacity of an adviser to the peace commission concerning the Philippines, for he can know nothing of them from his own experience, and almost nothing through the advice of others."

As to the Islands themselves, the latter went on to say:

"In considering their value, it must be remembered that we have yet acquired a mere speck of territory on the coast, the rest being in the hands of Spaniards and insurgents. We can, of course, easily acquire what territory remains in Spanish hands. With the insurgents the tale is different, and they influence or control the bulk of this island. With them, we must either fight a long, expensive, indecisive war, or arrange diplomatically to recognize their rights and their demands, and so live in peace."

THE agents at the different Indian agencies between the Black Hills and the Missouri river are encouraging the Indians to hunt the wolves, which are increasing in such alarming manner on the cattle ranges. This winter the animals seem to be more ferocious than ever before, and they are killing the young cattle at an alarming rate. One rancher, who came to Belle Fourche from the Slim Butte range, reported having seen a large number of carcasses of cattle along the trail, which had been killed by wolves. The Indian agents are paying \$5 for every wolf brought in. One Indian spent a week hunting on the Cheyenne, and he returned to the agent at Standing Rock with a wagon load of wolves.—[Correspondence St. Louis Globe-Democrat.]

STOCK of the Chemical Bank, New York City, sells at \$4.105 per share. The par value is \$100 per share. Stock of the Calumet and Hecla Copper Company, (on Lake Superior), has sold recently at \$775 per share, the amount paid in being \$12.50.

CURRENT EVENTS.

FELIX FAURE, President of France, died after only a few hours' illness of heart trouble, in Paris, on the evening of the 16th instant. He was fifty-eight years' old. He had been a merchant, and ship-owner in Havre, and entered politics in 1881, becoming a member of the Chamber of Deputies. (In his youth, in order to acquire a knowledge of the leather trade, he served three years' apprenticeship to a tanner at Amboise.) He was elected President, in First month, 1895, on the resignation of President Casimir Perier.

On the 18th instant, the Senate and Chamber of Deputies, in joint meeting, elected Emile Loubet President, in succession to President Faure. He is a lawyer, aged sixty, comes from Montelimar, in the south of France, and his family are "plain people." He has been a member of the Senate since 1885, and for some time President of that body.

THERE has been some effervescence in Paris, and the usual predictions were sent out of "revolution," etc., but there seems to have been no more foundation for them than usual. The Bonaparte and the Orleans "pretenders" have shown some activity, but up to this writing their intriguing and scheming, (outside of France, as they are not permitted within), have apparently borne no fruits. The new President "has not committed himself" on the Dreyfus question, and both sides have been endeavoring to capture him. He is described as of much plainer and simpler manners than Faure, and one of the newspapers hostile to him charges that he "tucks his napkin inside his collar," at meals. Emily Crawford, a well-known Paris correspondent, declares that he "is the right man in the right place." He has requested the existing ministry, headed by Dupuy, to remain in office.

THERE have been further skirmishes and interchanges of shooting between the United States and Filipino combatants, near Manila, but no serious fighting. A dispatch on the 19th says, "many of our men have been prostrated by the heat." More troops are being dispatched from this country, and additional war-ships have joined Admiral Dewey. Two Filipino delegates who had come to this country in the expectation of composing the trouble, but who reached San Francisco after the fighting began, have come eastward, and will go to Europe to urge there the justice of the Filipino claims. Agoncillo, who was at Washington, but went to Canada, has also gone to Europe. He denies having recommended an attack by the Filipinos.

THE American-Canadian Joint High Commission, in Washington, on the 20th instant, adjourned to meet in Quebec on August 2, unless the Chairmen of the respective Commissions agree upon another date. The Commissions have been unable to agree upon the settlement of the Alaskan boundary. It was officially given out that "very substantial progress had been made in the adjustment of many of the questions considered." Some apprehension is expressed that the adjournment may prove to be final. The question of the Alaska boundary is represented as very difficult, Canada making claims which would take considerable territory heretofore considered American.

THE bill to authorize the increase of the regular army to 100,000 men was made a special order, by a vote of 44 to 26, in the United States Senate, on the 20th, thus having precedence over other unfinished business. There is considerable difference of view concerning the measure, among Republicans as well as Democrats, and as the session will close in a week, the passage of a bill on the subject is not certain. President McKinley insists upon action before adjournment.

The discussion of the measure began on the chief feature being a speech by Senator Cockrell, (Dem.), of Missouri, who said that "those who stood with him were willing to give the President all the money and every man he desired, but they were determined that no great standing army should be fastened upon the country without full and free discussion."

THERE still are "dead-locks" in the election of United States Senators, in five States: Pennsylvania, Delaware,

Nebraska, Utah, and California. In Utah, the Legislature is Democratic; in the others the Republicans are in the majority. It seems probable that in Delaware there may be no election, as the session is limited to sixty days, and the same may occur in Pennsylvania, where it has been voted to adjourn on April 20. If no elections meantime occur, the seats now held by Senators Quay, (Rep.), Gray, (Dem.), Allen, (Dem.), Cannon, (Dem.), and White, (Dem.), will become vacant at the close of the session next week.

THE Court of Inquiry into the charges made by General Miles against the army beef, began at Washington on the 20th, and he was the first witness. His testimony was cautiously given. He disowned several so-called newspaper "interviews;" one of them, published in the New York *Herald*, had not occurred at all. His charge, in his testimony before the War Inquiry Commission, that the beef had been embalmed "as a pretense of experiment," (to which Eagan so vehemently rejoined), he qualified by withdrawing the word "pretense." He said he heard frequent complaints of the army beef during the war, but the chemical treatment idea was not impressed upon him until Surgeon Daly's report, late in September. Other officers said that the canned roast beef was condemned by the men as unfit for food, one of them expressing the opinion that it had first been used for making beef extract.

COMPLAINTS are sent to the Treasurer of the United States, at Washington, from other cities of "a deficiency of paper currency and a surplus of gold coin." The Treasurer, on the 18th, speaking of such a complaint from New Orleans, said: "We have received lately, similar appeals from New York, Cincinnati, Chicago, and Kansas City, asking for paper in return for deposits of gold in the Sub-Treasury of New York." He stated that there was in the Treasury, \$227,000,000 in gold, and \$23,000,000 in paper. The people, he thought, had not got accustomed to using gold, and said, "business is so active that paper money is being kept out among individuals instead of being in the banks."

THERE has been a remarkable rise in many "raw materials" entering into manufactured articles,—especially in metals, including copper, iron, and steel. This will necessarily raise prices of finished products, and will tend to check our sales of manufactured goods abroad. Some increases of wages have been made. At Reading, Pa., the Reading Iron Company, (employing 2,000 men), ordered an advance, to take place on the 1st instant, and at Catasauqua, Pa., an advance of ten per cent. is made by the Crane Iron Company, employing 300 men.

NEWS AND OTHER GLEANINGS.

A MOVEMENT is on foot to establish a chair of Welsh history, language, and literature, at Marietta College, Ohio, and to suitably endow it, for which purpose \$50,000 is proposed to be raised. An Eastern Committee to promote the object has been in part formed, the New York members of which include ex-judge Noah Davis, William Dean Howells, United States Assistant-Treasurer Ellis H. Roberts, Dr. D. Parker Morgan, and others. There has been a great revival of interest in Celtic study in England, due to the scholarship of Prof. John Rhys, of Oxford, and others.

—Bad fires continue to be reported. The following occurred last week: The Governor's mansion at Frankfort, Ky., was totally destroyed. Most of Governor Bradley's valuable personal property was saved. The town of Digby, Nova Scotia, the gateway to the land of "Evangeline," was almost wiped out. All the business part of the town is in ashes and the loss will be \$200,000. Over a million dollars' worth of government property was destroyed on the night of the 15th instant, by a fire which broke out in the machine shop of the Brooklyn navy-yard.

—John Ruskin celebrated his 80th birthday on the 8th instant, and it was expected that the occasion would be taken for a new portrait by Holman Hunt of the patriarch of English letters. According to a recent report, Ruskin's mind is quite clear, but the storm and stress of the world have ceased to make any impression upon him, and he spends his days in quiet serenity, looking on the calm waters of the lake below his windows.

—A dispatch from Washington says that five months' trial of the new Canadian tariff, which gives British merchandise lower rates of duty than that from the United States, shows that exports from this country to Canada have increased twenty per cent. during that time, while British imports only increased ten per cent.

—Many of the alumnae of Vassar College are striving to prevent President Taylor from going to Brown University. The alumnae in New York, Chicago, Washington, and Cleveland have taken formal action. At a meeting of New York alumnae it was stated that \$2,000,000 more was needed for Vassar, and a committee was appointed to solicit subscriptions.

—An amendment to the Constitution of North Carolina, limiting the suffrage, has been adopted by the Legislature of that State. The assigned object is "to eliminate the ignorant negro vote."

—The Legislature of Minnesota has passed, over the veto of Governor Lind, the bill appropriating \$20,000 to pay bounties earned under the Beet-Sugar bounty law.

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—"Miss Jessie Louise Payne, of Oshkosh, Wis.," says the *Union Signal*, "announces upon her wedding cards that she desires no gifts. A young woman who has the moral courage to do that must be reckoned among the heroic pioneers of social reform whose memory should be perpetuated by a grateful race.

—Remarking upon the large shipments of beer to the Philippines, (a million bottles on one steamer), a morning paper remarks that "this will, sooner or later, be likely to constitute a portion of 'The White Man's Burden,'" in that locality. No doubt it will.

—The Twentieth Anniversary and Eleventh Graduating Exercises of the United States Indian School at Carlisle, Pa., will take place next week, on the 28th, 1st and 2d.

—We find it stated that the Oregon legislature has just passed an amendment to grant full suffrage to women, by a vote of 48 to 6 in the House, and 25 to 1 in the Senate.

NOTICES.

**** A Circular Meeting**, under the care of a Committee of Concord Quarterly Meeting, will be held at Chester, Pa., on First-day, Third month 5, 1899. To convene at 3 o'clock.

MARY P. HARVEY, Clerk.

**** A Conference** under the care of the Philanthropic Committee of Philadelphia Yearly and Bucks Quarterly Meetings will be held in the meeting-house at Langhorne, Bucks county, on First-day, Second month 26, 1899, at 2.30 p. m. The meeting will be addressed by Dr. Joseph S. Walton. Subject, "Temperance." All are respectfully invited to attend. On behalf of Committee.

SUSANNA RICH, Clerk.

**** The Philadelphia Quarterly Meeting's Committee** to visit the smaller branches will attend meetings as follows:

SECOND MONTH:

26. Spruce Street, 10.30 a. m.

THIRD MONTH:

19. Green Street, 10.30 a. m.

FOURTH MONTH:

2. Frankford, 10.30 a. m.

16. West Philadelphia, 11 a. m.

30. Fairhill, 3.30 p. m.

FIFTH MONTH:

21. Merion, 10.30 p. m.

AQUILA J. LINVILL, Clerk.

**** Appointments of Baltimore Yearly Meeting's Visiting Committee** for Second month are as follows:

26. Menallen, Pa.

MARTHA S. TOWNSEND.

**** The next Conference** under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Darby, on First-day, Second month 19, 1899, at 2.30 p. m.

Subject, "Purity."

CHARLES PALMER, Clerk.

**** The united First-day evening meetings**, in Philadelphia, during Second month, will be at 17th street and Girard Avenue, at 7.30 o'clock. Friends generally should feel it their duty to be in attendance.

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The second of the present series of personally-conducted tours to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Seventh-day, Second month 25.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

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Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to Ticket Agents; Tourist Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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At the wedding anniversary of a railway magnate one of the guests, noticing a somewhat lonely looking and rather shabbily attired man in one corner of the parlor, walked over and sat down near him. "I was introduced to you," he said, "but I did not catch your name." "My name," replied the other, "is Swaddleford." "Oh, then, you are a relative of our host?" "Yes," rejoined the "poor relation," with a grin, "I am his cousin, \$500,000 removed." — [Youth's Companion.]

AGAIN the old cry of "The horse must go" is raised; but, for that matter, the horse has never done anything else. — [Chicago News.]

TRYING to spell proper names that one has never seen written proves very difficult to many people especially little folks. For instance a little [Indian] girl wrote the name "Ruth" the other day "Rought" and "Helen," "Hellownie." — [From Indian Leader, Haskell Indian School, Kansas.]

"PAPA, my teacher told me to ask you to tell me something about Victor Hugo. To-morrow she wants me to tell the class what was the most important thing he ever did." Papa (who pretends to know it all) — "Victor Hugo founded the Hugonauts — but you tell your teacher I'm payin' school taxes, and I don't propose to have to do her work." — [Chicago News.]

AN enthusiastic professor was advocating the advantages of athletic exercise. "The Roman youths," he cried, "used to swim three times across the Tiber before breakfast." The Scotch student smiled, at which the irate professor exclaimed: "Mr. McAllister, why do you smile? We shall be glad to share your amusement." The canny Scot replied, "I was just thinking, sir, that the Roman youths must have left their clothes on the wrong bank at the end of their swim." — [Bookman.]

Newly Priced Books.

Marion Harland's "Some Colonial Homesteads and their Stories," cloth. Publisher's price, \$3.00; now \$1.25; postage, 22 cents extra.

Susan Ferrier's Novels, "Marriage," 2 volumes; "Inheritance," 2 volumes; "Destiny," 2 volumes. Publisher's price, \$6.00; now \$1.50; postage, 36 cents extra.

Townsend's "Near a Whole City Full." Publisher's price, \$1.50; now 50 cents; postage, 13 cents each.

Du Maurier's "The Martian." Publisher's price, \$1.75; now 50 cents; postage, 14 cents extra.

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{ Volume LVI.
Number 9.

A GOOD WORD EACH WEEK.

IX.

ANY mind that is drawn outward for spiritual help, further than as encouragement from examples of what the spirit of God can effect upon obedient, devoted subjects, is drawn from God, the alone source and fountain of life, light, and strength.

BENJAMIN HALLOWELL.

From his Preface to "Young Friends' Manual."

WHEAT-SHEAVES.

HE saw the wheat-fields waiting,
All golden in the sun ;
And strong and stalwart reapers
Went by him one by one.
"Oh, could I reap in harvest !"
His heart made bitter cry :
"I can do nothing, nothing !
So weak, alas ! am I."
At eve a fainting traveler
Sank down beside the door :
A cup of crystal water
To quench his thirst he bore.
And when refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat-sheaf lay.

When came the Lord of harvest,
He cried : "O Master kind,
One sheaf I have to offer,
But that I did not bind.
I gave a cup of water
To one athirst ; and he
Left at my door, in going,
This sheaf I offer thee."

Then said the Master, softly :
"Well pleased with this am I :
One of my angels left it
With thee as he passed by.
Thou mayst not join the reapers
Upon the harvest-plain,
But he who helps a brother
Binds sheaves of richest grain."

—*Christian Life.*

For Friends' Intelligencer.

THE STORY OF PETER YARNALL.

BY GRIFFITH JOHN, BEAR GAP, PA.

(Continued from Last Week.)

In the Ninth month, 1780, at the beginning of Philadelphia Yearly Meeting, (held at the Market Street meeting-house), Peter Yarnall was seen sitting far back in the meeting. After a period of silence, he arose, quoting the words of Scripture, "Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and his Father's, and of the

holy angels." In these words the gathered Friends heard Peter's resolve to lead a religious life and tread in his father's footsteps, regardless of the finger of scorn that might be pointed at him. If he thought of his venerable father on this occasion, and of his pitiful presence here, eight years before, how it must have thrilled him with varied and conflicting emotions. But touched by the tendering visitations of Divine love, thought was quieted into a holy calm, and humbly sensible of his shortcomings, he placed his dependence upon the Lord.

Notwithstanding these evidences of religious interest, many Friends held aloof from him. They were afraid of him, as the Christian Jews were of Paul after his conversion, believing not he was a disciple. Thinking that for some purpose he was endeavoring to assume the character of a Friend, they distrusted his sincerity. But his gift soon made room for him in their minds. Prejudice against him disappeared, as the life and power attending his ministry were felt, and acknowledged, while his conduct and deportment were fully in keeping with his profession. In the year 1781, his acknowledgment was received and he was restored to membership.

During this year Peter received a letter from his brother Mordecai, telling how he had fallen under the judgment of the Lord for his transgression, and that now with contrition of heart he was endeavoring to lead a circumspect Christian life, as a consistent member with Friends ; also advising Peter to continue in the good way, and concluding with this paragraph : "Give my love to John Pemberton, who has been our father's friend and most unspeakably our friend."

In 1782 Peter was recommended as a minister by Concord Monthly Meeting, and shortly afterward was married to Hannah, daughter of Benjamin Sharpless, of Middletown. He settled within the limits of this monthly meeting, near his friend and former fellow-apprentice, Thomas Marshall, who often accompanied Peter in his visits to neighboring meetings. In the autumn of 1782, having obtained a minute of the unity of his Friends, he attended Fairfax Quarter in Virginia. Next, in Second month, 1783, he visited, besides attending Bucks and Burlington Quarters' meetings within their limits. In the Eleventh month, of the same season, with the concurrence of Friends, he set out to visit the meetings of Long Island, New York, and New England, accompanied at first by George Dillwyn, and afterward by Joseph Delaplaine. His religious service in 1784 took him to visit meetings in Delaware and Maryland. In 1785, at the request of several Friends living at York, Pa., he removed thither, thinking it a good situation to establish a practice, the physician there having died. With Elisha Kirk, of York, he traveled in New England a

second time in 1786. He devoted the intervals which left him at home to his practice as a physician, in which the account states, he was skillful and attentive, and much loved for his assiduity and tenderness.

Receiving nothing from his father's estate, and having relinquished the property purchased with prize money, he was obliged to depend upon his profession for a livelihood. But the frequent calls to ministerial service abroad afforded him little time for this secular employment, thereby limiting his income from it to such an extent as might hamper him with straitened circumstances. But nobly yielding to impressions of duty, he trusted that in the end all would be well, even as to temporal things, and this was realized, for he lacked nothing that was essential to his comfort, and those around him. He was welcomed in each community of Friends reached by his travel. Every family with which he was brought into contact in the social circle was delighted with his agreeable manners and entertaining conversation, by which he drew the young people around him, whom he pleased by displaying a wealth of fact with which experience and observation had filled his mind. A retentive memory enabled him to hold his knowledge at command, so that he was ready on occasion to interest as well as instruct.

But he never allowed such engagements to interfere with his religious work, which often absorbed his thought to a great extent. This labor being upon him, his paramount object was to mingle religiously with Friends in their meetings. At such times he appeared deeply exercised, and when he arose to speak, the audience beheld before them a man with prominent features, tall, well-proportioned, and graceful in his movements. There was a solemn dignity in his countenance, mingled with an expression of humility and meekness. The first few words, as he opened his discourse, fell deliberately from his lips, but they soon followed each other in rapid succession, increasing in life and energy until they seemed to glow with an intensity of fervor that warmed the hearts of his hearers, bringing them into sympathy with his theme, and touching them with his tenderness and love. Affected by his ministry, they fell into a holy calm, in which, as it were, the gates of heaven stood ajar, permitting truths to descend and influence the thoughtful mind and direct its earnestness to greater endeavor for the advancement of everything good. This period of solemnity commonly ended only with the close of meeting.

He passed on thus from meeting to meeting. The account states that in his religious character perhaps few have stood higher in the estimation of his contemporaries, and James Hampton (in "Friends' Miscellany"), has these notices of him: A season of renewed visitation under the ministry of Peter Yarnall; again a favored meeting under the powerful ministry of Peter Yarnall.

In the autumn of 1789 Peter was set at liberty to visit Redstone, Pa., (now Brownsville, in Fayette county, on the Monongahela river), and parts of Virginia. He began his journey in company with Jacob Worley on the 26th of the Tenth month. They

lodged that night at Joseph Griest's. Next day had a meeting at Huntington and staid the night following at Joseph Elgan's. On the 28th attended Monallen Meeting. They were at Shippensburg on the 29th, where an evening meeting was held. From this place it required two days' travel to reach Thomas Blackburn's, at Bedford. Two meetings were held at this place, one with the Friends and another for the towns-people generally. On the 3d of the Eleventh month they addressed themselves to the task of crossing the Alleghenies on horseback. It was at a period somewhat later than this that the demands of trade between Philadelphia and Pittsburg caused better roads to be opened. Along these thoroughfares at this later date there might frequently be seen processions of great wagons, heavily loaded, and each drawn by six or eight horses, transporting merchandise to Pittsburg.

Two days were occupied, following tortuous mountain-paths, so rough and rugged that on the second day only fourteen miles were accomplished. Peter's journal says:

"Eleventh month 5th. Proceeded this morning over Laurel Hill, the roads more difficult, I think, than I ever knew them before, abounding with deep mud, rocks, and stones. I walked much, in order to warm myself and favor my horse. I felt for many people that were moving toward the back countries, and who had to encounter many difficulties, both themselves and their children. I was often closely affected with sympathy toward them, many being bare of money and of the necessities of life. We stopped on the west side of Laurel Hill and fed our horses, they being very tired as well as ourselves. With great industry we traveled only twenty-one miles this day, and though much wearied and unwell, had to put up with lodging that was much exposed in an open loft and no plastering between the logs, yet through Divine goodness we were preserved from taking cold.

"Next day we went on, and heard of a Friend, named Alexander McGrew, where we called, had our horses fed, and dined. After which we had a season of retirement with the family. Going forward in the evening, we reached the house of James McGrew, where a meeting of Friends was held, and we proposed staying till First-day, in order to attend it. This place is called Sewickly. The land in this settlement is rich, the timber large and tall, abounding in sugar maple, of which some families can make near two hundred weight of sugar per year. Notwithstanding the soil is fertile, the inhabitants labor under considerable difficulties, or what we should account such. Tradesmen get very little cash for their work and some scarcely any. There is a lack of schools for their children, and some have far to go to get their grain ground at mills. I think if the people were more industrious they might live more comfortably. The houses being open and cold, they put great piles of wood on their fires; but if they would stop the large holes and cracks in their houses much labor might be saved in cutting their wood. I wondered they could not see this want of economy,

but custom has great influence on the people. Goods are high in the stores in this back country, much being brought out by pack-horses, some of which are exceedingly oppressed and die on the roads. Salt is about twenty and from that to twenty-five and thirty shillings per bushel. Some bushels of wheat were lately bartered for one bushel of salt. What seemed to affect me most was the want of care being taken of children, to cultivate their minds and bring them up in a proper manner."

(*To be Continued.*)

FIRST-DAY SCHOOL SCRIPTURE LESSONS,

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 11.—THIRD MONTH 12.

EGYPT.

GOLDEN TEXT.—Now the Egyptians are men and not God; and their horses flesh and not spirit; and when the Lord shall stretch out his hand, both he that helpeth shall stumble and he that is holpen shall fall, and they shall all fail together.—Isaiah, xxx., 13.

Scripture Reading—Isaiah, xix., 4–16. Ezekiel, xvii., 5–1.

"EGYPT is the gift of the Nile." It is a narrow ribbon of fertility laid across a desert. For seven hundred miles below the first cataract it is never more than eight or ten miles wide. Less than a hundred miles from the Mediterranean the valley expands to the broad level delta, which is nearly two hundred miles wide at the coast. There must be added to this the valley of the Fayoum, a natural depression of the desert into which water was introduced from the Nile by a canal many thousands of years ago. The long, narrow valley, shut in by low, rocky hills, and the illimitable stretch of desert, presents a striking contrast to the flat monotony of the delta, unbroken by any natural elevations. So Egypt has been known from very ancient times as "the two lands." In the Bible it is usually spoken of by the plural word "Mizraim" or "the two Mazors." The desert region on either side of the fertile country, though nominally included in Egypt, is really no part of it, being inhabited by a different race of men, indifferent or hostile to its laws and customs; and this has been true from very ancient times.

Every year, with wonderful uniformity, the Nile rises gradually until the whole country is inundated. Only artificial mounds, usually supporting houses, are to be seen above the water, which has a depth, outside its bed, of from three to five feet. "Everywhere, when the inundation begins, the inhabitants are seen hurrying their cattle to the shelter provided in the villages, and if the rise of water is more rapid than usual, numbers rescue their beasts with difficulty, causing them to wade or swim, or even saving them by means of boats." (Rawlinson: "Ancient Egypt.") Even the villages themselves are endangered if the inundation is excessive; while if it is deficient it may cause famine after harvest time. But these misfortunes seldom occur. The river slowly sinks again to its accustomed course, leaving spread everywhere a thin layer of mud, a natural fertilizer which made ancient Egypt the granary of the world. Three harvests were gathered each year; first a grain harvest, then two of vegetables and grasses.

The climate is equable and mild. As in Palestine there is an occasional sirocco, or hot desert wind, but the prevailing winds are from the Mediterranean, cooling and pleasant. Rain, frost, and snow are unknown.

The Nile is not merely a dispenser of fertility. It is also a broad road from end to end of the nation. Navigation is rendered easy by the north winds, which make it possible to go up stream by means of sails, dropping down again with the current. The situation of Egypt was favorable for foreign as well as for domestic trade. Alone of ancient nations it had easy access to the countries of the east and the west. The Mediterranean sea and the Red sea gave outlets for produce, and for trade in both directions.

The origin of the people of ancient Egypt is hidden in obscurity. Their traditions throw no light on the subject. Their language had some affinity, indeed, with the Semitic tongues, but not more than could be accounted for by mere association. Their personal appearance suggests the Ethiopian rather than the Caucasian type. It is probable that they are a mixed race. Their religion included the worship of a vast number of gods. Animals also were worshiped, especially the bull or cow, the cat, dog, and several others. Moreover, the king was looked upon as a god, and was paid divine honors. It is said, however, that among the priests and the more educated of the people a belief in the divine unity existed.

Socially, there was a large class of land-owning nobles, which, with the officials, the priests, and the literary class, made the aristocracy; the laboring classes were not much above slaves.

The history of Egypt goes back to the most remote antiquity. And the most ancient period, moreover, is marked by works that indicate a civilization already considerably advanced. It cannot be doubted that engineering feats, such as the turning aside the Nile by a great embankment, the building of great temples, and greater monuments, were accomplished hundreds of years before Abraham came up out of Ur of the Chaldees. And almost every age from that ancient time to those times within easy reach of history has been marked by wonderful monuments and colossal buildings, structures of such immensity as to strike the modern observer with amazement. Moreover these monuments of various kinds,—tombs, temples or palaces—have all been used as places of record. Miles upon miles of picture writing upon the walls of ancient buildings or tombs have been discovered and studied. So that the life and experiences of ancient Egypt are better known than those of many nations of more modern times.

We have seen already that in times of famine the nomads of the desert, and even the more settled tribes of Palestine, turned to Egypt for succor. "And there was a famine in the land: and Abraham went down into Egypt to sojourn there; for the famine was grievous in the land" (Genesis, xii., 10). Isaac, at another time of famine (Genesis, xxvi., 1, 2), intended going to Egypt, but was guided otherwise. We shall see in the next lesson that the experience

was repeated in the next generation. The lands of famine constantly pressed upon the land of plenty.

It is not possible to locate exactly the time of the Hebrew patriarchs in the chronology of Egypt. But students of Egyptian history agree that it must have occurred at a time no earlier than the middle of the eleventh dynasty, and no later than the thirteenth. Most probably the visit of Abraham, if indeed it is historic, occurred near the beginning of the twelfth dynasty. At this time there was great increase in the pressure from Asia on the Egyptian frontier. There were movements from Chaldea to the westward, which must have caused great crowding in the populations whom they replaced. We have seen (Lesson 8) the account of the attack on south-eastern Palestine by the kings of the east. We have noted also the movements of families of Semites toward the Upper Valley of the Euphrates. At about this time a more extended movement from Chaldea laid the foundations of the great Assyrian Empire. The Hittites—a great nation of the upper Euphrates—the Canaanites and the various other peoples of Syria, felt the impelling force pushing them toward Egypt. As a result of this pressure many foreign people settled in the northeastern part of Egypt, being received at first peaceably enough. But they were only the forerunners of a terrible invasion. We have the account of this by a native historian of Egypt, quoted by Josephus. He tells us that certain "ignoble men" from the east fell upon Egypt unawares, and conquered it with the most barbarous cruelty. This conquest probably had much to do with the future story of the Hebrew people. This relation we reserve for the next lesson.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 11.—THIRD MONTH 12.

THE BLIND EYES OPENED.

GOLDEN TEXT.—We must work the works of Him that sent me while it is day : the night cometh when no man can work.—John, ix., 4.

Read the Scripture, John, ix., 1-11.

REVISED VERSION.

The healing of the blind man is one of the most touching stories in the Gospel narrative. It seems to have occurred soon after the teaching at the Feast of Tabernacles, described in the last two lessons. Apparently Jesus left Jerusalem, after the Feast, and went into retirement. It is suggested that the events then occurred which are recorded in Matthew, xi., 25-30, and in Luke, x., 17, to xi., 13, namely: the return of the Seventy from the mission on which they had been sent; the parable of the Good Samaritan; Jesus's visit to Mary and Martha at Bethany; and the teaching of the disciples how to pray.

The time of the healing of the blind man therefore must have been late in the year 29. The place was Jerusalem, not far from the Pool of Siloam. The blind man "sat and begged." Jesus anointed his eyes with moistened clay and bid him wash in the pool. "He went away, therefore, and washed, and came seeing."

The pool of Siloam is in the south-east section of Jerusalem, near a squalid modern Moslem village, Kefr Silwan. The old name is preserved in the modern one, Birket Silwan, which occupies the site of the ancient pool. It is described as a rectangular reservoir, 58 feet by 18, and nineteen feet deep. The water comes by a crooked underground passage, a tunnel, from a spring, called the Fountain of the Virgin, twelve hundred feet away. The water rises in this spring intermittently, and so flows to the pool at Siloam, and this rising and falling of the water is ascribed by the Moslem "common people" to the presence of a "jan," or demon, who is supposed to cause and to check the flow. Dr. Robinson, one of the authorities on the description of Palestine, compares this view of the irregular flow with the account given in John of the Pool of Bethesda, where (according to the old version; it is omitted in the Revised Version), "an angel of the Lord went down into the pool at certain seasons, and troubled the water."

The Fountain of the Virgin is directly below the Mohammedan Mosques of Omar and el Aksa, and thus is under the original "Temple area." "All accounts agree," says Dean Stanley, "that the water of the two pools of Siloam, as well as that of the many fountains of the Mosque of Omar, proceeds from a living spring beneath the Temple vaults. There was no period of its history when such a provision would not have been important to the Temple for the ablutions of the Jewish worship." Stanley then cites a number of scripture passages indicating the value attached by the Jewish people to such springs, and their place in the "prophetical idea of Jerusalem;" adding an allusion to Ezekiel's vision (xlvi., 1-5), where "the thought is expanded into a vast cataract flowing out through the Temple-rock eastward and westward into the ravines of Hinnom and Kedron, till they swell into a mighty river, fertilizing the desert of the Dead Sea." In the lessons which we have had on Jesus at the Feast, the thought of the "rivers of living water" was again made prominent by him in his teaching.

The fourth verse of the lesson, used as the golden text, is well worth our special attention. "We must work the works of Him that sent me, while it is day : the night cometh when no man can work." It is an exhortation to the present performance of duty by every one.

The restoration of the blind beggar's sight is one of the numerous acts of healing ascribed to Jesus in the scripture account. The man, we are told, had been "blind from his birth." The power exercised upon him by Jesus must have been derived from the one Source of all strength, and of all life. Jesus himself spoke of it, according to the account, as a power which might "go forth" from him. In the sixth chapter of Mark, where the woman touched his garment, in order to be healed, "Jesus perceiving in himself that the power proceeding from him had gone forth, turned him about, and said, 'Who touched my garments?'" And in Luke, eighth chapter, where the same occurrence is related, "Jesus said, some did touch me, for I perceived that power had gone forth from me."

We are not to understand—however the language as we have it in the text, may seem to suggest this thought—that the man was born blind in order that Jesus might exert on him the power of healing. His misfortune became the occasion of blessing, of that exquisite mercy and compassion which we ascribe in its fullness to the Master, and by which the divine nature he possessed was manifested.

Blindness, a commentator on this lesson remarks, "was very common in Palestine. In those days there was no provision made for the care of such cases, as there is in Christian countries in modern times. They were compelled, therefore, to beg. We may remind ourselves that all charitable and benevolent institutions are among the fruits of Christianity. There were no hospitals, asylums, or 'homes' of any kind for the sick, the suffering, and the poor until after Jesus had lived, taught, and died. His teachings and example put into men's hearts the seeds of love and helpfulness. His life illustrated his teachings, for he went about doing good. Then his death put into the world a mighty impulse of compassion which has softened all hearts toward distress."

THE VAMPIRE OF WAR.

From the chapter "The Vampire of War," in Alfred Russell Wallace's book, "The Wonderful Century."

COUNTING only the armies of the six Great Powers on a peace footing, they amount now to nearly three millions of men; and if we add the men permanently attached to the several fleets, we shall have considerably more than three millions of men in the prime of life withdrawn from productive labor, and devoted, nominally to defense, but really to attack and destruction. This, however, is only a portion of the loss. The expense of keeping these three millions of men in food and clothing, in weapons, ammunition, and all the paraphernalia of war; of keeping in a state of readiness the ships, fortifications, and batteries; of continually renewing the stores of all kinds; of pensions to the retired officers and wounded men, and whatever other expenditure these vast military organizations entail, amounts to an annual sum of more than 180 millions sterling, [about 900 millions of dollars. This refers only to the six "Great Powers" of Europe.] Now, as the average wages of a working man (or his annual expenditure), considering the low wages and the mode of living in Russia, Italy, Austria, and other continental states, cannot be more than, say, twelve shillings a week, or thirty pounds a year, an expenditure of 180 millions implies the constant labor of at least six million of other men in supporting this monstrous and utterly barbarous system of national armaments. If to this number we add those employed in making good the public or private property destroyed in every war, or in smaller military or naval operations in Europe, we shall have a grand total of about ten millions of men withdrawn from all useful or reproductive work, their lives devoted directly or indirectly to the Moloch of war, and who must therefore be supported by the remainder of the working community.

And what a horrible mockery is all this when

viewed in the light of either Christianity or civilization! All these nations, armed to the teeth, and watching stealthily for some occasion to use their vast armaments for their own aggrandisement, and for the injury of their neighbors, are Christian nations. Their governments, one and all, loudly proclaim their Christianity by word and deed—but the deeds are usually some form of disability or persecution of those among their subjects who are not orthodox, of really Christian deeds there are none—no real charity, no forgiveness of injuries, no help to oppressed nationalities, no effort to secure peace or goodwill among men; and all this in spite of the undoubted growth of the true Christian spirit during the last half-century. This spirit has even ameliorated the inevitable horrors of war; by some regard for non-combatants, by greatly increased care for the wounded even among enemies, and by a recognition of some few rights, even of savage races.

Never, perhaps, have the degrading influences of the war-spirit been more prominent than in the last few years, when all the great Christian powers stood grimly by, while a civilized and Christian people were subjected to the most cruel persecution, rapine, and massacre, by the direct orders, or with the consent and approval, of the semi-barbarous Sultan of Turkey. Any two of them had power enough to compel the Despot to cease his persecution. Some certainly would have compelled him, but they were afraid of the rest, and so stood still. The excuse was even a worse condemnation than the mere failure to act; again and again did they cry out—"Isolated action against Turkey would bring on a European war." War between whom? War for what? There is only one answer—"For plunder and conquest." It means that these Christian governments do *not* exist for the good of the governed, still less for the good of humanity, or civilization, but for the aggrandisement and greed and lust of power of the ruling classes—Kings and Kaisers, ministers and generals, nobles and millionaires—the true vampires of our civilization, ever seeking fresh dominions from whose people they may suck the very life-blood. Witness their recent conduct towards Crete and Greece, upholding the most terrible Despotism in the world, because each one hopes for a favorable opportunity to obtain some advantage, leading ultimately to the largest share of the spoil. Witness their struggle in Africa and Asia. . . .

The whole world is now but the gambling table of the six Great Powers. Just as gambling deteriorates and demoralizes the individual, so the greed for dominion demoralizes the governments. . . . The condemnation of our system of rule over tributary States is to be plainly seen in plague and famine running riot in India, after more than a century of British rule and nearly forty years of the supreme power of the English Government. Neither plague nor famine occur in well-governed communities. That the latter, at all events, is almost chronic in India, a country with an industrious people and a fertile soil, is the direct result of governing in the interests of the ruling classes instead of making the interest of the governed the first and only object.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, THIRD MONTH 4, 1899.

THE COMMON HUMAN TIE.

AT the weekly meeting of the Methodist ministers of Philadelphia, on Second-day of last week, a missionary woman had present five boys, representing as many different native tribes of South Africa. She had brought them to show the result of missionary training. They were bright, intelligent, well-looking, and—for in a Methodist gathering this could not have been omitted—sang with good voice, and to the pleasure of their hearers, some of the company's favorite hymns. "It was," said an acquaintance who described the occasion to the writer, "a splendid object-lesson, proving the worth and worthiness of the work among undeveloped people like those of South Africa. No one who saw and heard those boys could avoid a friendly feeling for them, and sympathy for the missionary effort."

All of which, we doubt not, is true. The same feeling is experienced with respect to the Indians by the missionaries who labor among them, and by others who go to them sympathetically. The common tie of humanity, the brotherhood, the like origin and inevitably like end, are always felt by those who let the feeling arise. In the case of the Doukhobors there has been an object-lesson of an impressive character. In book-learning these people are deficient; in the knowledge of goodness to one another they are cultured beyond the average of mankind. Their reception in America has been more cordial than any one could have anticipated, and the fact is in no small measure due to their demeanor of friendly and kindly Christian fellowship. They come with peace in their hearts, and they are peaceably welcomed.

This recognition of the common tie and the common obligation is shown among the crowded poor in the great cities. The little stories which Jane Addams has drawn from her extended and close-at-hand experience in the great city in which she labors illustrate pathetically the readiness with which even the very poor help those who are worse off than themselves. It is a trait familiar to those who have labored among such people, and yet it is one which seems precisely opposed to what would be expected. When men and women are so near the line of extreme poverty, so close to the condition of sinking to despair, one might think that they would struggle with one another, and hold closely such morsels as

they might get. This is not the rule—though it may occur exceptionally; on the contrary, as Jane Addams describes, those who have barely enough food or fuel for the day to come will spare some of it to those whose last is gone.

We do not go into these facts, at present, as a sociological study, nor with any other view than to illustrate the strength, after all its trials, of the common tie of human and humane feeling. It is more potent than we are apt to think. The touch of nature which makes the whole world kin is much more than a touch; it is a principle deeply seated and strong. There needs only to be in men and women the disposition to kindness and justice, and the recognition of equality before our common Creator, in order to banish at a stroke the greater part of the hardships and sufferings by which the world's life is daily marred. The words of Micah, so familiar, so often quoted, present the substance of conduct, and the test of character: "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Three things, observe, are required, and with them present injustice disappears, cruelty disappears, pride disappears, and the recognition in all mankind of the one-ness which their Maker gave them comes into dominion, a benign and blessed influence. The little boys of the South African native tribes, the Indians in our western country, the simple and kindly "Russian Quakers"—all these, and many more, are of the one blood, which as Paul declared runs in the veins of the whole human family.

THINGS do change for the better in some particulars. Speaking of the Province of Quebec, a Canadian religious newspaper remarks upon "the toleration, the liberty of thought and speech in religious matters, that exists to-day in the Province as contrasted with thirty years ago," "This difference," it says, "is immense," and it ascribes the change, in no small degree, to the devoted labors of Father Chiniquy, who recently died nearly ninety years old; he had spent fifty in the Church of Rome—twenty-five as a priest—and forty in the ministry of the Presbyterian Church.

Of Quebec, however, it is remarked how limited is the circulation of the Bible and Testament. The population is largely French, and English is little spoken outside of Montreal. Inquiry was made at the French bookstores in Montreal for a Testament in French. At the first two none was found; at the third, an expensive copy, "such as most people could not buy;" at the fourth a single copy, at eighty-seven cents, "such as the Bible Society sells for fifteen."

ONE of the most enterprising of the younger illustrated journals is issued weekly in New York City. Some time since they began to send it (as also to many other newspapers, no doubt), as an "exchange" to the INTELLIGENCER, and later letters of inquiry arrived to learn why it had not been noticed, or the INTELLIGENCER sent in return. We were thus obliged

to candidly say in reply that while some of the contents seemed to us good, the war matter (and other, but this particularly), we could not recommend, and as this made so large a part of the paper, our silence was easy to understand. We just now have the publisher's printed slip describing the contents of a current issue. It begins :

"The keynote of the contents for February 25 is a wealth of illustrations concerning the fighting in the Philippines. There is a double-page picture, drawn by [blank], entitled 'The Battle of Manila, February 4-5.' It is a striking picture of the Filipinos, breaking before the fierce onslaught of the American troops, and being driven into the Pasig river, where 'scores of them perished like rats.'"

and so on, and so on, with considerable further description.

JAMES BRYCE, M. P. for Aberdeen in the English House of Commons, and author of "The American Commonwealth," has an article in the *Century*, this month, on "British Experience in the Government of Colonies." In substance it is advice to us not to go into the Colonial business at all, though suggestions are made, all of them very judicious, if unhappily the country should find itself involved in such responsibilities. He points out—what the Imperialist people persistently try to begot—that the establishment of colonies is a new thing for this country, a problem "on which neither the cases of the various Western Territories which have, with four exceptions, become States, nor the case of Alaska, with its handful of savage Indians, throws much light." And he candidly says : "Let it not be supposed that what follows is intended to convey an opinion favorable to the acquisition by the United States of the territories recently conquered from Spain. Were I a citizen of the United States I should be among those who are opposing their annexation."

There is probably no living Englishman, sympathetic with the institutions of the United States, who understands our affairs and our government so well as James Bryce. His famous book abundantly demonstrated his knowledge of them.

"I WISH our seven yearly meetings might go on record in favor of the Czar's proposal," a Friend writes. We do, also. The feebly expressed response to it, from this country is sad, indeed. Our official attitude is cold and unsympathetic. Our unfortunate entanglement in the toils of war has done more to balk the Czar's effort than any other one influence. The United States of America should have been its most vigorous and sympathetic supporter.

WE have asked a friend in England, whose opportunity of knowledge is excellent, concerning the stories that Count Tolstoy would be expelled from Russia. He replies that "the newspaper reports of his banishment are mere inventions. He has been continually in danger for twenty years past, but there is no special fear at present. He has not met the Tsar ; is not in correspondence with him ; nor is it known that the Tsar feels any special sympathy for him."

A LETTER from a Friend at Little Britain, Lancaster county, gives information of the death of Levi K. Brown. The funeral was appointed for the 1st instant—Fourth-day of this week—at Little Britain (Penn Hill) meeting-house. It will be recalled that he was injured, by being knocked down by a bicycle, in this city, during yearly meeting in Fifth month, 1897, from which accident he never recovered. He was many years clerk of Baltimore Yearly Meeting. His age was about 84 years.

BIRTHS.

RAYMOND.—At 154 Clinton street, Brooklyn, N. Y., First month 29, 1899, to John W. and Hannah V. Raymond, a third son, who is named Richard Valentine.

SHINN.—At Clear Creek, Ills., Second month 3, 1899, to D. Reeves and M. Gertrude Shinn, a daughter, who is named Mabel Eleanor ; granddaughter to Morris A. and L. Emma Wilson ; all members of Clear Creek Monthly Meeting.

MARRIAGES.

DARLINGTON—ARMENT.—At the residence of the bride's mother by Friends' ceremony, Second month 23, 1899, Edward Darlington, of Pennsbury, Chester county, Pa., son of Mary F. and the late Edward Darlington, of Middletown, Delaware county, and Philena C., daughter of Elizabeth Jane, and the late John Arment, of Chadd's Ford, Pa.

DARLINGTON—PARKER.—At the home of the bride's brother, John Parker, Parkerville, Pa., Second month 22, 1899, by Friends' ceremony, Emlen Darlington, of Pocopson, Pa., and Mary Parker, of Parkerville.

WALTON—SWEIGART.—At the home of the bride, Cedar Lane, Lancaster county, Pa., Second month 23, 1899, Mary E. Sweigart, and Charles S., son of Bennett S. and Tacy Walton, of London Grove, Pa.

DEATHS.

AMBLER.—In Baltimore, Second month 16, 1899, Jonathan Ambler, in his 82d year ; an elder and member of Little Falls Monthly Meeting. Interment at Fallston, on the 19th.

Another landmark has been called from our midst, from this life's trials and difficulties. A true, earnest Friend, desiring the welfare of the church, never absent from his meetings save when obstructions were impossible to be overcome. A beautiful example, worthy of imitation, of prudence and discretion in conversation ; quiet in manner, sympathizing with others, and an elder in whom the truest sincerity existed, blended with humility. A kind husband and loving father has passed on to inherit the mansion promised to all who love the appearing of the Lord, and are faithful to follow his manifestations of duty which lead to peace and joy. P.

BETTS.—At the residence of her nephew, at Germantown, Pa., Second month 14, 1899, Hannah Heston Betts, daughter of the late Thomas and Sarah Betts, and sister of Rebecca C. Betts.

For many years she was an efficient teacher at the Beck School.

BROWN.—Second month 1, 1899, in Toughkenamon, Pa., Mary Pierson, wife of David Brown, in her 77th year. Interment at New Garden.

BROWN.—At the home of her son-in-law, E. H. Childs, near Danborough, Bucks county, Pa., Second month 19, 1899, Sarah, widow of Thomas Brown (some time of Wilmington, Del.), aged 93 years.

Interment at Plumstead Friends' ground.

GREEN.—At Friends' Boarding Home, West Chester, Pa., Edith H. Green, in the 77th year of her age ; a member of Birmingham Monthly Meeting of Friends.

HALL.—Second month 20, 1899, Joseph Hall, in his 65th year ; for several years past in charge of Friends' Book Store, 304 Arch street, Philadelphia.

RAMEY.—In West Conshohocken, Pa., Second month 24, 1899, Elizabeth R. Ramey, aged 82 years.

Interment at Plymouth Meeting Friends' ground.

SERRILL.—In Philadelphia, Second month 21, 1899, Elizabeth Serrill, late of Darby Pa., in the 84th year of her age ; a member of Darby Monthly Meeting of Friends.

SMEDLEY.—At her home in West Chester, Pa., Agnes Smedley, aged 93 years.

This estimable woman was one whose long life was passed in the quiet performance of near-by duties. Early left a widow, with more than the usual responsibilities of widowhood, she calmly performed the allotted tasks of a mother, a care-

taker of aged invalids, and a farm manager, with such ability and good judgment as to win for herself the admiration of her friends and neighbors. When increasing years and family separations made retirement from such cares imperative, her ministrations were continued to her loved ones in a variety of ways, and her social nature found enjoyment in the visits of her friends and relatives, who were always warmly welcomed to her home.

An attender of Friends' meetings, she ever lived the life of a consistent Friend, and her memory will long be cherished as one whose length of days, though burdened by physical infirmities, brought no diminution in vigor of mind or warmth of affection. Two children survive her, Dr. William Smedley, of Denver, Col., and Susan, widow of the late Morgan B. Hall, of Willistown, Pa., her other son, Dr. Robert C. Smedley, and his gifted wife, Esther K., having preceded her to the realms of peace and rest. * * *

SUTTON.—At Moorestown, N. J., Second month 23, 1899, Abigail H., widow of Edward Sutton, aged 55 years.

TEMPLE.—At her home, near Doe Run, Second month 20, 1899, Rebecca Temple, widow of the late Caleb Temple, in the 90th year of her age.

She was a member of the Society of Friends. Interment at Old Doe Run Friends' burial ground.

WORLEY.—Second month 13, 1899, at her home in Media, Pa., of heart failure, in the 81st year of her age, Hannah M., daughter of Jacob and Beulah T. Mendenhall, and widow of Louis D. Worley, formerly of Waterford, Loudoun county, Virginia; an elder of Chester Monthly Meeting. Interment at Providence, Pa.

Those whose blessing it has been to know her will not forget the lesson her life has taught—a life so sweet and strong, so calm and beautiful, that struggle and pain forgot themselves in her presence, and learned from her to find calmness and content. She showed us the beauty of the common way. Her strength was drawn from no distant source; her cheerfulness she found where all may find it who turn, as she turned, always toward the light. Her breadth of thought may be theirs who look abroad with love on all the world. Her sunny home life may be theirs who invite love, and who give it as freely as she gave; who find in little things the symbols and the realities of great things. C.

RUTH HAMBLETON.

Died, on Seventh-day, Second month 18, in Philadelphia, 1726 North 22d street, in her 88th year, Ruth, wife of the late Eli Hambleton, of Upper Oxford, and second daughter of the late Jonathan Lamborn of Kennett Square, Chester county, Pa.

Her funeral was at Pennsgrove Friends' meeting-house, on the 21st inst., and in the burying-ground adjoining, where lie her husband and four children, she, the last of her family, was laid to rest.

Left waiting for many years alone, her life has been a retired and unobtrusive one, but heightened still by the love of cherished friends whom she ever warmly welcomed to see her. Serene and methodical to the minutest particular, with "her house set in order," she waited with cheerful patience through life's long afternoon for the summons to join her loved ones, though never losing interest in the living, nor in the current affairs of the day. She was of a gentle, but firm and heroic nature, following bravely but quietly the path which she conceived was that of duty.

It was hers to live through "the storm and stress" of the Anti-Slavery struggle, and to meet the jeers of opponents, and the discouragements of half-hearted friends with a noble equanimity and an unswerving faith in the right. Many and many a fleeing bondsman found hospitality under her roof, and help from her and her brave-hearted husband to further them on their way to freedom. She with him was one of the founders of the Clarkson Anti-Slavery Society, and they both were efficient members of the different county and State organizations for the same object. A Garrisonian of the staunchest type, she read *The Liberator* from its founding to its end with sustained interest and confidence in its promulgated doctrines. From early womanhood till the Civil War annihilated slavery and American slave produce, she, at in-

finite pains and sacrifice always used for herself and in her family only the product of free labor. What that meant of watchfulness and self-denial only those who have practiced it can know. It meant the refusal of all sweets and delicacies made with sugar at the tables of those who held not her own conscientious scruples. It meant passing by the pretty and cheap American-made muslins, chintzes, and lawns, to pay a much greater price for foreign-made, but free, goods.

She was equally strenuous throughout her whole life in her testimony for Temperance, and succeeded thus by example and precept in instilling her own principles into the minds of her children, so that they grew up firm in their adherence to what they had been taught was right. E. W.

LETTERS FROM ISAAC WILSON.—X.

Editors FRIENDS' INTELLIGENCER:

Our last week's report closed by our return to Philadelphia, where we spent a pleasant and restful night in the home of our friend Samuel S. Ash, only interrupted by the alarm of fire, that proved very serious both in the loss of much property and (subsequently) in life of brave firemen who so frequently must risk their lives in the discharge of duty.

Sixth-day morning, we went to Chester, to spend another night with our Canadian acquaintances (Caroline Cutler and family) which was as before, an enjoyable visit. Leaving there on Seventh-day morning for Swarthmore to visit our daughter and cousin, we spent a few hours with them and felt grateful that it was our privilege; their absence from the home is made to seem shorter by this little break. In the evening we went to Media for the night, to the home we left about one year ago, that of our dear friend John P. Townsend, now to find his bereft widow and sister, whose hospitality we have so frequently enjoyed in Philadelphia. We miss the presence of him whose pleasure it was to share with his dear wife in entertaining their many friends.

First-day morning was bright and beautiful, and notwithstanding the unfavorable condition of the roads a goodly number gathered at meeting, (Providence, near Media), and we have reason to believe it a profitable occasion. After dining with our friends we took train for Philadelphia to attend the evening meeting at 17th street and Girard Avenue, which was well attended by an appreciative audience, both in the silent waiting and to the spoken word, and we felt it good to have been there. After many friendly adieus, we return to the home of our friend Rachel Conrad, and a number of the friends coming in, a pleasant hour was spend before retiring from another busy day. In consideration of the much travel, and other circumstances, my wife deems it best to spend her time this week with our daughter and some other dear friends, and I took my departure for Sunnyside, in Adams County, Pa., spending a few hours by the way at the Indian School at Carlisle, where we have several acquaintances holding responsible positions. I can only take time now to say I was delighted with the appearance of the place, and the work being accomplished in the many branches of useful labor, resulting in so large a percentage of cases in the development of useful and honorable citizenship from the otherwise primitive and untutored Indian.

But my stay is short and I must resume my journey, arriving about six p. m., at Sunnyside, to be

met by Cyrus Griest, with whom I had had some acquaintance by correspondence. I was soon at home, and the cheerful and kindly association of the father and children, who so recently had lost the companionship of a faithful and devoted wife and mother, gave us the evidence of a living concern to carry out in the home life that loving influence that does not cease with the exit from this earthly scene.

Third-day morning, my kind host having arranged for some calls and visits, we went by carriage (although much snow in some places) to call for a short time upon Mary A. Griest, who at an advanced age is quite a sufferer, but whose patient and trusting nature, with the loving care and attention of a son and daughter, helps to make of life the best that may be, and words of comfort and cheer were given expression to.

We then went to dine at S. Griest's, and take tea and spend the evening at Edward Wright's, and feel that the day has been a pleasant one; we return for rest to our Sunnyside home, but only to remain until Fourth-day morning, when we attend their monthly meeting, which was not large but a satisfactory one, and, we trust, to some profit. Then dined with a Friend, whose wife is a daughter of Cyrus Griest; then after spending a few hours very pleasantly in another home, (William Black's), we again wend our way homeward.

Fifth-day morning, we spent quietly in social enjoyment until after dinner. We went to attend the funeral of a dear friend, who died very suddenly, but whose life as a wife, mother, friend, and neighbor had been of that true Christian character that leaves its lasting impress upon the community, and as the remains were lowered to their resting-place a worthy tribute was paid to her life by the reading of a poem entitled, "A Beautiful Life," followed by fitting words of comfort. On our return from the funeral we took tea and spent the evening with our friends Charles and Elizabeth Koser, in their pleasant home.

This leaves me on Sixth-day morning with quite a change in the atmosphere, and quite rough roads, with several calls to make during the day. I. W.

Guernsey, Pa., Second month 24.

NEWS OF FRIENDS.

CENTRE QUARTERLY MEETING.

OUR Quarterly Meeting in Second month is held at Unionville, Centre county. The inclemency of the weather, and illness, made it much smaller than it usually is, but a dear old Friend said, "I think we never had a better Quarterly Meeting." A deep feeling of gratitude was felt and expressed for the presence of Joel Borton with us at all our meetings. His earnestness, the consecration of all his strength, and his deep spiritual baptism, spread as a mantle over all assembled. His message was for all,—the old, the middle aged, and the young. But in an especial manner did he speak to the young, inquiring minds, who are waiting and asking,—What must I think? What must I believe? What must I do? To them he pointed out in all its simplicity "what the Lord, thy God requireth of thee."

Nathan Moore and Reuben P. Kester, of West Branch Monthly Meeting, were very acceptably with us; the former has long been a faithful servant, and the latter, though young in years, has been in them a faithful disciple, and was favored to bring forth in large measure that which was spiritual food for the waiting assemblage.

Seventh-day morning, Second month 18, the Quarterly First-day School Association met. It was opened by reading of the 19th Psalm, and the recitation of the 23d Psalm by the primary class. The Young Friends' Association was represented by a paper, "Friends' Work," by Nancy M. Fisher; primary class by recitations from Pauline Smith, Harold Fisher, Susan and Chapman Underwood; intermediate class by paper, "Life of Dr. Judson," by Florence N. Cleaver; and the adult class by paper, "Seven Bibles," by Alice W. Henshey. The subject for general talk was "Inspiration—its relation to every-day life," in which we had much help from our visiting Friend.

Many interested Friends not in membership with us attended all the sessions, from the opening to the closing of the business session, which ended with a tender supplication by Joel Borton. R.

[Another correspondent adds the following:]

On the 19th meetings for worship were held at 10 a. m. and 3 p. m. In the forenoon meeting Joel Borton spoke from the text, "Salvation by Christ, and what it will do for us." In a plain and practical manner he spoke of the teachings of Jesus and their adaptability to our lives. That if we would be willing to be guided by the Christ within us, it would lead us into paths of peace and happiness, and we would be saved from the commission of sin.

Nathan Moore, of West Branch, expressed some thoughts along the same line.

In the afternoon meeting Reuben P. Kester, of West Branch, spoke from the text, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

Nathan Moore and Joel Borton followed, the latter comparing the conscience with the light-houses along our coasts, whose windows, if kept clean, will be a true guide to the mariner.

The regular meeting for worship was held on Second-day, the 20th, in which J. B. handed forth words of encouragement to all. The business of the quarterly meeting was transacted. A letter was read from our esteemed friend, Dr. O. Edward Janney, of Baltimore, containing a message of encouragement and love, and expressing regret that he could not be with us in our several meetings. The letter was highly appreciated.

Our meeting closed with a feeling that we had enjoyed a profitable and refreshing season.

B. K. C.

Salem Quarterly Meeting will occur on Fourth- and Fifth-days of next week, Third month 8th and 9th. Meeting for ministers and elders on Fourth-day, at 3 p. m. A Philanthropic Meeting is arranged for that evening. Trains leave Market Street Ferry, Philadelphia, for Woodstown, N. J., at 1.30 p. m., Fourth-

day, and 8.20 a. m., on Fifth-day, in time for meeting.

The following arranged plan has been made for John J. Cornell, who expects to attend the Quarterly Meeting :

At Alloways Creek, First-day morning, Third month 5, and Salem in the evening.

At Elmer, Third-day afternoon, the 7th. Attend the Quarterly meeting at Woodstown Fourth-and Fifth-day, and on Sixth-day afternoon at Mullica Hill.

At Woodstown, First-day morning, Third month 12, and Mickleton, Second-day afternoon, and Woodbury Third-day evening. Then proceed to Haddonfield Quarterly Meeting, on Fourth-day.

An earnest and very commendable effort has been made by Friends of Kennett Monthly Meeting, Pa., to put their records in order. A paragraph in a recent issue of a West Chester paper in substance says :

In response to a concern felt by Samuel Pennock, of Kennett Square, the late Pennock Barnard, of that borough with the assistance of the former, worked for about three years collecting data regarding the membership of Kennett Monthly Meeting. The old records were in a mixed and mutilated condition. The work on the present volume, which is now completed as far back as the year 1827, will be the most full and valuable inventory ever possessed by this monthly meeting. The workers will begin at once to unearth the earlier records, which, however, are in tolerably good shape, though they will require copying and rearrangement. In the present task all the records have been copied into new books by Anna Mary Martin and Margaret Yeatman, of Kennett Square. Elma M. Preston, who has been one of the most faithful workers also, has given fully three months of her time within the past year in arranging the form of these records ready for the copyists. In the work she has been assisted by John Yeatman and others.

Bucks Quarterly Meeting of Friends was held at Wrightstown, on Fifth-day, the 23d ult., with a somewhat smaller attendance than usual. No ministers or others were present from beyond the limits of the quarterly meeting, and the only speaker was Walter Laing, of Bristol. He dwelt at some length on the spread of Friends' principles and the necessity for the perpetuation of the Society. The meeting for worship was not a prolonged one, and closed with prayer by Louis K. Worthington. Many matters of importance claimed the attention of the meeting for discipline, it being the last to be held before the Yearly Meeting. The state of the Society, as revealed by the answers to the queries sent up by the different monthly meetings, is but little different from

former years. Matters pertaining to the proposed new Friends' Home were discussed at considerable length. The business was concluded about 2 o'clock. [Newtown Enterprise.]



Group of Doukhobor women, at Halifax, Second month 17, gathering snow. ("Water was scarce.") Photo by H. V. Haight.

THE DOUKHOBOR MOVEMENTS.

As was expected, the Doukhobors, at Halifax, who came on the *Lake Superior*, and were placed in quarantine, were released on the 17th ult. At 9 a. m., the work began of transferring them from the quarantine ground on Lawler's Island to the steamship, and shortly before 2 p. m., "with a clean bill of health," she sailed for St. John. From there they proceeded, like the first party, by rail to Winnipeg.

The scenes at Halifax were described in the newspapers of that city. The *Halifax Herald* says that, in going from the quarantine to the ship, "every man had his great bundle of baggage, and they were passed singly through a gate, at the head of the wharf, where they were carefully counted. Before any one, man, woman, or child, could pass the gate they had to show at least two tickets. One of these, colored red, signified that the holder had been vaccinated, and that it had taken effect; the other was yellow, and indicated that the holder had been fumigated. If a white ticket was presented it meant that the first vaccination not having taken effect, the operation had been repeated a second time.

"The count showed 1,977 Doukhobors. This included a number of cripples, who had to be brought down on sledges, and one or two idiots who were not capable of walking from the buildings to the steamer. A party of eighteen rather sad-looking Doukhobors were not included in this number. They are members of the families of three invalids, who were too ill to travel. One of them has pneumonia and two suffer with acute rheumatism. With those three their families were left. The total number, therefore, in quarantine was 1,995."

Dr. Montizambert, the health officer, who, with Dr. Jones, port officer, had remained with the Doukhobors throughout the whole time of detention, said "that never before had he been in quarantine with so many people, nor under such trying circumstances. The cold had been unprecedented, and the buildings were inadequate to the numbers handled. But the people had been easily managed. Not in his experience had he seen men and women so amenable to rule, and who could be handled with so little trouble."

Though one died of small-pox on the voyage, the number of Doukhobors on the island was the same as left Batoum, for a child was born in quarantine. It was a boy, and its father's name was Semon.

Some pathetic circumstances are given. The wife and three children of Timofey Samerodin came from Batoum, and are in the party, but he himself is detained in Russia. He was arrested as the *Lake Superior* was leaving Batoum, on a charge of having escaped from exile in Siberia. Another man, A. Zhitnawa, was more fortunate. For four years he was in banishment in Siberia, but he made his escape from exile and reached Constantinople. From there he made his way to Batoum, and, without recognition by the Russian police, he got on board the steamer, rejoined his family, and is now safe with them in Canada. The Halifax papers mention the valuable services of "Joe Bernstein," the "quarantine interpreter," who is said to speak fourteen languages. Russian being one of his accomplishments, he could converse with the Doukhobors fluently.



Group of Doukhobor women and children, at Halifax, Second month 17.
Photo by H. V. Haight.

Count Sergius Tolstoy, who came with the party, and was in quarantine with them, made a brief visit to Halifax, before the *Lake Superior* left for St. John. With him on board, as she sailed away, were the two Friends, Joseph S. Elkinton, and Job S. Gidley, and also Herbert P. Archer, the young English friend of the Doukhobors.

The *Lake Superior* safely reached St. John on the 18th, and the movement by train from that city was begun next day.

Our friend and correspondent, Harry V. Haight, of Halifax, has sent us seven new and very interesting photographic pictures of the Doukhobors, and we reproduce three of them in this issue, as giving a better idea of the people than the picture given last week. H. V. Haight says: "I could not get a photo of a small group of them, as they all wanted their pictures taken, and crowded around in front of the camera in hundreds."

Joseph S. Elkinton, of this city, made a second visit to Halifax. He went, as above said, with the party to St. John, and has since returned home.

There seems to be an impression that the Doukhobors who went to Cyprus have come to Canada. This is not the case. The number who went to Cyprus last year was over eleven hundred; of these some eighty had died, (of fever and other diseases), at last report; all the remainder are still in the island. As has been repeatedly stated, they appear desirous of joining the larger body in Canada, and this, it seems most probable, will be accomplished later.



On the steamship *Lake Superior*, at Halifax, Second month 17, showing the Doukhobors on board, after being released from quarantine, and preparing to sail for St. John. Photo by H. V. Haight.

FRIENDS' TRACTS IN IRELAND.

We find the following report of the experiences of a Friend distributing the publications of the Friends' Tract Society, (London), in the north of Ireland, published in the London *Friend*.

As I go through the country (in Ulster) I find that most of the people appear to be very poor, living in small thatched cottages with mud floors, and a large open fire-place. We cannot expect that such can buy more than one or two penny books; but they seem pleased to accept tracts explaining our view of Christian truth.

Although with many religious life is a very formal thing, in every district there are sincere believers who appreciate our books on consecration and the "out-and-out" Christian life. There are many who do not give undue importance to the outward ordinances; having received the substance, these do not see the necessity to hold fast to the shadow. On the other hand, there are very many who find the "ordinances" a great stumbling block in the way of accepting the Friends' position.

In most parts Friends are better known as "Quakers," so that I often explain why the name arose, and this sometimes leads to a profitable conversation. One day I found some persons who could not understand where the Friends' meeting-house was; at last they were enlightened by my telling them it was "the wee house on the Quaker's Green."

In the summer I spent two months at Portrush, a northern watering-place, and whenever the weather was suitable I showed books on a stall, with a sign-board over it. This was on the approaches to the shore, where many people from Scotland, England, and Ireland stopped to look and purchase books, and several seemed very much pleased to get definite information as to who and what the Quakers really are. The signboard was a good advertisement for the Society of Friends.

The work of the Friends' Tract Association has now been going on in Ulster for about two and a quarter years. In eight months I have sold 2,300 books for £36. About 700 of these were Friends' books, some of which were the attractive publications of the Friends' Tract Association. In the same period I sold 28 Bibles, 70 Testaments, a few Douay Testaments, and 60 Gospels. I have also given away a large number of tracts.

Colportage work is no new thing in Ulster, so that the Roman Catholics have been forbidden by the priests to look at any of our books or tracts, or even to speak to a colporteur. Thus it is almost impossible for a stranger to approach them, but we can repeat a text or two before the door is shut in our face, and trust God to use his written word. In some country districts the Lord has opened the way for me to take a part in Gospel and other meetings, so that with his blessing on the books sold and on the messages delivered we trust that the Friends' colportage work in Ireland is being made the means of sowing the seed of the Kingdom of God.

R. E. DAVIES,
Of the Friends' Tract Association.

Educational Department.

"LITERATURE FOR CHILDREN."

THE Home Influence Association (Philadelphia), at its regular meeting (the third Third-day of each month), Second month 21, was addressed by Mrs. H. H. Birney, of this city, on the subject, "Literature for Children, from a Mother's Standpoint." She was direct from Washington, where she had presented this most interesting and instructive paper before the National Congress of Mothers.

The thoughts contained in the paper and those called forth in the discussion from speaker and audience were most valuable and suggestive, and it is a matter of deep regret that more young mothers were not present to receive the practical suggestions, and to add the value of their experience to the discussion.

Mrs. Birney believes that the one way to overcome evil is the old way, as old as Christianity itself,—with good, and that every one having the care of children must make an intelligent study of what the growing mind can appreciate, and of what will best contribute to its development. Everything the child sees and hears must be interpreted to him. Do not play, or talk or read down, but up, to a child, and he will come to feel himself a part of the great world.

A child repeats the history of the race, and there is a time in his experience when myths appeal to him strongly. In many ways they are better than the fairy story. But the latter has its place, for unconsciously right lessons of life are impressed in them,—virtue is rewarded and vice punished. Tell or read the story without an effort to interpret. The child feels the subtle meaning oftener than we think. Do not underestimate the importance of style. Good English is necessary and is appreciated, whether the story is read or told.

Let children early know and love the classics, and they will never care for trashy literature. The classics are simpler than most modern literature: Homer is especially suited to the child mind. Hawthorne, Kingsley, Ruskin, and others have given such excellent renderings of these stories in forms suitable for children that no child should grow up without a knowledge of them.

A good "historical novel" places the reader in the atmosphere of the time and place represented, and usually begets a love for pure history. Children delight in what is "really true." Wise direction in historical reading may train for that higher citizenship so much needed in the world to-day. Ruskin said, "We do not educate a man by telling him what he knows not, but by making him what he is not."

The mother must be sure she knows what her child is reading, read it first herself, and talk to him about it afterwards. This will impress the helpful parts, and make a stronger bond of sympathy between the two.

The public libraries are a great benefaction, but they are also a great danger. A mother may comfort herself with the thought that her child is doing well because he is "fond of reading," but it may be he is imbibing mental poison. No one can estimate the power of a really good book, or the harm lurking in a bad one.

At the next meeting of the Association, on Third month 21, will be given a report of the Mothers' Congress, by our president and delegate, Florence M. Lukens. W.

SWARTHMORE COLLEGE NOTES.

On Third-day evening, 21st ult., the regular meeting of the Swarthmore College Classical Club was held in the Manager's Parlor. Winifred Rogers, 1902, presented an excellent paper on the "Parthenon," which was duly appreciated. Dr. Appleton followed with a talk on the subject of "How England gained the Elgin Marbles," and was listened to with intense interest. This meeting of the Classical Club was the largest which has been held since the organization of the Club, two years ago, and shows that increased interest is being taken in this and kindred subjects throughout the College.

The Annual Gymnastic Exhibition was held in the Boys' Gymnasium, on Fourth-day evening, and despite the meagre

facilities which the building affords for the accommodation of visitors, was unusually well attended. The program consisted mainly of the usual work upon the bars and mats, and was successfully concluded by a game of basket ball between the allied classes. Many visitors were present from the city and from various Preparatory Schools.

The Senior Class has elected officers for the second semester and class-day as follows: President, John P. Broomell, of Baltimore, Md.; Vice-President, J. Serrill Verlenden, of Darby, Pa.; Secretary, Edith Flitcraft, of Woodstown, N. J.; Treasurer, Anna Bradbury, of Richmond, Indiana; Prophetess, Emily Carter, Buffalo, N. Y.; Poetess, Annie Lodge, Philadelphia; Historian, Katharine Lackey, Atlantic City; Presenter, Lewis M. Booth, Chester, Pa.; Ivy Poetess, Mary G. Lieper, Wallingford, Pa.; Ivy Orator, Benjamin A. Thomas, Abrams, Pa.

A lecture, "Reminiscences of Anti-Slavery Times," was delivered on Sixth-day evening by Aaron M. Powell, under the auspices of the literary societies of the College. The lecture consisted for the most part of personal reminiscences of those stirring times of our country's history, and was filled with intense interest throughout. '99.

SWARTHMORE ALUMNI IN BERLIN.—The current number of *Swarthmore Phoenix* contains an account of the meeting of the "Verein der Swarthmoreaner zu Berlin," at the residence of Mrs. Andrew D. White, (wife of the American ambassador), in Berlin, on Fifth-day afternoon, First month 26, 1899. There were present Helen Magill White, '73; Benjamin F. Battin, '92; Ellen Williams Battin, '93; Anna R. H. Harrison, '95; Ellwood C. Parry, '97; Augusta Edel, '98; and Edna H. Richards, '98.

Both the present holders of the Lucretia Mott and the Joshua Lippincott Fellowships are studying the German language and literature in the University of Berlin. The writer of the account concludes: "Probably no other college in America has so large a percentage of its Alumni resident and studying in the German metropolis."

PRINCIPAL APPOINTED.—Prof. John W. Gregg has been appointed by the committee in charge Principal for next year of the Friends' new School at Park Avenue and Laurens street, Baltimore. The school is to occupy new rooms next fall, and its work will be built up from a Kindergarten and Primary School to a College Preparatory institution.

Prof. Gregg is a graduate, B.L., of the Class of 1894 at Swarthmore College, and of Cornell University, M. A., in 1896. He was principal one year of Friends' School at Moorestown, N. J., and was one year in charge of the teaching of history at George School; he went from there to pursue his studies at Cornell, and is this year teaching history and mathematics at Friends' Seminary, New York City.

DALTON HALL, MANCHESTER.—A booklet, with information concerning Dalton Hall, Manchester, England, of which John William Graham, M.A., is Principal, has reached us. It is embellished by several fine views of the large buildings of the Hall, with some interiors, and a Group of teachers and students "at the Porch," in the centre of which the Principal is easily recognized.

Dalton Hall is a "hall of residence," on the English system, connected with Owens College, Manchester, which is itself part of the Victoria University. It is in charge of a Committee of Manchester Friends, and has accommodation for fifty-two students. At Owens College the students attend lectures, and have the use of libraries and laboratories. At the Hall the teaching is in the nature of private tuition in small classes, suited to individual needs, and general tutorial oversight and advice are extended. Seven tutors are at present employed.

ADDRESS FURNISHED.—A friend has furnished the address asked for last week.

SINCE the spring of 1890 there have been incorporated, mostly under the laws of New Jersey, trusts and other combinations, the total capitalization of which is \$1,200,000,000.

Conferences, Associations, Etc.

EASTON, N. Y.—The Young Friends' Association was held on the afternoon of Second month 12, at the home of Julia A. Baker. After the opening silence the members responded to the roll-call with sentiments from Longfellow.

After the usual business, the program for the day was opened by Abby Thomas reading the "History of the Early Life and Experience of George Fox," which called forth some comment, especially upon his views of the atonement.

The singing of a hymn was followed by George Gifford reporting the current events of the month; among other things he mentioned the ratification of the Peace Treaty, also the formation of a large "Cracker Trust," giving as his opinion that the forming of so many large trusts, thus closing smaller manufactories, is one cause of so many men tramping through the country looking for work. Other items were mentioned relating to temperance and equal suffrage. It was remarked that reformers are often misconstrued, sometimes by repeating only part of a sentence, when if it were all given a very different meaning would be conveyed. The speaker said that Friends were always in advance of others in reforms, though perhaps a little behind in some other things.

Charles E. Wilbur read a paper entitled "Are our present business methods in harmony with Christian life?" He mentioned particularly the banking systems and trusts. An interesting discussion followed, in which many business methods, both public and private, were explained. The prevailing opinion seemed to be that many of the present methods of carrying on business were not in accordance with true Christianity.

After a brief silence the meeting adjourned to meet Third month 12. P. A. H.

NORRISTOWN, PA.—There was a large attendance at the meeting of Norristown Friends' Association at the home of George and Sarah Wood, Jacoby street, on the evening of the 21st inst.

The "Sale of Old Spruce Street Meeting in Philadelphia," a newspaper article, was read by Anna B. Thomas. It was suggested in the course of a discussion which followed, that the "laying down" of the meeting is due largely to the tendency of population to West Philadelphia and other sections of that city.

Susan J. Sheppard read an interesting account of the establishment of Gwynedd Monthly Meeting and its branches, Norristown, Plymouth, and Providence, transcribed largely from the records of the Society. This was followed by a paper by Ellwood Roberts on the establishment of Plymouth Meeting, giving some reminiscences of prominent ministers, including Ellis Pugh, Jacob Ritter, Samuel Livezey, Joel Lare, and others. A meeting was established as early as 1686, but it was held at private houses until (probably) about 1712 or 1713, when the first meeting-house was erected on the present site, the burial place having been used much earlier.

Susan J. Sheppard read a poem, "Never Too Late."

"The Czar's Proposal for Disarmament," written by Winfield W. Conard, of Port Kennedy, was read by Mary R. Livezey. It was an excellent article, and gave rise to an interesting discussion as to peace prospects.

"The Recent Snow Storm," William Evans, was also followed by discussion.

Several questions were referred. The next meeting will be held at the residence of Cecilia Zimmerman, 1031 DeKalb street.

MOORESTOWN, N. J.—A meeting of Young Friends' Association was held Second month 10. After the reading of the minutes the Executive Committee handed in their report.

William W. Birdsall gave a very interesting talk on "The Present Forces acting for Perseverance in the Society of Friends." The rise and progress of Friends in England were carefully reviewed; then crossing to our own shores he laid stress on the labors of our predecessors in firmly establishing our principles in the Colonies. Coming down to a later period he spoke of some of the things he believed to have an omen

of good in reviving a reverence for those principles held dear by our forefathers. Among those hopeful signs were the First-day schools, the movement for higher education, and a willingness on the part of young Friends to take an active interest in meetings, Associations, etc.

The address was enjoyed by all and called forth some discussion. After the usual moment of silence the meeting adjourned.

IDA A. LIPPINCOTT, Sec.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association was held at Friends' meeting-house in Winchester, Second month 26.

The third chapter of John was read by the president at the opening of the meeting. A severe rain-storm and sickness prevented the usual good attendance. Minutes of last meeting were read and approved.

Jonah L. Rees, under the head of History, read "An account of the conditions of Society that developed the origin of Meetings for Worship, among Friends."

He commenced in the 16th Century when Alexander VI., was Pope, and step by step he led us to the time when George Fox, about 1644, attracted attention by his earnest inquiries, conversation, and deportment. His experience seemed new, but real and convincing, reaching the witness of truth in many minds. The parish churches were called by him "steeple houses." After the overthrow of the Anglican church, in the period of the Commonwealth, the buildings became the property of the people, and were directed to be used freely for public worship; they were often used for discussions by different faiths. In a paper drawn up by George Fox concerning the first spreading of the truth, he states that "it first sprang up to us to be a people to the Lord." Judge Fell offered Swarthmore Hall to George Fox and his friend for public Meeting in 1652, where they were held until 1690, when a meeting-house was erected near the Hall.

Anna J. Rees read a poem entitled "What is Noble?"

The subject for discussion: "Are we responsible for the wrongs we might prevent?" Tacy Branson on the negative side, "thought the question a difficult one to discuss in this way, because conditions in every-day affairs, vary to such an unlimited extent that what would be possible to one actor, would be utterly impossible to another." According to her idea, "Man is only responsible to the Being who breathed into him the breath of life, and only when he passes on to the Great Beyond, will it be known just how his life and its requirements have been met."

The subject brought forth a good deal of expression; some thought if you tried to prevent a wrong and did not succeed, no further responsibility rested with you. The meeting closed after a few moments of silence.

ANNIE J. REES, JR., Sec.

LITERARY NOTES.

THE Memorial Ode, by Florence Earle Coates, written by request of the City of Philadelphia for the "Peace Celebration," in Tenth month last, and read at Independence Hall, has been printed at the Riverside Press, Cambridge, Mass. The last stanza follows, and we cordially echo its sentiment:

"To love devoutly is to pray.

O Land! for thee in thy victorious hour,

We lift our souls in supplication,

That righteousness may sanctify thy power

And fill thee with that purer exaltation

Which bides with those who highest hests obey.

Oh, may the lips that praise thy strength,

Laud thee for justice, rather, and for truth,

Welling immediate from thy heart of youth

To bless thy children first, and all mankind at length."

Literature (New York: Harper & Bros.) in its issue of Second Month 3, proposed that ten "charter members" of an "American Academy of Immortals," similar in character to the French Academy, be selected by ballot, and invited correspondence. The results therefore are interesting, though the vote is not yet very large. In the issue of the 24th ult.,

forty-six persons are reported as in the competition,—all literary workers, of course. Only nine of the number are women, while thirty-seven are men. The leading names, nine in number, appear in the following order: William D. Howells, Mark Twain, John Fiske, Thomas Bailey Aldrich, Charles Dudley Warner, Bret Harte, S. Weir Mitchell, Henry James, John Burroughs. Margaret Deland, George W. Cable, and Frank R. Stockton receive an equal number of votes for the tenth place.

The fact is that in the present condition of American literature, no ten names can be easily selected; there is no such preëminence held by a small number. But there can be readily twenty or thirty named, all of whom are very nearly equally entitled to honor.

An elaborate article, by the United States vice consul-general at Hong Kong, Edwin Wildman, in last week's *Harper's Weekly*, writes on Emilio Aguinaldo, the Philippine leader. The article is notable because Consul Wildman describes Aguinaldo in quite favorable terms. It was written, of course, (as it had to come from China), before the recent military operations at Manila, resulting in the slaughter of the Filipinos. (We quote elsewhere some passages from the article.)

Two Prohibition newspapers of New York, *Facts*, published at Elmira, and *The True Reform*, New York City, have been united, under the name of *The Defender*. The editor is Prof. A. A. Hopkins, and Henry W. Wilbur, who has been the editor of *The True Reform*, becomes "Field Associate Editor," with office in New York City.

Mary W. Plummer has prepared, and will immediately publish, a volume on the recent literature of Spain: In her studies for a paper on the subject, she found so much of interest that she thought it would be well to let American reading people know more of it.

PERSONAL AND OTHER NOTES.

A PRIVATE letter from the wife of a young physician in a city of southern Minnesota, dated the 8th ult., (just as the extreme cold reached here), has this to say on the subject of the severe weather of last month:

"Two weeks ago to-day it rained, but since then we have had the longest cold spell for ten years. It has been below zero every night in the two weeks, sometimes to 25 below, and last night it was 32 below,—colder than for several years. To illustrate the perversity of human affairs: D. had hardly been in the country this winter, but since the cold weather began he has had three trips of seven, nine, and ten miles, and now since this very coldest he has a patient whom he must see every day, who is twelve miles out. To-day he and the man started at 10 a. m. The road is bad, with four miles on the prairie over plowed ground. It is cloudy and windy, and the thermometer was 25 below when they started. I asked D. if he thought they *could* keep warm; he said he was afraid it was no use trying, this time.

"However, they did all they could. D. had on a cloth winter overcoat under his fur coat, and a big scarf across his face. Then he put a heavy blanket over his shoulders, and took three hot irons in the sleigh. At 1.30 they returned, having driven home the twelve miles in an hour. They kept warm, except their faces, but D. said it was dreadful on the prairie,—the air full of blowing snow, till you could hardly see."

On the 14th of this month (Second) our friends John R. and Sarah M. Benjamin commemorated the fiftieth anniversary of their wedding, which occurred at or near Chatham, New York, from which place they moved to their present home, at Benjaminville, Ill., in 1854, and have resided here ever since. Their relatives and friends to the number of fifty or sixty assembled to do honor to them and the occasion. Their union has been blest with five children, (one dying while an infant), two sons and two daughters, all married; these have given to their parents, twelve grandchildren. The couple enjoy good health, and are comfortably situated, and

bid fair to pass many more milestones together on life's journey.

E. H. C.

Holder, Ill.

At a recent meeting of one of the Young Friends' Associations, the subject of "the plain language" was considered. A friend writes: "We had quite an interesting discussion. The view was expressed that it would be just as well to drop it, as it was a peculiarity, but most thought it very beautiful, and that we should continue the use of it at least among ourselves. For myself, I feel it would be a spiritual loss to the Society, if we abandoned it."

"In closing, I want to add how much we like the FRIENDS' INTELLIGENCER. I enjoy it more than any other magazine or paper that we get, and always read it through as soon as it comes."

"At a recent meeting of our Woman's Club, in Chicago, the Countess Schimmelman was our guest, and spoke to us of her work. She belonged to the court of the Empress Augusta, of Germany, and never saw any poverty or misery until after the death of her father. She grieved so for him that the Empress urged her to take up some useful work, and suggested visiting prisons. She never could enjoy court life after that, and felt called to do what she could for the poor and unfortunate. She is here in her little ship, and looks after poor sailors, especially, and tramps, those who are too low for even the Salvation Army to reach."

"She was told that Chicago was the 'wickedest American city.' When she came she went directly to the Anarchist meeting in their hall. They told her they did not believe in God, nor in the soul, but they allowed her to speak to them every First-day for six weeks. At the end of that time she said she would like to know if she had influenced one person to change his mind,—if so, she wished he might rise. They all rose! She said, 'O, you misunderstand me; I will make it plainer. I hope no one will rise who has not changed his mind, and who does not believe there is a God.' They all rose again! That seems very remarkable, and I wonder what it implies. Can it be they are anarchists because no one has gone to them with the gospel message?" [From a friend's letter.]

Recently there has been inquiry for copies of John Woolman's Journal. There are many editions, but a very good one is that with the Introduction by John G. Whittier. This is published by Houghton, Mifflin & Co., Boston. (Friends' Book Association, Philadelphia, supply it at \$1.20.) A correspondent of the INTELLIGENCER in Chicago says: "I wrote to Jane Addams, and asked her if she had a copy in 'Hull House' library. She replied that just a week before Prof. Herron gave her a copy, and said, 'I do not see how my Quaker relatives ever allowed me to escape such a good man.'"

The world is ready for the good seed. Let us be diligent in giving what has been committed to us [Friends] for two centuries and more. We need no new revelation until that given to us has been fully used.

H. A. P.

Glencoe, Ill.

"I am very much interested in the INTELLIGENCER," a Friend writes from New Jersey, "and approve very much of the stand it has taken in regard to our recent war. The paper is growing in interest, and the news it contains of Friends' movements in different localities will tend, I believe, to bind us closer as an organization."

We desire to express our appreciation of the courageous expressions, from time to time, in the INTELLIGENCER; especially are we grateful for the editorial article in the last issue.

Clarksboro, N. J.

E. A. H.

"I have cut out some of the reports of our recent weather, and preserved them, 'lest we forget,' as we are so prone to do," says a friend in a private letter.

COMMUNICATIONS.

FRIENDS' HOME FOR CHILDREN.

Editors FRIENDS' INTELLIGENCER:

FOR some years the first First-day of each month has been designated as a special day for "Friends' Meeting" at our Home for Children, (4011 Aspen Street, West Philadelphia); on the remaining First-days we have First-day school.

At our last Board meeting a suggestion was made that we discontinue these meetings on account of so few persons attending them. Some of us strenuously opposed this. We do not want to feel that this very useful institution, founded by a member of the Society, which has been watered by the tears of sympathy, remembered in the prayers of hundreds; supported by the generous offerings of so many Friends, and around which cluster so many pleasant memories of good works accomplished, has been injured in the home of its friends by discontinuing our "Friends' Meetings."

The next meeting will be First-day, the 5th of Third month, at 3 p. m, at the Home. We urge all to be present and bring every friend they can with them to testify to their appreciation of this good work.

This is a purely personal note; no other member of our Board is in the slightest degree responsible for its contents. I plead for the Home. We expect visiting Friends.

JOHN A. M. PASSMORE.

Philadelphia, Second month 27.

KEEPING LENT.

Is this a fast to keepe
The larder leane
And cleane
From fat of veals and Sheape?

Is it to quit the dish
Of fleshe, yet still
To fill
The platter high with fish?

Is it to fast an houre,
Or ragged goe,
Or show
A downcast look and soure?

No! 'tis a fast to dole
Thy sheaf of wheate,
And meate,
Unto the hungry soule!

It is a fast from strife,
From old debate,
And hate
To circumsise "thy life."

To show a hearte grieve-rent,
To starve thy sin,
Not bin,
And that's to keep thy Lent!

—Table Talk.

THE STARLINGS.

EARLY in spring time, on raw and windy mornings,
Beneath the freezing house-eaves, I heard the starlings
sing—

"Ah, dreary March month, is this then a time for building
wearily?

Sad, sad, to think that the year is but begun."

Late in the autumn, on still and cloudless evenings
Among the golden reed-beds I heard the starlings sing—

"Ah, that sweet March month, when we and our mates
were courting merrily;

Sad, sad, to think that the year is all but done."

—Charles Kingsley.

J. EADS HOW, a young millionaire of St. Louis, is leading a life of voluntary poverty in that city, trying by example to better the condition of the laboring classes.

WILLIAM TALLACK'S VIEWS.

The students of Carleton College, (Northfield, Minn.), and those of Hamline University, (Hamline, Minn.), having on hand an inter-collegiate debate on the question "Should the United States enter into an offensive and defensive alliance with Great Britain," some of the former wrote to William Tallack, secretary of the Howard Association, London, (a prominent Friend), soliciting his opinion on the subject. He thereupon sent the reply below.

GENTLEMEN: As the Howard Association is not a political body, I am rather at a loss to gather the reason of your inviting an opinion in this quarter on the topic of your debate; but, being thus solicited, I venture to offer a few observations in my private capacity.

Englishmen earnestly desire an enduring and cordial alliance between your country and their own, and would highly value your moral support in times of difficulty. The aid, of this nature, which Great Britain has recently been very glad to render to the United States, when the Continental Powers seemed inclined to be hostile to you, they would rejoice to see reciprocated by you, should the occasion arise. And they would also welcome the adoption by your Government of a permanent treaty for arbitrating any further disputes between the two nations, as already proposed to you from this side of the Atlantic.

But grave objections would attend any formal treaty of offensive and defensive alliance, and it would find many opponents in both countries. On the one hand, it might increase that spirit of "Jingoism," or ostentatious militarism, which is already a danger to each of the two nations; and, on the other hand, it would impose much heavier obligations on your country than on ours. For we are open to assault from adjacent Continental rivals, and might even have to meet a formidable hostile confederacy of them, though in such event, we might hope for the renewed protection of Providence, as at a former period of our history. But you, with the immense oceans of the Atlantic and Pacific guarding you, are incomparably safer. No external enemy can do you more harm, at the worst, than to cause a little temporary injury to your fringe of coast. Any effective invasion of the multitudinous millions of your vast country is impossible. The United States are practically invincible and invulnerable by any foreign foe.

But are you as secure from a very serious internal peril, in the dangerous condition of your ten millions (more or less) of colored people, who, in some of the Southern States, have been virtually disfranchised by wholesale, subjected to intolerable cruelties, robberies, and lynchings, at the hands of secret societies or public bands of white assailants, and, through the vile operation of the convict "leasing-out system," widely subjected to oppression worse than that of the old days of slavery?

¶ The condition of the colored race has already brought, even upon your great nation, one terrible conflict. Is there no further risk involved in its present position? If Britain is herself partly responsible for the existence of that race in your midst, she has, at any rate, subsequently endeavored, and at great cost, to secure to them throughout her own empire liberty and justice.

In this direction, as in others, may the young men

especially, of both nations, cheerfully respond, in the service of God and of His creatures, to Rudyard Kipling's animating appeal—"Take up the White Man's Burden!" And with such aims our kindred nations may well cultivate the friendliest of rivalries and the closest coöperation of mutual sympathy. These two Anglo-Saxon Empires are each largely interested in territorial and commercial relations in both hemispheres, and thus they have imposed upon them, by Providence, the duty of civilizing and evangelizing the races under their influence. This destiny of common obligation, if obeyed, will nobly ally them in realizing the poet's vision of—

—"that glorious birth,"
Which shall one day be born,
From marriage of the Western Earth
With the nations of the Morn."

Nearly forty years ago (in 1860) I enjoyed the privilege of traversing the length and breadth of your vast country, from the Pacific to the Atlantic and from Mexico to Canada, and therefore am better able than many of my countrymen to appreciate the magnificent grandeur of your territory. Subsequent intercourse and correspondence with many excellent Americans have further deepened my interest in your nation. Hence I have special cause to desire your collective and individual welfare.

[It will be observed that our friend W. T. regards Kipling's poem as an appeal for philanthropic effort; we have considered it as inciting to an "Imperial" policy.—EDS. INTELLIGENCER.]

TRAITS OF THE CITY POOR.

From the article by Jane Addams, of Hull House, Chicago, in the *Atlantic Monthly*.

A VERY little familiarity with the poor districts of any city is sufficient to show how primitive and frontier-like are the neighborly relations. The fact that the economic condition of all alike is on a most precarious level makes the ready outflow of sympathy and material assistance the most natural thing in the world. There are numberless instances of heroic self-sacrifice quite unknown in the circles where greater economic advantages make that kind of intimate knowledge of one's neighbors impossible. An Irish family, in which the man has lost his place, and the woman is struggling to eke out the scanty savings by day work, will take in a widow and her five children who have been turned into the street, without a moment's reflection upon the physical discomforts involved. The most maligned landlady is usually ready to lend a scuttleful of coal to a suffering tenant, or to share her supper. A woman for whom the writer had long tried in vain to find work, failed to appear at the appointed time when a job turned up at last. Upon investigation it transpired that a neighbor further down the street was taken ill; that the children ran for the family friend, who went, of course; saying simply, when reasons for her non-appearance were demanded, "It broke me heart to leave the place, but what could I do?" . . .

If a poor woman knows that her neighbor next door has no shoes, she is quite willing to lend her own, that her neighbor may go decently to mass or to

work; for she knows the smallest item about the scanty wardrobe, and cheerfully helps out. When the charity visitor comes in, all the neighbors are baffled as to what her circumstances may be. They know she does not need a new pair of shoes, and rather suspect that she has a dozen pairs at home; which indeed she sometimes has. They imagine untold stores which they may call upon, and her most generous gift is considered niggardly, compared with what she might do. She ought to get new shoes for the family all round; "she sees well enough that they need them." It is no more than the neighbor herself would do. The charity visitor has broken through the natural rule of giving, which, in a primitive society, is bounded only by the need of the recipient and the resources of the giver; and she gets herself into untold trouble when she is judged by the ethics of that primitive society.

The neighborhood understands the selfish rich people who stay in their own part of the town, where all their associates have shoes and other things. Such people do not bother themselves about the poor; they are like the rich landlords of the neighborhood experience. But this lady visitor, who pretends to be good to the poor, and certainly does talk as though she were kind-hearted, what does she come for, if she does not intend to give them things which so plainly are needed? The visitor says, sometimes, that in holding her poor family so hard to a standard of thrift she is really breaking down a rule of higher living which they formerly possessed; that saving, which seems quite commendable in a comfortable part of the town, appears almost criminal in a poorer quarter, where the next-door neighbor needs food, even if the children of the family do not.

CANADIAN VIEW OF THE DOUKHOBORS.

Christian Guardian, (Methodist), Toronto.]

THE event of the past week, which has interested Christians of all denominations in Winnipeg, Portage la Prairie, Brandon, and other centres, and indeed it may be said throughout Manitoba and the Northwest generally, has been the arrival from the Caucasus, south-eastern Russia, of the Doukhobors, spirit-wrestlers, or Russian Quakers, as they are variously called. [This was the first party, those coming on the *Lake Huron*.] Their appearance, the history of their persecutions, and the peculiarities of their religion have been discussed in articles, original or quoted, in every paper in Canada. A point, however, which may well be placed in greater prominence, and kept there permanently, is the stress which they lay upon Christian living. To live right, to have the truth in the heart, and obey it, is with them, the main thing.

Mr. Leopold Sulerjitzky, who is with them as Count Tolstoy's representative, tells how he was impressed with their consistent living, when he became acquainted with them, and during his stay among them for the past four years. His observations of nominal Christians in Moscow and elsewhere had made him skeptical as to the fact or the possibility of any one living in strict accordance with the teachings of Christianity; but close study of the Doukhobors

showed him nothing in their lives to which he could take any exception. Not only do the adults live as brothers and sisters, treating one another with the utmost love and deference, but even the children are free from angry passions, quarreling and fighting being unknown. A German woman, whose home was in the Caucasus, not far from the Doukhobors, on being asked what she knew of their religion, answered, "They have a very holy religion." She went on to explain that they decline to associate with people who drink intoxicating liquor, or do other bad things.

Mr. Sulerjitzky makes the remarkable statement, that in the large settlement of two thousand people in which he is personally interested, that of those now here, a printed or written Bible had been, up to the time of his going among them, a thing unknown. They had never seen the book, or heard any portion of it read. When, for the first time in their lives, and apparently in their history from an indefinite period, he read passages of Scripture to them, their comments were, "That is true; that is good; that is just what we believe; just like our religion." They maintained, however, that it was better to have their religion in their hearts and heads than to have it in a book. A similar conclusion was expressed by them last Sunday. The choir of a neighboring city church visited the immigration hall last Sunday, and sang hymns for the Doukhobors. The latter, in return, sang (or chanted) some of their Psalms, and on being congratulated by Immigration Commissioner McCreary, replied, "Your people sing from a book; we sing from our hearts and heads."

WORKING WOMEN AND THE BALLOT.

Florence Kelley.

No one needs all the powers of the fullest citizenship more urgently than the wage earning woman, and from two different points of view—that of actual money wages and that of her wider needs as a human being and a member of the community.

The wages paid any body of working people are determined by many influences, chief among which stands the position of the particular body of workers in organization, their solidarity and united action, keep up their wages, in spite of the invasion of their domain by new and improved machinery. On the other hand, the garment-workers, the sweaters' victims, poor, unorganized, unintelligent, despised, remain forever on the verge of pauperism, irrespective of their endless toil. If, now, by some untoward fate the printers should suddenly find themselves disfranchised, placed in a position in which their members were politically inferior to the members of other trades, no effort of their own short of complete enfranchisement could restore to them that prestige, that good standing in the esteem of their fellow craftsmen and the public at large which they now enjoy, and which contributes materially in support of their demand for high wages.

In the garment trades, on the other hand, the presence of a body of the disfranchised, of the weak and young, undoubtedly contributes to the economic

weakness of these trades. Custom, habit, tradition, the regard of the public, both employing and employed, for the people who do certain kinds of work, contribute to determine the price of that work, and no disfranchised class of workers can permanently hold its own in competition with enfranchised rivals. But this works both ways. It is fatal for any body of workers to have forever hanging from the hinges of its skirts other bodies of workers on a level just below its own; for that means continual pressure downward, continual additional difficulty to be overcome in the struggle to maintain reasonable rates of wages. Hence, within the space of two generations there has been a complete revolution in the attitude of the trades unions toward the women working in their trades, whereas forty years ago women might have knocked in vain at the doors of the most enlightened trades union of those days. To-day the Federation of Labor keeps in the field paid organizers whose duty it is to enlist in the unions as many women as possible. The workingmen have perceived that women are in the field of industry to stay; and they see, too, that there cannot be two standards of work and wages for any trade without constant menace to the higher standard. Hence their effort to place the women upon the same industrial level with themselves in order that all may pull together in the effort to maintain reasonable conditions of life. But this same menace holds with regard to the vote.

The lack of the vote places the wage-earning woman, as such, upon a level of irresponsibility compared with her enfranchised fellow-workman. By impairing her standing in the community, however unintentionally, the general rating of her value as a human being and consequently as a worker, is lowered. In order to be rated as good as a good man, in the field of her earnings, she must show herself better than he. She must be more steady, or more trustworthy, or more skilled, or more cheap, perhaps, in order to stand the same change of employment. Thus while women are accused of lowering wages, might they not justly reply that it is only by conceding something, from the pay which they would gladly claim, that they can hold their own in the market so long as they labor under the disadvantage of their disfranchisement?

Good Humor in Cold Weather.

Harper's Bazar.

EVEN "the coldest weather in twenty-seven years" brought some compensations with it. In the first place while it is a perennial joy to talk about the weather, there is an existing prejudice against doing so. We forswear the habit from time to time, but we can never quite give up apologetic returns to it. When therefore the thermometer does such violent gymnastics that it simply must be noticed, it is a comfort to be able to do so without the usual deprecatory air.

Among the compensations which a cold snap brings is one which is a paradox. The colder the weather, the warmer grow people's hearts. It is not simply that purse-strings are loosened by pity for the suffering poor. Something else happens, which one need not visit the charitable societies to discover. It is a thawing out of the cold indifference of ordinary city life. On one of those freezing, stinging days, not soon to be forgotten, one had only to enter a crowded car to be convinced of this. Generally every cranny of such a car

is filled with unadulterated crossness. People fairly glare when they are pushed and prodded and stepped upon. A new comer, edging his way into the car, is made to feel like a criminal.

During the cold snap—which might better be called a cold grip, from its tenacity—everything was different. Nobody had the heart to even look coldly at new-comers, who were already half frozen. If the car was packed, those near the door simply squeezed themselves a little tighter into the central mass, and pulled the late arrivals within shelter. Everybody laughed; everybody was willing to do a good turn for somebody else. People who ordinarily go about the streets looking, as the French say, as amiable as the door of a prison, actually spoke sympathetically to conductors and motormen.

Anti-License Campaign in Kentucky.

THE W. C. T. U., it is said in "Mida's Criterion," (a liquor organ) have been "quietly at work in Kentucky for two years preparing for a local campaign. The first gun has been fired at Lexington, where they have indicted 102 saloon-keepers for Sunday opening. In Richmond, Paris, Winchester, Mount Sterling, Cynthiana, Nicholasville, Georgetown, Lancaster, Lebanon, Williamstown, London, Manchester, and other towns, the ladies will try to keep liquor from being sold. Local option already prevails in Winchester, Wilmington, and London, and it came near carrying recently at Richmond. Nearly every country precinct in the State has local option, so that the sale of liquor in Kentucky can only be conducted legally in the towns and cities, with many of the towns against it. This is notably true in the case of Danville, the home of Center College. It has been twenty-one years since liquor was legally sold in that city, save on a physician's prescription."

A Cordial Word of Welcome.

Presbyterian Record, Montreal.

THE Doukhobors, two thousand and again two thousand, with more to follow, exiles from Russia, have landed and have gone to our far West to make for themselves new homes in a land of freedom. They have been welcomed by voice and press, for their clean, healthy bodies, their high-toned morals, and their dauntless faith and courage under sore persecution, prominence being given to one or other of these according to taste.

One point may be noted. They have been driven from their homes, they have lost everything, they have come to our land, all for conscience' sake. Conscience is a valuable commodity in any country. Russia has none to spare, and her policy is suicidal. Canada cannot have too much of it. Her fields and forests and mines are of great worth, but more essential to her true prosperity is "a good conscience toward God and toward man." This is probably the largest single importation of conscience in the world's history, and well may we rejoice that Canada is the recipient of it. May it spread.

CURRENT EVENTS.

THERE was, during much of last week, a very disturbed condition in and about Manila. On one night, the 22d, fires were spread in the city, presumably by the Filipinos, and great damage done. The night is described as "one of terror." The troops were employed to extinguish the fires, and to fight the Filipinos within the city. Many were killed. On the 23d ult., "some of the fiercest fighting that had yet taken place around Manila" occurred at Tondo, a suburb of the city, and at Caloocan, some distance away. The losses of the native people are reported very heavy.

General Otis made a report of his "casualties" on the 27th ult., being 83 killed and 347 wounded. This appears to be the entire loss since the fighting with the natives began. Theirs is at least ten times as great.

REPORTS from Manila, on the 27th ultimo, represented the Filipinos as showing signs of submission and of desiring peace. A flag of truce, borne by an officer, a "Commandante," came into the lines of General Otis, and the bearer

said that "fully 8,000 of his men had had enough, and were anxious to surrender." It was also reported that "two Spanish Commissioners, who returned to Manila, said that Aguinaldo and Sandiko were both at Malolos and inclined to pacific overtures."

A LATER dispatch from Manila than that referred to above says "the reports that the rebels are offering to treat for peace are untrue." Military operations continue. Cebu, one of the islands, (seventh in point of area), was seized by a United States warship on the 22d ult., and the native leaders, representing Aguinaldo, after a conference, made a surrender in writing, saying they yielded to superior force, and "adding that they protested against the manner in which the Americans waged war at this end of the nineteenth century."

It was announced from Washington, on the 28th ult., that Germany would withdraw her warships from the Philippine Islands, and that the United States Government would assume responsibility for the lives and property of German subjects resident there. This is considered as "a strong evidence of Germany's desire to promote cordial relations with this country." In Europe the relations of the several leading nations to one another have lately become a matter of much uncertainty, and they are all looking about for new combinations and alliances.

CONGRESS will close its session on the 4th instant at noon. The army bill has been so amended in the Senate that it makes no permanent increase in the regular army. The opposition to permanent increase was so strong that the supporters of the measure were obliged to yield.

A CAUCUS of the Democratic members of the House of Representatives, on the evening of the 27th ult., adopted resolutions reaffirming the right of self-government as stated in the Declaration of Independence, and applying this to the case of the Philippines; favoring a declaration by Congress that the United States disclaims any disposition or intention to hold the Philippines permanently, and that "when an independent government shall have been erected," it will be recognized. The resolutions were adopted practically unanimously. General Wheeler, of Alabama, however, opposed them. "Wars were popular, he declared, and at the present time the spirit of the people was shown by the fact that every boy had his drum and sword, while the mothers were proud of this patriotic spirit."

THE funeral of President Faure, in Paris, on the 23d ultimo, passed off without disturbance. The new president, Loubet, walked in the procession the whole distance. Since

then, "plots" in behalf of the Orleanist "pretender," who wishes to be King, are reported to have been discovered, and two members of the Chamber of Deputies, Deroulede and Habert, have been arrested. Deroulede attempted to induce General Roget, who commanded a body of troops in the funeral procession, to march his men to the Elysee Palace (the official government building) and effect revolution. It is very generally said that the outcome of the last fortnight's events is favorable to the present republican government, and that the military, the Orleanist, and the Bonapartist intrigues against it have all lost ground.

THE Pope, at Rome, is reported seriously ill, and at his age, (he was 88 on the 2d instant), the gravest alarm is felt by those about him, on every such turn of health. "Intrigues" have begun, a dispatch says, looking to the holding of the "conclave" of cardinals to choose a successor, and it is added that no "foreigner,"—none but an Italian,—has any chance of success. One candidate is Father Gotti, "a barefoot Carmelite monk from Genoa"; three others are prominent dignitaries of the church.

THE trial of Senator Quay and his son, on the charge connected with the alleged misuse of State funds in the People's Bank, was to have begun on the 27th ultimo, in Philadelphia, and they were in court with their counsel, apparently expecting to proceed, when the District Attorney, Rothermel, proposed to the Court a continuation of the case until the 10th of next month, and this order was made. The District Attorney did not explain the reasons for postponement, and the proceeding has excited much discussion.

Benjamin J. Haywood, the former State Treasurer, who was indicted with the Quays, died at his home at Sharon, Pa., last week, after an extended illness. His death was no doubt due in part to the worry occasioned by this prosecution.

A REMARKABLE instance of escape from the perils of the sea is that of the steamship *Bulgaria*, of the Hamburg-American Line, which reached Ponta Delgada, in the Azores Islands, on the 24th ultimo. She had been reported by the *Weehawken*, which took twenty-five persons off her on the 5th ultimo, as in a sinking condition. The crew, however, labored at the needed repairs, and finally got her into port, as stated. There were some seventy persons on board. It had been generally supposed that she was lost.

RUDYARD KIPLING, the English author, has been lying very ill, of pneumonia, at a hotel in New York city. His condition on the 26th was very critical. It is thought at this writing that he is slightly improved.

ARMSTRONG & McKELVY
Pittsburgh.
REYNOLDS-BAUMAN
Pittsburgh.
DAVIS-CHANDLER
Pittsburgh.
FAIRBANKS
Pittsburgh.
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NEWS AND OTHER GLEANINGS.

VERR discouraging views are taken of the damage done to fruit by the severe cold of last month. The entire peach crop of the Delaware Peninsula, a news item says, "has undoubtedly been destroyed. This is the opinion of many prominent peach growers who were interviewed and who have made thorough examination of the buds. This is the third successive destruction of the crop. A grower who has kept a record says there have been but four good crops of peaches within the past sixteen years."

—At Point Pleasant, W. Va., a news item says, "Mrs. O. B. Harper, while wearing an immense pompadour comb made of celluloid, stooped to pick up a pin from the hearth in front of a blazing coal fire. The comb took fire and before it could be extinguished burned all the hair from her head and charred the scalp so that fears of her recovery are entertained. She had a wealth of dark brown hair, and had just dressed it preparatory to going to a party."

—If a current report may be relied on, there is some progress making, after all, in reform. "One of the results of last fall's crusade against extravagance at Harrisburg is that members of the present Legislature are not getting pearl-handled English knives, or gold-mounted fountain pens at the expense of the State. Neither have they received leather card cases, fancy envelope openers or combination corkscrews. The issuance of silver match boxes, costly hair brushes and dainty whisk brooms has also been cut off." These were all formerly supplied, at public cost, and called "stationery."

—"We are likely to be forced into embarrassments on account of expansion," says president G. Stanley Hall, of Clark University. "I am not wise in those matters and have no opinion that is worth anything; but I can't get over the feeling that the argument that we ought to take up the white man's burden, as Kipling calls it, is false teaching. It is a bad pedagogy to teach people at the point of the bayonet, and is repugnant to our methods. As a general principle it does not succeed."

—The Governor of Kansas has signed a bill by which the Legislature aims to relieve farmers from the "exactions of the binding twine combination." The measure provides for the manufacture of binding twine by convicts in the State Penitentiary, and appropriates \$40,000 for the installing of a plant and \$150,000 to be used as a fund to carry on the enterprise.

—The State Department has been informed by cable from Ambassador White, at Berlin, that orders have been issued according to which American oranges, lemons, and raisins imported into Germany, as well as all American fresh or dried fruit passing through Germany in bond, are no longer to be examined for San Jose scale.

—William R. Day, of Ohio, who was for some time at the head of the Department of State, and was one of the commissioners who negotiated the Paris Treaty, has been appointed by President McKinley Judge of the Sixth Judicial Circuit of the United States Courts.

—Ethan Allen Hitchcock, of Missouri, recently United States Ambassador to Russia, last week took the prescribed oath and entered upon his duties as Secretary of the Interior, in place of Cornelius R. Bliss.

—A new line of steamers has been started to run between San Diego, Cal., and Manila, and the cargo of the first ship to sail for Manila on this line was made up chiefly of whisky and beer—so a citizen of California reports to the *New York Times*.

—Samuel J. Barrows, Representative in Congress from the 10th District of Massachusetts, has been appointed Librarian of the Congressional Library at Washington. He was editor of the *Christian Register*, Boston, from 1881 to 1898.

—It is now said, at Havana, that "enormous frauds have been found in the water distribution of Havana, fully one-fifth the householders having been stealing the supply from the city in connivance with the officials." (This was during the former régime.)

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It is the opinion of tamers that the tiger is more to be feared than the lion. One will kill a man with as much ease as the other; but the lion gives fair warning of his murderous intention by rushing at his victim with a roar, whereas the tiger, true representative of the cat tribe, comes sneaking up with the semblance of an affectionate purr, only to set his fangs, with sudden spring, into the very life of his victim. The lion has somewhat greater muscular power than the tiger, but the latter has greater quickness. In intelligence they are about equal.

RINGS as tokens or pledges for loans were made for Queen Henrietta of England while in Holland trying to raise money and troops for her ill-starred husband, Charles I. "H. M. R." was done in filigree upon them and covered with a crystal; these were to have been redeemed by favors if the royal cause prospered.

Of the entire human race it is estimated that 500,000,000 are well clothed—that is, they wear garments of some kind; 250,000,000 habitually go naked, and 700,000,000 only cover parts of their body; 500,000,000 live in houses, 700,000,000 in huts and caves, 250,000,000 have virtually no shelter at all.

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Established 1844.
The Journal, 1873. }

PHILADELPHIA, THIRD MONTH 11, 1899.

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Number 10.

A GOOD WORD EACH WEEK.

X.

ALL *God's* revelations need to be intelligently received. Spiritual impressions must be tested by experience, and by the Divine revelations in the past. Even our outward senses are guided and perfected by the results of experience; and it would be strange if it were not so as regards the things of the Spirit.

From "God manifest in the Spirit," in "A Reasonable Faith."

GOLDEN AGE.

O GOLDEN age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream,
They saw the Happy Isles of prophecy.
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance.

—Whittier, the *Prelude* to "Among the Hills."

MANKIND ONE BODY.¹

Two recent publications bear upon the great—one might almost say, so far as this world is concerned, the final—question of the unification of mankind. Both are the work of men not only earnest and devoted to the ideal, but also practical and experienced. Dr. Boardman has approved himself, in many years of active labor, a man of affairs, and Dr. Trueblood is a singularly even-tempered, calm, and patient worker for the best things attainable.

When Tennyson wrote, in "Locksley Hall," his line on—

"The parliament of man, the federation of the world," perhaps he did not very strongly entertain a hopeful anticipation that this would ever be realized. It was a "dream," probably, as Dr. Trueblood terms it. Yet there are too many things in its favor to dismiss it as a dream only,—a phantasm without form or substance. The fundamental facts of science testify to the unity of the human race. Not merely the inspired utterance of Paul at Athens,—for inspired he truly must have been, to have so spoken, in such a time and place,—but the patiently collected evidences of students of anthropology, all tend to the one conviction that the Creator has indeed made of one all

those who dwell upon the earth. The plea of Shylock, if we detach it from its surroundings, is a plea which any one may make, the world over: "Have I not eyes? Have I not hands, organs, dimensions, senses, affections, passions?" More than that, he might have asked, and any one may ask, who is included in the human lists, whether an Esquimaux of the Arctic, or a Fuegian such as Darwin brought home to England in the *Beagle*, "Have I not intelligence, capacity of growth, mental and spiritual life?" The tale is the same, no matter where told, and whether it is George Fox conversing with the American Indians, or Livingstone guided by the black men of South Africa, the conviction must be that all men are of one brotherhood.

Both the publications which we have under notice in this article should be read, and in order to that should be circulated widely. Dr. Boardman's is the substance of an address delivered in Washington City nine years ago, (Third month 4, 1890), "in the presence of a large audience, including the then Secretary of State, several other members of the Cabinet, many members of Congress, many foreign ambassadors, etc., Justice Harlan of the Supreme Court of the United States presiding. It was substantially repeated before the Peace Congress at the World's Fair in Chicago." Dr. Trueblood's book is the outgrowth of "two lectures delivered before the faculty and students of the Meadville Theological School, Meadville, Pennsylvania, in the spring of 1897, on the Adin Ballou foundation."

Both our authors look forward with confidence to the time when not only will men cease to oppress and slay one another, but when they will be practically associated in one general political organization, a "federation of the world," as Dr. Trueblood terms it. Dr. Boardman, in the opening of his address, employs the analogue of Paul, in his first letter to the Corinth Christians, when he declares that "the body is one, and has many members, and all the members of the body, being many, are one body." He believes that humanity, world wide, is one body, the offspring of the Father, the flock of a Christ religion, and that ultimately as good overcomes evil, and generosity replaces selfishness, it will become one in a true and real sense. "For it is only," he says, "when we conceive mankind as one colossal, ideal body, having all its organs in coördination, and all its functions in reciprocal action, that we can truly grasp this mighty word—MANKIND. It is a sublime conception, which shall yet by God's grace dominate humanity."

It is quite impossible, in the space of this notice, to even suggest the facts and arguments which either Dr. Boardman or Dr. Trueblood has embodied. Dr. Boardman adds enthusiasm to his learning; Dr. Trueblood is calm and earnest, but both have pre-

¹"Disarmament of Nations; or, Mankind One Body." By George Dana Boardman, D.D., LL.D. Third Edition, Revised and Enlarged. Philadelphia: 1898.

"The Federation of the World." By Benjamin F. Trueblood, LL.D. Pp. vii. and 162. \$1.00. Boston: Houghton, Mifflin & Co., 1899.

sented a mass of information which will help any sane and open mind to a conclusion that, in spite of our ingrained tendencies to revert to the barbarous condition, our better natures must finally triumph. Dr. Trueblood declares that the "conception of the entire unlawfulness of war, which has been held by so many Christian leaders in the past, . . . is in no remote future inevitably to become universal among good men. Its adherents are not decreasing. They are more numerous throughout Christendom to-day than ever before. Witness the hundred thousand Stundists in Russia, many of whom sympathize strongly with the opinions of Count Tolstoy; the twenty thousand Doukhobors in the Russian Caucasus; the thirty thousand Nazarenes in southern Hungary; the Friends, Mennonites, and Moravians, who still in many parts of the world, maintain their ancient profession; the increasing number of individuals in all the denominations who will no longer make any apology for war; the many individuals in Continental Europe who refuse to do military service."¹

These words were written, of course, before the recent recrudescence of the barbaric system, but they remain true in spite of that, and we believe that however quickly and suddenly the tide of Christian feeling seemed to ebb, a year ago, it has begun to flow again. This must be true, if we believe in the general advancement,—it must be that each flow is greater than each ebb.

Dr. Boardman's thesis is more upon the side of the unity of the social state, the close relationship of the peoples in one actual and conscious body. Dr. Trueblood discusses and suggests more the feasibility of a confederated system. He points out how near all parts of the earth are now brought to one another by the inventions of the nineteenth century; how thousands and tens of thousands of people now live part of the time in one country, or in one climate, and part of the time in another. "Racial distinctions are in many respects beginning to break down, because of the intermingling of peoples in all quarters of the globe. What may be styled the universal human characteristics, those belonging to the one race of man lying at the basis of all sub-races, are destined thus more and more to come to the front as against those which have marked off one portion of mankind from another."

Dr. Trueblood does not expect that the federation of the world can come without further friction, and even war. But he believes that in spite of wars the tendency will be toward association in the bonds of peace. He does not think a confederation can be artificially created, that it can be made off-hand; on the contrary, as "States grow before they are made," it will be an evolved result, the outcome of many preparatory influences. But toward such a result "forces

and processes" have been long working, and in recent years their operations have been manifest in many directions. "When the wheat is knee-high in the fields one is justified in believing that the harvest time will come soon."

For Friends' Intelligencer.

THE STORY OF PETER YARNALL.

BY GRIFFITH JOHN, BEAR GAP, PA.

(Continued from Last Week.)

AFTER attending the First-day meeting, which was large and favored, they set out the same afternoon for Pittsburg, accompanied for a few miles by James McGrew. They stopped at the house of Garret Pendergrass; he with his wife were an aged couple, with whom they had a sitting, and who expressed much satisfaction with the opportunity. Reaching Pittsburg on the 9th of the Eleventh month, they called on Col. John Gibson, an Indian trader, stating that they proposed holding a meeting in that place. He went with them to a magistrate, who, in a very kind manner, fell in with their proposal, and promised that general notice should be given. The landlord of the inn where they put up, offered a room in his house for the meeting, which was accepted. The meeting was well attended and was satisfactory.

On the 10th they returned to Sewickly, and next day attended the week-day meeting there. Then they went home with Ebenezer Walker, who lived near the Youghiogheny river. Peter Yarnall being lame from the hardships of travel, was kindly cared for by these people. They next attended meetings at Little Redstone, and Fallowfield, and an appointed meeting at Ebenezer Walker's. 15th they rode to Little Redstone, where was held another favored meeting. They lodged with John Cope, where they were visited by two aged Friends, Nathan Brown and wife; she was a sister to Joseph Elgar; they were the first Friends who settled at Little Redstone. 17th they attended an appointed meeting at the old Fort of Redstone, (now Brownsville).

The next night, they were at Rees Cadwallader's. On the 20th, after being at Westland Meeting, they proceeded to the town of Washington, county seat of Washington county, Pa., and held an evening meeting at the court-house. On the 21st, they set out in a westerly direction, traversing roads of the worst description, over which their progress was slow, and the difficulties of the way made it very fatiguing to the horses. Having gone forward twelve miles, they entered on a mountain ridge, extending nine miles toward the Ohio River. Keeping along the summit for some distance, and then descending the mountain, they came to a rapidly-flowing stream full of water, which had to be forded five times, the first mile following its course. This was a sparsely settled region, mostly covered with forest, and presented a dreary appearance in the dull November day. The skies that had been threatening, began to grow thick with a gathering storm. Night, too, was approaching, and no house anywhere in sight,—the nearest one some miles away. It soon became so dark they could neither see the path nor anything else. It was

¹ In a foot-note, Dr. Trueblood mentions the case of Van der Ver, "whose recent heroic refusal to do military service Tolstoy has preserved for all time," and adds that he "is only one of an increasing body of young men in Europe whose example would be much more contagious than it is if their conduct were not so carefully kept by the authorities from the knowledge of the public. One of the leading lawyers of Brussels, a Belgian Senator, told the writer in 1894 that what is needed more than anything else in Europe to-day, to break down the tyranny of militarism, is a large body of men who will refuse to do military service of any kind."

necessary to call out continually, to be assured of each other's safety, and as to keeping in the way, they trusted to the sagacity of their horses. The perplexity and danger of still being obliged to cross the stream under such circumstances, greatly increased their anxiety. Then to add to their discomfort and dread, the rain began to pour in torrents. For a while it seemed to them that no lodging place could be reached that night, though the consequences of such exposure would be serious, if not fatal, to them. At last to their great joy, they beheld a bright light at a window, streaming out into the darkness. Drawing near they called for assistance, which was readily afforded, a man being sent on horseback to guide them to a point a mile ahead, where they could be suitably accommodated.

To get there they waded their horses into the creek and followed it, until it spread out into a mill pond, which the high water made it dangerous to cross. On account of the darkness they had much ado to keep to the directions of their guide and avoid the deeper places that threatened to engulf both horse and rider. At last the opposite bank was gained, and they found themselves at the house of Colonel David Shepherd, near Fort Henry. Perhaps no benighted travelers ever welcomed with more satisfaction the prospect of warmth, shelter, entertainment, and rest for the night, chilled and drenched as they were by the rain. Once inside the Colonel's residence, and the door closed upon the gloom and storm without, they felt a sense of relief, and were truly thankful for their preservation. The generous hospitality of their host and his kind-hearted wife, raised their drooping spirits, while the great blazing logs in the capacious fire-place, sent out a heat that soon dried their clothes and enabled them to partake of the evening repast. After this they retired for repose, and arose next morning greatly refreshed. This place, twelve years before their visit, had been the scene of an Indian attack. David Shepherd was commandant in the fort at the time. He and eleven men defended it against 400 Indians, and endured the terrors of a two days' siege. The Indians abandoned the siege before a reinforcing party bringing assistance to the fort.

The Friends, in company with Colonel Shepherd, rode to the mouth of Wheeling Creek, having sent a messenger before them to inform of their desire to have a meeting at Ebenezer Zane's. They found high water would prevent many from being present. However, it was concluded to hold the meeting. A number of emigrants for Kentucky, waiting an opportunity to go down the river, attended it and were quite. They lodged at Ebenezer Zane's. He, with Silas and Jonathan Zane made the first opening in the woods here in 1770, (where the city of Wheeling now stands). The next morning, the 23, through some carelessness, their horses were missing. Men on foot and horseback took different directions through the woods, but returned unsuccessful in finding them. Peter went out soon after, and met the horses coming toward him.

Peter Yarnall was, in a short time, ready to depart, but not feeling clear, he proposed having a religious opportunity with the family, so sitting down

together with one of Ebenezer's daughters who lived on the west side of the Ohio, and was here on a visit, and a neighbor woman, they were favored with a season of Divine refreshment, and parted in much love. Looking across the river they beheld a vast wooded wilderness constituting the eastern portion of the Northwest Territory. In this wild region two settlements had been made the year preceding their visit,—one at Marietta and the other at Columbia, five miles above the present city of Cincinnati. The first attempt to establish homes beyond the Ohio river by the Americans, was made by four families from Redstone, Pa., in 1785, on the site of Portsmouth, but was shortly abandoned from fear of the Indians. An extract from Peter Yarnall's Journal, says: "We returned with the Colonel, and accepted his invitation to tarry with him another night, as good quarters were scarce in this part of the country. He took us a nearer way to his house, so as to escape the deep, miry road; but had to cross a deep water, and over a mountain so steep that we all had to alight from our horses and climb up, in doing which I had to hold by the saplings to assist me. Here the Colonel showed us where the Indians made a pen to secure the horses taken from the white inhabitants—also some curious marks I took to be descriptive of their nation, and the number of prisoners and scalps they had obtained. Yesterday as we went down, we overtook a delicate woman on horseback, who had fallen from her horse into the deep mire, so that she could not get out without help. She was assisted and placed upon her horse. I pitied the woman much, as also her infant, which she had in her arms. She bore it without complaint, though she appeared very solicitous about her child, as there was no fire near."

(Conclusion to follow.)

"THE AMERICAN COLONY" IN JERUSALEM.

T. E. Egerton Shore, in "The Christian Guardian," Toronto, Canada.

THE traveler visiting the Holy Land is frequently overcome by a depression of spirit, brought on by the keen disappointment he feels in the evidences of the demoralized condition of Christianity, especially in Bethlehem and Jerusalem, the birth-place and sepulchre of our Lord Jesus Christ.

Christianity is well represented from the point of view of numbers and variety of creeds. Protestants, Roman Catholics, Greek Catholics, Armenians, Abyssinians, Copts, and Syrians all have their churches where they worship the same God, and adore the same Christ. But who shall explain the pharisaic formalism that governs their service, and the barbarous strife that rules in their relations one with the other? They hate one another with bitterness of heart, and do not hesitate to manifest it when opportunity occurs. Some years ago four monks were killed in the church of the Nativity in Bethlehem, in a riot between the priests of two rival churches, so that to-day, within that temple, built over the birth-place of the Prince of Peace, two armed Mohammedan sentinels continually stand, as a means of mediation between the warring factions of the church. In Jerusalem it is

still worse, where, on Easter Sunday, the Church of the Holy Sepulchre has to be guarded by a line of a thousand Turkish soldiers, to keep the rival Christians at peace.

But from the background of gloomy confusion, among the churches of Jerusalem, there stands out one of the most beautiful pictures of Christianity I have ever seen. Unknown to most travelers, there is, in a part of the "New Jerusalem," outside the walls, a quiet colony of a hundred and thirty people, mostly Americans, who live together there as a religious community or large Christian family. I shall never forget the first time we learned about this "American colony," as it is called. Our dragoman brought us to their house, to get from its house-top the finest panoramic view that can be obtained of Jerusalem. We were met at the door by Miss Spafford, one of the leading members of the "family," a most talented young lady, with a beautiful Christian spirit. When we descended from the house-top, where we had enjoyed the delight of beholding all the points of interest in and about Jerusalem, we were invited into the parlor, where the kindness of our hostess had provided us with a lunch and cup of tea; and we were inspired, as well as entertained, by the story of the American colony of Jerusalem. A few points on their life and work are all that can be mentioned in this brief reference.

About twenty years ago the late H. G. Spafford, who wrote that beautiful hymn,—

"When peace, like a river, attendeth my way,"

took his wife and child on a pilgrimage to the Holy Land. There they settled down with the object of being near the scenes of Christ's life, and of following in the footsteps of his daily living and self-sacrifice among the people of that land. It was not a missionary enterprise in the usual sense of that term. They preached more with their lives than with their tongues, and they gradually gathered about them an increasing family, composed of men, women, and children of all nationalities, mostly Americans, and a few Canadians. They all speak English, and some are proficient in many languages. They live simply as one family, and it was interesting to see them all gathered together in one dining-room, upon an occasion when I was a guest at the home. They live in perfect peace and harmony, not even the children being seen to quarrel or show an unkindly spirit. A quiet calm pervades the household, and yet they are full of happiness and joy. This is the testimony of all who know them. It is marvelous that so many people of diverse dispositions and different nationalities can preserve such perpetual peace. They have various industrial occupations, both in the general business of the city, and in the work within the colony itself. It is a hive of industry. They have a farm and various kinds of factories. Everybody has something to do suitable to his or her ability and disposition. They have a common purse. Nobody is rich and nobody is poor. There is no special attempt at organization. There is no recognized head or leader. All are possessed with the spirit of that inquiry, so familiar to us all of late, "What would Jesus do?" and, having, upon uniting with the family,

made a full and complete consecration of all their powers and persons to Christ, they make no hesitation in at once responding to the call of need. They help one another to self-sacrifice and to service.

To the outside world their relation is one that tells mightily for good. While the sects, mentioned above, receive only the contempt of Mohammedan and Jew, these Christians receive their constant respect and love. We said that they build no churches and do no preaching. This might easily be misunderstood. They are continually going about doing good, visiting the sick of the city, distributing to the wants of the poor, and everywhere showing forth Christ by their lives of sacrifice and love. They also open their large home to the people, and all are treated alike, hospitably and kindly. As a result, scarcely a day passes without numbers of Mohammedans and Jews visiting them, to learn of the way, attracted by the persuasive power of their gentle lives. ("And I, if I be lifted up, will draw all men unto me.") Some of these have been received into their family, and none could fail to have been blessed by the Christian intercourse of the home. Every one is welcomed to their family worship each day, and to their service on Sunday afternoons.

I spent one evening in their home, in company with a dozen of the leading Turkish officials of State, including the Minister of the Treasury, Minister of Education, and others of high rank, as well as about twenty visiting Jews. I learned that the Minister of Education, a Mohammedan, visits the colony almost every day, and is learning much from them about the true way of Christ. Miss Spafford is the principal of the Government school, and others of the colony are teachers under her. This is a remarkable evidence of the confidence which the Mohammedans place in these people.

The Mohammedans call the home of the colony by the name, "The House of the Peace of God," referring to the harmony which always prevails among the members. One of the former governors of Jerusalem, a man who was noted as the most bigoted Mohammedan governor Judea ever had, used to visit the colony occasionally; and was so much impressed by the lives of these Christians in contrast with the bigotry and hatred of the sects, that he was led to say, just before leaving Jerusalem, "If all Christians lived like you do, I would be a Christian to-day." What a testimony that was to the power of practical Christianity! What a rebuke it was to the weakness of mere professional Christianity!

It was Jerusalem—the place where Jesus walked and talked with men in days gone by. I thought how I had often, in my life, longed to see Christ. I had just been a day or two before in Bethlehem, the place of his incarnation, but there I saw only the swaddling clothes of his power in the formal worship of the priests. I had gone over the road to Emmaus, but I heard not his voice by the way. It was only the meaningless chant of the Latin monks. I had been up and down the streets of Jerusalem, I had visited the tomb, but nowhere could I see him whom my heart worshipped and loved. How I would have fallen at his feet, if I could have but seen his face, or

touched even the hem of his garment! At last, it came to me as I watched the lives of that little Christian colony, and listened to their conversation, and drank in some of the spirit of their love,—is not this the Christ? Is not Jesus here incarnated in the words and lives of these children of God? Christ is living still. He has returned to Jerusalem, and has set up his kingdom in the hearts of these people who dwell in the "House of the Peace of God." That place will ever be sacred in my memory, for there, in the quiet of those holy Christ-like lives, I met with Jesus, and conversed with the Spirit of my Lord.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 12.—THIRD MONTH 19.

JOSEPH.

GOLDEN TEXT.—Thou shalt not hate thy brother in thy heart.—Leviticus, xix., 17.

Scripture Reading, Genesis, xiv.

THE invasion of Egypt by the Semites, mentioned in the last lesson, was no light matter. Lower Egypt fell, apparently without a struggle, and was swept with the besom of destruction. Houses, temples, tombs were ruthlessly demolished, and the people were put to the sword or enslaved. The Delta and the Fayoum became subject to the invaders; the upper Nile valley escaped desolation, but was forced to pay tribute. After the period of rapine and plunder immediately following the conquest, the country gradually settled into peace again. A leader among the invading Semites, stronger than the others, founded what is known as the Sixteenth Dynasty. As has so often been the case in later times, the invaders after conquering the people, were themselves conquered by the surroundings. The ancient customs and ideas of Egypt, borne back for a time by the blast of war, closed in about the victors like an atmosphere forcing them more and more into the old ways. The gods of the victors took up their abode in the places of the Gods of the vanquished, and by degrees came to be more and more identified with them.

The story of Joseph must be assigned to the time of this dynasty of the Hyksos or shepherd kings. The particular king who received him and under whom he held office is a matter of some disagreement, but most authorities accept the fifth of the line, Apepi by name, as most probable. This would fix the date at about 1800 B. C. The elevation of Joseph to be prime minister can be easily understood when we realize that the king himself was a Semite and a foreigner. A similar incident is known concerning a Semite king in Egypt at a later time. There served under the so-called "heretic king" Khu-n-Aten, whose mother and grandmother were Babylonians, a minister with a name distinctly Semitic.

Although Egypt was a land of abundance, yet famines are not unknown there. In the eleventh and again in the twelfth century of our era, terrible catastrophes of this kind occurred. The first, like the one told of in the Bible, lasted for seven years. They

were due to the failure of the Nile to overflow, because of deficiency of rainfall in Abyssinia and the upper Nile. But there has been brought to light also an account of a famine of several years' duration, which occurred about the time of Apepi and Joseph. It is contained in an inscription at El Kab in the grave of a certain Baba. On the walls of the tomb are records of the good deeds of its owner. Among them it is stated that when a famine arose lasting many years, he issued corn to the city for each year of the famine. This tomb is in the south of Egypt; but as all Egypt depends upon the Nile for irrigation, a famine in the south would indicate a famine in the north also. The further inscriptions serve to fix the time, and such seasons of scarcity are so rare that it seems probable that this one is identical with that told of in Genesis.

It is not necessary to take up in detail the narrative of the family of Jacob, the sale of Joseph to the Egyptians, his servitude, and his exaltation. That part of the story which deals with the current life of the Hebrew family gives us a vivid glimpse of nomadic existence. The older brothers wander far and wide from the dwelling-place of their father, guiding their flocks and herds to this valley or that hill-slope, wherever the scanty mountain verdure gives promise of a few days' sustenance. The boy Joseph is sent for news of them. He follows from place to place until he finds them, when the envious plot against him is conceived and executed. The whole is a picture of half-wild life, which helps us to comprehension of the conditions of the Hebrews in the age of the patriarchs. The further history of the career of Joseph "evinces a close acquaintance with Egyptian affairs and customs; . . . the Egyptian element in the narrative cannot be mere literary coloring. It must belong to the core of the narrative. This points out a comparatively high antiquity and testifies to the existence of an ancient tradition, dating as far back as the Egyptian period itself." (Kittel: "History of the Hebrews.") This fact does not prove that the tale is substantial history, but does certainly give support to its general credibility. Tradition, however, has always a tendency to attract to itself and to centre on its hero contemporary stories which will heighten its interest and its vividness. There is reason to believe that this process has taken place in the tradition of Joseph. The story of his temptation by his master's wife is almost identical with an ancient Egyptian tale, known as "The Story of Two Brothers." It is hardly likely that this tale, which is certainly as old as the Exodus, and it is therefore much older than the written account in Genesis, is wholly independent of the latter. "The part played by dreams in the history of Joseph seems Egyptian rather than Palestinian," (Sayce) though dreams have been considered prophetic at many times and among many peoples.

We are told that Joseph was "set over all the land of Egypt," that he was given a special title (Genesis, xii., 45) which means "Revealer of Secrets," and that he married the daughter of the priest of On. On is Heliopolis, the city of the great temple to the sun god. It is situated on the east side of the Delta,

not far from the land of Goshen, afterward occupied by the Hebrews.

There is no Egyptian record of the change in the land tenure said to have been made by Joseph at the time of famine. There is, however, some evidence that such a change occurred. In the early days of the monarchy the country was in the hands of the great feudal lords, over whom the Pharaohs at times held merely nominal sway. They inherited their estates and power; the land belonged to them absolutely." (Sayce: "Higher Criticism and the Monuments.") After the Hyksos dynasty, this feudal tenure is wholly lost. The Pharaoh is absolute lord of the lives and property of his subjects, excepting only those of the priests and the soldiers. We have no certain means of knowing that this change is the one told of in the Bible story of the famine; but there need be no special difficulty in connecting them. Laying aside the historical features of the narrative, the special beauty of it is in the magnanimity of Joseph. The kindly trick by which he discovers the changed nature of his brothers (chaps. xii., xiii., xiv.), and the affection that breaks forth after he finds them true (chap. xv.), show a loving disposition and a forgiving nature. It is worth while to note again at this point the essentially moral nature of the Bible story. We are in the presence of Pharaoh, the great monarch of Egypt; but the narrator is not drawn aside. The wonders of the Nile country are round about us; but the Hebrew writer thinks not of them. On the other hand, he dwells at length on every point in the relation which emphasizes filial piety, generosity, and brotherly love. The moral relations of men are the central features; their political relations are secondary. Though the environment is Egyptian, the ideals are distinctly Hebrew.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 12.—THIRD MONTH 19.

THE GOOD SHEPHERD.

GOLDEN TEXT.—The good shepherd layeth down his life for the sheep.—John, x., 11.

Read the Scripture, John, x., 1-16.

REVISED VERSION.

THE healing of the blind man, with the debate among the Pharisees which it caused, occupies the whole of the ninth chapter of John. The present lesson is the beginning of the tenth chapter, and therefore follows directly. The time is immediately after that of the last lesson, and the place the same, Jerusalem.

The relation of shepherd and flock was, of course, one familiar to the experience of the people of Palestine. They had been pastoral for a long period of time. The parable spoken by Jesus in this form would appeal strongly to his hearers.

Throughout the Old Testament God is spoken of in many places as the Shepherd who would gather and care for his sheep. Thus, in Isaiah, (xl., 11): "He shall feed his flock like a shepherd, he shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that give suck."

Again, in Ezekiel, nearly the whole of the 34th chapter is his passionate prophecy of the restoration of the Children of Israel, and many of the passages are very beautiful,—for example, verse 12: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day."

There is, indeed, no other figure more fit or more beautiful, as we speak of the goodness of God, or the relation of his Son to the human family, than this of the Good Shepherd, and none, perhaps, is so continually and so effectively employed. The love and the care which the shepherd must manifest are qualities which we ascribe to our Heavenly Father. "I know not," says Whittier,

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

The unremitting guardianship, the patient effort, the noble self-sacrifice of the true shepherd of the flock, are qualities which Jesus preëminently displayed. In this parable he presents in many striking ways the lesson he was teaching. He that entereth the fold not by the door—the open, the natural, the right way of entrance—such a one must have some wrong motive. The just and the peaceable, coming with love in their heart, will attempt no secret entrance; they will come openly to the door, confident in the sincerity of their purpose. But above all others he that entereth the door is the shepherd himself. He has the right to enter; the porter opens the door to him; the flock hear his voice, and know it, and follow him out. They will not follow a stranger.

In the further development of the lesson (verse 8), it is probable that Jesus referred to those who had professed to be spiritual teachers, and religious leaders, just preceding his advent,—the "false Messiahs" of the time. Elsewhere (Matthew, vii., 15) he warned against false prophets, wolves in sheep's clothing, though these, apparently, were to appear later. The thief cometh not, he proceeded, in the parable we are studying, but that he may steal, and kill, and destroy, but I come, he declared, that they—the sheep of the flock of the Christ—may have life, and may have it abundantly. In that life which is of the Spirit of God, which dwelt in Jesus, and by him was manifested to the world, we may indeed live "abundantly" and through all time.

Verse 11, and the two (17 and 18) that follow the scripture assigned for this lesson, deserve special consideration. Jesus says the good Shepherd layeth down his life for the sheep. He adds, in the later verses, "therefore doth the Father love me, because I lay down my life, that I may take it again," and, "No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The plain import of these passages, as we study them in connection with those preceding, is the devotion of the shepherd to his flock; his watch over them and guardianship of them, even at the cost of his life; and the voluntary sacri-

fice which he would make of himself. The thought here is altogether different from that of a "sacrificial offering" to appease the wrath of some deity, and the language employed by Jesus raises the subject into the atmosphere, not only of a different, but of a higher and purer religion—such as Christianity is, compared with what preceded it.

Finally, in the last verse of the lesson (16), there is an interesting and impressive statement. "Other sheep I have," he declared; they are "not of this fold;" them also must he bring; they should hear his voice; "and they shall become one flock," under one shepherd. What is the thought here, but that the flock which Christianity would gather would embrace other peoples than those who then heard him speak, other countries than the little strip along the eastern coast of the Mediterranean Sea? It was not only to Jews, but to Gentiles, that he addressed himself. Such is the great truth of the Christian life. It embraces all. "For in one spirit," says Paul (I. Corinthians, xii., 13), "were we all baptized into one body, whether Jews or Greeks, whether bond or free." And again, when we have put off evil things, we come, he declared (Colossians, iii., 11), "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ [the Divine Spirit] is all and in all."

TWO VOICES FROM THE PAST.

WILLIAM PENN.

[From Bancroft's History of the United States.]

THIS is the praise of William Penn, that in an age which had seen a popular revolution shipwreck popular liberty among selfish factions; which had seen Hugh Peters and Henry Vane perish by the hangman's cord and the axe; in an age when Sidney nourished the pride of patriotism rather than the sentiment of philanthropy; when Russell stood for the liberties of his order, and not for new enfranchisements; when Harrington and Shaftesbury and Locke thought that government should rest on property, Penn did not despair of humanity, and though all history and experience denied the sovereignty of the people, dared to cherish the noble idea of man's capacity for self-government. Conscious that there was no room for its exercise in England, the pure enthusiast, like Calvin and Descartes, a voluntary exile, was come to the banks of the Delaware to institute "THE HOLY EXPERIMENT."

ABRAHAM LINCOLN.

[From his speech at Lewiston, Maine, 1858.]

THE Fathers who created the Republic . . . grasped not only the whole race of man then living but they reached forward and seized upon the furthest posterity. They erected a beacon to guide their children and their children's children, and the countless myriads who should inhabit the earth in other ages. Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future some man, some faction, some interest, should set up the doctrine that none but rich

men, or none but white men, or none but Anglo-Saxon white men, were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began, so that truth and justice and mercy and all the humane and Christian virtues might not be extinguished from the land—so that no man should thereafter dare to limit and circumscribe the principles on which the temple of liberty was being built. Now, my countrymen, if you have been taught doctrines conflicting . . . with the Declaration of Independence, if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions, . . . let me entreat you to come back.

For Friends' Intelligencer.

CHEERFULNESS.

READING with much interest, "The Power of Cheerfulness," in FRIENDS' INTELLIGENCER of the 18th inst., I felt like writing a word or two on the subject, for it is a true and beautiful selection, and one for us to glean some lessons from.

Life is, I know, filled with much that is sad and hard to bear, but it has many gleams of hope and joy mingled with it, and for others' sake let us try be cheerful in this earthly lot our Father has placed us in. Let us keep our hearts young, and have charity with those who do not see just as we do, and not let the cobwebs of custom blind us, and wish to keep others in the beaten track we think right. Sometimes old people forget they were ever young themselves, and make life unhappy for their children.

Some of the brightest characters I remember were those who were cheerful, interested in the welfare of both young and old, and so kept their hearts loving and bright. Among these were Mary Jane Field, Esther Haviland, and Mary K. Carpenter.

While at boarding-school in Pennsylvania, long years ago, in a box sent at Christmas from home was a number of dainties from Mary Jane Field. Her thoughtfulness seemed to me so lovely; and it made my heart more light to feel some one remembered me that was in no way related. I think the key-note to many lives which have passed from among us is not that their yoke was more easy than others, but they put self to one side, and crowded into the years that are permitted any of us here all the sunshine and gladness for others possible, knowing that in God's own time they would lay aside the cross which was heavy, but in that other city they would wear the crown.

In a book I read not long ago, a piece entitled "For My Sake," impressed me, and I copy a little of it here:

"For my sake' let the harsh word die unuttered
That trembles on the swift, impetuous tongue,
'For my sake,' check the rebellious feeling
That rises when thy brother does thee wrong.

"For my sake,' press with steadfast patience onward,
Although the race be hard, the battle long;
Within my Father's house are many mansions;
There thou shalt rest and join the victor's song."

Pleasantville, N. Y.

LIZZIE J. HALL.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, THIRD MONTH 11, 1899.

THE RIGHTS OF MAN.

THE essence of the Christian religion, man-ward, is its recognition of the rights of man. Christianity is a democracy. Its name has been used to promote opposite and hostile conditions, but in every instance this has been an abuse of the Christ name, and a defiance of the Christ principle. The teaching of the Master is that of recognizing, and regarding, and well-treating the humblest as well as the most exalted.

These, of course, are primary propositions,—“horn-book” facts, as lawyers might say. But however primary, they need continually to be recalled. It is such principles, such abiding and imperishable aspects of truth, that must be our guiding and directing rule of life. It is our duty to recur to them, to ask daily of ourselves whether we are conforming to the great principles that should underlie conduct, or whether we are led away after “Lo, here,” and “Lo, there,” departing thus from the only true way.

The common origin of man, the common tie of mankind, the love which, as we believe, the Creator bears equally for all, gives to each and every one of the human family his “rights.” When the assembled Congress, at Philadelphia, in the year 1776, appealed to the world with its Declaration that all men are born equal, and are endowed with certain inalienable rights, *among which*—for it was not attempted to make a full list—are the enjoyment of life, the possession of liberty, and the opportunity to pursue happiness, this Declaration stirred the nations, and was then, as it has been since, a beacon-light, which gave hope and encouragement to millions of oppressed, and yet it was only a new, and under the circumstances bold, restatement of truth as old as the history of intelligent and responsible men.

With such native, inborn, indefeasible rights of men no concerned and real Christian can or will interfere. He respects them as the gift of the All-Father. He knows that his own rights rest upon the same basis as the rights of every other child of the one Parent, and are noway superior or different. He does not, of course, rest his case on the Declaration of 1776, though he is grateful to those who uttered that famous testimony, and he honors the moral courage, the loftiness of mind, which prompted it; he stands upon the truth of that ordering which has made all the children of the One-Father alike in his sight.

Keeping close to principle, to essential truth, we shall not be misled by specious and fallacious suggestions. We shall not think that human rights depend upon education,—as if a college diploma alone conferred the right to life, liberty, and happiness; nor upon wealth, or “culture,” or “civilization,” or any other external circumstance. Those rights are inborn. They are derived from God. They are indefeasible. However they may be assailed, they still survive. No truth is plainer to us than the triumph of those martyrs who perished for His sake. Nothing is more evident than the final failure of the assault which cupidity and bigotry have made so many times upon human rights, and which seemed for a time to triumph.

CONSIDERABLE material for the paper, which we would have been glad to insert this week, came in the mail of Third-day, and has had to lie over to next week.

AMONG the speakers announced at the series of public meetings in Boston, in behalf of the Disarmament Congress, is Dr. Lyman Abbott, and those who have been discouraged with the *Outlook's* general backsliding will be glad to see this evidence of his interest in the right direction.

BIRTHS.

NICHOLS.—At Perryville, Cecil county, Md., Second month 22, 1899, to Ellwood and Rebecca S. Nichols, a son, who is named Wilmer E.

NOBLE.—At their residence, 495 Ninth Street, Brooklyn, N. Y., Second month 24, 1899, to Franklin and Marianna H. Noble, a daughter, who is named Emily Lucile.

WALTER.—At Wallingford, Pa., Third month 1, 1899, to William E. and Caroline Sargent Walter, a son, who is named David Sargent Walter.

WEBSTER.—At Mankato, Minnesota, First month 12, 1899, to Dr. I. D. and Anna Jenkins Webster, a son, who has been named Alan King Webster.

MARRIAGES.

DECOU—HENDRICKSON.—At the home of the bride's parents, Morrisville, Pa., Second month 23, 1899, under the care of Chesterfield Monthly Meeting, N. J., Rebecca S., daughter of Mahlon K. and Rachel H. Hendrickson, and Joseph DeCou, of Trenton Junction, N. J.

HAINES—KINNARD.—At the residence of the bride's parents, Pendleton, Ind., Second month 21, 1899, under the care of Fall Creek Monthly Meeting of Friends, Edward V., son of Noah C. and Mary Haines, and Elizabeth C., daughter of William R. and Mary F. Kinnard.

SAURMAN—WOOD.—At the residence of the bride's parents, near Byberry Road Station, Moreland, Montgomery county, Pa., Fourth-day, Second month 15, 1899, by Friends' ceremony, Stanley W. Saurman, of Bustleton, and Anna M., daughter of Joseph and Anna M. Wood.

DEATHS.

ASH.—At her residence, near Lansdowne, Pa., Third month 3, 1899, Elizabeth B., widow of George W. Ash, aged 95 years.

CAPRON.—At her residence, White Plains, N. Y., Second month 25, 1899, Jane E. Capron, widow of Jacob Capron, in her 64th year; a member and elder of New York Monthly Meeting.

After a week's illness this dear Friend was taken from the busy scene of life to dwell in the world beyond. Her life gave evidence of a preparation for death, being of a genial nature, manifesting nothing but kindness to every one. Even the dumb animals and birds were objects of her care.

She leaves three children, besides a large circle of friends, to remember her as she was in life, but who will sadly miss her presence and loving service. Her funeral was held at Friends' meeting-house, 15th street, New York City, and the casket containing the mortal part of our sister was taken to Friends' cemetery, Prospect Park, Brooklyn, to be laid beside her husband.

B.

COLEMAN.—At Bedford, Calhoun county, Mich., First month 24, 1899, of paralysis, Alexander Coleman, aged 81 years; for several years an elder of Rochester, N. Y., Monthly Meeting of Friends.

He leaves an aged wife and one son at Bedford.

GARRETSON.—Suddenly, of heart disease, at their home, Flora Dale, Adams county, Pa., Second month 20, 1899, Hannah Ann, wife of Joel V. Garretson, in the 67th year of her age.

Interment was made in Friends' burial ground at the Menallen meeting-house, on Fifth-day afternoon, the 23d. Testimonies were borne by Isaac Wilson of Bloomfield, Canada, Hiram Griest, and Elizabeth M. Koser.

Her parents were Eli and the late Phebe Cookson, who were members of our Religious Society, at Warrington, York county, Pa. She was a person of many valuable traits of character, and mother of ten children, eight of whom, three sons and five daughters, with her husband, survive to mourn her loss.

*

HAINES.—At Tucson, Arizona, Second month 24, 1899, Dr. Franklin R. Haines, son of Harriet T. and the late Richard R. Haines, aged 30 years; grandson of the late Edward Townsend, of Philadelphia.

Interment from his uncle's, Benjamin R. Lamb, Mount Holly, N. J.

JANNEY.—Third month 2, 1899, of pneumonia, Elizabeth T., daughter of the late Joseph and Mary Ann Janney, a member of the Monthly Meeting of Friends of Philadelphia. Interment at Newtown, Pa.

KAIGHN.—At Germantown, Philadelphia, Third month 3, 1899, Hannah E., widow of James E. Kaighn, in her 89th year.

MOORE.—At Friends' Boarding Home, Norristown, Pa., Second month 27, 1899, Mary T., widow of Mordecai R. Moore.

Interment at Valley Friends' ground.

PLATT.—In Norristown, Pa., Second month 24, 1899, Elizabeth S., wife of James A. Platt.

Interment at Darby Friends' ground.

ROGERS.—At Crosswicks, N. J., First month 18, 1899, Rebecca Rogers, on her 94th birthday.

She was a life-long member of the Society of Friends, and for many years an elder of Chesterfield Monthly Meeting. Her declining health the past few years prevented her from attending meeting, which was a great trial to her.

She was of a loving, generous nature; her trials in life she accepted submissively. "Not my will, but thine, O Father," seemed to be her great strength.

But as was said by a dear friend present at her burial, "I will not speak in eulogy of her, she has written it herself in the hearts of all that knew her; words of mine would be but empty sounds in comparison with what is there."

*

TITUS.—At his residence, Westbury, Long Island, Second month 15, 1899, Charles F. Titus, in the 84th year of his age.

He was for many years an overseer and elder of Westbury Monthly Meeting; faithful and diligent in his attendance of all meetings, and an exemplary member. The closing of this long and well-spent life was peaceful and beautiful. He retired to rest in apparently his usual health, to awake in one of those "mansions" which are prepared for those who do His will.

JOHN H. DUDLEY.

On the 20th of Second month, 1899, John H. Dudley ended a long and useful life at his residence in Mount Laurel township, Burlington county, New Jersey. He was an elder brother of the late Thomas H. Dudley, whose relations with our Government as United States Consul to Liverpool, in the Administration of President Lincoln, have passed into history.

John H. Dudley was born in Evesham, now Mount Laurel township, in the year 1812. His mother was early left a widow with four small children, and the eldest son being very delicate, the burden of managing the farm and helping his mother support the family fell upon the subject of this notice. Being blessed with a good constitution and industrious habits, he mainly supported his mother and her family for a number of years, and helped to place them beyond the reach of want. Acquiring what education he could from the schools in the vicinity, and gaining much from books and observation, he soon became a useful and valuable man in the neighborhood. Born a member of the Society of Friends, he was firmly attached to its principles, and during his whole life was a regular attender of meeting, believing in the Divine manifestations of the Inward Light, and conforming in plainness of speech, behavior, and apparel.

In 1835, he married Hannah Ann Glover, a member of the Society of Friends, and one every way suited to be his companion through life. He settled on a farm not far from his birthplace and here, with little means to start, became a large land-holder, by thrift and industry. Two sons and two daughters survive him. In his early years he was identified with the affairs of his township, and foremost in the public improvements in his neighborhood.

Being an elder in the Society of Friends, he frequently traveled in company with other Friends on religious visits, and became widely known. During the Administration of President Grant he was one of the Committee appointed by Philadelphia Yearly Meeting to visit some of the tribes of Western Indians, and performed his mission in a satisfactory manner. He was forcibly impressed with the injustice the Indians had suffered at the hands of the white man, and expressed his regret at the Red Man's melancholy decay. But it cheered his heart to find that a tradition still existed among the tribes of the just treatment the Indians once received from the Society of Friends, and that a reverence was still felt for the great White Chief, William Penn. Returning from his Indian Mission, John H. Dudley kindly entertained his friends with an account of his experience of Western life.

As the years passed on, his faithful wife gradually declined in health, and after a time passed away. His own daughters having married and gone, a son with his wife moved back to the old homestead, and a daughter-in-law ministered to him in his last days with a faithfulness rarely equalled. As the infirmities of age and disease began to tell upon him, he would sometimes be absent from meeting, but if his health at all permitted he was found in his accustomed seat. When the time came that this pleasant duty could not be fulfilled he submitted cheerfully, and kindly welcomed all his friends who came to his home to see him. Even in his last days he sometimes repeated beautiful verses of poetry he admired, showing his mind had sought and retained what was good. He was conscious to the very last, and as his family gathered around him just before his death, he said he had lived a long and happy life, and expressed a full belief that a brighter world awaited him beyond.

W. R. L.

ELIZABETH J. LEVICK.

[Deceased, Philadelphia, Second month 9, 1899.]

The early childhood of our dear deceased friend was notably marked for the simplicity, gentleness, and loveliness of her disposition. In mature life she was a dutiful daughter, affectionate sister, and steadfast friend. The life she lived was the outcome of a life hid in Christ; and the blessing proclaimed by her Saviour on the Mount is now hers, "Blessed are the pure in heart, for they shall see God," and she now stands in the presence of her dear Lord and Master, whom she so fully trusted and so faithfully served. Keeping the window of her soul open to the entrance of the Divine Life

she was never in doubt to discern His silent teachings, and was ever ready to obey His call, and when the summons went forth, come up higher ; " Thou hast been faithful over a few things, I will make thee ruler over many ; enter thou into the joy of thy Lord," she was ready, and is now gathered with the great multitude clothed in white, standing before the Throne, and before the Lamb in the Heavenly City, the New Jerusalem. " Blessed are the dead who die in the Lord, from henceforth, yea saith the spirit, they may rest from their labors and their works do follow them." C.

SUSAN NIXON.

In Richmond, Indiana, Second month 17, 1899, at the residence of her brother-in-law, William Emmet Wilcox, Susan Nixon, in the 86th year of her age ; a member of Whitewater Monthly Meeting of Friends.

After a long life of much usefulness to others, this dear one has laid down her oars and entered into that rest prepared for such. Few have better filled their earthly mission with good deeds and faithful performance of duties that presented, to all around her ; a loving self-sacrifice cheerfully given to enhance the comfort and happiness of others rendered her very dear to those with whom she mingled.

A tender and devoted daughter to her aged parents, through all the years of their lives, nursing and caring for them unweariedly, until in advanced life they passed from her care into the Father's keeping, she seemed to have so little thought for herself and so highly appreciated the blessing of being able to wait upon herself, desiring not to add a burden to others, and yet so frail for many years it seemed impossible for her to linger on. The summons came slowly, and with only a few days' illness the imprisoned soul was gently released from its tenement of clay, leaving a smile upon the lips that seemed to tell of new-found joys within the paradise of God.

"So quietly she walked this earth
So calmly trod the isles of prayer,
That no uncertain sound went forth
Or lingered on the evening air.
She chose the quiet, humble way,
With true and firm endeavor ;
With loving deeds has won her way
Into God's arms forever."

And while we would not laud the creature, we feel such pure and good examples may be spoken of for the encouragement and help of others, inciting to greater care and watchfulness to keep our lamps trimmed and burning, so that when the call comes we may also be ready to pass into that rest prepared for the children of God. P.

THE PRESIDENT AND THE CONFERENCE.

[Personal letter from a public man.]

I AM not able to say what the President designs to do about the Disarmament Conference. It has been reported that he proposes to appoint the three ambassadors to England, France, and Germany as our representatives in the Conference. This is, however, only a rumor. They are organizing in Boston a series of Monday noon meetings, to promote public sentiment in support of the Conference. The first meeting is to be addressed to-day [6th], by Edward Everett Hale. It is proposed to continue these meetings during the months of March and April. There is talk of organizing similar meetings in New York, Baltimore, and other cities.

You ought by all means to have such a series of meetings in Philadelphia, addressed by the very ablest men you have. The movement in Boston is conducted as a citizens' movement. I hope when these meetings, and similar ones in other cities, get under full way, we may be able to induce a few men like Edward Everett Hale, William E. Dodge of New

York, and others to go to The Hague, at the time of the Conference.

Of all the men in this country, I think ex-Senator Edmunds the most suitable person to send as an official delegate, but there is no chance of getting him appointed, I fear. The President is not likely to appoint any man who would interfere directly with the present plan of military and naval extension.

VISITS TO FRIENDS IN NEW JERSEY.

Editors FRIENDS' INTELLIGENCER :

ON the 25th of Second month my wife and myself left Baltimore to carry out part of our concern, in accordance with a minute granted us, heretofore noticed in the INTELLIGENCER. We went directly to Moorestown, and were kindly entertained at the home of our friend William Dunn Rogers. On First-day morning we were at the meeting at Moorestown. Notice having been previously given, although the morning was stormy, a large company gathered. On rising to speak I became conscious of the presence of a spirit that was disposed to watch for some expression that could be criticised and used to misrepresent me, but I was enabled to rise above its influence, and to deliver the message given me. We dined at the home of William Dunn Rogers, and afterward went to call on the family of Abigail H. Sutton, whose funeral was to take place the next day. We found there our esteemed friend Robert S. Haviland. After a little time of social converse, and the expression of our sympathy, we left to take the cars for Mt. Holly, at which place we were kindly met by George H. Killé, and taken to the hospitable home of Charles H. Engle for our abode during the Quarter. It was expected that a number of friends of Mt. Holly would meet us in the evening, but it rained so fast that but few came, with whom we spent the time in pleasant social converse. Second-day morning we attended the quarterly meeting of ministers and elders, in which I found some words of encouragement opening up what I understood to be the origin and design of that meeting, and showing that it yet had its field of usefulness, drawing from my own experience that in which it had, and was still benefitting me. We arrived at the meeting-house, and after an hour or so of pleasant social commingling returned to the home of our host, to rest for the evening, at which time a meeting had been appointed. A large company gathered, to whom was opened the way to reach and the object of the perfected life. A deep and sweet solemnity rested on the meeting till its close.

On Third-day attended the quarterly meeting, which was larger than I had expected, considering the state of the roads. The testimony borne in this meeting, followed by that of R. S. Haviland, seemed to be appreciated, judging from expressions of satisfaction and warm greetings which were given. The business of the quarterly meeting was conducted in much harmony, and all felt it had been a precious meeting. Dining again at the meeting-house, and spending a couple of hours in social converse, gave us the opportunity of meeting and becoming acquainted with many who had hitherto been strangers. After which we

went home with Priscilla H. Clothier, by whom we were pleasantly entertained until after dinner on Fourth-day, when George H. Killé came to take us to Old Springfield. Although this is usually a small meeting, quite a number gathered, for whom a little bread was broken, and the word of encouragement given, and the feeling expressed that if some of those who were present would be faithful to the call which had been made, there would be a revival of interest among them, and the spoken word would be required.

After meeting we went to the home of Franklin S. and Elizabeth Zelley, and some other friends coming in to spend the evening, we had an enjoyable social time until the afternoon of Fifth-day. After dinner, in the midst of a moderate rain, we set out for Crosswicks, making a ride by the route we traveled of some twelve miles, seven of which were quite muddy roads, but we arrived safely at the hospitable home of Edward and Mary Black, Eliza standing her ride much better than we had expected. In the evening, notwithstanding it continued to rain and was very dark, a large meeting gathered. The Methodist minister adjourned his prayer-meeting, and came with his members to the meeting, with a number of others of different persuasions, to whom a message from the teachings of Jesus concerning the character of the fruits our profession demanded us to bear, was given. At the close, the Methodist brother responded with a hearty amen. The feeling under which the meeting closed was precious, and testimonies were given privately of the encouragement it had afforded.

JOHN J. CORNELL.

LETTERS FROM ISAAC WILSON.—XI.

Editors FRIENDS' INTELLIGENCER :

I BELIEVE our last letter closed on Sixth-day morning, (24th ultimo), with intimations of a full day in making some calls and visits. And while time or space does not admit the mention in detail of all we see and realize, yet we must acknowledge in some measure the lessons taught us by the experiences both of our own and other lives,—as when we sit, as we did this morning, by the bedside of one suffering so long (and many times severely) as does this dear friend, Jane Whitson, with years of rheumatic affliction, and yet the loving heart given only to enumerate the blessings enjoyed, among which was the care of husband and daughter, whose greatest desire seemed to be to arrange for her comfort.

We dined at Hiram Griest's, whose wife is also a patient invalid, but not such a sufferer. In the afternoon we called on several friends, and took tea and enjoyed a pleasant evening at Ruth Anna Wickersham's; then returned to Sunny Side.

Seventh-day. We dined with Alice Wright and daughter, the former not being able to get out to meeting. At 3 p. m. we joined the few Friends in the meeting of ministers and elders, and although few in number, a living spirit of inquiry was awakened, and the blessing to the few realized.

We then went to the pleasant and cheerful home of Zachariah Peters, for the evening, when a few other Friends came in, and social mingling of a religious

character was enjoyed, and returned again to our resting place, feeling that while the week had been one of much going from place to place, the directing influence of the Divine had been experienced.

First-day, a. m. We wake to find the rain falling fast, and everything covered with ice, and feel that no doubt many will be prevented from the anticipated pleasure of the quarterly meeting. However, we are pleased to find an interesting company gathered, some coming a long distance through the rain, and expressing themselves well repaid, the only regret being that more could not have been there.

My kind friend Cyrus Griest accompanying me, we went to dine at Joel Garretson's, where two days before we had mingled with them in their sad bereavement. Feelings of sympathy and encouragement found utterance.

Then, although the rain is unabated, we must drive to Edward Tyson's, where we took tea before going to the evening meeting at Bendersville. We thought but few would come through the rain and sleet, but were surprised to find the seats nearly full, some driving several miles. Seldom have I realized a more favored meeting, being joined in the public service by our dear friend Martha Townsend, of Baltimore. The company was largely of young people, and the quiet and attentive waiting and listening gave evidence of more than ordinary interest.

At the close we found the rain abated, and made another short call at Jane Whitson's, who, although suffering so much and long, says she has her little meetings when her friends (who are many) come to see her. It seems good to be in her presence, but rest is needed and we return to the very pleasant home of Edward Tyson, where we enjoy our stay until meeting time on Second-day, and are pleased to find the weather more favorable, and a general attendance of members at the quarterly meeting, which was held to satisfaction, and closed under feelings of appreciation and thankfulness. After the many farewells we went to dine and enjoyed a few hours in the pleasant home of John Longstorf, then made a short call upon Elizabeth Koser, who had so unexpectedly been deprived of the quarterly meeting by an illness; we were glad to find her improving, and while regretting her privations, felt thankful that others had the privilege.

And now we return to the friends who have made so pleasant a home for me this week, the father (C. Griest) spending each day with horse and carriage calling on some aged and invalid Friends and visiting others, but returning at night to his home at Sunny Side. The sunlight of love makes it well worthy of its name, and enables its inmates to bear the great loss sustained so recently in the removal by death of a loving and devoted wife and mother, and Friend, whose influence can never die.

I must say farewell and take the train to Philadelphia. There I had to wait nearly an hour, and so arrived at Chester too late to get a car, and find the only way left is to walk to our friend C. Cutler's, which place was reached in safety. My wife had been spending a few days there during my absence. At nine on

Third-day morning (28th), I again left for Wyoming, Del. (And just here I would urge the importance of information in regard to the change of day or hour of meetings being correctly stated in "Friends' Almanac," as in this case, I left much earlier than necessary, as the meeting of ministers and elders is on Fifth-day morning at 10 o'clock, instead of Fourth-day afternoon.) Arriving safely at noon, I found a welcome at Pemberton Emerson's, and although I could have remained at Chester through the day, I enjoyed the kindness of my host and hostess, who although unable to go out, sent me for a drive of several miles in the country. A stranger may soon see where Delaware peaches and pears come from by the many large orchards on all sides in this beautiful, level country, with soil so free from stone and easily tilled. But fears are entertained of the result of the extreme cold upon the fruit crop this year.

Fourth-day morning. I went to the old meeting-house at Camden, built in 1805, and bearing but little appearance of modern improvements. The graves of the fathers and mothers lie very near the house. Soon after we gathered into the quiet with the few Friends here. These words of Whittier came fresh to my mind—

"Our fathers sleep, but men remain
As good and true and brave as they."

and the importance of our faithfulness to the light was dwelt upon. After which the business of the quarterly meeting was transacted with a good degree of life.

We dined in company with some others at Emma Carroll's, then called upon some other Friends before taking train for Dover (three miles away), where a parlor meeting was arranged for the evening, and a very pleasant company of Friends and neighbors of other denominations being invited in. And if the expressions of satisfaction at the close were taken as evidence, it could but be called a profitable occasion. After a good night's rest in his pleasant home, our friend Daniel C. Cowgill took us three miles to Camden, to the meeting of ministers and elders, and although only elders were there (besides a visiting minister), and two or three Friends that were invited to sit with them, the spirit of enquiry relative to present needs was awakened, and we trust not in vain. The meeting closed, and we were pleased to find at the meeting-house a goodly number present, and the promise of the Divine presence in our midst was fully realized.

After dining and enjoying a short stay at John Hunn's, at Wyoming, I took train for Rising Sun, Maryland.

ISAAC WILSON.

Third month 2, 1899.

MAX NORDAU, author of the book on Degeneracy, is an earnest advocate of the "Zionist" movement of Jews to re-occupy Palestine, and is making a tour in Europe in that behalf. His first lecture, at Vienna, drew the largest audience ever gathered in that city. He described the bright future in store for the Jewish people once a Jewish state should be established in Palestine. He said the phlegmatic treatment of Zionism by wealthy Jews was principally due to the fact that they suffered but little by the increasing "anti-Semitic" sentiment on the continent of Europe.

NEWS OF FRIENDS.

BLUE RIVER QUARTERLY MEETING

INCLEMENT weather, bad roads, sickness on the part of some, and a fear of the consequences of exposure by those who had been ailing, conspired to make the quarterly meeting held at Benjaminville, on the 24th, 25th, 26th, of Second month, *very* small indeed, the smallest I have ever known. There were but six Friends from other meetings. The meeting for ministers and elders was correspondingly small, also. In it we were reminded that the elders, although chosen from the body of the meeting to be the shepherds of the flock, could not be true elders by virtue of this choice only, but must be anointed by holy oil from the Divine Father to become rightly qualified to fill their mission. The qualification for ministers and elders proceeds from the same source.

While considering the Fourth query, the one that asks if ministers and elders are concerned to instruct their families in our principles and testimonies, one Friend remarked that whatever might be the situation at present, she feared that in the past there had been a remissness, which was one of the causes of the decline in numbers of our membership. Our fathers and mothers, having come out of bondage to the written word, went to the other extreme, depending *solely* upon the teaching of the Spirit in their children, ignoring the fact that God uses instrumentalities in all ages of the world; as a consequence the children were not instructed at all in our principles, but left to learn them as best they could, as the speaker could testify was only too true in her own case. More frequent conversation on these topics in the family circle would be beneficial.

The quarterly conference of First-day schools was held Sixth-day evening; also slimly attended. But two schools hold their sessions through the winter, and from only one of these was there a report. This one, however, was encouraging, showing a good average attendance throughout the present winter, notwithstanding so much severe weather.

Seventh-day was very unpleasant, with high winds, and some snow and rain; although the weather was so unpropitious, the meeting, even though so small, was very interesting, particularly during the consideration of queries, notably the one regarding tale-bearing and detraction, and the one on temperance. It was said that a good rule was to say nothing of a person, if we can not say good, even if the reverse be true, then there could be no tale-bearing or no detraction. In the meeting preceding that for business, the query was put, What are we met here for? Is it essential to come to this house to worship God? Do we come merely to hear the spoken word? God speaks to his children himself, as much and as plainly now, as at any time, consequently we *can* worship him at any time and in any place; yet he often uses instrumentalities, and in social worship, when the minds of the people are centred on *good*, they are in a fit condition to be fed, or ministered unto.

We reached our respective homes just as the rain commenced falling, and it continued during the afternoon, with much severity, and steadily, accompanied

with a driving wind. These conditions made us thankful for a good shelter over our heads, and for entertaining company. Rain continued a great part of the night, and next morning the weather was still lowering; we saw that our friends got to meeting, but owing to indisposition the writer did not attend, and can give no account of it, save that it was a little larger than the day before, and was addressed by two or three speakers.

I am aware this is a very lame and unsatisfactory account of the meetings, which must be characterized as having been good, if they were small.

Holder, Ill.

E. H. COALE.

Haddonfield Quarterly Meeting will occur at Moorestown next week, 15th and 16th inst. Friends wishing to attend the meeting of ministers and elders, on Fourth-day, at 11 o'clock a. m., will take the train at foot of Market street, at 10 o'clock, a. m.; and for the general meeting, on Fifth-day, at 8.30 a. m., for East Moorestown.

John J. Cornell will have a meeting on Fourth-day evening, at 7.45, and will appoint one or more meetings after the quarter.

DEVELOPMENT AMONG INDIANS.

Editors FRIENDS' INTELLIGENCER:

IN regard to the government and education of the people living on islands acquired by the United States, there are various propositions made. If the lands could be separated into States, each State composed of counties and townships, as the United States are, each State having a governor appointed by the President of the United States, a common school established in every township, teaching first the rudiments of an American education; in addition to this, teach practically farming, mechanical, and other work, that they may be self-supporting, and economical. Also, let them be taught how to properly fill positions for enforcing just laws in township, county, and towns or cities. Let none be promoted until they receive the highest merit for good deportment and excellence in studies.

When U. S. Grant was President of United States he requested the Society of Friends to select agents to go and aid in civilizing Indians; Jonathan Richards was one appointed for Indian Territory. He took with him his wife, who was an invalid, and her nurse, leaving them in Lawrence, Kansas, until he could make a suitable home, as when he arrived in the Indian country there was an old fort only, at Fort Sill, with a broken door crosswise the entrance. The Indians came and looked in and could say "ugh," "ugh," and some other of their own language. As soon as possible there was a comfortable home built, and the wife and her nurse came. In a short time another room was built separate from the house, and in it placed a stove and fire; there the two women took books and pictures and sat by the stove. The Indian children came and peeped in at the door, then ran away; they came again and were finally coaxed in to get warm, and were taught the name of our eye, ear, nose, mouth, fingers in our language, the children

repeating the names also in Indian language. The pictures were shown and names in books. Soon a regular school was established there for them, in which reading, writing, drawing, arithmetic, geography were successfully taught, specimens of which I have in my possession. In eight years they improved rapidly, and many were advanced from this, and other agencies of Friends, to Carlisle and other Indian schools, where most of them passed examinations as creditably as our civilized students, although they had our language to learn.

At the Agency they were also taught farming, blacksmithing, wagon-building, to use a saw-mill, and live and work as white people. The women were taught to sew on the sewing-machine and make their own clothes. The Friends contributed material for sewing and also clothing. The Indians thus learned to respect and love their agent and his family. A few of the children were occasionally given a supper, and were taught to eat, and to use knife and fork as we do.

I think much can be done without military rule. I feel sure it never did any real good for the Indian or the white man. While under the military the Indians are pushed off their cultivated lands and made to settle on barren land, at the same time are demoralized by liquor, tobacco, and otherwise. A good motto for honest people is this: "Put yourself in his place and you can settle the whole question without firing a shot."

I believe the Indian, when living as a civilized American citizen, is as competent to cast the public elective vote as hundreds of uneducated people, natives of other countries unaccustomed to our laws.

I can see no wise reason that women and Indians be debarred from helping to use their influence in forming laws they must abide by, more than others, who are not American born, and are not always law-abiding citizens, who are allowed the privilege.

Woodbury, N. J.

P.

A WORD OF ENCOURAGEMENT.

Editors FRIENDS' INTELLIGENCER:

I AM rejoicing over the firm and Friendly stand you have taken on one of the leading and most important of all our testimonies in favor of peace, and opposition of war. It does seem the time has come when every Friend should be able and willing to give a reason for the faith that is in him.

Are we not amazed at the present policy of our government, meddling with and subduing foreign countries with which we were at peace, with the prospect of nothing to gain and everything to lose? I therefore encourage you to stand by your convictions, for I do believe we have need in our own Society of being awakened to a true sense of our condition as a nation, and the perils that await us in the future if the policy of our government is not changed.

I enjoy your valuable paper, and wanted to tell you so, and wish it was taken by more Friends and Friendly people, and sometimes I have thought it would not do William McKinley any harm to see it.

Your friend,

Hughesville, Va., Third month 2.

JESSE HOGE.

LITERARY NOTES.

T. S. LEACH & Co., 29 N. 7th St., Philadelphia, announce two new books for issue on the 25th instant, "Pauperizing the Rich," by Alfred J. Ferris, and "A Handbook of Labor Literature," by Helen Marot. The former is described as a new critical study of the central social problem, with a definite proposal toward its solution," and as neither "anarchistic nor socialistic," yet "not lacking in radicalism." Helen Marot's book is designed to aid librarians and others, who are continually called on for information as to the literature of the labor question.

It is announced that Mahlon Z. Kirk, of the *American Friend*, 718 Arch Street, Philadelphia, has spent several years in collecting the records of the Whinery family, and expects soon to publish the results of his labors in the form of a large chart. He would be glad to correspond with any one interested in the family. Robert Whinery, the first of the name in Pennsylvania, was a Friend, and came over from county Armagh, Ireland, in 1738.

John A. M. Passmore, who recently completed and published a very extensive Genealogy of the descendants of Andrew Moore, is engaged in preparing a similar work on the family descended from John Passmore, who settled in Chester county, Pa., in 1713.

In *McClure's Magazine*, this month, Lieutenant Peary, who is now in the Arctic regions, describes the plan on which he is conducting what he aptly calls his "campaign" and explains the grounds of his strong hope of its ending in securing to himself and the United States the honor of discovering the Pole. The article is illustrated, largely from photographs taken by the author himself. The same number has the first of a series of articles on Egypt, by Charles Dana Gibson, another instalment of Ida M. Tarbell's biography of Lincoln, and an account of liquid air, based on conversations with the discoverer, Charles E. Tripler, with numerous pictures illustrating interesting experiments and the whole process of manufacture.

Educational Department.

SWARTHMORE COLLEGE NOTES.

THE annual College Reception was held in the College parlors on Seventh-day evening, the 4th instant. A large gathering of alumni and friends were present to help make the occasion enjoyable. The parlors, *Phoenix* room, and Literary Society rooms were all open and tastefully decorated by a committee from the classes, consisting of Walter H. Lippincott, Mabel Gillespie, George M. Lamb, Caroline F. Comly, J. Edward Downing, Elizabeth Dinsmore, Milton Griscom, and Caroline F. Clothier.

At a meeting of the Property Committee on Seventh-day, 4th instant, the site for the location of the new men's gymnasium was definitely selected. The new building will be placed slightly to the rear of the west wing of the College, facing the station; it will be built of stone and fully equipped in every particular. Besides the large gymnasium proper, filled with apparatus, the building will contain society rooms for each of the men's literary societies. It is hoped that the new building will be ready for use on the resumption of work next fall. It will furnish a much needed incentive to this feature of College work.

The program of the meeting of the Joseph Leidy Scientific Society, on Fifth-day evening, comprised two topics of general interest. A paper on "The origin of storms and the recent blizzard" was presented by Ada Underhill, 1901. This was followed by an informal talk by Dr. Day on "The

antiquity of life on the globe," which called forth much interesting discussion.

The following speakers for Commencement Day have been chosen by the Faculty: Gilbert L. Hall, Calvin F. Crowell, Anna B. Eisenhower, and Emily Underhill; by the Class, Marshall Pancoast and Mary E. Seaman. '99.

GEORGE SCHOOL NOTES.

Professor Robert Ellis Thompson, of the Central High School, Philadelphia, recently delivered his lecture on "The Evolution of the Dwelling-House," before the school. The speaker made his descriptions of the early habitations of man, and their gradual development to the present time, and finally his glimpses into the future home, very interesting to his audience.

The annual inter-society contest took place Seventh-day evening, Second month 25. Edward Russell, a former student and member of the Whittier Society, now a student of medicine at the University of Pennsylvania, presided, and Beulah Paschall, of the class of '96, occupied the secretary's chair. The first speaker, William Roberts, of the Whittier team, gave an oration on "Attention." Beulah L. Darby, of the Penn team, followed with an oration on "The Power of Music." The question for debate was, Resolved, "That under existing conditions, the abolition by civilized nations of their armies and navies, other than those required for the maintenance of their domestic police, is feasible." E. Stanley Hutchinson, assisted by Lida Gillingham and Allie Rohr, "Penns," upheld the affirmative; the negative was sustained by Grace Woodman, assisted by William Smith and Gilbert Underwood. At the conclusion of the debate, Alfred Crewitt, Penn, gave an oration, subject, "Intemperance, the Curse of the Nation." Ethel Brinton, the second Whittier orator, closed the contest with an oration on "The Flood of Years."

The judges were William T. Hilliard, of Salem, New Jersey, Henry H. Gilkyson, of Phoenixville, Pa., and Dr. Raymond M. Alden, of the University of Pennsylvania. Dr. Alden, after some preliminary remarks, announced that the Whittiers had won in the contest by six points, that the ground was well covered on both sides, and that the work done was of an unusually high order. At the conclusion of the exercises, an informal reception was tendered the participants in the Principal's parlor.

Sixth-day afternoon, 3rd instant, Paul Lawrence Dunbar, assistant librarian in the Washington Congressional Library, gave readings from his poems, which were much appreciated by the students.

Seventh-day evening, Third month 4, the hour of the Young Friends' Association was occupied by Anna T. Davis, head worker of the College Settlement in Philadelphia. She described briefly the three College Settlements of New York, Boston, and Philadelphia, but spent most of the time in detailing the work done in the last named.

Principal Maris delivered an address on "County Government" before the Delaware County Teachers' Association, on Seventh-day, 4th instant. *

FRIENDS' SEMINARY, NEW YORK.

The report of the Board of Trustees to the monthly meeting shows that there has been a steady increase in attendance for the last five years. There are now 145 pupils, of whom 27 are Friends. There are ten regular and five special teachers; seven of these are members of the Society.

There have been a number of changes this year in the details of administration. In the reseating of the pupils, when the old furniture was replaced by new single desks, no thought was given to the separation of the sexes. The policy of making the school as much as possible like the home, by encouraging a free and healthy mingling of boys and girls, is working well. The privilege of using the buildings and playgrounds until five o'clock every day, with no systematic supervision by the teachers, has been granted the pupils with satisfactory results. The regular course of study above the Kindergarten is designed to cover ten years. There is, however, near the top, an extra year's work, which may be taken by those who desire or need more time, or who require for

special reasons unusual studies, or who must repeat a part of a year's work. It may be omitted by those who are pressed for time, or who do not need all the matter required by the severe college entrance requirements. This arrangement makes the course flexible and seems to meet a real want.

The monthly lectures have been of unusual interest this year. Dr. Jesse H. Holmes came over from George School on the 1st instant, and talked about "Insects." A month ago Dr. W. H. Tolman, Secretary of the League for Social Service, gave an illustrated lecture which he calls "A Study in Social and Industrial Betterment." In it he showed how almost ideal conditions have been brought about in the home and factory life of the employés of the National Cash Register Co., of Dayton, Ohio. *

ABINGTON FRIENDS' SCHOOL.—The oratorical contest for the prize offered by the Alumni Association of the school will take place on the 31st of the present month. The competition will be between the A, B, and C classes of the school, and the successful class will buy a picture or bust to be used in the decoration of the school-room.

Eight members of the teachers' training class, at Fifteenth and Race streets, are at present taking a course of study at the school. Their earnestness and enthusiasm in their work make them a welcome addition to the body of students.

The present principal, Louis B. Ambler, handed his resignation to the committee in charge, at their meeting, Third month 1st. He has had charge of the school for seven years. His resignation will take effect at the close of the present term in Sixth month.

The school is at present in its usual prosperous condition, all available space in the boarding department being occupied and the attendance of day students being fully up to the average of several years past.

MARTIN ACADEMY, KENNETT SQUARE.—Dr. Emily G. Hunt gave on last Sixth-day, (24th ult.), the last of a series of ten lectures before the students of Martin Academy on Zoölogy. These lectures were very interesting, and already some of the pupils show an increased interest in Natural History. They all feel grateful to Dr. Hunt and also to the committee who made it possible for these to be given.

E. S.

STUDYING IN GERMANY.—Prof. Benjamin F. Battin, who has been studying in Berlin, with his wife, writes that he expects to spend the coming summer semester at some other university, and has been making a tour of the university towns, Göttingen, Jena, Leipzig, and Halle.

Attendance at any one university in the German or Austrian Empire, or Switzerland, "counts" for a degree equally with any other. From this has arisen the custom among students of dividing their time between two or more institutions.

COMMUNICATIONS.

RECORD OF THE WEATHER.

Editors FRIENDS' INTELLIGENCER:

I SHOULD like very much if Friends in different localities would send the INTELLIGENCER a short memorandum of the lowest temperature reached this winter. Here at Ellis, Kansas, from the 1st of Second month to the 12th inclusive, the mercury never got above 10 above zero, and on the 12th it was 33 below, the coldest morning I ever saw. It was 4 below zero on the 24th, 4 above the 25th.

Ellis, Kan., Second month 27.

DANIEL GRIEST.

WATER AND IMPERIALISM.

Editors FRIENDS' INTELLIGENCER:

Judging from our newspapers there must be a good many people in Philadelphia who want to rule over the Filipinos. Does it seem reasonable that persons who cannot so govern their own city as to have clean water for drinking should go to governing the Philippine Islands?

INQUIRER.

Third month 4.

Conferences, Associations, Etc.

WAYNESVILLE, OHIO.—An interesting and well attended meeting of the Young Friends' Association was held First-day afternoon, Second month 26. The president J. Edwin Janney, opened the meeting by reading a portion of the 6th chapter of John. The subject under discussion was "An Appreciation of Our Opportunities."

The first topic taken up was "How should we use the faculties given us?" Many good points were brought out by Charles Brown and others. The next topic was, "What is the most important lesson in life?" and the unanimous decision seemed to be, learn to embrace our opportunities. "Do we all appreciate our opportunities?" was next considered, and, with the remedy for not doing so, was freely discussed by several. "What special elements of character should we cultivate to improve our opportunities?" brought forth responses of faithfulness, acceptance of duty, perseverance, and other valuable thoughts.

The other topics brought out the thought that great opportunities are made up of little ones, and we should employ, to the best of our ability, every fragment of time. Much interest seemed manifested during the entire meeting, and the hour was only too brief for discussion of so helpful a subject.

The meeting adjourned after a brief silence to meet Third month 11.

MARIANA CHANDLER, Sec.

PHILADELPHIA.—The annual meeting of Philadelphia Young Friends' Association, postponed from Second month 13, was held Second month 20.

In the absence of the Secretary, Anne B. Stirling acted as secretary, pro tem. The minutes of last meeting were adopted as read.

The election of officers for the ensuing year being the first business, the following were unanimously chosen: president, Charles Paxson; first vice-president, Emma Waln; second vice-president, Isabel Chambers; secretary, Esther S. Stackhouse; corresponding secretary, Anna Jenkins Ferris; treasurer, John Woodall; executive committee, William E. Walter, John C. Craig, Helen A. Comly, Alice Hall Paxson, William L. Price, Mary Janney.

The Treasurer's report was read by the President; standing committees also made reports. The Lecture Committee regretted the small attendance, (on account of bad weather), at W. Hudson Shaw's opening lecture, Second month 17. Statement was made of the further lectures of the course, and notice given of John R. Macdonald's lectures at the Free Library of Economics. The Executive Committee reported the evening's program and the election of three new members.

Howard M. Cooper then read a review of chapters vii. to x., in Frederick Storrs Turner's book, "The Quakers," entitled "Early Friends as They Appeared to the World." The chapter on "Fanaticism" deals with exceptional cases which, totally repugnant to all that Quakerism really stood for, did not cause a ripple in the spread of its principles. Turner, in a spirit of justness and kindness, treats the subject of "Miracles and Prophecies," and says the "Children of the Light" must be called fallible, but not false prophets. Under the head of "Schisms and Discipline" the author reviews the difficulty of establishing an organized body which shall deprive none of its members of proper individual liberty. In the chapter "The Quakers as they appeared to their Opponents," a comprehensive picture is given, showing how Friends were influenced by the custom of the times in the use of severe terms in their religious controversies. In closing his interesting review Howard M. Cooper said that Turner does not hesitate to criticise Friends, but we may well accept criticism from one who speaks of us so sympathetically and fairly as he does in this valuable book.

In the subsequent discussion of the paper, Howard M. Jenkins said "The Quakers" was incisive, accurate, and sympathetic,—the best book on the subject, by one not a Friend, which he knew. It was the result of an attraction towards Friends which Turner had felt on his return to London after years of missionary labor in Asia. It was strongly confirmative of the position of our branch of the

Society. The book had been kindly received by English Friends, and one prominent member, Samuel J. Capper, bought up the remainder of the edition, and distributed them. The question was asked if Friends have a sadder history of schism than other religious bodies. It was answered that according to a recent writer nearly all denominations have a record of many internal cleavages. This fact was commented upon as a sign of the stirring of healthful life and thought, and the opinion advanced that it makes for ultimate progress.

As the second subject of the evening, the recent book, "What is Art?" by Count Tolstoy, was reviewed by Howard M. Jenkins. This, he said, may be considered a challenge of the ordinary definitions of art. It examines the theories concerning Art, and the various definitions of Beauty. The central thought of the book is that Art is a means by which "feeling" is transmitted by the artist to others. Insisting on emotion as necessary in art, it seems that the feelings which Tolstoy particularly has in mind are those of pity, of tender sympathy, of human fellowship. The speaker, after presenting some comment and analysis, read passages from the book.

Several friends subsequently expressed sympathy with the author's inability to appreciate much of the so-called Art of the present day. In answer William L. Price thought that the strange utterances—the "fads," so to speak, of art, such as Impressionism, deserved something more than mere contempt. There is a meaning, a reason, back of these imperfect struggles to hold forth some new message to men. Let us strive to keep our eyes open to the good underlying the effort.

Some further discussion followed. After a moment's silence, the meeting adjourned.

ANNE B. STIRLING, Sec., pro tem.

LANGHORNE, PA.—A regular meeting of the Young Friends' Association was held at the home of John Wildman, Second month 25. After a short silence the minutes of the previous meeting were read and approved. The exercises for the evening were opened by Annie Fothergill, who read Kipling's poem, "Take up the White Man's Burden," and made it the subject of an excellent paper.

"Zoroaster and the Zend-Avesta" was prepared by Abbie F. Marshall, and in her absence read by J. Howard Marshall.

A recitation by Margaretta Mather was followed by a reading from the Discipline, by Mitchell Watson. Anna R. Mather, from the Current Topics Section, gave an interesting account of the Doukhobors. A reading of the beautiful poem, "A Free Seat," by Marion Osmond, closed the program.

After reports from various committees roll-call was responded to with quotations, and after a few moments' silence the meeting adjourned until Third month 23, at the home of Mitchell Watson.

T. E. A., Sec., pro tem.

TRENTON, N. J.—A regular meeting of the Friends' Association was held Second month 27, with the president, W. Maxwell Marshall, in the chair. After roll-call, the minutes of the last meeting were read and approved.

After the customary business, the program for the evening was opened with a paper, by Louisa Dunn, "Give an account of the Doukhobors." Much might be told of the sufferings of these Christians, persecuted for refusing to learn how to kill their fellowmen.

"About how many Friends emigrated to the West Indies from England to escape persecution and what became of them?" assigned to John Wright, was answered by Seth Ely, who read an article from the FRIENDS' INTELLIGENCER, entitled, "Relics of Friends in Barbadoes." The descendants of Friends seem to have entirely disappeared from the island and very little could be learned of them.

"Is the extension of activities of the United States government to the Far East likely to make for peace or war?" was answered by Linton Satterthwaite. This question needs to be viewed in a double aspect; first, whether we shall be able to hold the Filipinos in subjection without frequently recurring wars; and next, whether we shall by reason of our

presence as a Power in the Orient, with possessions to protect, be likely to become involved in controversies with other nations. As far as the Filipinos themselves are concerned, the activity of the United States in the Far East is likely to result in wars of more or less frequency and seriousness for an indefinite time to come, but whether this will involve us in war with other nations will depend on circumstances impossible now to foresee.

After the customary silence the meeting adjourned.

M. D. B., Sec.

MANSFIELD, N. J.—Mansfield Friends' Association met on the evening of Second month 23, at the home of Thomas A. Bunting. Twenty-five members responded to roll-call.

Thomas A. Bunting finished the reading of the ancient queries left over from last meeting. Elizabeth A. Scott gave a very interesting biography of Lucretia Mott. Hers truly was a beautiful and well-ordered life, ever seeking the good of others, seeking to uplift the lowly and fallen wherever found.

The history of Mansfield Meeting was given by Anna B. Taylor. The first meeting was held near the Delaware river, at the home of one named White, in 1678, the second at the home of John Curtis, near Columbus, about 1680. Mansfield meeting was established in 1730, at Mansfield. The first Burlington Quarterly Meeting was held at the home of William Biddle, near Kinkora, from 1683 to 1712, then alternated between Crosswicks and Burlington. Upper Springfield Monthly Meeting was established in 1783. It was composed of Upper Springfield, Crosswicks, and Upper Freehold preparative meetings, each having over 200 members.

Ethel W. Zellej responded to the question, "Should Young Friends be progressive, or should they adhere strictly to the Discipline?" She thought they should be progressive and yet could still be in accord with the Discipline. In all philanthropic work, we are surely progressive. The higher education to which we are attaining in our schools and colleges, exemplify progression. The First-day Schools, Conferences, and Young Friends' Associations, introduced for the purpose of bringing young people forward in the work of the Society, are fitting channels for the work of progression, and there is nothing in the Discipline forbidding them.

Allusion was made to the sudden death of one of our members, Abbie S. Harvey, since our last meeting, and some lines on her death, written by one of our members, were read by Edith S. Gibbs. They were approved by the meeting and ordered engrossed on the minutes.

After a brief silence, adjourned to meet at the home of Joseph F. Taylor, Third month 23.

M. E. GIBBS, Sec.

NEW YORK AND BROOKLYN.—The Young Friends' Association of New York and Brooklyn met in New York, Second month 26. A paper upon "Early religious forms and ceremonies" was presented by Jessie B. Ginn. The paper was historical in character, beginning with prehistoric religions, nature worship, and ancestor worship. Although no records of these exist, the writer inferred that prayer and sacrifice were prominent elements then as later. The religions of Egypt, of India, of Confucius, of the Parsees, of Jews, and Christians, of the Greeks, and of the Mohammedans were briefly outlined with the more important rites of each. In many cases it seemed clear that the elaborate ceremonials had crushed out the vital spark and that the use of symbols has usually degenerated into idol worship.

Discussion was chiefly upon the question of how far forms and ceremonies are helpful to religion at the present time, and whether it is possible to dispense wholly with them. The thought was expressed that Friends have lost ground not because of their want of forms, but because of an unwise subservience to those they have. It was questioned whether the child, since his development follows the order of the growth of the race, needs to go through the pagan experience. In other words, is there an age when children need symbols and objective religious teaching? And further are not certain ceremonials helpful to mature minds in certain stages of intellectual development?

The discussion showed a tendency away from formalism, in all stages and phases of religious life, and a general belief that the use of such means is not necessary nor productive of the highest good.

M. A. N.

PERSONAL AND OTHER NOTES.

SOME one, who dates his letter at Brooklyn, N. Y., Second month 28, but does not sign his name, sends us a note as follows:

"I know of no organized class of people that did more than Friends to bring on the state of things that now exists in Cuba and [the] Philippines. And is it Christianlike, after getting the President buckled in the shafts, at the foot of the hill, with a large load behind him, to leave him at the mercy of a tomahawk and scalping-knife?"

Enclosed in the letter was an editorial article clipped from the New York *Tribune*, and this no doubt explains the state of the writer's mind.

"Speaking of John Woolman, I think he differed from many other social reformers of former days and now in this—that his love and charity extended to the employer as well as the employed. In his effort to eradicate slavery, he labored to convince the slaveholder, instead of stirring up strife against him." So says a friend.

In a private letter from Redlands, Cal., a friend writes: "I went this [First-day] morning to the 'Holiness Tabernacle,' and quite an experience it was. They have a little building on Citrus avenue, 'down town.' I went into a plain bare room, with white walls, bare floor, common wooden chairs. Scripture texts, printed in black letters on muslin, were on the wall back of the desk. A man was speaking, when I went in, to about fifty plainly dressed, apparently poor people. His subject was Holiness,—leading a holy life; such a life as Jesus lived. It was somewhat like a Methodist camp-meeting, of old times; the people would respond to the speaker, and all would shout 'Hallelujah!' He gave a 'dig' at some church in town, (perhaps the Unitarian), where, he said, they talked of Zoroaster and Buddha, and thought Jesus only a very good man. He spoke of George Fox going about preaching without pay, and said, 'he went in a meeting-house where the minister was saying the people had the gospel 'without money and without price,' whereupon George spoke up, 'That's a lie! You get \$1,500 for preaching it.'"

"When the speaker sat down, there was singing, and after each verse an 'experience' was given; perhaps ten or twelve altogether. One said he had been a 'birthright member of the Society of Friends.' One asked prayer for his mother, who had 'chronic spells,' so all the company fell upon their knees in prayer, first one and then another.

"Do not think I wish to make the description amusing. They seemed very earnest, devout people."

"I have been wishing some one would keep up the name of Mary; it is too good a name to be lost." So writes a friend in the West, apropos of some recently named new arrivals. We cordially unite with her view.

"We value the INTELLIGENCER highly, and are in full unity with its principles of Peace," says a friend at Christiana, Pa., in closing a business letter.

CLEMENT B. WHITE, of Selma, Ala., is the sole surviving brother-in-law of Abraham Lincoln. He is described as "a thorough Southern gentleman of the old school," and is now nearly 70 years old. He served with such distinction in the Confederate army that Lincoln said on one occasion: "Well, I suppose we'll have to hang White—when we catch him!"

A HITHERTO unfamiliar remark of Abraham Lincoln is this one, which Senator Palmer, of Illinois, says Lincoln made to him: "I have simply tried to do my duty every day, hoping that when to-morrow came I would be equal to it."

THE Indian population of the United States is 248,340. In 1492 they were the lords of the whole country; now they have reserved for them 144,496 square miles.

DOUKHOBOR REPORT.

WE have received the following letter:

OFFICE OF THE COMMISSIONER OF IMMIGRATION,
WINNIPEG, Manitoba, February 27, 1899.

Editors FRIENDS INTELLIGENCER:

In your issue of the 25th instant I observe an article from your correspondent at Halifax, signed "H. V. H.," which would appear to require some explanation,—or at least the last sentence, in which the writer states that "on the train from St. John to Winnipeg it was so cold that the water froze and they could not wash, and the milk in the provision car froze, and did not thaw during the entire trip."

Mr. Leopold Solerjitzky was in charge of these trains, at least one of them, and I have asked him, as well as all the other English-speaking men and interpreters, and they state that this is not a fact.

Mr. Solerjitzky signs this letter with me and agrees with the interpreters that at no time during the trip were any of the cars cold. None of the water was frozen in any of the tanks, and the people could wash themselves at all times. In the provision car, where one man slept, it was kept at about freezing point, in order to keep the provisions, especially the milk, from spoiling, but at no time was the milk frozen, and it was in daily use by the people.

I personally looked after the unloading of the balance of the provisions, including bread, cheese, and milk, on arrival here, and found them all sweet and in good condition; no trace of frost whatever, and the cars quite comfortable.

I do this not only in justice to the Canadian Pacific Railway Company, but in order to show your readers that these immigrants are not coming to such a cold climate as this clause would lead people to imagine.

I regret that your correspondent should have fallen into such an error, but I presume that some who did not know the facts gave the information. I am your obedient servant,

WM. A. MCCREARY, Commissioner.

LEOPOLD SOLERJITZKY,

[Our correspondent, H. V. H., who has the kindest possible feeling toward the immigrants, and estimates highly the good management of the Canadian Government and the Canadian Pacific Railroad, no doubt simply reported what he had heard. The correction above is interesting. Our experience of the extreme cold, so far south as this, made us apprehend suffering in Canada.—EDS.]

Our illustrations, last week, were not satisfactorily printed, partly because of insufficient time to "make ready" the cuts. We had hoped to get better results in the pictures. Still, they gave a tolerable idea of the subjects.

THE "INTELLIGENCER" FUND.

We have two additional contributions:

A. B., \$ 1.00

F., 100.00

(Contribution mentioned Second mo. 25), 5.00

\$106.00

Previously acknowledged, (First mo. 14), 243.25

Total, \$349.25

THE lifeboats round the British coast during the year 1898 rescued 682 people.

WILLIAM A. CLARK has been elected United States Senator from Montana. He is a Democrat (succeeding Lee Mantle, Silver Rep.), and is known as a "copper king"; his income last year is said to have been not far from \$10,000,000. He is a native of Pennsylvania and drove an ox team into the gold regions in 1863.

COUNT A. C. APRAXIN, a millionaire Russian, who died recently at St. Petersburg at the age of 80, had a contempt for everything in the shape of display. He always dressed poorly, walked about the city a great deal, and was continually making individual charitable donations, invariably exacting a promise that the recipient must never tell who gave the aid.

AGUINALDO AND THE FILIPINOS.

From an article in "Harper's Weekly," Second month 25, by Edwin Wildman, United States vice consul-general at Hong Kong, China.

In the nineteenth century there has not been a more unique figure among the native races of the earth than this Tagalo patriot—or rebel; call him what you will. Philosophers call silent men wise; superficial people call them ignorant. Aguinaldo is wise among his people, ignorant among Europeans. A man must be judged by his environments, his compatriots, his race. He has the astuteness of his race, the fearless bravery of the savage warrior, the sphinx-like imperturbability of the Indian, the straightforwardness of childhood, and the innate sense of justice that characterizes all aboriginal races. It may be premature to sum up a man's character while his career is at the zenith. Some trick of circumstance or expediency may shift the kaleidoscope, for no man can stand under the microscope of the historian until the last page of evidence has been turned in; but Aguinaldo, as he is to-day, commands the consideration and respect of all who have taken the trouble to study his character and watch the trend of events of which he is the central figure.

Nothing in the chieftain's dress suggested his rank, but a glance at his serious, bronzed countenance stamped him, in my estimation, as a leader. His head is large, but sets well upon his rather slight body. His hair is the rich shiny black of the Tagalo, and is combed pompadour, enhancing his height somewhat. He was neatly dressed in a suit of fine pina cloth of native manufacture, and as he stood there, straight and dignified, one hand resting on his desk, despite his under-size and mock-heroic surroundings, he impressed me as a man capable of all he had undertaken, and the possessor of a will and determination equal to the task set before him, and I made up my mind then and there that he was genuine; that his dignity was natural; that his aim was lofty, and his character trustful and worthy of being trusted. True worth shines through the eyes, will shows itself in the mouth, ability in the curve of the nose. There is something in the make-up of this little Tagalo that inspires more than respect—something that commands without words. I do not think that I am overestimating Aguinaldo when I say that he possesses the attributes that go to make up greatness as it is understood among men. There is something out of the ordinary in a man, born in the wilds of an outlying island, uneducated, uncultured, untraveled, who possesses the power to inspire men to heroism and self-sacrifice; who can muster an army out of men who never fought but with the knife or the bow and arrow; who can hold in check the violent passions for revenge, plunder, and destruction in a race which has never known anything but cruelty and oppression from the white man, and which does not forget that the soil must be tilled and the crops harvested, and that there is a God in heaven who will listen to the petition of a Tagalo curé and will reject the mock prayers of a Franciscan Pharisee.

In Malolos the natives told me that Aguinaldo never slept. While the Filipino takes his siesta from 12 o'clock until 3.30, the priest from 12 until 5,

Aguinaldo grapples with the problems of war and peace. Over a thousand miles of telegraph wires (captured from the Spanish) terminate at his desk. All parts of Luzon, and even beyond, are within his ready reach, and every regiment receives its orders daily. He is an enigma to his people, and to the foreigner who would probe his thoughts. Among the natives he is held as a demi-god who leads a charmed life—even far back among the hills the yet untamed Negrito tribes fear his name. He knows every inch of Filipino soil, and can hold the outlying districts loyal, for his purpose is never questioned, and the ethics of right and wrong are not discussed. His flag flies over every group of huts, every petty pueblo, and every junk and barge that plies the rivers and bays of Luzon, and it is not a stranger among the southern islands. His people, in the general acceptance of the word, are Indians; but they must not be confused with the North American product. They are advanced in the arts of civilization far beyond the native races of our own continent. They are industrious; they make the soil productive; they understand the method of developing to their best maturity the native fruits, the cocoanut, the betel-nut, the banana, the mango, and even raising potatoes and apples of an inferior quality. They build substantial houses; they make and mix paints; they carve in wood; they work in iron; they make skillful machinists, good mill-hands, servants, and day-laborers, and they worship God.

Whittier's Perfect Lines.

WRITING of Whittier, Dr. J. P. McCaskey, of the *Pennsylvania School Journal*, says: "If he had written no more than this, it would be worth the life-time of tens of thousands of ordinary men to put these perfect lines into the thought of the world:

- 'I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
- 'And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
- 'I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.'

Alcohol For Severe Effort.

Medical Record.

THE British authorities some time ago made a test of the alleged value of alcohol when men are subjected to unusual and exhausting labor. Experiments were made at different times and under varying conditions with three regiments from each of several brigades. In one every man was forbidden to drink any alcohol whatever while the test lasted; in the second malt liquor only was taken; in the third a ration of whisky was given to each man. The whisky drinkers manifested the more dash at first, but generally in about four days showed signs of weakness and fatigue; those given malt liquor displayed less dash at first, but their endurance lasted somewhat longer, while the abstainers improved daily in alertness and staying powers.

In the German army experiments are being made with sugar, which is claimed to have such great sustaining powers that it is proposed to serve it as an extra ration when unusual fatigues are to be borne.

Reports on Alaska.

THE reports of the United States officers, Captain Ray, and Lieutenant Richardson, sent to the Klondike region to distribute the "relief fund" voted by Congress in Twelfth month, 1897, have been sent to Congress by Secretary Alger. The latest of the reports is dated in Seventh month, 1898. In a report two months earlier, Captain Ray says he does not find anything to justify the great rush of people either to Alaska or the Northwest Territory. In the latter "no discoveries of extraordinary richness have been made since the Klondike. In this district (Dawson City) all claims are well known, and held at very high prices, and while the whole country has been staked it has been done for speculative purposes, and no work is being done except such as is necessary to hold a title until they can be sold to the unwary new comer or disposed of in the States for corporation schemes."

"Up to date no paying mineral lodes of either gold or silver have been discovered in North Alaska, so far as known."

Captain Ray thinks that while Alaska will ultimately be the source of considerable wealth, "the development will necessarily be slow owing to the climatic conditions. I recommend the early introduction of horses, mules, and cattle, and extra inducements should be held out for the development of agriculture in the valley of the Lower Yukon especially. Wild hay can be obtained there in great abundance, and oats, barley, and spring wheat can be successfully cultivated, as well as potatoes, turnips, and all the more hardy garden vegetables, all of which would be required for many years to meet the local demand."

It was long held that General Grant came of Scotch-Irish origin, but the descendants of Matthew Grant, of Windsor, Conn., who now number many hundreds, have organized a society and have elected as president U. S. Grant, Jr., of California, and the new society claims that the family is from the south of England.

THE estimated expenses of the city of Philadelphia for the year 1899 are \$31,400,000, the chief item of which is for education, the police expenses being \$3,100,000, and the Fire Department \$1,000,000. New York has, approximately, three times as many inhabitants as Philadelphia, and its Police Department costs nearly \$12,000,000 a year.

BURRIS A. JENKINS, a professor in Butler College, Indianapolis, has been chosen as the first President of the University of Indianapolis, which has been constituted by a union of Butler College, the Medical College of Indiana, the Indiana Law School, and the Indiana Dental College. He was educated at Yale and Harvard.

CURRENT EVENTS.

CONGRESS closed its session at noon on the 4th instant. All important measures were disposed of, and there will be no extra session, now. The Army bill was passed in such shape that the increase is limited to expire Seventh month 1, 1901. The Nicaragua Canal bill failed. In the House, at the closing, Speaker Reed did not recognize Gen. Wheeler, of Alabama, who sought to speak. (The House Judiciary Committee had reported that members who accepted commissions in the army thereby vacated their seats, the two places being "incompatible," under the Constitution, and though the House, by vote, refused to confirm the report, the Speaker apparently considered it a sound decision.)

A DISPATCH sent out from Washington on the 6th inst., announced that "General Otis had practically completed his plans for a grand onslaught on the insurgents." The United States forces now in the Philippine Islands were reported in the same dispatch as reaching 41,000 men in combined army and navy. There are nineteen warships at Manila or Hong Kong, under command of Admiral Dewey, and four more, one of them the *Oregon*, are on their way to join him.

THERE is considerable unrest in Cuba, over various questions arising under the present military control. Gomez, with other Cuban leaders, continues to assert the independence of the island. Under "orders from Havana," where General Brooke, the "military governor" is stationed, nearly 3,000 men have been thrown out of work in the Province of Santiago, by the stoppage of public improvements. The issue of free rations to large numbers of persons has been made necessary, and there have been vehement protests.

BARON HERSCHELL, who was Lord Chancellor of England in W. E. Gladstone's administration, and who has been in this country for some months at the head of the "Joint High Commission" to negotiate on Canadian questions, died suddenly at Washington, on the 1st instant. He had been confined to his bed for several weeks with a broken bone, caused by a fall on a slippery sidewalk. He was born in 1837.

THE term of United States Senator Quay, of Pennsylvania, expired on the 4th inst. It is now considered impossible to elect him at this session of the Legislature, and one of his supporters, State Senator Grady, said at Harrisburg on the 7th inst., that the "deadlock" would probably continue, and no choice be made. Senator Quay has gone to Florida. An investigation of alleged attempted bribery is in progress in the Legislature, and witnesses, on the 7th, testified that two members had been offered, one \$1,000, and one \$500, to vote for what is called the "McCarrell bill."

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SPEED.

It was announced in a New York newspaper on the 7th that J. Pierpont Morgan, who returned from England the previous day, had effected "a consolidation of all the great eastern coal interests under one management." The large railroad companies, engaged in coal mining and coal carrying, are in the combination, including the Pennsylvania, Reading, Lackawanna, Central of New Jersey, and others. "A pro rata division of the coal output, and of profits, has been outlined, though months will be required to adjust the details." The combined capital of the corporations engaged is stated at \$889,000,000.

THERE is no end to the destruction on account of war. On the 5th instant, the Government naval powder magazine near Toulon, in southern France, exploded about 2.30 in the morning. Sixty persons were killed, and more than a hundred wounded. The dispatch says: "It looks as though a volcanic eruption had occurred, the country being swept almost bare within a radius of two miles, houses destroyed, trees overturned and distorted, fields devastated and covered with stones and impalpable black dust." It is believed the explosion originated "in chemical decomposition of smokeless powder."

THE sudden illness of the Pope, reported last week, occupied serious attention for a few days, but he has since improved. On the 1st instant his physician extracted from his thigh a "hematic cyst," of considerable size, which had been forming probably for thirty years. He could not take an anæsthetic, but stood the operation well.

RUDYARD KIPLING improved last week from his severe illness, of pneumonia, and is now regarded as out of danger. Two of his children had the same disease, and one, Josephine, aged six, died on the 6th instant. The other is recovering.

—President James M. Taylor, of Vassar College, has declined the invitation to become president of Brown University.

NEWS AND OTHER GLEANINGS.

BISHOP HUNTINGTON, of the Episcopal church, has vetoed a proposed celebration of the completion of the 30th year of his service, on the ground that the money and time are needed for church work. This is characteristic of one whose chief business in life is to serve, and to whom the incense of applause has never become necessary.

—Dr. Andrew D. White gives the proceeds of the sales of his book, "The Warfare of Science," to the library of Cornell University. It has been bringing in about \$1,500 a year, and the money is expended in the purchase of works relating to the general subject of the book.

—It is stated that the "milk combination" of Chicago, formed by Joseph Leiter, will handle 12,000 of the 16,000 cans of milk brought into that city daily. He has paid \$1,400,000 for the business of the largest firms. A saving of \$497,000, or 8.2 per cent. on the capital stock, is claimed to be possible under consolidation.

—Europe's international telephone system is being rapidly extended. Within a few weeks all Swiss cities have been connected with Frankfort, and with Vienna they will have connection as soon as the distance from Munich to that city shall have been included in the circuit.

—Dr. Alpha J. Kynett, of Philadelphia, a leading Methodist minister, many years corresponding secretary of the Church Extension Society of the M. E. Church, died on the 23d ult., aged seventy. He died at Harrisburg, whither he had gone in relation to the work of the Anti-Saloon League, of whose Pennsylvania branch he was president.

—Fairmount Park (Philadelphia), reports bicyclers few. Only 375 of them used the Park drives last month, against 17,927 in February of 1898, and 6,183 in January, this year. The storms and cold weather are mostly responsible, no doubt, but in the opinion of the Park guards the bicycle is losing popularity.



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FRIENDS' INTELLIGENCER

Established 1844. }
The Journal, 1873. }

PHILADELPHIA, THIRD MONTH 18, 1899.

{ Volume LVI.
{ Number 11.

A GOOD WORD EACH WEEK.

XI.

THE ill dispositions of the bad are powerfully encouraged by the want of upright examples in those who are better.

JONATHAN DYMOND.

—
From his essay on Immoral Agency.

CONTENT.

THERE is a jewel which no Indian mine can buy,
No chemic art can counterfeit ;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain ;
Seldom it comes, to few from Heaven sent,
That much in little,—all in naught—Content.

—[Unknown Author of the 16th Century.]

For Friends' Intelligencer.

THE STORY OF PETER YARNALL.

BY GRIFFITH JOHN, BEAR GAP, PA.

(Concluded from Last Week.)

On the 24th, Peter and his companions, after a sitting in Colonel Shepherd's family, set their faces to return. Stopping at Washington to hold meetings, they came on to Redstone in time to attend Westland Monthly Meeting, on the 27th. After this attending some meetings and paying a few family visits, they took their departure for Virginia. Abel Walker's was reached Twelfth month 8. Next day it came in course to attend Centre week-day meeting, and after that a meeting in Winchester. Having visited his brother in this place, Peter went on to Hopewell, and was over night with Amos Tolliff, attending the meeting there. On the following day they traveled no farther than the Widow McPherson's, where Peter being much fatigued and a little unwell, it was concluded best to remain till the 12th, when they passed on to Israel Janney's, at Goose Creek. 13th, at Goose Creek Meeting and at Leesburg in the evening. 14th, attended Fairfax Quarterly Meeting. Lodged at Mahlon Janney's, staid to the week-day meeting on the 16th, which was large, Job Scott being there.

He says: 19th, returned to Fairfax and were at meeting next day with Job Scott, who was on a religious visit. 21st, set out with William Stabler for Sandy Spring and lodged at Basil Brookes. 22d. Visited Roger Brooke's family, and on the 24th had a meeting at Evan Thomas's. 26th, we went to Georgetown to a meeting appointed for us, and that evening reached Alexandria, where we staid the night with John Saunders, an old school-mate of mine. 27th being the first of the week, we attended the morning meeting at this place. The afternoon meeting began

at 3 o'clock. It was a very laborious time, yet I hope ended well. This evening we had a sitting with our kind host John Saunders, to our comfort and refreshment. On the 28th we visited all the families of Friends in Alexandria. On the morning of the new year, 1790, they went with Evan Thomas to Sandy Spring, where they had an appointed meeting, which was large and satisfactory. 4th, accompanied by Samuel Snowdon, they went on toward Indian Spring, where a large and solid meeting was held. Then went home with Joseph Hopkins, and in the evening went to his brother Elisha's. His wife being low in health, they had an opportunity in her chamber which was satisfactory. 6th, they called at the Widow Hopkins and had a sitting. Visited Philip Hopkins, Jr., and wife, and John Cowman's family, who were in much affliction on account of their son being removed by death, in the bloom of life. Had an opportunity in the family and spent the afternoon with them. On the day following, set out with Richard Hopkins and other Friends, with the intention of holding a meeting at Annapolis in a Methodist meeting-house, but as notice had not been sufficiently given, another meeting was appointed there for the next week. Then went on to John Thomas' at West River. First month 10th, they were at Cliffs meeting, which was largely attended, after which Peter went to lodge with his cousin, Richard Roberts. Having attended West River on the 13th, they proceeded to Annapolis and had a favored meeting there, which was followed later by another meeting. Then returned to Widow Hopkins and next morning proceeding to Ellicott's Mills, they parted with their kind friend Evan Thomas. A large meeting was held at this place in the evening, to satisfaction. The people were solid and quiet. 19th, were at meeting at Elk Ridge in the morning and at John Ellicott's in the afternoon, where a large and quiet meeting was held. 20th, attended the week-day meeting at Elk Ridge, and then rode to Baltimore. On the evening of the 21st had a meeting in the Methodist house, at which near a thousand were present. 24th. Being First-day, was at two meetings. On the 25th were at Gunpowder meeting. Called to see Hannah Matthews, Oliver's daughter. After visiting another family lodged at the Widow Matthews's. The next day, the 26th of the First month, 1790, Peter Yarnall reached home, having been absent three months, and traveled upwards of a thousand miles.

In 1791 Peter Yarnall removed from York with his family to the neighborhood of Horsham Meeting, Montgomery county, Pa.

In the Ninth month following we find him appointing meetings for those not of our Society, within the limits of Horsham Monthly Meeting. In this labor he was frequently accompanied by his friend and neigh-

bor James Simpson. Peter was set at liberty to visit the meetings of Chester, Western, and Warrington Quarters in the autumn of 1792. The next winter he visited the families of Horsham Monthly Meeting. Not long after this he requested a minute of unity of his Friends, to visit New York and New England, which being granted, he set out the 18th of Fifth month, 1793, and did not return until near the close of the year. In the Fourth month, 1794, he obtained a minute to visit New York Yearly Meeting and visit some meetings in New Jersey. Again, in the Eleventh month following, he was set at liberty to visit the families of Richland Monthly Meeting in Bucks county. Shortly after this he visited Friends' families at Gwynedd, which was followed by similar labor among the Friends of Philadelphia. On the 11th of the Fourth month, 1795, he met with a great loss in the decease of his amiable wife, after a short illness. His family was now broken up. His only daughter Rebecca went to live with Hannah Thornton, while the other children found places among their relatives. In the Tenth month, 1795, a certificate, endorsed by Abington Quarter, was furnished him to make a religious visit to the Southern States. Setting out on this journey, he was accompanied by James Emlen, of Delaware county. After much service they came back in Eighth month, 1796. In Twelfth month of the same year Peter Yarnall and Hannah Thornton laid their proposals of marriage before Horsham Monthly Meeting, and on the 15th of the Second month, 1797, were married at Byberry Meeting. Martha Routh and companion from England attended the marriage and spent some time with the newly-married couple. Peter now settled with his wife at the house she had previously occupied, being the one in which James Thornton had resided. Peter whenever at home continued the practice of medicine, but he did not intermit the higher duty of attending to his spiritual concerns, much as they took him away from his business. In the Ninth month following he attended meetings in New Jersey.

On Second month 14, 1798, he was taken suddenly ill, and such was the severity of the attack that there was little prospect of his recovery. He submitted to the desire of the family in employing a physician, but said his reliance in his present situation was upon the Lord Jesus alone, not on medicine. He said, "Heaven is a glorious place, into which I have no doubt of an entrance, if removed at this time. On another occasion, having the children around him, he endeavored to impress them with the importance of being prepared for death, saying it would be miserable indeed if he did not feel easy in mind. The evening before his departure, being asked how he was, replied, "in the Lord's keeping. I have that evidence." About the middle of the next day he bid his wife an affectionate farewell, saying, "the Lord's power is above all other powers," and then quietly expired, after a week's sickness.

SINCERITY must always remain the ingredient of all our actions, of our thoughts and their expressions. Insincerity is the curse of life, and cannot be smothered over by any effort.—*Jewish Voice*.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 13.—THIRD MONTH 26.

REVIEW.

GOLDEN TEXT.—For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—Isaiah, xxviii., 10.

Scripture Readings—Genesis, i., 1; vi., 5, 6; vii., 1; viii., 1; ix., 1; xii., 1; xv., 1; xxii., 15-19; xxvi., 24; xxxv., 9-15; xlv., 9; xlvii., 2, 3; l. 20.

GOD has revealed himself in many ways at all times and among all peoples. Nowhere among men has he left himself without a witness. In many cases his witnesses have more or less completely recorded their testimony for the benefit of the times to follow; and these records are treasured as sacred books by the people who inherit them. Too often, indeed, the books are worshipped instead of the message; the form is treasured rather than the substance. But even in such cases the message—the substance—is preserved in the husks for later times which may again winnow out the chaff and find the golden grain. So with the books of Confucius, of Zoroaster, with the sacred writings of India. Students have found in them lofty thought and helpful leading; and translation has put this within reach of many. But the sacred books of the Hebrews, which in the providence of God have become household possessions in all the homes of Christendom, are shown by comparison to contain vastly more of vital truth, of noble example, of far-reaching witness to God's presence and fatherhood, than any other of the inspired volumes of mankind. Moreover, by constant association with its forms of expression from childhood, we have been so moulded to its mode of thought that it appeals to our minds as a book of strange incident and foreign manner of thought could not.

Turning, then, to the Old Testament we find it to be not a book, but a literature. In it we find history, biography, and narrative; we find essays, poems, and stories. These vary much in moral elevation and in helpfulness. They ascend to the mountain tops where the air is pure and where we may see God face to face; but they descend also to depths where we seem for a time to reach after him vainly. We enter into the family life of rude peoples, and we stand before kings; we march to battle with Joshua or Saul, and hear the savage order to slay and spare not, and again we see forgiveness and brotherly kindness when Esau meets with the brother who has tricked and deceived him, or when Joseph weeps on the neck of his brethren who would have slain him. Brutal teaching and violation of sacred guest-right are seen side by side with noble self-sacrifice and true courage. The whole gamut of human nature is sounded—the harsh discords of strife and selfishness, mingling with clear, high notes of charity and long-suffering; and the whole softened and sweetened by distance, blends into a grand oratorio whose central theme is God.

The Hebrew people, as no others, have shown the sense of God's presence. Their tradition of creation, brought with them from the idolatrous nation from which they sprung, is changed and illuminated by

this sense so that from a petty and superstitious tale of the acts and contests of man-like gods, it becomes a majestic and worthy hymn of God's power and presence. In like manner the story of the deluge, a mere mischievous caprice in the Babylonian legend, becomes in Hebrew hands a stern reminder that the wages of sin is death. We are not left in ignorance as to the manner in which this revelation came to the Hebrews. It was by the direct teaching of the Father to one fitted to hear Him. "The word of the Lord came to Abram." And because of this word this first Hebrew went out from his place and people to be the founder of the family which should serve the Self-revealer. That he was a man like ourselves is evinced in many failings, but that, as to ourselves, the word of God still came to him, every page of his history tells. The effect of such effort to follow the voice of the inspeaking God is shown not only in the increasing majesty to be observed in the character of Abram and in his relations with other men as made clear in the Bible narratives; but also in the high esteem with which he is regarded by other peoples than the Hebrews, who look to him as their forefather, and especially in the name which they apply to him—the Friend of God. The sense of God's presence is not lost in his descendants. Though less elevated in character and less faithful to God's monitor, Isaac and Jacob show, nevertheless, and increasingly in their later years, that Jehovah is with them. God's message is partly stifled, but not lost. We shall see in the next quarter how another prophet arose to make clear again the word half-forgotten.

The high conception of Jehovah among the Hebrews is made clearer by contrast with other more or less related families round about them—the Chaldeans, from whom they came out, the Canaanites, among whom they lived, the Egyptians, who were their neighbors.

As to the transmission of the Hebrew message to us we find that Genesis, as also many of the following books, was drawn together by a writer, probably only a few hundreds of years before the Christian era. In much earlier times priests and prophets had seized upon ancient story and tradition to impress upon their people the presence and the message of their God. This latter priest or prophet did a like work for the people of his own time—knitting together the fragments which the earlier prophets had left him. His aim was, like theirs, an ethical one. He did not seek to teach history, but religion; not man, but God. History is, therefore, everywhere subordinate to the main purpose. They do themselves and the Bible wrong who seek to test its value by the ordinary canons of historical criticism. Such tests are properly used when we are seeking to trace the history of the Hebrew or allied peoples; but its value as a religious book lies quite elsewhere. The early chapters of Genesis are not valuable because they agree with the evidence of geology or of evolution; they do not so agree. They are valuable because they show that many thousands of years ago God revealed himself to men and that as a God of righteousness. The later chapters of Genesis are not valuable because they agree with the facts brought to light by ethnology

and archæology—though it is of interest to find that they do so agree in the main; they are valuable because they bear witness to God's close dealing with men in ancient days and thereby help us, who believe him to be the same yesterday, to-day, and forever, to reach out after him to-day if haply we may find him. If we make this the central theme of our study in our further lessons on the Old Testament, to see that God reveals himself directly to men, that he is righteous and demands righteousness—we will find new light and leading in its pages.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS, PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 13.—THIRD MONTH 26.

REVIEW.

GOLDEN TEXT.—My sheep hear my voice, and I know them, and they follow me.—John x., 27.

REVISED VERSION.

FOLLOWING the rule of the "International" committee, the last lesson of the quarter is a Review of twelve lessons which have been studied.

The thought of the twelve lessons is only in part represented by the golden text above. The essential spiritual teaching that runs through them all may be divided into three thoughts:

1. The Divine Life.
2. The Light shining from the Divine Life.
3. The Life and Light to be enjoyed by those who follow the Christ.

The teaching throughout the lessons is spiritual. It is placed high in the first golden text of the twelve: "In him was life, and the life was the light of men,"—referring to the Word, the Divine Spirit, which entered into and possessed Jesus, making him the Christ. This is the note which is found in the whole course of the Gospel of John, and from which it rarely turns far aside. This thought we must follow in our review.

"In him was life." As was pointed out in the lesson, (First month 1), the pronoun "him," representing the Word, or "Logos," is imperfect and inadequate. This Divine spiritual force confers life, and *is* life,—that life which was in Jesus, that which those who are partakers with him will enjoy also. "For as the Father hath life in himself even so gave he to the Son to have life in himself," is the declaration, (John, v., 26), and Jesus, in the figurative language which he used in his teaching in the 6th chapter of John, said, (v., 51): "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever,"—meaning, plainly, that the divine nature which he possessed, if partaken of by those whom he addressed, would be in them a life eternally enduring.

"The life was the light of men." This form of the spiritual thought—that the Divine life, or spirit, was light,—appears in several of the lessons. Nearly the same is found in the Old Testament. Thus, in the Psalms, (xxvii):

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

and in Isaiah, (lx., 19): "The Lord shall be unto thee an everlasting Light." Daniel, (ii., 22) says: "He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with Him." "O, house of Jacob," is the cry of Isaiah, (ii., 5), "come ye, and let us walk in the light of the Lord." The teaching of the new dispensation is well exemplified in the first Epistle of John, in several texts. Thus, (i., 5): "God is light and in him is no darkness at all." (Verse 7): "If we walk in the light, as he is in the light, we have fellowship one with another." So, (ii., 10): "He that loveth his brother abideth in the light."

"The divinity of Christ [says Samuel M. Janney, in his life of George Fox] is his light, the indwelling of divine power, the divine Word (or Logos) which was and is manifested in him, and which through him gives life to all his members, for 'it pleased the Father that in him should all fullness dwell.' The eternal Word, or Holy Spirit, is the manifestation of God;—omnipresent, but invisible, yet made known to the quickened conscience as a reprover for sin;—'a spirit of judgment and a spirit of burning' to the guilty soul, but to the obedient and pure in heart a comforter in righteousness."

"Follow me." This third branch into which we have divided the Review is not less vital than the others. The lesson of the parable of the Good Shepherd is essentially that expressed in the brief golden text employed in Lesson No. 2. The thought is closely associated with that of the divine Light and Life. "He that followeth me," declared Jesus, "shall not walk in the darkness, but shall have the light of life." (John, viii., 12). "There was the true light, even the light which lighteth every man coming into the world," (John, i., 9), and this, abiding in and manifested by Jesus, making him the Christ, is that which the Christian must "in spirit and in truth," follow after.

For Friends' Intelligencer.

THE PLAIN LANGUAGE.

As I meet with all classes of people, and converse with them, the more I become strongly impressed with the advantage of the use of our plain language to others, as well as to members of our beloved Society. Many persons whom I have met near home, but more especially those far away, when I have addressed them with "thee" would remark, "I observe you are a Friend," and some would say, "my grandparents were Friends," or "I had an uncle or an aunt who was a Friend." Others would state, "I have heard of Friends, but never had the opportunity of meeting any. I have heard much about them, especially their belief, mode of worship, and their practical religion,"—and thus there was opened the way on several occasions to give them further information regarding Friends.

When my wife and I have been riding in the cars persons hearing us use the plain language to each other, have come to us and said, "We are glad to meet Friends among so many strangers; we, too, are members of the Society of Friends;" and this has added on many occasions interest and pleasure to our journey.

I think it very important that we as a Religious Society keep to the plain language, not only on account of the advantages and satisfaction it may give us as members in passing through life, but on account of what many in the beginning of our Society had to suffer because they addressed others with "thou" and "thee."

Very many instances can be given where a large number suffered, on account of their using the singular language in addressing relatives and others.

There are good reasons why our early Friends bore a testimony to its use. Some of them I will mention. First, it had been used in all ages of the world till the ninth century; then, in honor of an Emperor, to convey to him by his subjects that he had more power than that of an individual, the nobles, the "great," and the common people began to use "you" to him, and in the course of time most persons and nations fell into the use of the plural word you, instead of thou and thee, in addressing another person.

Second, we do not find you to a single person in the Bible. Third, the plain language, thou, (not you), to one person, is grammatical, and it is the language of kindness. Perhaps all Friends for two centuries used it from a sense of duty, and many at this time feel it to be still one of our important testimonies.

From my own experience I feel it right to encourage all of our members to use it, in addressing persons of all ages, and all classes of people whether they belong with us or not. ALLEN FLITCRAFT.

Chester, Pa., Third month 8, 1899.

For Friends' Intelligencer.

PETER THE GREAT AND THE FRIENDS.

NICHOLAS II. of Russia has been so much talked of, the relation of his military policy to his theory has been so thoroughly discussed, of late he has become so prominent a character, that it may be of interest to note a similar blending of opposite interests in his ancestor, Peter the Great, who, while he was in England two hundred years ago, studying the tactics of her army and navy, became interested in the early Friends and their teachings.

In the quaint old journal of the life of Thomas Story, printed in England in 1747, is related an account of an interview of the writer with Peter the Great. In 1696 the Czar was in London "incognito," and the brother of Robert Barclay's wife hearing that a kinsman of his was in the Czar's service, went to the royal residence, accompanied by Story. Upon being admitted to an upper hall they met two men, (who afterward proved to be the Czar and his interpreter). The Czar asked, through his interpreter, "Why do you not pay respect to great persons when you are in their presence?" Story explained the principles of his sect, and how, though they had laid aside "vain and empty shows of respect and duty and flattering titles," yet they *felt* a sincere respect, and yielded ready obedience to lawful commands. To this the Czar made no reply, but talked again with his interpreter, who asked, "Of what use can you be in any kingdom or government, seeing that you will not

bear arms and fight?" Story said that many had fought in times past, in "days of ignorance," but that the error of it having been revealed to them, and they being commanded to love their enemies, there no longer remained the right to fight and destroy them. He explained in clear and logical statements the exact position held by Friends; that they were concerned with husbandry, manufactures, and other peaceful pursuits, at the same time paying taxes and conforming to the government in all things approved by conscience. After further questioning they left, leaving a copy of "Barclay's Apology" for the Czar, and requested that he would give his protection to any Friends who might go to his country. The next First-day the Czar and his attendants went to the meeting in Grace Church Street. After this he went to Deptford to learn ship-building, and while there he attended their meetings. "Behaving as a private person, and very social, changing seats and standing or sitting as occasion might be, to accommodate others as well as himself." [An item relating to these visits to Deptford appeared in the INTELLIGENCER, First-month 14, last.]

In the year 1712 the Czar was in the city of Frederickstadt, with five thousand soldiers, to assist the Danes against the Swedes. After quartering his men he inquired of a burgomaster whether there were any Quakers in the city. The officers told him that there were a few. The Czar desired them to hold a meeting, that he might attend, and he was much displeased when told that some of his soldiers had been quartered in the meeting-house. He ordered his captain to take them out and when the house was clear a meeting was arranged, which the Czar and a number of Russian nobles and officers attended; they gave respectful and interested attention to the words of Philip Defair. The Czar commended what he had heard, and said that whoever could live according to that doctrine would be happy.

HENRIETTA STEWART SMITH.

George School, Pa.

A BLESSED SECRET.—It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of the brave, true, holy, living.—*Christian Work.*



RELIGION is the aspiration of the soul after God, the search after truth, the endeavor after righteousness. Dogmas and doctrines may fade and vanish away; but these three, God, Truth, Righteousness, an eternal Trinity, remain the same, yesterday, to-day, and forever.—*William D. Little.*

For Friends' Intelligencer.

A PARAGRAPH FROM JOHN COMLY.

WHEN I was a lad, in the early '30's, for several summers I attended Henry Pike's and Henry Griscom's schools at Byberry, and had the frequent opportunity and pleasure of listening to the sermons of John Comly, and I now love to turn to page 414 of his Journal, in which occurs the following passage, viz:

"The life of God in the soul is the true happiness of man. The Spirit of God, ruling and directing the powers of man, constitutes the kingdom of Heaven within him. This is true religion; and produces all the comfort and happiness of this life, and also prepares the soul for the enjoyment of perfect bliss in the world to come."

I am in my 77th year, which was the period when dear John Comly left this state of being, and I am engaged now in the desire to realize the above description. And feeling this necessity for myself, I have felt it also for some of the readers of the INTELLIGENCER, in an especial degree and manner, as the one thing needful for us all.

D. N.

Willow Grove, Pa.

A WORD FROM BISHOP PARET.

THE Episcopal bishop of the Diocese of Maryland, William Paret, "a firm advocate of Peace," writes to the *Baltimore Sun*, 7th instant, urging action in behalf of the Disarmament Conference. Now that we are no longer at war, he says, "we can begin to think more calmly, and to look beyond the atmosphere of immediate pressure. We can stop concentrating our intense interest upon our relations with a single nation and listen to the call to a larger view in the interest of all nations and of all mankind."

"I know that the sincerity of the Czar's call for peace has been questioned. However that may be, the opportunity, the possibility, the probability of an international congress in which all the great powers of the world shall be represented by their best men, to study the question of disarmament, is rich with hope. But I cannot see that it has met with very serious consideration anywhere. The Great Powers of Europe have some of them given answer, and in many ways, in England especially, action is proposed and begun for the furtherance of the movement for peace."

"But in this country there has been no really generous answer to the Czar's noble invitation. We can have time and freedom of thought now to consider what answer we shall make. . . . May not the voice of the nation be heard on this most important matter, and so heard that it shall waken our statesmen in office to generous and positive coöperation?"

"I have no definite action to propose. I only wish to express my own most earnest wish that the Czar's wonderful invitation to the world, this strange appeal for peace, should have the consideration which it deserves from all who love God, and all who love their fellow-men."

WILLIAM PARET."

THE common opportunity comes, as the divinest opportunity in the whole history of the world came, cradled in obscurity.—*Christian Union.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, THIRD MONTH 18, 1899.

THE CHOICE LAST YEAR.

VERY earnest appeals continue to be made for various relief measures in Cuba, and it appears that many of the people there are still in want. At one of the cities where the public works were discontinued, a few days ago, the free distribution of food had to be immediately begun, the number to be fed being about three thousand.

In connection with this it may be noted that there have now been filed with the Department of State at Washington "claims" to the amount of twenty-one millions of dollars, on account of property destroyed in Cuba, belonging to American citizens, or for personal injuries for which money "damages" are asked. By the terms of the "Peace Treaty" it was agreed that each nation, Spain and the United States, should pay such claims of its own citizens, and when Congress reassembles those mentioned will be sent in for that body to struggle with.

Of the appropriations made by the Congress which just adjourned, over four hundred and eighty-two millions of dollars is described by the Chairman of the House Appropriations Committee, Representative Cannon, as "directly chargeable to our late war with Spain, or incident thereto," and, as a matter of fact, the amount really spent on the war, including contracts made, new ships built, the continuing military operations, the pension list which is accumulating, and scores of other accounts, will swell this item enormously, and probably double it. It is not unsafe to say that counting everything, from the beginning of the calendar year 1898 to the time when, under the most favorable circumstances now in view, we can hope for peace, the expenditure of the United States because of the Spanish War will be not less than one thousand millions of dollars. And this, as already said, means that the war in the Philippines shall soon be ended, that Cuba and Porto Rico shall be quiet and orderly, and that the swarm of extravagant militarist schemes shall be held strictly in check.

We mention these facts simply as facts. But there is one more which belongs in their connection. A little more than a year ago, when food was being sent to the "reconcentrados," the victims of the cruel conditions of war in Cuba, and when it was said the President proposed to ask Congress for an additional million dollars for the purpose, a vehement outcry arose over such a use of money. A member of the

House from Michigan, whose name need not be recalled, was especially loud in declarations that he never would vote another dollar in this way, except upon terms such as must cause immediate war. The plan of feeding the people who were in need of food was thereupon halted at that point, and the conflict of arms was precipitated. Refusing angrily to grant another million in bread, Congress and the country chose instead to spend a certain five hundred millions, an almost certain one thousand millions, and a probable still larger sum, in the operations of war. Meantime, of course, the "reconcentrados" perished, and a new class of the starving were produced, whose thousands we now have in Cuba asking further charitable aid.

It is said by some that this choice of procedure last year, by Congress and by—perhaps—a majority of the people, was compulsory and unavoidable, but this saying is void of truth. The fact is that the choice was forced by those who were bent on war, and that there was not, at that moment, any compulsion whatever. That such a course should have been taken appears in the light of the facts that now are presenting themselves,—and the long and evil chapter is only fairly beginning to be unrolled,—as sad evidence how far we are from the conditions we were supposed to have reached. All this waste of the products of peaceful industry,—for every dollar of the thousand millions has to be earned by toil of laborers in field, or shop; "money," so called, is not really produced in any other way,—indicates not that the human mind is intelligent and "advanced," but that it is crude and primitive, and that it needs yet deep draughts of Christian grace to quench the fires of old paganism.

It is too true, indeed, as Bishop Paret, of Maryland, says, that "in this country there has been no really generous answer to the Czar's noble invitation." The silence at Washington is painful. We confess we should have expected something of influence for such a good cause from the Secretary of the Navy, John D. Long, who has been known as a "square-edged man"—to use the phrase of another of the men of Massachusetts, Henry Wilson,—but even Secretary Long has been silent, and his speech at the Boston banquet was one of avoidance and excuse on the Philippine question. We find the *Christian Register* itself,—possibly on the Secretary's account,—treating the subject as cautiously "as though walking on eggs." Is it possible that Boston and the Unitarian body are so infatuated with war that this caution is necessary?

As we have heretofore said, no one thing has done more to balk the Disarmament effort than the false attitude of the United States. No help has been given it officially, and our delight with our war operations has far more than offset the unofficial expression. This country should have been the most earnest and energetic supporter of the Czar's proposal, but it seems even less so than the Government of England.

BIRTHS.

ROSS.—In Medina, N. Y., Twelfth month 7, 1898, to DeForest G. and Lina Vail Ross, a daughter, who is named Mary Loraine.

STILES.—In Camden, N. J., Twelfth month 28, 1898, to Charles and Susan P. Stiles, a daughter, who is named Marion Susan.

MARRIAGES.

IREDELL—BORTON.—At the residence of the bride's parents, near Mullica Hill, N. J., Third month 8, 1899, under the care of Pilesgrove Monthly Meeting, Clinton, son of Charles and Deborah Iredell, to Martha H., daughter of Aaron W. and Sarah S. Borton.

LIPPINCOTT—DUDLEY.—At the home of the bride's parents, near Moorestown, New Jersey, Second month 22, 1899, by Friends' ceremony, James Hansell, son of Richard R. and Ella H. Lippincott, of Rancocas, N. J., and Lida Borton, daughter of Charles H. and Sarah H. Dudley.

ROGERS—ROBERTS.—At the residence of the bride's grandmother, Rachel L. Evans, Cinnaminson, N. J., Third month 1, 1899, under the care of Chester Monthly Meeting, Walter J. Rogers, son of Josiah and Martha Rogers, of Lumberton, N. J., and Gertrude E. Roberts, of Cinnaminson, N. J., daughter of Priscilla and the late Enoch Roberts.

SNYDER—SMITH.—At the home of the bride's parents, Edward H. and Carrie E. Smith, in East Pittsburg, Allegheny county, Pa., Second month 15, 1899, Albert H. Snyder and Helen Elizabeth Smith, granddaughter of Elizabeth E. Eyre, of Newtown, Pa.

DEATHS.

FAWCETT.—At Westminster, Cal., on the 1st inst., Sinah Gregg Fawcett, wife of T. W. Fawcett, in the 83d year of her age.

She was born in Belmont county, Ohio, and was the daughter of Jacob and Mary Sinclair Gregg, who settled in that county near the beginning of the present century. Making a home in the wilderness near what is now the town of Belmont. In 1851 the subject of this sketch entered into marriage with T. W. Fawcett, and they continued to reside in Belmont county until 1864, when they moved to Chariton, Iowa, and remained until 1887, when they removed to and settled at Westminster, Orange county, California. She was a birthright member of the Society of Friends, and although during far the larger portion of her marriage life she was isolated from Friends, yet she held to the teachings of the old-time Quakers until the end. She was always held in high esteem in the various places where she resided, taking an active part in the various reforms of the day, and doing all she could for the relief of distress wherever found. Her only regret at crossing the river was leaving her aged and blind husband, to whose wants she had administered for so many years. * *

LAMBORN.—At Elmira, N. Y., Third month 5, 1899, Lewis Lamborn, in his 76th year. Interment at Old Kennett, Pa.

MIDDLETON.—Third month 8, 1899, in New York, suddenly, William B. Middleton, of High Bridge, N. J., son of Hannah S. and the late Nathan Middleton, of Philadelphia; a member of the Monthly Meeting held at Green Street, Philadelphia.

MOORE.—In Germantown, Philadelphia, Third month 7, 1899, Francis W., son of Samuel W. and Esther R. Moore, aged 22 years.

PAIST.—Third month 7, 1899, Harriet W., widow of Mahlon K. Paist, and daughter of the late Reuben and Sarah J. Webb, in her 72d year; a member of the Monthly Meeting held at Green Street, Philadelphia.

PERKINS.—At Chester Pa., Third month 2, 1899, Annabella L. Perkins, daughter of Franklin and Hannah Lloyd, and wife of Caleb C. Perkins, aged 60 years and 3 months; a member of Darby Monthly Meeting of Friends.

ROBINS.—Near Auburn, N. J., Third month 8, 1899, Joseph Robins, aged 81 years; a member of Pilesgrove Monthly Meeting.

Funeral and interment at Mullica Hill, N. J.

TOWNSEND.—In Byberry, Philadelphia, Twelfth month 30, 1898, Mahlon Townsend, aged 79 years.

CORRECTION.—In the notice of the death of Rebecca Temple, Third month 4, it should have been stated that she died near Ercildoun, Chester county, Pa., and that the interment was at Ercildoun Friends' ground.

LYDIA E. CARR.

Lydia E. Carr died at her home, 260 Bowen Avenue, Chicago, Ill. She was a twin daughter of Jehiel and Lydia Wasson; was born in Laporte county, Indiana, Eighth month 23, 1840. In 1855, after her mother's death, her father moved his family to Milton, Wayne county, Indiana, where she spent her girlhood days. She was married to Oliver K. Carr, Sixth month 12, 1861. Most of their married life was spent in Iowa.

She was a member of Winona Monthly Meeting of the Society of Friends. She dearly loved their principles, and taught them to her children. About sixteen years were spent in Mitchellville, where she had many friends.

Seven children and four grandchildren are left to mourn the loss of a patient, loving mother, and all were present to administer to her comfort. The eldest, Rachel Searcy, of Aurora, Ind., John M. J. Carr, of Chicago, Ill., Dr. Jesse W. Carr, of Sheridan, Ill., are married; Ruthanna, a faithful daughter, who was ever ready to add to the comfort of her mother; Clarence T., and Isaac K., affectionate sons, who are just growing into manhood; the youngest, Oliver Kinsey, a devoted child, whom it was hard for her to leave.

She had four sisters living: Charlotte W. Cocks, of Mendon Centre, N. Y., Dr. Sarah W. Andrews, of Chicago, (who at the present time is in Europe), her twin sister Martha A. Mason, of Ruth, Stone county, Missouri, and Eliza W. Morris, of Richmond, Ind., who was with her during her last illness. She bore her suffering with that patience which is born of God. Her life was a living example to us all. The burial took place at Milton, Ind., her former home, Third month 3. E. W. M.

DANIEL UNDERHILL.

The decease of Daniel Underhill, of Jericho, Long Island, marked the close of an unobtrusive, kindly life, one little influenced by the activity that characterizes the movements of the present day, yet deeply interested in education, and those things that better human life.

For a lifetime he faithfully performed his duty as a member of the Society of Friends, holding important positions in the meeting until the time of his death. He seldom if ever missed the hour of social worship when health permitted, and was an authority on the proper and right order of conducting meetings for business. The hospitality of his home will long be remembered by ministering Friends and others. To him, as to many another, we owe a debt of gratitude that they did their part in upholding the truth for which we as a Religious Society stand. * *

THEODORE WHITSON.

At his home in Atglen, Chester county, Pa., First month 5, 1899, Theodore Whitson, 58 years of age. His illness was a short and severe one, but was borne with great fortitude and patience.

He was the son of Thomas and Martha Whitson, and was born in Bart township, Lancaster county, Second month 12, 1840. He married Eliza Rakestraw, a daughter of Abraham and Lydia Rakestraw, and to them were born seven children, five of whom are now living.

As a member of the Society of Friends, he was a conscientious attender of the meetings and First-day school held at Sadsbury. He was gifted with a bright intellect, and was always well versed in public affairs. He founded what might be termed a perfect home, and will there be sadly missed.

He was a devoted husband, kind and loving father, and looked well after the welfare of his family. Children now grown to manhood and womanhood rejoice in the privilege to rise up and call him blessed. He was always an advocate of the highest standard of education, and his efforts helped to establish his children in that way.

What better monument could stand to the memory of any man than the sacredness of a well established home? While not a worldly man, he was highly esteemed and appreciated by those of the community in which he lived.

His love of truth, his constant example for better living, were uplifting and encouraging to those around him. He had that rare sympathy with boys and young men, which allowed him to hold their confidence, and made them realize his true interest in their every-day life and their ambitions.

His friendship had a charm for all and his good works will live after him. Always quiet, always dignified, truly he bore himself at manhood's simple level—that level which requires no epitaph to explain it, needs no adjective to describe it, but bears itself high as the stars in heaven—"God's noblest work—an honest man." And when on that day, rich and poor, black and white, gathered to perform the last sad rites, we could but think of the lines he loved so well, "and if everyone to whom he did some little act of kindness were to place upon his grave a single flower, he would sleep to-night beneath a multitude of roses." B.

VISITS TO NEW JERSEY FRIENDS.—II.

Editors FRIENDS' INTELLIGENCER :

ON Sixth-day morning (Third month 3), our friend T. Randolph Swain came for us and took us eight miles to the home of Thomas Gibbs, where a hearty welcome was given us. Thence we went in the evening to a meeting in the town hall at Columbus. Although the weather was still unpleasant, quite a large meeting gathered composed of different denominations who attentively received the message given. There were expressions of thankfulness for the opportunity. After meeting we went home with Thomas Harvey and wife, and here, too, we found another social home, which we much enjoyed. Seventh-day afternoon Thomas took us to the cars *en route* for Salem, at which place we were kindly met by Jonathan Bradway, and taken to his hospitable home for the night. First-day morning they took us about six miles to Hancock's Bridge, to attend a circular meeting. This meeting was well attended for the place. The testimony called for was the defining the nature of religion, its object and effect; it called forth from our friend Rachel M. Lippincott a tender prayer of thankfulness for the precious season we had enjoyed. We went home with Jeremiah Powell, with whom and his daughter, a grand-daughter of my friend Mary Bradway, we spent a few hours very pleasantly, and then returned to Salem to take tea with Joshua Waddington and family,—the father of our Baltimore Friend, Pauline W. Holm. After a pleasant visit we started for the meeting which had been appointed for the evening. This was largely attended and great openness was manifested. I felt called on to give the reasons for our ideas of salvation and restoration. We went home with Woodnutt Pettit and wife.

Third month 6th. We made a call this morning on Sarah Acton, an aged Friend who was not able to be out at meeting last evening; then returned to Woodnutt Pettit's to dine, and remained until time to take train for Woodstown, where our friend Joel

Borton met us and took us to his hospitable home.

Third-day morning when we awakened we were surprised to find a severe snow-storm raging, rendering the prospect of our day's service disagreeable; but about 9.30 we started to attend a meeting at Elmer, about nine miles from Joel's. Eliza decided to remain at Joel's and rest, which we all deemed wise. We went to Reuben Woolman's to dinner, and found a kind welcome. The meeting was to be held at 2.30 p. m., and before that time the storm abated, but we found the people, who perhaps did not understand the habits of Friends, thought we would not come, so the meeting was small, but all felt it to have been a profitable season, and that though few, the Lord was in our midst. We returned to Joel's immediately after meeting, feeling none the worse for our ride in the storm.

On Fourth-day morning we went with Joel and Mary Borton to visit the school, (Bacon Academy, Woodstown), and to be present at an entertainment given the children by Rebecca B. Nicholson; consisting of views of various places on the Great Northern route to the Pacific coast, and up to the Muir Glacier, which we all enjoyed very much. In the afternoon I addressed the scholars on the subject of Temperance, in accordance with the wish of the Educational Committee of Philadelphia Yearly Meeting that such instruction should be given in the schools. The children listened with attention, as I endeavored to present the subject so all could understand it. At 3 p. m., the meeting of ministers and elders convened. In this meeting I had some pretty close labor, and had to leave a word of encouragement for some who were at times despairing.

In the evening a meeting was called under the auspices of the Philanthropic Committee to consider the subject of Temperance, from the standpoint of a letter prepared for the purpose by Edward H. Magill of Swarthmore. I had been requested to present the aim and purpose, as well as the methods of the Anti-Saloon League, as referred to in the letter, and also to speak on the license system from the financial standpoint. The meeting seemed to be deeply interested in the presentation made, and expressions were made in favor of organizing a League to carry on the work.

Fifth-day morning, although cloudy, and threatening falling weather, a large meeting gathered, to whom a message of practical righteousness was delivered, apparently meeting the witness in many hearts. At the close a deep feeling of solemnity had overspread the meeting, which was deepened by a fervent and appropriate supplication by Joel Borton. The meeting entered upon its routine business in such a condition as to enable it to transact the affairs of the church in much harmony.

JOHN J. CORNELL.

Woodstown, N. J., Third month 10.

FOREIGN missions are said to have taught the Chinese many lessons in human philanthropy. The mission hospitals have been an object-lesson which the Chinese have not been slow in learning, and to-day there are a number of native hospitals and free dispensaries throughout China.

LETTERS FROM ISAAC WILSON.—XII.

Editors FRIENDS' INTELLIGENCER :

ARRIVING at Rising Sun about 7 p. m., I find our friend Edwin Buffington in waiting to take me to his pleasant home, where a few hours are socially enjoyed with the family and some Friends that called. Sixth-day morning is quite cloudy and threatening rain, but a drive of ten miles is before us, over hills and muddy roads, causing us to be a little late. Yet a number arrived after us, and considering the roads and weather it was (to me) a large meeting, and the feeling of thankfulness and appreciation for the privilege was only mingled with regrets because of the very brief time allotted here.

We went to dine at Neal Hambleton's, but could only enjoy that pleasant home a short time and say farewell to them and my escort, E. Buffington, and drive two miles again to a train for Oxford. I was pleased to have the company of other Friends for the same point, and the hour of waiting at Oxford was spent in a pleasant call at Dr. Coates's, as suggested by a young Friend. Resuming the journey, I soon arrived at Toughkenamon, where after a short wait my wife and daughter from Swarthmore joined me, and the carriage being in waiting, we were soon in the home of our dear friends Bennett and Tacie Walton, at London Grove, from which we went two months ago. On Seventh-day a large company of friends and relatives gathered to the marriage reception of their youngest son, and an enjoyable day was spent.

First-day morning, after considerable rain, with thunder and lightning, we find it still dull and threatening, but were pleased to find at the meeting hour so large a gathering, some coming several miles, notwithstanding the unfavorable condition of the roads. The feeling of thankfulness and appreciation was given utterance to by many, and some to whom it was the first Friends' meeting, expressed words of satisfaction. After lunch, and a few hours' stay with our friends, we say our farewell and take the train to Chester, where upon our arrival, we are pleased to find our friends Joel Borton and wife, with whom we spent a very pleasant evening.

Second-day morning, (6th), with feelings of thankfulness for the many privileges of social and religious mingling during the past weeks in this and other homes, we turn our faces homeward. We spent the day in Philadelphia, making some calls and taking tea with our friends Samuel and Sarah Ash, and spending the night at the home of our friends Allan and Sarah Evanson. Rising on Third-day, we were surprised to find it snowing again, and not unlike another blizzard, but we soon leave for New York, arriving safely at noon, and find the same welcome that has been our privilege to enjoy on many previous occasions in the home of our esteemed friend, Jane C. Russell. Fourth-day the storm had ceased, and a beautiful clear atmosphere was enjoyed, as we proceeded to their Fourth-day meeting, where the school children came in, and the meeting was enjoyed.

After dining and having a pleasant visit with a number of friends at the Penington, we return with

our hostess (with the additional company of our dear friend Serena Minard), to spend the evening. Fifth-day was spent socially, with a call or two, and in the afternoon we went to Flushing, L. I., to spend a few hours with Dr. Brown, (a Canadian cousin), Superintendent of Sanford Hall, and his genial wife and sister. Sixth-day is also spent in a social visit with our friends in New York, and in the afternoon we much enjoyed a drive to Grant's Monument, and other places of interest, returning near evening. We were joined by our friend Henry W. Wilbur, and the evening was enjoyably spent. I. W.

New York, Third month 11.

NEWS OF FRIENDS.

JOHN J. CORNELL proposes to attend the meetings at Race Street on First-day, 19th instant, at 10.30, a.m., and 7.30 p.m.

At West Philadelphia meeting, to-morrow, 19th instant, (11 a.m.), the company of Margaretta Walton is expected. Prof. Joseph S. Walton will address the First-day school at 10 a.m.

The Friends' meeting (O.) at New Providence, Iowa, which "silenced" the San José, Cal., Friends, (Joel Bean and others), and later dropped them and several others from its membership roll, has rescinded the latter action. The *Friend*, (Philadelphia), of the 4th instant, states that on the 18th of last month, the following minute was adopted: "This meeting having recinded its action in regard to certain San José Friends who were dropped from membership in Fifth month, 1898, are now united in rescinding said action, and in restoring the following Friends to membership in this meeting." (The names follow).

THE PHILIPPINE CRISIS.

Editors FRIENDS' INTELLIGENCER :

THE conditions which at the present time confront the American republic are such that it seems to me Friends should break away from the inertia that has too much characterized the Society relative to secular affairs. While Friends are using their influence to promote the welfare of mankind for the world to come, they should not neglect the duty they own to the living, and the generations yet to come, in the way of an endeavor by their efforts to check the tendency toward an imperialistic, or, as some prefer to term it, an "expansion" policy, with its accompaniment of extravagance in public expenditures, and its most wilful negligence in executing the laws against trusts and combinations, now forming, to the great detriment of the poor, and of the middle class of society.

I read with gratified interest the comments of the INTELLIGENCER on the President's Boston banquet speech. The position you take on the expansion question is certainly the only correct one, and the one, I trust, that both branches of the Society of Friends will unanimously assume, regardless of the inclination to adhere to party. If the INTELLIGENCER erred, it was in not placing the responsibility a little more

forcibly where it belongs—with President McKinley. Action is needed now, before hundreds, perhaps, thousands, more defenseless people shall have been sacrificed to our army's bullets. President McKinley should act at once. The people are powerless; we have no law of referendum. The encouragement to war which the President may receive from an obsequious and subsidized press is not the voice of the people. He said in his speech that the Philippine question is now with Congress, but at the same time the "Administration" Senators opposed a resolution offered in the Senate, the object of which was to define the position of our government, and which declared the United States entertained no intention of holding the Philippines, but that they should be ultimately free and independent.

However contrary to Peace principles, as held by many, it was from motives of kindness, and an innate love of liberty, that a majority of the people of the United States insisted on interceding by force to put down Spanish tyranny in Cuba, but they had no idea that after hostilities had been inaugurated and successfully terminated, the principles of the republic would be ignored and a war of conquest, if not extermination, would be urged against the Filipinos.

I heartily concur in the sentiment expressed by your correspondent, David Ferris, of Wilmington, and agree with him that a remonstrance to the President and Congress should be sent, but would also suggest that a little time be taken to circulate a petition among every Friends' meeting, of both branches of the Society, throughout the United States, and that it be presented to the next session of Congress, when it shall convene in special or regular session.

WM. H. VORE.

Lincoln, Neb., Third month 6.

Editors FRIENDS' INTELLIGENCER:

I was much interested and gratified with the opinions expressed by the editors of the INTELLIGENCER in the issue of the 25th, and by David Ferris's letter. I was glad to learn that there were Friends who felt it their duty to protest against the slaughtering of a people by our Government, whose offense is that they desire their liberty. While the President says they will be aided in every possible way to be a self-respecting and self-governing people, and describes us as philanthropic emancipators, and "that no imperial design lurks in the American mind," how can we be expected to be considered sincere, when our army and navy are killing thousands of those people?

Yet we are told that we must show our "patriotism" by sanctioning the President's policy—no matter how much it violates our convictions of what is right, and what is wrong. Certainly it is the duty of every one that believes in the principles professed by Friends to use their influence to prevent the dangers which threaten the overthrow of our republican form of government, which was intended, Abraham Lincoln said, to be a government of the people, by the people, and for the people, not controlled by a one-man power. Any one who was a close observer of the

persistent effort to have a great standing army established in this country, and to grant the President the absolute power to control it, could not do other than realize the danger that we should have a law passed which would be injurious to the liberty of our people. Such a proceeding should not be allowed if we expect to retain our free institutions. I fear that the President's exercise of the great power which the war has given him has tended to smother his professions for peace, and his frequently avowed purpose of consulting the people. The whole tendency of a military government is to deprive the people of their liberties, and the trend of it is toward a one-man power, a dictatorship. Are the American people willing to accept that condition? That is the question for them to decide.

ELIZABETH A. ROGERS.

Crosswicks, N. J.

AN ADDRESS TO THE CZAR.

AFTER an address to a meeting at the Coulter Street (O.) meeting-house, Germantown, Philadelphia, on the 20th ult., by Anna Evreinoff, the Russian lady who is now speaking in this county, an address to the Czar was introduced and extensively signed. (It is given below.)

Copies of this address are placed at the office of FRIENDS' INTELLIGENCER, and elsewhere, to be signed. We also suggest that it can be cut out of the INTELLIGENCER, pasted on a sheet (neatly) and names added. We shall be glad to receive and forward any that may be so prepared.

"We, the undersigned, sovereign citizens of the United States of America, without regard to race, creed, or political affinity, desire to express our hearty sympathy with the Czar's noble effort for the cause of God and humanity.

"Appreciating the difficulties which confront him at home and abroad, we admire the high moral courage with which he dares to face them, in the faith which, in all ages, has removed mountains.

"We think no more fitting place can be found from which to start an American crusade than this city of Philadelphia (Brotherly Love), and this State of Pennsylvania, whose founder, in 1693, published an appeal for arbitration to the nations of Europe, while war was raging among them, and practically gave them an illustrious example of what a colony can be whose chief defenses are arbitration and justice extended to all men.

"Here, from the Cradle of Liberty, where later we proclaimed that not only ourselves but all the world, had a right to life, liberty, and the pursuit of happiness, we stretch forth the helping hand to Russia, our friend, when she 'bringeth good tidings, when she publisheth peace.'"

TRUTH, patience, faith, a conscience crystal clear.
For these press on, nor pause, and thou shalt be
Lifted into a peace that knows no fear.—*Celia Thaxter.*

Educational Department.

SWARTHMORE COLLEGE ANNUAL CATALOGUE.

THE annual Catalogue and Register of Swarthmore College, for 1898-99, has been issued, in a pamphlet of 71 pages, and is a document of more than ordinary interest. The increasing age of the institution is shown by the fact that this is the "thirtieth" issue.

The Officers of Instruction, as they appear on pages 9 and 10, are now twenty-five in number. This includes, however, one emeritus professor, Dr. Beardsley, whose state of health at present precludes active work.

The several Departments of Instruction are Biology, in charge of Prof. Spencer Trotter; Chemistry, Prof. William C. Day; Drawing and Painting, Beatrice Magill; Engineering and Mechanic Arts, Prof. Wilbur M. Stine; English Languages and Literature, Prof. Wm. Hyde Appleton; French Language and Literature, Prof. Edw. H. Magill; German Language and Literature, Prof. Marie A. K. Hoadley; Greek, Prof. W. H. Appleton; History and Political Economy, Prof. Wm. I. Hull; Latin, Prof. Ferris W. Price; Mathematics, Prof. Susan J. Cunningham; Pedagogy, President Birdsall; Physical Training, C. C. Houghton, (young men), Dr. Mary V. M. Green (young women); Physics, Prof. George A. Hoadley.

The list of Fellowships and Scholarships has been rearranged and restated. It was published in full in the *INTELLIGENCER* a few weeks ago. It affords aid to a number of students. There are two fellowships for graduates, one of \$450 for a year, to young men, and one of \$525 to young women. There are some fifty-eight scholarships, varying in amount from \$50 a year to the full charges of board and tuition.

STUDENT LIST FOR THE YEAR.

The list of students for the year has a total of 188, divided as follows:

Seniors, 29; Juniors, 21; Sophomores, 53; Freshmen, 75; Unclassified, 10.

It is interesting to note that besides those in attendance from Pennsylvania and near-by States, there are students from Indiana, Canada, Kansas, Kentucky, Georgia, Alabama, California, Illinois, Massachusetts, Michigan, North Carolina, and Bermuda.

THE COLLEGE EQUIPMENT.

The special equipment of the College includes the science building, with its laboratories, machine shops, etc., the observatory, the museums, the libraries, the gymnasiums, etc. Science Hall contains, besides lecture and recitation rooms, electrical, physical, engineering, and chemical laboratories; machine shop, and draughting rooms; foundry, forge, and wood-working rooms; engine and boiler rooms.

The equipment of the observatory includes a transit of three-inch aperture, an equatorial telescope of six-inch aperture, with micrometer and spectroscope attachments; a chronograph and chronometer, mean-time and sidereal clocks, and a reference library. Connected with the observatory is the local Signal Service Station of the State Weather Bureau, fully provided with the necessary meteorological apparatus. The latest addition to the building accommodates a Seismograph of the most approved construction, which records by photographic process any vibration of the crust of the earth.

The libraries now contain over 18,000 bound volumes. Included in these is the collection of the Friends' Historical Library, founded by the late Anson Lapham, and now containing 2,362 volumes, besides many pamphlets, and objects of historical interest; forming one of the best collections in reference to Friends to be found anywhere.

The museum of the College is in constant use in teaching, and additions are continually made to it. The collections include the Joseph Leidy collection of minerals, the collection of comparative osteology, the Wilcox and Farnham collection of birds, the Frederick Kohl ethnological collection, the C. F. Parker collection of shells, the Robert R. Corson collection of stalactites and stalagmites, the Eckfeldt herbarium, etc.

THE ROLL OF GRADUATES.

The first graduating class at the College received its diplomas in 1873, and had six members, one man and five women. Counting the class of 1898 there have now been twenty-six classes altogether, and the number of members is 492. Of these 23 are deceased. Eleven classes have no deceased members.

The 492 graduates are divided: men 262, women, 230. The graduating classes since 1887 have been much larger than in the period preceding. From 1887 to 1898 inclusive, thirteen years—being one-half the whole number of classes—the graduates number 339, (178 men, 161 women), while in the thirteen years previously they numbered but 153.

The average number of graduates per year down to 1886 was a fraction under 12; the average of the thirteen years since then is a small fraction over 26. The average of the whole twenty-six classes is not quite 19.

The transition from partly preparatory school work to entirely collegiate work is shown in these figures of larger recent graduating classes, for the total attendance of students at the institution was formerly greater than now,—the explanation of the diminution being that the students who were formerly in the preparatory department are now prepared elsewhere in the various schools for the purpose. The College is now entirely engaged in collegiate work.

SWARTHMORE COLLEGE NOTES.

The seventh annual contest of the Pennsylvania Inter-Collegiate Oratorical Union was held with Lehigh University at South Bethlehem on Sixth-day evening, the 10th instant. The seven colleges of the Union were all represented, and the contest was well attended. President Drown, of Lehigh University, presided. The judges were Dr. Austin Scott, President of Rutgers College; Prof. Silas Neff, of the Neff School of Oratory, and Prof. John Quincy Adams, of the University of Pennsylvania. First place and the prize of \$25, was awarded to Mary E. Seaman, of Swarthmore, with the oration, "Possession through Expression." James S. Grim, of Lafayette, was accorded second place, oration, "Sealed Orders." Honorable mention was made of the oration of Ernest N. Evans, Franklin and Marshall College, "Missions, a World Factor." Dean Bond, Prof. Furman, and some of the students accompanied Swarthmore's representative, and were highly gratified at the result of the contest.

On Second-day, Dean Bond delivered a lecture before the students on "Swarthmore Hall, the Home of George Fox." The lecture was illustrated by numerous stereoptican views, and proved interesting to all.

Dr. Appleton on Third-day evening gave the fourth of his series of Shakespeare readings. The reading for the evening was from the "Tempest."

The sixth annual Lantern-Slide Exhibition of the Swarthmore College Camera Club was given Sixth-day evening. Slides were exhibited from over two hundred photographs taken by members of the club. Many of the slides were prepared from photographs of College scenes, familiar associations, etc., and were of much interest.

The orations for the President's Prize, which has been continued by President Birdsall, were due on Third month 11. More than twenty-five candidates are entered, and the contest bids fair to be a close one.

On Seventh-day evening the president and his wife received the Sophomore Class at their home and a pleasant evening was enjoyed.

CHANGE AT WELLESLEY.—Changes in the heads of colleges seem to be the order of the day. Julia J. Irvine, president of Wellesley College, (one of the four or five leading American institutions solely for women), since 1894, having resigned, Caroline Hazard, of Peace Dale, R. I., was elected by the college trustees, last week.

Miss Hazard is the daughter of the late Rowland Hazard, distinguished as a manufacturer, philanthropist, and author. She is about forty-two years of age, and is known as the author of several books, a memoir of Prof. J. L. Diman, of Providence, a biographical and historical study of one of her ancestors ("College Tom"), and a collection of poetry,

"Narragansett Ballads." The last two were reviewed in the INTELLIGENCER at the time of their issue, a few years ago. The Hazard family were for several generations Friends.

LITERARY SOCIETIES AT SWARTHMORE.—A meeting of Swarthmore alumni was held at the College, on the evening of the 12th to increase the interest among the undergraduates in literary society work.

It was quite an earnest and animated gathering. A. Mitchell Palmer, of Stroudsburg, presided, and addresses were made by Carroll R. Williams, Dr. Edward Martin, '78; G. E. H. Weaver, '82; Henry J. Hancock, '84; W. G. Underwood, William E. Walter, Charles D. White and Henry E. Bean, of Philadelphia; W. C. Sproul, of Chester, and James W. Ponder, of Delaware. Letters were read from Solicitor General of United States Richards, United States Senator McLaurin, of South Carolina; P. Lesley Hopper, of Maryland; Joseph Fitch, of New York; Benjamin F. Battin, of Berlin, Germany; Henry McAlister, of Colorado; Professor T. Atkinson Jenkins, of Vanderbilt University; Alexander G. Cummins, of New York; Ralph Stone, secretary to Governor Pingree, of Michigan, and other prominent alumni.

LITERARY NOTES.

IN an article describing instances of great courage and devotion on the part of railway engineers, Gustav Kobbé in the *Century* (of this month), says it seems to him that the words of Edward Kennar, who was killed near Batavia, N. Y., in saving his train, and whose last thought was for another train, are worthy to be placed alongside of Captain Lawrence's "Don't give up the ship!" or of "any dying words of heroes on the battle-field which history has recorded." Undoubtedly this is true, and the reader of the article,—which is very brief, as compared with the great detail given to the accounts, in the same number, of war operations,—cannot but be impressed and thrilled with the stories which are told of the men who died at their posts, amid the daily dangers of the railway service. These dangers, as another writer in the same issue of the *Century* remarks, are continually present, and the fortitude with which they are met deserves the highest praise.

The Peace Crusade, to be published fortnightly or weekly at 14 Bedford street, Boston, by the Lend-a-Hand Society, is a leaflet of eight pages, and is introduced in the first number, dated 8th instant, by Edward E. Hale, Edwin D. Mead, and David G. Haskins, Jr. It is intended to continue it "until the close of the Conference proposed by the Emperor of Russia." Seventy-five cents will be charged for the series, and \$15 for one hundred subscriptions. "It will express from number to number the plans and hopes of the men and women of America who do not propose to lose the great opportunity offered by the Conference at the Hague."

The second instalment of Senator Hoar's Reminiscences, in *Scribner's Magazine*, this month, goes back to the early days of the Free Soil Movement, and gives some interesting views of Daniel Webster. Senator Hoar, with his brother, Judge E. R. Hoar, now deceased, was among the organizers of the Free Soil party in Massachusetts, and his account of those days is most interesting.

Two notable articles on Teaching, in the current *Atlantic Monthly*, are those of Professor William James, who discusses the question of what is the nature of a child's character, and the ruling impulses, and how they should best be approached and taken advantage of for educational purposes; and one by Marion Hamilton Carter, who spiritedly represents the revolt of a primary teacher against some of the kindergarten training. Prince Kropotkin's autobiography continues to be very interesting. An unsigned article at the front of the magazine

represents, apparently, the expansion doctrine, and suggests that the writer would do well to read some of the poetry of the first editor of the *Atlantic*, devoted to the subject of aggressive war, a half-century ago.

A new edition of Dr. George Dana Boardman's address on "Disarmament of Nations" (reviewed in last week's INTELLIGENCER), is in press, and will be immediately published by Howard M. Jenkins, 921 Arch street, Philadelphia. It is a valuable and interesting document, and should have a wide circulation.

PERSONAL AND OTHER NOTES.

A BIRTHDAY GATHERING.—Our friend E. W. Chandler, wife of Spencer Chandler, Sr., of Hockessin, Del., celebrated her seventy-third birthday, on the 28th ult., by inviting a number of her friends—over twenty—to spend the evening. She was married at nineteen; of her five children, the two sons live near, the daughters, all married, have long resided in the West. In a paper read by a grand-daughter, Mabel Palmer, many facts and reminiscences had been gathered.

Lydia H. Price, a cousin, spoke feelingly of the pleasant years passed by, and of the beautiful lives we might live by mingling in love and harmony. Although her cousin had known many years of invalidism, she had learned three deeper lessons of not allowing her happy nature to dwell on the dark side of life.

Selections were read, and remarks made by a friend, and by T. D. Baldwin, a friend of her youth, who spoke of the principles of the Society of Friends, which had been a beacon light to his youthful steps. * *

The *Newtown Enterprise*, 11th, prints the following paragraph:

"A Friend residing in New Jersey, writes that a woman with a horse and wagon, and claiming to be a Friend, has been traveling about in his locality soliciting money for charitable purposes. There is satisfactory proof that she is not in reality what she professes to be, but is in fact an impostor."

The Russian lady, Anna Evreinoff, who has been speaking in this country in behalf of the Disarmament Conference, is a person of "rank," as well as culture, in her country. Her father, a general of the Russian army, was governor of the imperial palace, the Peterhof, during the reign of the present Czar's grandfather, Alexander II. She studied at the University of Leipsic, and graduated in law, since which she has given much attention to judicial studies and history.

DOUKHOBOR REPORT.

WE have no further contributions in aid of the fund. An interesting letter from Commissioner McCreary is given elsewhere.

A friend in Philadelphia hands us the following extract from a letter received from a business correspondent at Portage la Prairie, west of Winnipeg, one of the points at which a large party have been quartered. The letter says:

"We think the Doukhobors are a fine class of people, and will make first-class settlers. We have about 400 here for the winter. Most of the men have gone forward to make homes for their families, in time for spring. They will locate about 250 miles northwest of here, adjoining the Swan River district. I send, under separate cover, a map of Manitoba, and mark on same the location for the Doukhobors; also enclose an old number of a Winnipeg paper, giving cuts of them, which show they look well even in their foreign dress. They are learning the English language very rapidly."

THE Duke of Connaught, third son of Queen Victoria, laid the corner stone of the great reservoir dam at the top of the First Cataract of the Nile, at Assouan, Egypt, in the presence of the Minister of Public Works, and other notables, on 2nd mo. 11. The length of the dam is a mile and a quarter. It will be eighty feet wide at the base, and eighty feet high. It will raise the level of the Nile for 140 miles.

Conferences, Associations, Etc.

NEWTOWN, PA.—Newtown Friends' Association met at the residence of Oliver and Cynthia Holcomb, on the evening of Third month 1. The meeting was opened by the president reading the second chapter of the first epistle of John. The reading and approval of the minutes of last meeting followed.

On behalf of the Historical Committee, Evan T. Worthington read "A Historical Sketch of Newtown Meeting," prepared by Isaac Eyre. On a careful examination of the minutes of Wrightstown Monthly Meeting, it was found that on Fourth month 15, 1815, liberty was granted to hold an indulged meeting in Newtown. The meeting was held in the old court-house until the meeting-house was built, about 1816 and '17. No monthly meeting was held here until 1820, when it was held alternately at Newtown and Makefield, as it is now.

Sarah J. Reeder next read "The Philosophy of Quakerism," from *Young Friends' Review*. This article contains much that is valuable, and urges Friends to be able to give a reason for their faith, and not be satisfied to say "We are Friends because our parents are Friends." "The universal Light which is the foundation of Quakerism, runs like a distinguishing brand through all its organizations, all its faith, all its hope, all its life. Truth is found in a greater or less degree in all religions," and as Friends have always upheld the doctrine of toleration it is consistent that they should "accept the truth wherever found."

T. S. Kenderdine next read the part of the Discipline on plainness, also an extract from John J. Cornell on the same subject, who thinks true Quakerism does not require a uniformity of dress, either in pattern or color, but does expect those who embrace it to adopt a style of dress suited to the means and good taste of the wearer, and not let such matters occupy time and thoughts to the exclusion of higher duties.

The executive committee presented the program for the next meeting. Roll was called, to which many responded with sentiments, and the meeting adjourned to meet Fourth month 5 at the home of Mabel R. Worstall. A. E. W.

FLEMING, PA.—Our Association met Third month 5, at 3 o'clock p. m., with a good attendance. The program was made up of voluntary work.

Opened with the president reading the 20th chapter of Matthew, followed by the reading and approval of the minutes of last meeting, and the roll-call, responded to by beautiful extracts and sentiments.

Edgar W. Cleaver read "The Poverty Pew." Mary J. Fisher, the poem entitled "A Memory." Sue Underwood read "Your Work," which treated of the necessity of exercising patience in religious labor, for results are not always apparent. Some account of the life of Charles M. Sheldon, the author of "In His Steps," and what led to his publishing the work, stating that 250,000 books had been sold during one year, was read by Florence N. Cleaver.

The secretary read from the book, "Making the Most of Life," by J. R. Miller, a part of the chapter entitled "The Only One." The best that any of us can do in this world is but a fragment, and the humblest of us dare not fail, for our one life is all God has at the point where we stand.

The beautiful story of Whittier's poem, "Snow-Bound," was given by Myra Underwood. Edith W. Cleaver recited a pretty little story of the life of a tree, comparing it to an individual, and as sometimes the tree dies in its prime from some destructive agent at the root, just so dissipation will destroy young lives.

The "Effects of Associations" was the topic for general discussion. Many thoughts were expressed on this, among which were these: "We may not always be able to choose our associates, but we can choose good books, and make these suffice for our best associates."

"The higher spiritual life is necessary, that we live above the degenerating elements that may exist about us, as in the lives of the missionaries."

"We may mingle with persons and still not associate with them or enter into the spirit of their character."

The time for holding our meeting was changed from once

in four weeks to once in three weeks. After the announcing of the program for next meeting we closed in silence.

N. M. FISHER, Sec.

WOODSTOWN, N. J.—The Young Friends' Association of Woodstown held a meeting Third month 2, having been adjourned since Twelfth month 29. The president, Mary E. Borton, opened the meeting with a Bible reading from the 1st chapter of James. The minutes of the last meeting were read, and the reports of the different committees called for.

The program for the evening consisted of a number of papers. The first "The rise and progress of the testimony against Slavery in the Society of Friends," read by Annie P. Flitcraft, had been prepared for the Association by Annie E. Pancoast. It spoke of George Fox's being one of the earliest to call the attention of his brethren to the subject of slavery. Also Wm. Edmundson and others. In 1688 this subject was for the first time brought before the Yearly Meeting of Pennsylvania and New Jersey. The quarterly meeting of Chester was the most southern branch of the Yearly Meeting, and in 1711 Chester Monthly Meeting brought the subject of slavery before the quarterly meeting; the latter concurred on expressing its dissatisfaction with the buying and bringing in of negroes; and in 1776 the Yearly Meeting of Philadelphia concluded to make slave-holding a disownable offense.

The next paper, written by May Weatherly, the subject of which was "The History of the Underground Railroad," was well presented. This system of helping the slaves to their freedom was started about 1810, Columbia, Pa., being one of the first places to start a line of stations, which were about ten miles apart in different directions. The slave-holders lost all trace of the fugitives here, and declared there must be an underground railroad, which gave the name of which we have heard so much. There were different routes through Pennsylvania, Ohio, and New Jersey to Canada.

The paper spoke of George Atkinson, a Friend of Wallace Hill, N. J., and others in this State, who were workers in the cause; and of a slave, who escaped and settled near Woodstown. He was a man much respected and made many friends, but was finally betrayed and captured by his owner; but escaped again before he could be gotten out of the State, and afterward his owner signed his freedom papers for \$100. The writer concludes thus: "Let us rejoice that on the ordering of Divine Providence the dark stain upon our Nation's honor is at last removed."

The last paper of the evening, subject, "Steps in the development of the Industrial Differences between the North and South," was written by Annie E. Pancoast for the class work of the Lectures on History by Professor Mace, of Syracuse, N. Y., and read by request. It contained a number of historical data, and was of much interest.

The meeting was then open for general discussion. Lydia Norris spoke of having been at her grandparents' home in Chester county, when a child, where slaves were hidden through the day and passed on to other stations at night. Isetta B. Allen read some extracts from the INTELLIGENCER in regard to slavery. Joel Borton spoke of how he had been impressed in listening to the papers with the comparatively few leaders that carried on the work, and came to the front, and it is a few that move the world, if they are only faithful. Did we appreciate our privileges of to-day sufficiently? We must remember there is yet work to be done. Intemperance, if it is ever overcome, will be by the faithfulness of the workers for the cause.

After a period of silence adjournment followed.

E. L. D., Sec.

HUNTINGTON, IND.—The Young Friends' Association met Second month 4, at the home of Michael and Louise Moore. Emma Brown acted as chairman for the evening. After routine business was transacted, a carefully-prepared paper was read by Benjamin F. Nichols, subject,—"Youth: its Privileges and Responsibilities." The paper was freely discussed, bringing out many interesting points. After the discussion the meeting adjourned, to meet Third month 24, at the home of Nehemiah and Sarah Brown. Paper by Lou. Rall.

W. C. MOORE, Cor. Sec.

SAN FRANCISCO NOTES.

A YOUNG man was present at Friends' meeting San Francisco, on First-day the 19th ult., who bears the name of George Fox. Although his words were not exactly on the line of Friends' thought, he was nevertheless welcome. His name, and the fact that our new meeting room, Swarthmore Hall, is named for the home of the founder of the Society, awakened pleasant and profitable reflections that were echoed from several voices. He is an evangelist, preaching and holding meetings wherever an opening presents, and says that he is like his namesake in one respect, he does not take pay for preaching. His ancestors lived in Pennsylvania, and were Friends.

Alice Nichols Barnes, of Montana, who is in San Francisco with her husband for the winter, attended Friends' meeting on First-day, 5th inst. She belongs to the old-time family of Friends of that name in Maine, and was a teacher in Canada and the Far West for several years. Going to Montana in the '80's, she taught in a mining town where there was not a sabbath school or place of worship of any kind. Joining with one or two other Friends in the place, a meeting and school were established, the former with 100 members and the school with over sixty, essentially a Friends' meeting until a field missionary from one of the Evangelical churches came along and wanted to establish a church of his faith. For the sake of harmony Alice united with him, and a year later the whole congregation chose her as their pastor or leader. While she is a pastor working with another society, she is still a Friend in principle and belief.

She spoke acceptably on the occasion above referred to, saying *inter alia* that in every place where she had lived or visited she found the Glorious Light breaking and the doctrines and principles which Friends have held up for over two centuries spreading among all classes of religious professors.

There has come among us recently from Southern California R. Esther Smith. She is a young woman of ability, and a minister among Friends (of the other body). She comes to assist in the benevolent movement here, under the name of "Silent Workers."

She is an indefatigable worker, and gives almost every working hour to the children, the mothers, the sick, and needy in the district where our work lies, where we have five or six young women constantly employed. There are over 2,000 families in a district of four blocks in the most thickly populated part of the city.

Good results are already seen from this work, which is but a little over a year old. Those who want to know more of it can address "Silent Workers," 934-936 Harrison street, San Francisco, Cal.; and a copy of the *Dinner Pail* and other printed information will be sent them. Esther Smith's family are from Virginia, where her ancestors settled several generations ago, emigrating from Pennsylvania. She probably descended from William Smith, who came from Yorkshire, England, in 1680, and settled in Wrightstown, Bucks county. He married Mary Croasdale, who came on the good ship *Welcome* with William Penn in 1682, and probably has had more descendants than any other person that came to America. From a genealogical book compiled by Josiah B. Smith, of Newtown, Pa., a few years ago, and making moderate allowance for those who emigrated to South Carolina, Maryland, and Virginia in the early colonial days, they would number about ten thousand persons. "The path of the just is as the shining light, that shineth brighter and brighter unto the perfect day." *

THE DOUKHOBOR COLONISTS.

OFFICE OF THE COMMISSIONER OF IMMIGRATION,
WINNIPEG, Manitoba, March 10, 1899.

Editors FRIENDS' INTELLIGENCER:

I AM glad to be able to state that considerable progress is being made towards locating them satisfactorily on their homesteads. I have this week received word from both Colonies. I find in the Colony known as Thunder Hill there are about twelve houses, 25 by 30 feet each, together with a number of

tents, capable in all of holding between seven hundred and a thousand people. There are two rows of berths in each building, the buildings being of log; corners dove-tailed and well put up; roofs, with a good pitch, made of lumber, whipsawn by the Doukhobors themselves. Between the logs they are well chinked and plastered with clay, and the buildings, I am informed, are very comfortable. These buildings are right on the edge of the Swan River, in a beautiful spot, surrounded by trees, and with plenty of water. Fish are quite numerous, and my informant tells me that the 150 Doukhobors now there are well satisfied.

Count Sergius Tolstoy, with Mr. Archer and myself, leave to-morrow at 11 o'clock with the first trainload of women and children, consisting of three hundred of the *Lake Huron* party who have been in this Hall, [Winnipeg], and eighty who have been in the Hall at Portage la Prairie. We are taking out with us a large quantity of supplies in addition to what have already been forwarded, together with hardware and so forth. We have also, through the kindness of the railway authorities, secured the services of thirty teams of horses, which in addition to some eighteen teams already purchased for the Doukhobors, will be sufficient to move all the supplies, I think, before the roads break up.

As soon as this trainload of 380 have been moved to the Colony, the cars will return and take out the 300 now at Dauphin, and thence continue taking out a trainload at least once a week until all the *Lake Huron* people have been moved to the Thunder Hill Colony, except the three or four hundred now at Yorkton, who will go to that Colony.

I shall return by the Yorkton Colony about the 20th instant, Prince Hilkooff, in the meantime, remaining in Winnipeg to assist in moving the *Lake Superior* people out to the Yorkton Colony. At the latter Colony there are some sixteen houses already constructed, so that at the present rate of progress, within one month, at the outside, we should have the entire four thousand Doukhobors in their colonies. The Government, of course, has had to put up a little more money than they arranged for with Mr. Maude, but we feel sure, from the evidences of thrift shown by these people, that the money will be well invested.

Three hundred of those who came on the *Lake Superior* are now in this city, and 1,700 at East Selkirk, all getting along very well indeed, and quite comfortable, but some of them are anxious to get out to the colonies; they do not like idleness.

It would be a great help to these people if they could have one or two cars of good grade cattle sent up about May or the first of June, together with a thorough Durham or grade young bull, about two years of age. They would also like some sheep, and of course a few more horses, if obtainable. These should reach here, if possible, by the first of May, in order that they should be got to the colonies not later than the 10th. I have sufficient seed potatoes on hand, about three thousand bushels, which will have to be moved out in April, so that it will require a lot of horses, but possibly they will be able to buy a few more teams from settlers up near the colonies.

As it is now very late, and I am leaving to-morrow, I regret that I cannot write at greater length.

W. F. MCCREARY, Commissioner.

W. HUDSON SHAW'S LECTURES.

W. HUDSON SHAW lectured Fourth-day evening last before the Young Friends' Association at 15th and Race streets, on "The English Revolution of the XVIII. Century." After reviewing rapidly what he described as the political corruption and religious apathy of the early XVIII. Century, with the decadence of English morals following the "Revolution" of 1689, and the universal hatred of enthusiasm, he proceeded to speak of the transformation which John Wesley's influence effected.

The circumstances of his life, and the salient points of his character were first touched upon. Continuing, the speaker said: "If we were to endeavor to trace the Evangelical Revival of the XVIII. Century to its fountain head, we should probably find that it originated in a book. In the year 1727, John Wesley read for the first time William Law's

'Serious Call.' That book is one of the most remarkable religious works written in the English language. . . . Law was a high churchman who had refused to swear allegiance to George I. He became the religious adviser of the Wesleys; and his influence upon them was so great that there is some truth in the saying of Bishop Warburton that William Law was the father of Methodism. In 1729 there was formed at Oxford the first Methodist society. Its real originator was not John Wesley, but his brother Charles. They practiced the strictest self-examination, met together for religious purposes every evening, fasted Wednesdays and Fridays, received the sacrament every Monday, gave away nearly all they had, taught in the schools, visited the sick, and especially devoted themselves to the inmates of workhouses and prisons. This was more than the swearing, rioting, tippling, undergraduate of Oxford would bear; and Wesley's small society was assailed with pitiless ridicule and abuse. Certainly the young lads—as most of them were—were guilty of some extravagances. So have been the religious reformers of all the ages from St. Francis downward. 'It is true,' as Mrs. Oliphant says in her sketch of the movement, that 'we are not to expect moderation in a forlorn hope'; and at this moment John Wesley's little band of young, extravagant, ascetic knights-errant, were England's forlorn hope."

Wesley's wonderful activity, the spread of the movement among the poorer classes, and its results upon English life, were touched upon in turn. Concluding, the speaker said: "John Wesley in very truth gave his life to the poor people of England. His influence on the rich and powerful was directly only small; but he broke down the spirits which had despised the poor. From his day to now, the passion of Humanity, of strenuous toil on behalf of the suffering, the ignorant, and the poor, has gained strength year by year; and even those to whom his love of God means nothing, can reverence him for his love to his fellow creatures. What his work has been we can dimly realize when we compare England as it is to-day with the awful, degraded England of one hundred and fifty years ago."

Hudson Shaw's last lecture in the Young Friends' Association course will be given next Fourth-day evening, Third month 29.

COMMUNICATIONS.

LIBERTY OF OPINION.

Editors FRIENDS' INTELLIGENCER:

WITHIN the last year I have seen in FRIENDS' INTELLIGENCER many helpful articles on the subject of Peace, and many expressions of appreciation from its readers concerning the attitude of the paper in this matter. This is very helpful and gratifying to all true Friends, I believe.

However, it has appeared to me that at times in its zeal to uphold peace principles, as embodied in the anti-imperialistic movement of the present time, the INTELLIGENCER has been less charitable than it should be toward so-called imperialistic people, who are doubtless as conscientious in their convictions as the most ardent Friend can be in his. While we may not coincide with the opinions of Dr. Lyman Abbott, or of Dr. Weir Mitchell, should we not, in obedience to our faith in "the Light that lighteth every man that cometh into the world," respect such conscientious beliefs no matter how strongly they may differ from our own?

Hoping that you will insert this suggestion in your columns, as a reminder of "two sides to every question," I am, cordially your friend,

CORA HAVILAND CARVER.

Media, Pa., Third month 10.

Remarks by the *Intelligencer*.

[We print our correspondent's note with pleasure. Of course we respect the right of opinion, but this does not compel us to respect all opinions formed under the right. And similarly as to "conscientious beliefs." No doubt those who directed the Inquisition thought they were doing right, as did John Calvin when he promoted the burning of Servetus, Cotton Mather, when he wanted the women hanged as "witches," and the defenders of American Slavery, who showed its rightfulness by the case of Onesimus.

There is a passage in the first Epistle of John, (iv., 1) which we understand to be the sound rule, (and therefore a

Friends' rule): "Beloved, believe not every spirit, but prove the spirits . . . because many false prophets are gone out into the world."

We might add that there are not two sides to every question.]

POEM BY HERRICK.

Editors FRIENDS' INTELLIGENCER:

The poem on page 175, in the issue of Third month 4, credited to "Table Talk," was written by Robert Herrick, (England 1591-1634).

The title should be "A True Lent."

JOSEPH FUSSELL.

Germantown, Third month 9.

For Friends' *Intelligencer*.

THE APPROACH OF SPRING.

SPRING is near! on bush and tree

Early buds are swelling;
From the throats of happy birds
Gladsome notes are welling.

Winter's brown and yellow robe
Changes color daily;
Lawn and meadow wake to life,
Grass is greening gaily.

Bluer skies and softer airs
Hint the coming glory;
Countless signs at ev'ry turn
Tell the same sweet story.

Daffodils and jonquils pale
Bloom in sheltered places;
Inmates sweet of woodland glades
Lift their tender faces.

South winds blowing o'er the globe
Perfumes soft are bearing;
All things breathe the fragrant air,
Nature's incense sharing.

Soul of man, too, feels the spell,
Tuning with the weather;
Human hearts and Nature's heart
Beat and throb together.

Sounds of life in myriad forms
Woods and fields are hearing;
Nature wakes from winter sleep;
Spring, sweet Spring, is nearing!

ROBERT TILNEY.

Correspondence of Friends' *Intelligencer*.

THE CHURCHES OF BERLIN.

THE good people of Berlin in future times will remember the reign of Kaiser William the Second as the time of the rapid expansion of the city's growth, and especially the era of church building. Even the casual visitor who can compare the capital of half-a-dozen years ago with that of to-day remarks the large number of fine new structures for religious purposes. The churches of Berlin may lack the historical interest and the beauty of the architecture of by-gone centuries that attach to those of almost any other large Continental town; but it is to be remembered that Berlin is the youngest of the great European cities.

When the present metropolis was naught but a fishing village, with Alt-Kölln (Old-Cologne) its rival, on the island in the river, there were established three churches. And very suitably was this done; for the fishermen built on the island a little temple of worship and dedicated it to their patron St. Peter; the river sailors raised a church to St. Nicholas, and both

combined erected and worshipped in the structure devoted to St. Mary, the patroness of all. Parts of these three, Nicolai, Petri, and Marien Kirchen, still exist; but in general they have been often restored and renewed. Around the original massive granite foundation walls of the tower of the Nicolai Kirche are the grave-stones of Berlin burgers and knights—each stone with skull and cross-bones graven thereon; and in the interior are many-colored tablets, shields, coats-of-arms, and chapels used as burial vaults. Before the Marien church is a cross of white stone set up to commemorate the murder at this place of the Priest of Bernau; and in the entrance hall is a curious wall-painting of the 15th century representing the Totentanz (Death Dance), with simple rhymes in a South German dialect. It is in this church that the famous choir from the Cathedral sings while the latter is being rebuilt.

The Dom or Cathedral was torn down a few years ago; and on the same spot, the most prominent position in the city, in the Lustgarten, between the Royal Palace and the Old Museum, there arises a fine new Dom. When the maze of scaffolding that now envelops the whole structure and its five towers is taken down, the result will be a notable addition to the splendid series of buildings at the eastern end of Unter den Linden.

One church only in Berlin has chimes that can play hymns—the Parochial Church. This is situated in the Kloster Strasse, where also the cloisters of the Kloster Kirche are a prominent feature. But these chimes are not of very wide range and the “bells out of tune” are not sweet.

There is a crooked bending street named Heiligegeist Strasse, (Holy Ghost street), after the Heiligegeist Kirche; the latter is a small, simple structure in the old city's heart. The congregation remained Catholic when most of the other churches followed Luther; and the one priest has but a handful of listeners, while the “responses” are led by a wheezy, old-style wooden organ.

The fine square, which is called the Gensdarme Market, contains three buildings of splendid architectural effect, especially in moonlight—the Royal Theatre, the Neue Kirche, and the Französische Kirche. The new church has famous, powerful, rich-toned bells, that ring out the hours and quarters of the day and summon worshippers to service. The other church belongs to the so-called French Colony. The Great Elector, after the Edict of Nantes, invited the French Huguenots to settle in Brandenburg; and fortunately for Berlin many did so, bringing both thrifty habits and artistic and industrial knowledge. In the church established by these refugees services are held alternately in French and German.

Directly in the middle of Mauer (Wall) Strasse stands Trinity church. It is different in form from most church buildings—being round, and having two galleries that encircle the structure, except where the altar and organ are built in. Here preached Schleiermacher, Marheinecke, and Krummacher; and the people crowd now into the whole building, when occasionally one of the Emperor's favorite preachers, Dr. Dryander, is to be heard.

The newer Lutheran churches are generally more impressive than the older; among them are the Emperor William and Emperor Frederick memorial churches and the Garrison churches.

Other religious denominations do not seem to be so widely represented in the capital. There are several Roman Catholic churches scattered throughout the city; the most important is St. Hedwig's Church, which has a fine location in the Opera Square off Unter den Linden, and in which many important functions take place. The Church of England worships in St. George's Church, a beautiful little structure in English style, in Monbijou Palace Park. Most Americans attend service there or in the American Union Church. The latter uses a hall in the building of the Christliche Verein Junger Manner (Young Men's Christian Association). The number present is usually quite large and it is pleasant to see so many students and members of the resident colony. The first time we were present the minister said: “We have representatives of nearly every Christian sect—from the Church of England to the Quakers.” Plans are now being carried out for the construction of a separate church building for the American Union Church.

Members of the Greek Catholic Church have service in the Russian Embassy; there is a chorus of twenty or more voices, which render in a most impressive way the sublime music of this service, which precludes the use of instruments. One of the best modern buildings in the city is the world-famous New Synagogue. The large and rich Jewish population spared nothing to produce a magnificent effect in the main hall, where 3,000 worshippers may be seated. Here, too, the musical service is very fine.

We have usually attended services in the German churches, and have been impressed with the earnestness of the sermons. They were all, except just at Christmas time, powerful appeals for a better daily living and denunciations of the sinfulness of the metropolis. Especially was the desecration of the Sabbath-day condemned; and in the pulpits above our heads the clergymen, in their simple, black gowns, thundering against the wickedness of the modern city of culture and commerce, seemed veritable Savonarolas.

B. F. B.

Berlin, Second month 17, 1899.

A PRACTICAL PACIFICATION.

From an article by Edward Everett Hale, in *Christian Register*, Boston.

THERE is a special interest [for the American people, at this juncture] in the great object-lesson which Sir Andrew Clarke, “The Pacificator,” and his successors have given us since 1874, in the Straits Settlements and the fifteen native States which are now united in what may be called “the United States of Malacca,” [a confederacy formed of chiefs of small tribal organizations in the Malacca Peninsula].

As early as 1819, at the instance of Sir Stanford Raffles, the Indian government had established the English colony of Singapore. England had three very small dependencies in the neighborhood,—

Penang, the Dindings, Malacca, so called; and these came to be known as the Straits Settlements. The rest of the peninsula was held by a great number of petty tribes, constantly at war, and under no control but that of force from powers whose commerce they interrupted. The home government of England seems to have been very unwilling to attempt any control of these States. And until 1874, when at last it interfered with their foreign relations, the people were, to all intents and purposes, living in the Middle Ages; for each State had its own sultan under a complete feudal system.

Their wars with each other brought about a complete anarchy. "Up to the year 1874," writes Mr. Swettenham, "all these countries excepting Johor and Pahang had been in a very unhappy state." Perak was torn by intestine troubles. Larut was fast becoming a stronghold of pirates. The leaders of this strife, taking a base in the English settlement of Penang, sent orders and supplies to the fighters, "while they were in comparative safety." It was said that in one day three thousand men were killed in one of these disturbances in Larut.

Selangor was even worse, if such a thing were possible. And in all these "States" the feudal lords fought against each other, without any intervention of the respective "sultans." All these disturbances were overwhelming the sultans with debt, however. Without attempting the least detail, it is enough to say that, excepting Johor and Pahang, all of them were at war; and they were so jealous of each other that their condition was scarcely better.

Under these conditions, Sir Andrew Clarke, the British governor of the Straits Settlements, met the principal Chinese of Penang and of Larut in January, 1874. By treating both factions equally, he effected a reconciliation, which stopped at once all piracy by sea, and made a step toward further mediation.

Of this whole history the interesting detail is given in the papers submitted to the Senate with the Treaty. [The treaty made at Paris is probably referred to.—Eds.] It is perhaps a pity that, in the midst of discussions about borax and salicylic acid, this interesting contribution to the history of peace should have been generally overlooked or disregarded. Simply, it is the story of the union in one confederacy of nearly twenty different feudal States, each with its wretched "sultan," who were wasting all their resources on mutual wars. If the sultans themselves did not fight, the fighting was done by the lesser chiefs, who correspond precisely in this feudal system with the barons of Europe in the Middle Ages. Sir Andrew Clarke was the governor of Singapore and the Straits Settlements. By personal visits to these feudal chiefs, he made them understand that England did not want an inch of their territory or a penny of their revenue. A first step was taken in a sort of union of what were known as the "Nine States." One by one the sultans of the larger States agreed to abandon maritime piracy, and to submit their mutual disputes, not to feudal battles, but to the arbitrament of the English authorities at Singapore.

Those authorities, on the other hand, were ready enough to agree that they would not take either

revenue or land from the chiefs, nor interfere with their government, unless they asked for "residents." Many of them, as has been said, did ask for such residents.

This simple system has now been running for ten years with perfect success. The result is that the sultans are now rich where they were poor. What is more, their people are rich where they were poor, and happy where they were wretched. For many tropical products the peninsula is the richest country that God's sun shines upon. The value and quantity of its products have increased enormously since "The Pacificator" took hold of his great enterprise. The intelligent reader who may wish to follow the details of this great enterprise will find them in the Senate report alluded to, in the English Blue Books, in the Proceedings of the Singapore Branch of the Asiatic Society, and in some references in the correspondence of the American Board of Commissioners.

ALASKAN FISHERMEN.

Harper's Round Table.

WITH his home-made fishing-tackle, one native Alaskan can capture more fish in a day than can any three white men with their latest improved implements. The Alaskan Indian shows his intelligence by clinging to his own implements and tools, and at the same time in quietly adapting himself to the greatly altered conditions of his environment. He will adopt certain of our customs and utensils, but refuses to adopt many others. While he will always give you the most superstitious reasons for clinging to his own time-honored tools, he is quick to decide that the spirits wish him to make use of any new idea which will be an actual benefit under existing conditions.

These Indians use the same fishing-tackle that Bering found them using during his explorations of 1741, and which George Vancouver found during his first visit among them as a midshipmite under the famous Captain Cook, a few years later.

Fish are abundant. Alaskan homes are always near some excellent fishing-grounds. A village is often situated in a certain location simply to be near good halibut banks. Hooks used in fishing for halibut are usually made of a fork of spruce root to which an iron barb has been lashed, the only change from the original being in the iron barb, which sometimes takes the place of the one of bone used in the primitive hook. All bait is secured to the hook by means of a small cedar cord, which is neatly lashed about the hook when it is not in use.

Halibut feed near the bottom of the sea. The Indian has a method, as ingenious as it is rude, to keep his bait where it will be most tempting.

He will tie a stone a few feet above the hook on his line with a slip-loop, which the halibut, in trying to get away, will twitch out, releasing the stone and giving the Indian warning that he can draw up his fifty or a hundred pound halibut without the additional weight of the stone. Between the hook and the stone sinker is a wooden float whittled in the shape of a duck, which in seeking to rise to the

surface, draws the hook up to the proper distance from the bottom.

Steel hooks made after these patterns have been on the market for many years, but the Indian has better success with his own.

His cords and lines are his own production. They are made of cedar bark, split spruce roots, or kelp. The cedar bark is scraped from the tree with a bone shaped like a chopping-knife.

After soaking for several days, the bark is beaten into shreds with a hammer made also of bone, and picked into fine threads, which are twisted into cords by being rubbed between the hand and the thigh. Cords of spruce roots split and twisted are also very strong, but those made of kelp are least valued.

An Indiana Model City.

Cincinnati Enquirer.

INDIANA claims the one model city in the United States—a city where the workmen own, control, and operate the factories and fix the price of labor. Tell City is the name of this place. It is situated in Perry county. The toilers are formed into companies and operate their factories singly. There is, however, no common purse for citizens. Each man must make a living for his own family, but the matter of employment is so simplified that the difficulty of this is minimized. The city was founded in 1858 by the Swiss Colonization Society of Cincinnati. Each factory in the city is owned by a stock company of citizens. They were started years ago, the first in 1856, by small sums furnished by individuals. Year by year the business grew, and as soon as a dividend was declared this money was added to that already in the business.

In this way new buildings were erected, and great sums of money were eventually invested in the industries which have made Tell City a flourishing town, and famous as a manufacturing centre of wooden utensils of all kinds. Each stockholder in a factory at Tell City is a workman. Each company selects its own Board of Managers and Superintendent. These men are always stockholders. Each member of the corporation is entitled to as many votes as he has shares of stock. Each laborer is paid at the end of the week, according to the amount of work done or at a stipulated sum per hour. A dividend is declared annually.

The various industries employ 595 workmen, and represent nearly \$700,000 of capital. In addition to this, about 200 men are given employment by the chair factories caning chairs, which work is done by hand at the workmen's homes. The leading products of the city are furniture, desks, mantels, wagons, hubs, hub-blocks, spokes, brooms, baskets, shingles, railroad ties, flour and meal, harness (wooden), staves, barrels, toys, wooden goods, bricks, dressed lumber, etc. There are no unemployed people at Tell City. Everybody is busy and contented. Most of the workmen own their own homes.

Studies at Three Universities.

FIGURES recently compiled, showing the relative proportions of studies in eight leading branches for Yale and Harvard, allow also comparisons with Princeton, the figures for the latter being printed some months ago. The table annexed, covering the whole curriculum at each institution, shows in percentages the scholastic ratios:

	Yale.	Harvard.	Princeton.
Ancient languages . . .	24.4	7.8	21.3
European languages . . .	14.4	20.4	13.9
History	11.2	13.9	1.6
Political science	11.3	11.4	9.6
Mathematics	10.6	4.1	19.1
English	9.6	16.4	10.3
Philosophy	9.4	6.6	9.8
Natural science	7.3	11.9	9.9

The table shows that in ancient languages both Yale and Princeton adhere to the old ideas, and have each about three times the amount of Harvard under her liberal elective system. All three universities are strong in modern languages, but Harvard exceeds Yale and Princeton in the ratio of about three to two. Both Harvard and Yale have gone far beyond Princeton in history. In political science the three are about equal, while Princeton has five times the mathematics of Harvard and double the mathematics of Yale. All three universities are strong in English, but Harvard has one and a half times the other two. In natural science there is not much disparity, while in philosophy the comparison is partly vitiated by the fact that it is a required study at Yale. Biblical literature, (not appearing in the table), represents at Princeton about 6 per cent. of the curriculum.

The table goes to accent the general fact of much greater conservatism at both Princeton and Yale than at Harvard. In view of the disparities of the elective system at the three universities the table can only in small degree be regarded as a comparative test of that.

Surviving Industries of Old-Times.

THE primitive manner of life which survives in the mountains of North Carolina and Tennessee,—the slopes of the Appalachian ridge,—is described by William Goodell Frost in the *Atlantic Monthly*. He mentions, among other things, their ability to make articles of domestic use.

If these primitive folk (he says) cannot step to the telephone and by a supernatural fiat "order" whatever may be desired, they can step into the forest and find or fashion some rude substitute. (Though in truth the handmade product is not a substitute, but an archetype). Is the lamp chimney lacking? The mountain potteries are still making flambeaux, lamps of almost classic pattern, in which grease is burned with a floating wick. Is the sawmill remote? In the high mountains where streams are small and mills impracticable the whipsaw is brought into use, and two men will get out three or four hundred feet of boards from the logs in a day. Hand-mills for grinding can still be constructed by well-brought up mountain men, and in some places they have not yet lost the tradition of the fashioning of the old English crossbow!

And who does not have a feeling akin to reverence in the presence of a hand-loom? When a mountain maid speaks of her "wheel" she does not refer to a bicycle, but to the spinning-wheel of our ancestors, her use of which here in our mountains calls to mind the sudden and entire disappearance of cloth-making from the list of household industries. Not a single member of the Sorosis could card, spin, dye, or weave. Their mothers for the most part had forgotten these arts, yet their grandmothers, and their foremothers for a hundred generations, have been spinners. Spinning, in fact, has helped to form the character of our race, and it is pleasant to find that here in Appalachian America it still contributes to the health and grace and skill of womankind.

THE *Watchman* says: "It is as true of churches as of individuals, that though they give all their goods to feed the poor, but have not love, it profiteth them nothing."

"ZION'S HERALD" states that Bishop Dwamgee, the South African ecclesiastic, is of heathen parentage and ran wild in the jungle until he came under Christian influence. He is now a man of learning and refinement.

A RECENT item says that the agitation in the Catholic Church in upper Austria and Styria, resulting in a remarkable reaction and secession from Catholic ranks, is assuming proportions that may be compared to the crisis in the English Church.

A REMARKABLE ceremony occurred a short time ago at the Isle of Orleans, Canada. An old resident named Pierre Pouliot celebrated his golden wedding, and at the same time his son celebrated his silver wedding, and two sons of the latter were married. The quadruple ceremony attracted an immense crowd to the church.

CURRENT EVENTS.

A STATEMENT was sent out from Washington, on the 10th instant, showing the total number of deaths (in the army) reported to the Adjutant-General's office between May 1, 1898, and February 28, 1899. The figures are as follows:

Killed in action	329
Died of wounds	125
Died of disease	5,277

Total 5,731

THE military operations in the Philippine Islands continue, the forces of the United States, directed by General Otis at Manila, having advanced upon the native people's lines. Details of the fighting appear daily in the newspapers, but it is difficult to form any judgment as to the actual results. The reports usually state that the Filipino loss of life was "heavy," while only few "casualties" were suffered on the American side. There was severe fighting, it is said, on the 13th, and General Otis reports the Filipino loss "as very heavy, while the American loss was thirty-five, mostly slightly wounded.

THE Washington correspondent of the *Cleveland Leader*, which is regarded as "Senator Hanna's organ," telegraphs that the President has made up his mind to keep the Philippine Islands permanently. He says: "It is possible to-night to state, without the slightest qualification or equivocation, that the fixed aim and purpose of the national Administration respecting the Philippine Islands is now, and without doubt will continue to be, to retain the great Asiatic archipelago as a permanent acquisition of the United States. This is a statement of absolute fact; there is no conjecture or surmise about it. Moreover, it is official, and, therefore, sanctioned by highest authority."

IN Cuba, the so-called Assembly has decreed the removal of Gen. Gomez from the command of the "Cuban army." This is not regarded seriously. The United States, it is announced, will take a careful census of the population of the entire island. The action of the Assembly causes some excitement, but the policy of the United States will be to give that body no recognition. The three millions of dollars for the Cuban army has been sent out to Havana by our Government.

THERE has been no announcement what the United States Government will do in reference to the conference invited by the Czar. A dispatch from London, 11th, describes the European governments as actively preparing for it. It says: "In spite of all disturbing events and rumors, the various Foreign Offices continue to exchange views with great gravity on the forthcoming peace conference at The Hague." Sir Julian Pauncefote, British ambassador at Washington, is mentioned as a probable representative of Great Britain, and the Marquis Visconti di Venosta, of Italy.

IN the Legislature of Nebraska, a Republican, M. L. Hayward, was elected United States Senator on the 8th instant. He succeeds Allen, Fusionist. There has been no choice in California. The Legislature of Utah adjourned without electing, and so, also, on the 12th instant, did the Legislature of Delaware. In each case there will be but one Senator from the State named until the Legislature shall meet and elect. In Pennsylvania the dead-lock continues. The investigation, by a committee of the House, of charges of the corrupt use of money, has developed some testimony which supports the charges.

THERE were some outgivings, last week, that opposition would be made to the election again of Speaker Reed, when Congress again assembles, on account of his standing in the way of legislation desired by the Administration. The Nicaragua Canal bill was one of the measures alluded to. The general supposition is that Speaker Reed is too strong with the Republican members to be "turned down" in the way suggested. Unless called in special session, Congress will not meet until next December.

THE steamship *Castilian*, of the Allan line, from Portland for Liverpool, was wrecked on Gannet Rock, near Yarmouth, Nova Scotia, early in the morning of the 12th inst., "in a dense fog, her compasses being destroyed." The passengers and crew were all saved. The ship is a total loss. She was new, this being her first trip from this side back to England. She was valued at \$700,000. The cargo, valued at \$400,000, was said to be "the most valuable the Allans have ever shipped from Portland."

THERE has been much concern in southern California over the light rain-fall this season. At Los Angeles, from Ninth month 1 to Third month 1, six months, there has been



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THE Duke of Leinster on a certain occasion met one of his laborers and said to him: "I regret, owing to a report made by my steward, at having to dispense with your services, as there is not I believe sufficient work for all." Upon hearing this the man innocently remarked: "Faith, your grace, there is no necessity to dismiss me on account of the scarcity of work, as very little would keep me busy." His ready reply amused the duke, who gave orders for his retention.

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but 2.91 inches. Last year, in the same period, it was 4.30 inches, and in 1897, 14.40 inches. The rainfall after Third month 1 is usually light, so that the outlook is regarded as rather discouraging. The grain and hay crops it is feared will be a failure. Meantime great efforts are making to increase the artificial supply for drinking and irrigation. Towns and cities are seeking mountain streams, wells are being sunk, and rivers that run underground are being examined.

NEWS AND OTHER GLEANINGS.

It is announced, 13th, that the President has appointed Herbert Putnam, of Boston, Librarian of Congress, in the vacancy caused by the death of John Russell Young. He is now the librarian of the Boston Public Library, and receives a salary of \$6,000 a year. The salary at Washington is \$5,000, but this, it is said, will be increased.

—President McKinley and his wife, with a number of friends, including Vice-President Hobart and wife, left Washington on the 13th instant, for Thomasville, Georgia, where they will remain two weeks as the guest of United States Senator Hanna.

—The thickest ice cut in the memory of the oldest inhabitants of the shores of Lake Hopatcong, N. Y., was that cut after the recent zero weather. Blocks thirty-three inches in thickness were cut in the deepest part of the lake.

—The Missouri Pacific bridge over the Platte river, south of Omaha, was carried away by the ice on the 14th.

—At Abraham Yerger's sale, in Lower Pottsgrove township, (Montgomery Co.), Pa., the Harleysville *News* says, a number of old relics were sold, among which were the following: Small size plates, 90 cents; large size, \$2.50. Sheets, spun by Mrs. Yerger when 7 years old, \$2.50; chair, \$3.45; eight-cornered teapot, decorated with pictures of landing of Columbus, \$2.70. A small money trunk, covered with straw, brought from Germany 207 years ago by the Yerger forefathers, was sold for \$2.70.

—The recent cold was exceedingly severe in the Northwest. At one station in York State where there was a warehouse full of potatoes, among which were 1,200 bushels of "Green Mountains" belonging to Joseph M. Eastburn, of Langhorne, the thermometer was 48 degrees below zero for two days and nights, and in the effort to keep the tubers from freezing during the night the building caught fire and was burned with all its contents.—[Newtown, Pa., Enterprise.]

—A Cheyenne and Northern passenger train, which has been for three weeks blockaded by the snow, near Iron Mountain, Wyoming, was reported on the 14th, still ten miles beyond the rescuing work train, and that it will require several days to get it out. There were supplies in plenty for the passengers.

—The Appellate Court at Chicago, on the 14th instant, unanimously sustained the decision given by Judge Taney last summer that express companies are obliged to furnish war revenue stamps to all shippers.

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{ Volume LVI.
Number 12.

A GOOD WORD EACH WEEK.

XII.

THERE is a subtle tendency in the human heart to claim the privileges of the gospel of Christ without submission to its obligations. This has been evident in the experience of all professing denominations, and the Society of Friends is no exception to it.

CHARLES RHODES.

Of Haddonfield, N. J. From an article in *The Friend*, Philadelphia.

SPRING.

WHO was it that so lately said
All pulses in thine heart were dead,
Old Earth, that now in festal robes
Appearest, as a bride new wed?
O wrapt so late in winding-sheet,
My winding-sheet, oh! where is fled?
Lo! 'tis an emerald carpet now,
Where the young monarch, Spring, may tread.
All that was sleeping is awake,
And all is living that was dead.
Oh! thou who say'st thy sore heart ne'er
With verdure can again be spread;
Oh! thou who mournest them that sleep,
Low lying in an earthly bed,
Look out on this reviving world,
And see new hopes within the bud.

—[From Archbishop Trench's "Seasons."]

THE "EXAMPLE."¹

You will remember that Jesus said, "I have given you an *example*, that ye should do as I have done to you." It is true that these words were spoken to a small company of his disciples, pupils, *friends*, he had named them, and they were spoken long centuries ago in far-away Jerusalem, in that upper chamber where they were to celebrate together for the last time one of the rites of their Jewish church. The sandaled feet of that time and country made feet-washing one of the services of hospitality—a service reckoned the most menial of all. But at this supper no servant was called to do this service. Jesus himself, their teacher, their elder brother, their guide, the greatest among them, laid aside his outer garment, girded himself with a towel, as the custom was, and bearing the basin of water from one to another, in spite of the heartfelt protests of Simon Peter, washed their feet and wiped them with the towel wherewith he was girded. He had known them very intimately as they walked the fields together, and met the multitudes drawn by his works

of healing and his words of authority. Perhaps he had discovered that they had not yet caught the vital meaning of his mission; perhaps he had glimpses in them of the Pharisaic spirit which he was living his life, and would die his death to overcome. One more appeal he would make to them, one more object lesson he would give them to lift them above the pettiness and benumbing influence of self-seeking and self-absorption into the largeness and vitality and illumination of his own spirit. He shocked their sense of propriety—it did not belong to their caste to do this lowliest office. But we may believe that they could not miss wholly the baptism of that spirit at one with God, who is not only the creator but the server of all!

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?"

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"For I have given you an example, and ye should do as I have done to you."

What plain, straightforward words these are! Can we possibly miss their meaning? "I have given you an example that ye should do as I have done to you." Someone has said that the life of Jesus upon the earth was the *human life of God*, to show human beings how to live with one another. This is quite consistent with all the manifestations of God. For God pours out his own life upon the universe to serve his children, to be the energy of fructifying sunshine, to be the vitality of the harvest, to be the ministering rain-drops, to be the joy-giving beauty of skies and blossoms. And then, we may well believe, that to make things still plainer for us, so plain that the meaning cannot be missed, he has really lived before us in the life of Jesus the ideal of human relationships. What is the glimpse given us of the childhood of Jesus? He came back from his remarkable meeting, when he was twelve years old, with the rabbis in the Temple, and was *subject* to his parents, and "increased in wisdom and stature, and in favor with God and man." Not until he was thirty years old did he leave the privacy of his carpenter's bench (you see how he respected hand-labor) to become the public teacher of men. In the meantime had he used his carpenter tools to build himself a temple, with a throne therein where he should sit in purple and fine linen to dispense his message to men? Instead of the Temple, he "had not where to lay his head." Instead of sitting upon a throne he went about among men; virtue went out of him and healed their diseases; little children felt the sweetness of his heart of love;

¹Read to the students of Swarthmore College, Third month 5, 1899, by Dean Elizabeth Powell Bond.

the accused before him were bidden to sin no more, and went away with new hope and courage. For one class of men he had a severe, stern message—for such as were very scrupulous about the letter of the law, and had no sense of its spirit; for such as made long prayers and devoured widows' houses; for such as laid heavy burdens on men's shoulders, and would not move them with one of their fingers; for such as honored him with their lips, while their hearts were far from him.

The searching question which I would have us put to ourselves, is this—Has the life of Jesus among men any message for us; have *we* any part in that last Passover supper with his friends; did he give an example to us in that last service of hospitality, for us to do as he had done? We come of a long ancestry that has borne the name of Christ—does it have any vital meaning to us? Are our relations to other people to be patterned in any degree after the "example" which he left? The day is drawing very near for some of you when you must take your places in the wider world of business and of social life, to make permanent relations. You will have to meet the question whether the Christian name you bear means anything. And how is it right now and here in our smaller college world—is that example of service one to another the standard to which we try to fit our lives? Perhaps there is still another question that should be asked—Is it worth while to try to fit our lives to that standard? Would it make too much kindness and sweetness in our College world? Would there be danger of losing from our community what is known among students as class-spirit? There is no hint in the story of Jesus that has come down to us that he found recreation in his intimate intercourse with his friends Lazarus and Mary and Martha, in things that mildly teased and inconvenienced them. Was his way "the more excellent way"? or has modern youth, that often craves a spice of mischief to give zest to recreation, found the key to a higher development? These are fair questions, and worth while that we should think about them. Because it is *college relations* now that test our loyalty to the standard of Jesus—the affairs of the wider world do not yet claim us. Let us beware lest we find ourselves in that company that honor with the lips, while the heart is far from him!

The service of hospitality which Jesus used as an "example," has no place among us; but the *spirit* of that feet-washing rite,—how many ways there are of translating it into the language and activities of our college halls! There is the loyalty to college regulations imperative for the orderly and peaceable living together of scores of people. Does the "example" that Jesus gave mean anything at this point? There is the door-knob to be held; there is the precious hour of study to be undisturbed; there is the thoughtless, bitter word of criticism to be smothered behind the lips, lest it go forth a winged thing to sting and blight wherever it touches! Could our life be too kind and sweet, if we tried to fit it to the "example" that Jesus gave?

I believe that if we can get a glimpse of the spirit

in which Jesus lived, and along with that glimpse one aspiration of soul to live under the guidance and control of that spirit, we get a glimpse of the essence of the religious life. It is good for us to read of Jesus over and over, to try to fill ourselves with his spirit toward life and toward men. And let us sing with our hearts as with our lips:

"Shall I not lift my heart to Thee,
And ask Thee, Lord, to rule in me?"

"If I be ruled in other wise,
My lot is cast with all that dies,
With things that harm, and things that hate,
And roam by night, and miss the Gate.

"The happy Gate, which leads us where
Love is like sunshine in the air,
And Love and Law are both the same,
Named with the everlasting name."

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 14.—FOURTH MONTH 2.

THE EGYPTIAN PERIOD.

GOLDEN TEXT.—And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob.—Micah iv., 2.

Scripture Reading.—Genesis, xlvii., 1-12; xxvii., 31.

THE land of Goshen, where the Hebrew emigrants were established by permission of the Pharaoh, was east of the upper part of the Nile delta. It extended from the eastern river stream to the desert, and was near some of the most important cities of Egypt. The famous religious and educational centre, the city of On, or Heliopolis, marked the southern limit of Goshen, while Memphis, the capital city of the Shepherd kings, was only a score of miles further south. It would seem that Goshen was uninhabited at this time, perhaps having been laid waste in the destructive wars at the beginning of the Hyksos dynasty. While capable of great fertility under proper care, this whole country is always besieged by the desert sands and soon returns to wilderness if neglected. It was, however, well adapted to the needs of the nomads from Palestine, accustomed to leading their flocks to and fro for pasture, and their life, except for greater security, was probably not much changed for a time. The colony increased rapidly, however. It may be that only a part of those allied with the family of Jacob had accompanied the patriarch into Egypt. It would seem likely that a part had remained in the region about Hebron, since the family sepulchre was there and the body of Jacob was taken to it for burial. Those who had remained may have been absorbed by the Amorite families about them, or they may have joined their brethren in Egypt. Possibly others of the desert Semites were attached to the more comfortable life of Egypt and joined with the Hebrews. At any rate the Hebrew colony grew in size and in strength until the Egyptians came to regard them as a serious menace to the kingdom.

For in the course of years new kings had arisen who "knew not Joseph." The native Egyptian governor of the Upper Nile provinces, at Thebes, had revolted against the foreign kings. The wealth and

luxury which had tempted the children of the desert had sapped their strength in the centuries which had passed, and after a brief struggle they were driven out (about 1580 B. C.). Not content with this, the Egyptians continued their victorious career across the plains of Palestine and far into the north. The successive kings of the eighteenth dynasty brought into subjection the Philistines, Canaanites, Phœnicians, and the inhabitants of Mesopotamia; while they received tribute even from Babylon and from the rising power of Assyria. But the Egyptians were not successful colonizers. They left no armies of occupation in the conquered territories, and were obliged to reconquer them many times because of repeated revolts on the part of the subject peoples. They retained their power over Palestine and Syria, however, for several centuries. This period, moreover, seems to have been a period of considerable progress in these territories. Canaanite cities grew large and important under their Egyptian governors, though incapable, as always, of effective union against a common enemy.

The Pharaohs adopted the plan of strengthening their power by contracting marriages with the most powerful families in the subject countries. About 1450 B. C., Amenophis III. married a Syrian princess, who brought into Egypt and taught to her son the religion of her native country. This son, Amenophis IV., is known as the heretic king. He attempted to reform the Egyptian religion by the introduction of the worship of the sun. The form of this worship was much more elevated than that of Egypt. It substituted monotheism for polytheism, replacing the multitude of animal and human deities by a single and more adequate symbol. He was a man of courage and character, but the weight of centuries was too great for him to lift, and he failed. In the course of the struggle he removed his capital to escape from the influence of the Egyptian priests, from Thebes to a new city which he built on the Nile near the place of the modern village of Tell el Amarna. After his death old customs swept back into their accustomed ways, the new capital was abandoned and fell into ruins. But in 1888 there were discovered in these ruins between three and four hundreds of state letters and documents belonging to the heretic king and his predecessor. Many of these are from the Egyptian governors of Syria and Palestine. A curious fact about all of them is that they are in the Babylonian language and characters, and are written on baked clay, like those earlier discovered in the royal library of Nineveh, and elsewhere in Babylonia and Assyria. They show that knowledge of this language and of writing was widely distributed at this very early day. Moreover, this wide knowledge of a common tongue implies close relations, commercial and otherwise, among the countries of the eastern world.

The contents of the letters (previously referred to, first quarter, Lesson 8), give us welcome glimpse of the conditions in Palestine just before the Exodus. It is seen that there was at this time another great movement to the westward and southward on the part of the inhabitants of Mesopotamia. The Semites of the river country and the Hittites of Asia Minor are pressing upon the boundaries of Egypt. Nearly

every letter from Palestine and Syria is a call for help. Some of the more northern cities are already lost to Egypt, and others are hard beset. The Canaanites are restless, and tend to join with the enemies of Egypt. Help must be sent, and that right soon, or Egypt must withdraw. And indeed Egypt was soon obliged to withdraw, and a treaty was concluded with the Hittites, leaving to them part of the former Egyptian territories. Later Egyptian kings attempted more than once to regain the lost possessions, but only with partial and temporary success. Palestine remained subject to Egypt, but enjoyed comparative freedom and progressed in wealth and civilization.

Pressure and defeat from without rendered the menace of the Hebrew foreigners within more severe. Their position near the eastern frontier would make them a most dangerous rallying-point for the enemies of Egypt. Consequently the comparative freedom of the early days in Egypt disappeared. No longer the Hebrews maintained an independent existence almost isolated from their Egyptian neighbors. Egyptian overseers put them to unaccustomed tasks. The grinding slavery of Eastern despotism closed round about them. The Pharaohs of this dynasty were great builders, and the children of Israel were thus employed as well as in other forms of service. Some of the details of the oppression will be reserved for a future lesson.

Let us note in passing how far the false material standards of success and importance would lead us astray in estimating the people of ancient days. The Egyptians had wealth, an ancient empire, power, a considerable degree of civilization and learning. The Israelites were poor, enslaved, and ignorant. Why were the latter destined to have an effect on mankind so vastly out of proportion to their condition? It was because there had been implanted among them the seeds of belief in righteousness. Their God demanded of them self-mastery, and although the idea was only faintly seen and weakly grasped, it involves all that makes man great. It is an idea that makes *men* rather than *nations*. The Hebrews are marked rather by the prophets than by the kings. The demand for righteousness implies the knowledge of righteousness. The development of these ideas: that God demands righteousness; that man can know righteousness; that man can obtain the power to attain righteousness; is the development of the human race. The repeated proclamation of these ideas has been the work of the prophets of all ages. The renewed appreciation of them has been the work of all religious reformation, and their supremacy in the life of man is the ultimate aim of Christian effort.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 14.—FOURTH MONTH 2.

THE RAISING OF LAZARUS.

GOLDEN TEXT.—I am the resurrection and the Life.—

John, xi., 25.

Read the Scripture, John xi., 32-45.

REVISED VERSION.

Though the verses assigned for this lesson are only the 32d to the 45th inclusive, of the eleventh

chapter of John, the whole of the chapter should be read, as it is devoted almost entirely to the one subject, the raising of Lazarus from the grave.

Jesus had gone "beyond Jordan, into the place where John was at the first baptizing," after his discourse in the temple in Solomon's porch (John, x., 22-39). There he learned of the sickness of Lazarus. Two days later he departed for Bethany, though his disciples represented to him the danger he incurred in returning again into Judæa, where but recently the Jews had sought to stone him to death.

The time is supposed to have been early in the year 30, A. D. Events were rapidly drawing on to the close of the Master's earthly career. It was probably about three months before the Crucifixion. Jesus, having no home of his own, was accustomed to lodge at times in the homes of his friends. In the little town of Bethany, on the Mount of Olives near Jerusalem, lived a family whom he especially loved. There were two sisters and a brother, Mary, Martha, and Lazarus. It is believed that they were in good circumstances, if we may judge from their owning a tomb, and from the costliness of an ointment which Mary once used upon Jesus. A record of a visit of Jesus to this family is found in Luke, x., 38-42. This Lazarus is not to be confused with the Lazarus mentioned in the parable of the rich man and the beggar found in Luke, xv., 19-31.

The account of the miraculous raising of Lazarus, after he had been four days in the tomb, and, as Martha feared, decay of the body had begun, is very definite, and must be taken, for the purposes of this study, as we find it recorded. The passage in verse 4, where Jesus says, "This sickness is not unto death," and verse 11, where he says, "Our friend Lazarus is not dead, but I go that I may awaken him out of his sleep," are, however, to be noted. The power which Jesus is recorded as exerting he ascribed to God. "Father, I thank thee that thou heardest me," he said, indicating that the miracle to be performed was in response to his petition to the Father of All.

The verse in the golden text must be considered in the light of the lessons that have preceded the present one. The "life" of the Divine Spirit, as it appeared in Jesus, was imperishable, and therefore constituted a true resurrection to all who partook of it. To "believe on" Jesus is to follow him. He has, himself, disposed of the doctrine that a mere recognition of him as Lord and Master, is enough, for he declares, (Matthew, vii., 21): "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Aside from the miraculous character of the event, there is in the lesson a distinct picture of a great sorrow, a strong faith, and a great love. The confidence of the sisters that if Jesus had been there, their brother would not have died, is very touching.

From the lesson we can draw an illustration of the power of the indwelling Christ to call to life the dead soul, and to make it possible for the resurrected soul to live on with the life of Christ as its constant living fountain of refreshment.

The poets have dealt with the subject. In Tennyson's "In Memoriam" he seems to speculate on the experience of Lazarus while out of the life of this world,—his four days' experience in another state of existence,—and Browning was also attracted by the theme. In his poem, "An Epistle of Karshish, the Arab Physician," he represents Karshish as meeting Lazarus long after the death of Jesus, and of finding him strangely indifferent to events that men mostly regard as important, but keenly disturbed by the slightest indications of evil or vice, as if his four days in the heavenly kingdom of the soul had made him regard what affected the soul's peace as the only thing of consequence in the world.

"Thus is the man as harmless as a lamb:
Only impatient, let him do his best,
At ignorance, and carelessness, and sin."

For Friends' Intelligencer.

LESSONS FROM INDIA.

AMERICAN advocates of colonial expansion frequently cite, by way of precedent and justification, English experience in India and other colonial dependencies. British soldiers in India, Hong Kong, and elsewhere, in their relations with the native races, have been poor missionaries, indeed, in behalf of a higher civilization, and are themselves confronted with temptations which in too many instances, prove their physical and moral ruin. Josephine Butler, in a letter to a friend, concerning the conditions of immorality in connection with army life in India, and the recent revival of state regulation, writes: "I cannot too strongly express my feeling (in which all mothers at least will surely sympathize) of compassion for the soldiers—those poor boys sent out in such numbers to India, and there subjected to every evil influence, and to few good ones. Apart from all statistical errors or exaggerations, we believe their physical state is bad in the extreme, and we do not deny the truth of certain ghastly descriptions of military hospitals. I have been permitted at times to visit such patients in hospitals (the male as well as female wards), and the very memory of the faces of these, my poor benighted fellow-creatures, fills my heart with pain at this hour, and with the most yearning desire for their redemption of soul and body in the fullest sense."

Referring also to the India women in this connection she adds: "A word concerning the native women who are made the employees of the Government under this system which we oppose. In this case never forget that these women are the daughters of a conquered race, which is dependent on the conqueror; that they are weak, ignorant, poor, (the Indian is said to be the poorest population in the world), so that doubtless the few annas paid by the British soldier to an Indian woman for her degradation is a temptation, even a prize to her, and sometimes to her poverty-stricken relations."

Two American women, Dr. Katharine Bushnell, and Elizabeth Wheeler Andrew, visiting India in the capacity of missionaries, and making careful observations in sundry military cantonments of camp life, as involving both the soldiers and the native women,

have given some very striking testimony before a Parliamentary committee as to the evils and degradation attendant upon militarism in that country. In *The Queen's Daughters in India* they say: "When so-called 'Christian England' took control of so-called 'heathen India,' and plots of ground called cantonments were staked off for the residence of the British soldiers and their officers, full provision was made for the flesh, to fulfill the lusts thereof." They add: "Even the price of the visits of the soldiers to the chakla was fixed by military usage, and was so low that the poor slave women were often half naked, in winter often bitterly cold, and nearly starved. We have frequently heard in England that the recruiting officer who is sent out in the English villages to secure volunteers for the army in India, will hold out, as an inducement to young men to enlist, the fact that a licentious life in India is so cheap."

How completely the moral sense is deadened in this degrading India military life is strikingly shown in an official circular, addressed by the Quartermaster General to "General officers commanding Divisions and Districts," which I forbear to quote from literally, but which says "it is necessary" to provide women in connection with the "cantonments," and proceeds to suggest details of the most revolting character.

The publication in England of this shocking military circular, with its shameful details, created much indignation; Lord Roberts, then chief in command of the army, at first denied its existence, before a Committee of the House of Commons, but subsequently was forced to admit that he was in the wrong, when confronted with irrefutable proof brought to the light by Dr. Bushnell and Mrs. Andrew. He also made a very creditable public apology to those heroic women whose word he had impugned. This, also, is a part of the Parliamentary record.

Notwithstanding the prohibitive action of the House of Commons, which adopted a resolution, introduced by Walter S. B. McLaren, M.P., (a nephew of John Bright), directing the abolition of military regulation of vice in connection with the British Army, the resolution was practically evaded or ignored by the India authorities; official immorality in the army continued, entailing a terrible aggregate of disease and disability on the part of the soldiers. Statements of a most startling character on this point were published by partisans of military "regulation" of vice, with a view to having it again legalized. This, unhappily, under the leadership of Lord George Hamilton, Secretary of State for India, has been accomplished. That evil consequences increased there is no doubt. An official return, "East India (Cantonment Acts)," No. 318, of 1895, gives information in relation to the subject and includes a memorandum by the Army Sanitary Commission which says: "That venereal diseases prevail among European soldiers in India to such an extent as to constitute a most serious cause of inefficiency in the Army is a fact which admits of no question, and the grave character of which can hardly be exaggerated. The bare statement that throughout India in 1892 no less than 28,000 European soldiers were admitted into hospital suffering

from one or other of the many forms of venereal disease, and that the time spent under treatment by each of these cases averaged 29.01 days, is sufficient to illustrate, in a very few words, the magnitude of the evil which has to be dealt with."

Another aspect of this great evil in connection with foreign military service, is the degrading influence of such returning soldiers upon the home population, as they come back again to civil life. A memorial to Lord George Hamilton, Secretary of State for India, opposing the revival of the "regulation" system in connection with the army in India, signed by W. S. B. McLaren, as chairman of a London committee, appeals for better moral conditions in the environment of the soldiers, but also for consideration of the home population. It says: "We earnestly plead with you to look beyond the horrible statistics of disease to the still more terrible facts of which it is at once the index and the inevitable outcome. The figures reveal the startling facts that we have in India an army of 70,000 men all but given up to debauchery, and that these return to this country at the rate of 13,000 annually, bringing with them the debasing sentiments and habits acquired during their Indian training, and infecting our industrial communities with a moral pestilence more destructive of the national stamina than the disease on which you have concentrated your attention."

The London *Contemporary Review*, in a thoughtful, suggestive article emphasizes the peril of a returning corrupted soldiery from foreign military service. After commenting upon the ominous fact that in a single year 28,000 British soldiers in India were maintained in a state of inefficiency for almost one out of twelve months, it says: "A corrupt soldiery means a corrupt people, and the evils with which the old regulation system professed to deal are not the only penalties of a vicious life. Police magistrates, poor-law guardians, masters and matrons of work-houses, educational authorities, and all the philanthropies are confronted by a problem of imbecility which is just as surely due to vice in the sufferer or his parents. The soldier, when his years of service are over, passes back into civil life, bringing with him, for good or evil, the habits and ideas he has learned in the army. We may go so far as to say that an army system will not have reached its perfection till this 'return of the native' can be reckoned a positive gain to the morality of civil life. At present it is all the other way."

Most pathetic is the condition of the helpless and exposed, ignorant and dependent native Indian women and girls. Pundita Ramabai, well known and much esteemed in this country, writing of the moral peril of girls and young women in the famine districts in India, says that hundreds of girls, young widows, and deserted wives, are waylaid as they go to the Relief Camps and Poor Houses in search of food and work, and taken away; that a "wholesale trade" is carried on in young girls who have been obliged to leave their families and wander away from home in quest of food. (In a report of a Government special commissioner on the general subject, General Viscount Frank-

fort is quoted as stating, on the subject of age of the wretched girls in the cantonments that one-half are from fourteen to sixteen years.)

The problem of British military service in India and other distant colonial possessions has at least three very important factors: 1. The welfare of the soldiers themselves; 2, that of the natives of these colonies, especially the native women and young girls; and, 3, the well-being of the civil population at home. Kindred grave problems, with essentially the same characteristics and results, confront France in Africa, Holland in her Dutch colonies, Germany and Russia in their vast military areas.

Would that Americans, so many of whom appear latterly dazzled with the prospect of enlarged colonial possessions, with an imagined, but in large part delusive "increase of trade," in Hawaii, Cuba, Porto Rico, and the Philippines, might be made more thoughtful as to the grave responsibility involved, concerning the moral and physical welfare of the thousands of American soldiers engaged, and for a long time likely to be engaged, in police control of the ignorant, undisciplined natives of these tropical islands, and of the forty thousand or more already dispatched for military service in the Philippines. Very grave also is the responsibility involved for the natives, especially the native women and girls, of these islands; and likewise for the later moral and physical health of our home population to be affected by returning soldiers from the type of social contact to which our new militarism exposes them. AARON M. POWELL.

New York, N. Y.

FAITHFUL FRIENDS IN DENMARK.

From "The Interchange," (published by Dr. Richard H. and Anna Braithwaite Thomas, Baltimore).

OUR Friends in Norway and Denmark, deserve our most hearty sympathy in their struggles against militarism. It is no slight thing for them, numbering as they do less than 160 persons in both countries combined, to maintain unblemished their testimony for peace. A number of them have from time to time, to use their own expression, "sat in prison" for conscience' sake. The following extract from last month's *Venlig Budbringer*, a quarterly periodical published by Danish Friends, seems to us especially interesting, as showing the spirit that animates them. It required considerable courage in the editor to send it out because the government might easily regard it as inciting its readers to disobey the laws, and this in Denmark is an offense punishable by fine and imprisonment. It is as follows:

"I am sure that I am in accord with Friends everywhere when I say that from our hearts, we are devoted to the king, as the one who has the chief earthly authority over us, and that we submit ourselves willingly to the existing government. We hold that governments are of God, and from our hearts we are loyal subjects of our king. But we recognize also that our highest Lord is greater than the king, and for us his law is the final appeal. He has firmly established in our hearts the principle that we are to love God above all things, and our neighbor as ourselves; and we are unable to reconcile this

law with the command to enter the ranks of the soldiers. It is a real sorrow to us to take up this attitude, but we cannot do otherwise. What shall we say then about the law of compulsory military service? Yes. It is required in this country. The king and the parliament have decreed it, and as long as this is the case the law must be enforced, and we who cannot take part in military service must accept what is laid upon us because of our refusal. Yet even so we are convinced, if we continue faithful, that this very conflict of suffering (that we may undergo) shall bring forth its own fruit."

Shall not this example from our Friends in more trying circumstances than ourselves stimulate us to greater zeal? We may say that compulsory military service will never be established in America. How do we know? The country has this very year started on the same road of militarism that the European nations are traveling. Unless checked we cannot predict where it will stop. For our own sakes, therefore, and for the sakes of those who are in other places struggling in the same cause, let us be earnest and faithful.

THE HAGUE CONFERENCE.

Dr. Richard Henry Thomas publishes a forcible and timely letter in the *Baltimore Sun*. We extract as below:

SHALL the Conference, so soon to be held, prove a success or not? The answer lies largely with the people themselves. If those who meet in conference realize that the peoples they represent earnestly desire and expect tangible results that shall make peace more easy and war less probable, their attitude will be very different from what it will be should the people manifest only a lazy indifference.

Some say, but without evidence, that the Czar is insincere. They tell us that it is to the interest of Russia to preserve peace during the next few years. But, speaking broadly, cannot the same be said of every nation? The rulers of the various countries in accepting the invitation have practically acknowledged that there exists a grievous burden and a standing evil. They have agreed to send representatives to confer together and see whether there be not a remedy. Shall this opportunity of a century be allowed to slip by unimproved, or shall it be in reality the inauguration of a movement that shall become, as years go by, a stronger and stronger defense for peace and good-will and for the best and unhindered development of arts, commerce, and religion? This question will be largely determined by the attitude of the people themselves. But we are enlarging our army, are even now engaged in a war. Is the present a suitable time to interest ourselves in such a proposition as this? Most decidedly, yes. It is a peculiarly favorable opportunity. If we are, indeed, entering the arena of European politics, as appears, and are no longer to remain secure, as we have been in our comparative isolation from entangling foreign complications, then all the more reason have we to join heartily in a movement that promises to affect international relations so strongly and so beneficently. The time is past when we could flatter ourselves that the affairs of Europe are nothing to

us. They affect us profoundly, and we affect them. The preservation of the peace of the world is of vital importance to us, as to the nations abroad.

The scheme is not the chimerical one that some suppose. With the record of over eighty wars prevented by arbitration within as many years without any concerted action among the nations, what may the record of the next century show with concerted action? The proposed conference is, of course, to be advisory only. No nation is to be held bound by its conclusions, and yet if it be able to formulate a practicable scheme for the preservation of peace, its moral effect will be such as to produce most wide-reaching results.

The question before us is not whether the Conference is to be held, or whether America is to be represented. These points are already decided. But the question is, Shall the Conference meet under the impression that the people will be satisfied if its deliberations be merely perfunctory, or shall it realize that the people demand and expect results that shall make for peace and higher civilization? It is here that we have an influence. Let us join with other patriots in working for the success of the Czar's effort. It is a movement above all partisan considerations. It is world-wide in its scope.

FRANKLIN'S RELIGIOUS VIEWS.

ONE usually thinks of Franklin as anything but a religious man, and religious in the orthodox, conventional sense he certainly was not. Yet he was a believer in God and immortality and the efficacy of good works. His close personal friends were, many of them, devout Christians. In the chapter on "Franklin's Religion" in his "Many-Sided Franklin" series, in the *Century* magazine, Paul L. Ford says:

"Franklin had that rarest kind of tolerance which tolerates the opinions of others, and though he laughingly asserted that 'Orthodoxy is my doxy, and heterodoxy is your doxy,' his whole life was one contradiction of the epigram, for the faith or lack of faith of his circle of friends ranged from the most doctrinal of ministers to the most radical of free-thinkers. For such rigid Puritans as the Rev. Drs. Cooper and Mather of Boston, for the enthusiast Whitefield, for the Anglican Bishop of St. Asaph, and for the Abbes de La Roche and Morellet he showed as much affection and respect as he did for Hume, Lord Le Despenser, Thomas Paine, and others closer in accord with his own views. Nor was it ever a one-sided regard. No man in Pennsylvania exercised such influence over the Quakers. Massachusetts made him her agent in Great Britain, and he served her faithfully, even to the defending of her religious intolerance against English criticism. In France the papal nuncio consulted him frequently and followed his advice in the changes the Revolutionary War made possible or necessary in the Catholic Church in America. Absolutely unsectarian as he was, Franklin apparently was trusted by all sects, and he seems never to have refused a service that he could render any one of them."

ADDRESS BY CONCORD QUARTERLY MEETING.

The following is the address adopted by Concord Quarterly Meeting (of Philadelphia Yearly Meeting) of Friends, at its last sitting, at West Chester, Pa.

To the Czar of Russia, Nicholas II:—

We have read with great satisfaction thy proposition that the leading Powers of the world should look toward a general Conference to consider a peaceful arrangement for national disarmament; or if not so much as that, for a mutual agreement to greatly decrease the means of national defense by force of arms. It required about two thousand years after the first establishment by the Jews of the monotheistic idea to prepare the world for the advent of the Messiah, the Herald of the New Dispensation, the Prince of Peace. Since that advent nearly two thousand more years have passed, and no single nation has yet been founded upon the principles which Jesus taught. It is an especially appropriate time as we are soon to enter upon the last century of these two thousand years, for the nations to take some steps which may lead to a total disarmament, and the ultimate establishment, not of one nation only, but of all the leading nations of the world, upon this only sure foundation.

In this view surely thy manifesto now proclaimed may constitute a turning point in the world's history. Neither thyself nor thy immediate descendants will be likely, as the world moves, to see this glorious fulfilment, but it is not unreasonable to suppose that the end of the century soon to be ushered in may behold it. When that time comes, this important movement, now inaugurated by thee, which has recalled to our minds the beneficent action of thy revered ancestor, Alexander II., in liberating the serfs, will be viewed in its true light, as a powerful means of concentrating the public sentiment of the world upon such a consummation. To hasten this result and aid the movement which thou hast so wisely inaugurated, shall be our constant endeavor,—the promotion of the cause of Peace having been one of the important testimonies of our religious organization since its foundation about two and a half centuries ago.

"COURTESY is often lacking towards our fellows. In the matter of the swinging door the commonest politeness requires that we should not cut off the noses or the fingers of our neighbors, yet we go in and out of public places and never think of the one behind us, who must receive the door we pass through in the face if we do not hold it for a second.

"A little thing, but a little thing which affects the comfort of others can never be brought to our notice too often."

To love others is the true counterpoise of our unsteady natures. Towering and inſirm self-love is likely to collapse at any moment. The outflow of the heart upon others is in the ordering of God, the most infallible way of securing sanity of mind, as far as right human relations can secure it.—*New York Observer*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, THIRD MONTH 25, 1899.

A CASE OF CITY ADMINISTRATION.

THE confidence with which people whose own houses are in bad order will willingly assume to manage other people's houses is effectively illustrated by some at least of our American cities. These are centres of eagerness for ruling the world, and they are at the same time examples of the grossest failures in domestic management.

Let us begin at home. Others may be dealt with later. Consider the urgent case of the third largest city in the list. Philadelphia has long had a high death rate from typhoid fever. Compared with other cities of the country, it is one of the very highest. The cause has been well known,—the pollution of the drinking water. In medical science nothing is better understood than that a city's typhoid fever rate depends on the quality of its water, and while we are in some respects less intelligent in Philadelphia than we should be, our deficiencies do not much lie in the direction of medical science. Everybody here has known for a long time that the impurity of the water supply caused the excessive prevalence of typhoid fever.

With this knowledge, what has been done to remedy the evil? Practically, not anything. The subject has been considered, it has been discussed, it has been reported on, and re-reported on. Years have passed by. The water was bad, it continues bad. It is many days clouded with coal-dust from Schuylkill county, and other many days reddened with the triassic clays of Berks county, while, even when it occasionally runs clear, it carries unseen the sewage of the thickly-populated Schuylkill valley; but all the same, nothing has been done to purify what water Philadelphia has, nor to provide a better supply.

Now we have come into what is probably the worst visitation of typhoid fever Philadelphia has ever known. At the close of last week, the "record" had been broken. There had been from First month 1, to Third month 18, 4,509 cases of typhoid fever reported, with 457 deaths; there were in the week then ending 477 cases, with 44 deaths. In the experience of ten years past with this disease it has usually abated after the first of March; this year it has increased.

What is the cause of the city's failure to improve the water supply, and so reduce this scourge? The answers illustrate our capacity as governors, and

prove that we are qualified to manage the ends of the earth. One answer given is that the water is intentionally kept bad by those who have been in control of the city in order that the people shall consent to have the water-works leased to a corporation. Another answer is that the Councils are not able to decide what to do. A third answer is that money enough cannot be had to procure good water,—from the Delaware Water Gap, or some other distant point, where the supply would be permanently good.

We do not say which of these answers is correct. But let us point out a few facts. The first is that not nearly enough interest is taken in the subject by those who ought to be alive and earnest in demanding reform of this abominable condition. As is the case with so many other evils, a moral paralysis seems to prevail. People who can afford to do so drink "table waters," or have special supplies brought them from the country; very many put in filters, some of them of such capacity that the whole of the water entering the house is passed through, and bathing and domestic washing become processes of cleansing, instead of affronts to the physical senses and burdens to the conscience. Everybody is counseled to boil drinking water, and no doubt the great majority of well-to-do people habitually do so. But how about the poorer people? They have no filters. They must take the water as it is, coal-dust, red clay, Schuylkill sewage, typhoid-germ. It is hardly worth while to exhort them to boil it, for boiling takes fuel, and fuel costs money, and a coal trust is forming. It appears therefore that the municipal administration in Philadelphia, as to the second great object for which municipal government exists, is either so corrupt that it is poisoning its own people to promote a corporation water scheme, or so imbecile that it cannot decide what to do. In either case we need hardly add a word of remark.

One fact should be mentioned. If it be said that there is a lack of money to procure good water, let us remember on what objects money is wasted. Philadelphia is about one-seventieth of the United States, in population. One-seventieth of the cost of the war begun last year will be, no doubt, from ten to fifteen millions of dollars. That would go far to get a water supply free from typhoid fever. But how many would prefer that use of the money?

COUNT TOLSTOY, in a letter to a London newspaper, the *Chronicle*, condemns the Conference called by the Czar. It will be, he declares, a hypocritical gathering, not really aiming at the establishment of peace and the check of militarism. Referring to the lessening of armies, he says that in the present state of the world, when the nations are all doing their utmost to acquire new possessions, such a decrease is im-

possible. "As long," he declares, "as governments continue to acquire territory, such as the Philippines and Port Arthur, or to keep what they have acquired, such as Poland, Alsace-Lorraine, and Egypt, just so long will armies grow larger and larger; and as long as governments continue to govern their subjects through force, they will never tolerate refusals to serve as soldiers."

This may be true, but it would be a great mistake not to embrace the opportunity offered. If it shall be promoted, with courage and energy, by the peoples of the different nations, many of them staggering (as the Czar's rescript said) under the military burden, good must come out of it.

THOSE who are hostile to Peace, (and strange as it may seem there are many), are hoping to see the Hague Conference a merely formal and perfunctory gathering. "Nothing will come of it," is the word passed around. It is to the interest of the peoples of the world that something should come of it, and it is for them to make their demands known, and their pressure felt. Every contribution to that result is an act well performed.

In the poem by Robert Tilney, last week, first line of fifth stanza, "globe" should be glebe. It was plainly so in the author's excellent copy. In the report of the Young Friends' Association of Woodstown, "Wallace Hill" should—of course—be Mullica Hill. The school at Byberry referred to by D. N., in the brief article, "A Paragraph from John Comly," was not Henry Griscom's, but David Griscom's. The error was probably made by the copyist in preparing D. N.'s article for the printer.

A DISPATCH from The Hague announces that the Disarmament Conference called by the Czar, will assemble there on the 18th of May.

BIRTHS.

GREEN.—At St. Louis, Mo., Second month 17, 1899, to J. Walter and Ida Wylie Green, a daughter, who is named Maxine Wylie Green.

HILTON.—At Swarthmore, Pa., Second month 19, 1899, to Arthur and Harriet Kent Hilton, a son, who is named Sylvester Willard Hilton.

LIPPINCOTT.—At Riverton, N. J., Second month 16, 1899, to J. Lawrence and Caroline Biddle Lippincott, a son, who is named Clement Biddle.

MERCER.—Near Kembleville, Chester county, Pa., Third month 12, 1899, to Thompson H. and Edith P. Mercer, a daughter, who is named Marguerite.

WALTON.—At their home, Swarthmore, Pa., Third month 16, 1899, to Lewis E. and Gertrude K. Walton, a daughter, who is named Anna Bassett Walton.

MARRIAGES.

BROOMELL—COATES.—At the home of the bride's parents, near Russellville, Chester county, Pa., Third month 16, 1899, under the care of Penn's Grove Monthly Meeting, of which they are both members, John Howard Broomell, son of Samuel H. and Mary E. Broomell, and Evaline L. Coates, daughter of Pusey and Adaline B. Coates.

DEATHS.

BUSHONG.—Second month 2, 1899, at the home of Gilbert Bushong, Lancaster county, Pa., Ellwood H., son of Henry and Irene P. Bushong, aged 25 years. Death resulted from lead poisoning, contracted in the United States Navy.

Another victim of our war with Spain. * * *

CANBY.—At Germantown, Philadelphia, Third month 18, 1899, Elizabeth A., widow of John Canby, recently of Gwynedd, Pa., in her 75th year; a member of the Arch Street body of Friends.

COOKE.—At the German Hospital in Philadelphia, Third month 18, 1899, of typhoid fever, Morris Gilpin Cooke, son of William R. and Mary (Heikes) Cooke, in his 25th year.

Funeral from the residence of his parents near Dillsburg, York county, Pa. Interment in Warrington Friends' ground, near Wellsville, York county. The deceased was a member of Menallen Monthly Meeting of Friends, and an exemplary young man. M.

ELLIOTT.—Suddenly, of heart failure, at her home in St. Joseph, Missouri, Second month 8, 1899, Hannah Bateman Elliott, aged 87 years, 8 months, and 15 days.

She was the widow of Thomas R. Elliott, who was a fair-minded, liberal man, (a Roman Catholic), and died many years ago, leaving two sons whom he had charged to be obedient and affectionate to their mother, which she testified they were. She was the daughter of Isaac E. and Rachel (Bateman) Jones, faithful Friends, who were married at Waynesville, Ohio, in 1818, moved to Richmond, Indiana, in 1826, and twenty years later to Cincinnati, and were members there the remainder of their days. Hannah's right was also there till that meeting was discontinued in 1896, and after that at Miami Monthly Meeting till her death.

She had a brother, William Bateman Jones, long in the revenue service in Cincinnati, who died about four years ago. Had also a sister, Priscilla, who died soon after her father, and who was a diligent and faithful Friend. They were cousins of the late Warner M. Bateman, an eminent attorney of Cincinnati. [His death was noticed in the INTELLIGENCER, some time ago.]

She valued greatly her right in the Society, and while lamenting that her location and some bodily afflictions prevented her attendance of its meetings, "rejoiced that she could have Quaker meetings by herself," and she assisted cheerfully in furthering the Society's work, glad to feel that its moving, living principles were widely permeating other religious societies, and helping on the day of universal brotherhood.

In the few years of my knowledge of her—through correspondence only—I have felt assured that she was a woman who *wanted* to do *right*, which, to my mind is high praise.

C. B.

FOGG.—Second month 8, 1899, Aaron A. Fogg, in the 79th year of his age; a member of the Monthly Meeting of Salem, N. J.

GILLINGHAM.—In Philadelphia, Third month 18, 1899, Rachel E. C., wife of William J. Gillingham. Interment at Colestown, N. J.

Her life-work, in which she was deeply interested and actively engaged, related largely to the care, training, and uplifting of children from the lower walks of life to better surroundings, teaching them to become frugal and self-supporting. She was one of the visitors for the State Board of Charities to penal and charitable institutions; also, one of the originators of the Northern Day Nursery Association, of Philadelphia, and at the time of her decease, its President, succeeding our valued friend, Louisa J. Roberts. While not a member of our Religious Society, her inspiration for the good work she was so well qualified to do came in a great measure from her association with Friends. * * *

INSKEEP.—At Sharon Hill, Pa., suddenly, Third month 15, 1899, Edward Warrington Inskeep, M.D.

LUKENS.—At his home, Argenta, Ill., Third month 1, 1899, David Lukens, son of the late Aaron and Anna M. Lukens, a member of Bradford Monthly Meeting Va.

MURRAY.—At Aylmer, Ontario, Canada, Second month 19, 1899, Walter E. Murray, in his 89th year; "an almost life-long adherent of the Society of Friends."

[His son, Lorne T. Murray, who gives the information stated above, sends also a clipping from the *Aylmer Express*, from which we extract. It says: "He was a remarkable man in every way, physically, intellectually, and morally. Up to within a few months of his death he could be found

every day at his office looking after his large banking business (one of the largest in Western Ontario), his mind being as bright, clear, and active as many men at sixty. He was a great reader and student. Kind, considerate, large-hearted, and generous, he was always helping someone less fortunate than himself out of financial and other difficulties, and there are not many men in Aylmer who have lived here and done business for any length of time, who have not had occasion to thank Mr. Murray for assistance in times of emergency. If a man was honorable, honest, and industrious, he never appealed to him in vain."

He was born in Howick, Scotland, 1810, came to Canada when nineteen years of age, and taught school for several years. He settled in Aylmer, in 1850, was engaged first in mercantile business, and later in banking. He was twice married, and leaves three children, a daughter and two sons. Two brothers also survive him. "He was a member of the Society of Friends, but as there was no church here of that denomination he was a regular attendant at the Baptist church. The flag on the town hall was put up at half mast out of respect for deceased, and the members of the town council, Malahide council, and collegiate institute board attended the funeral in a body. By his strict honor, integrity, and fair dealing he has set an example to the younger men of the community in all business matters which we might follow with profit, and to the good of the world at large."

We may add that he had been, for thirteen years, a subscriber to FRIENDS' INTELLIGENCER.]

ROGERS.—Third month 18, 1899, Ann A., widow of John S. Rogers, in her 94th year. Interment from Haddonfield meeting-house, N. J.

RUSSELL.—At the home of her son J. K. Russell, Cleveland, Ohio, Third month 12, 1899, Eliza Russell, aged 75 years, 1 month, 18 days.

She was the wife of the late John Russell, whom she survived about seven years, mother of eight children, seven of whom are now living. Interment was made in Friends' burial ground at West Branch meeting-house, Clearfield county, Pa., Third month 15 (she being a member of this meeting), where testimonies were borne by Nathan Moore and Reuben Kester.

The deceased, although a delicate woman for many years, possessed an unusually cheerful disposition, which endeared her to her relatives and many friends. Her pure spirit has passed to higher life, leaving behind her most pleasant memories. A. C. B.

SMITH.—At Blue Mound, Linn county, Kansas, Second month 19, 1899, Cary Smith, formerly of Bucks county, Pa., son of Robert Smith of Buckingham, aged 86 years and 6 months.

Interment at Mound City, Kansas. He was a member of Solebury (Pa.) Monthly Meeting.

WILSON.—In Moreland township, Montgomery county, Pa., First month 6, 1899, Elizabeth A. Wilson, widow of Austin Wilson, aged 82 years, 2 months, and 27 days; a member of Buckingham Monthly Meeting.

LEVI K. BROWN.

Died, Second month 25, 1899, near Goshen, Lancaster county, Pa., Levi K. Brown, in his 85th year.

The Society of Friends has had few members, perhaps, more widely known or more generally useful in the various departments of its services than the subject of this sketch. For twenty-five years he served Baltimore Yearly Meeting as Clerk and Assistant Clerk. He was deeply interested in the Indians, a member of the Committee on that subject, and until the time of his death secretary of the Seven Yearly Meetings on Indian affairs, visiting several times, in his official capacity, the tribes in Nebraska and Dakota.

As many readers of the INTELLIGENCER will be interested in the sketch of his life as given in the Oxford, Pa., Press, of Third month 2, I extract and condense from it the following:

Levi Kirk Brown, second son of Jeremiah and Anna K. Brown, was born at Goshen on June 27, 1814. At that time Jeremiah conducted a store at Goshen, and when he was elected to Legislature in 1826 his son Levi had charge of the

store until about 1835. In that year he was married to Hannah C. Moore. Three years later he moved to Oxford and purchased a portion of the property formerly owned by his uncle, Timothy Kirk. He conducted a general store business in the building (now the Octoraro Hotel) for five years. From Oxford he went to West Chester and engaged in store-keeping with his brother Lewis. During his residence there he purchased the Chester County Hotel, changed the name to Brown's Mansion House, and conducted it as a temperance house about four years. He afterwards engaged in business in Philadelphia and Baltimore.

In 1853, at the desire of his father, who was growing feeble, he returned to Goshen and managed affairs at the old homestead. Since that time he had resided there and became one of the most prominent and useful citizens of the lower end of Lancaster county. He was a man of good judgment, and many people sought his advice in legal, financial, and other matters. He settled over half a hundred estates and assisted in many accounts. He was a director of the National Bank of Oxford for about 28 years, and a director of the Conowingo Bridge Company for about 23 years.

His wife died in 1893. His own death was caused, after a long period of prostration, by injuries sustained in Philadelphia, Fifth month 11, 1897, while attending yearly meeting; he was accidentally knocked down in the street by a bicyclist, and never recovered. Several children survive: William H. Brown of Philadelphia, Chief Engineer of the Pennsylvania Railroad Company; Jacob K. Brown of Goshen, Charles E. Brown of Pittsburg, Theodore F. Brown of Pittsburg, Auditor of the Allegheny Valley Railroad Company; and two daughters, Mary L. Haviland, and Annie S. Brown.

It was the privilege of the writer to come into close relation with the soul-life of this aged Friend, as the twilight shadows gathered over the busy life, and it was the supreme desire of his heart to attain to a condition worthy of those who must soon stand in the presence of the King.

M. H. W.

NEWS OF FRIENDS.

NEBRASKA HALF-YEAR'S MEETING.

THE Half-year's Meeting of Lincoln, Nebraska, will be held on the 22d, 23d, and 24th of Fourth Month, in the G. A. R. Hall, corner of 12th and N. streets.

Parties will be met at train upon notification, stating the railroad traversed and time of reaching Lincoln. For any information further, address either of the undersigned.

MARIA A. BAILEY, 1315 G. Street,
Lincoln Neb.

ADALINE A. GARLOCK,
University Place, Neb.

Salem Quarterly Meeting was held at Woodstown, N. J., on the 16th instant. In the meeting for worship, after the opening waiting, Allen Flitcraft offered prayer. John J. Cornell spoke from the text, "Wherefore, by their fruits ye shall know them." He dwelt upon the Christian virtues, as enumerated by Paul—faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity—or love. Following John's testimony, Joel Borton appeared in supplication, and after a period of silence the meeting closed.

In the meeting for discipline, the business appropriate at this time received attention; the queries were all read and answered, representatives to the approaching yearly meeting were appointed, and four Friends named as members of the Representative Committee. "All was conducted in much harmony," a Friend writes.

VISITS TO FRIENDS IN NEW JERSEY.—III.

Editors FRIENDS' INTELLIGENCER :

In my last I omitted to state that while attending the school and the meetings we were kindly entertained at Joshua Moore's at dinner on Fourth-day (8th inst.), and at Charles S. Pancoast's on Fourth-day evening and night. On Fifth-day morning, called on Isaac Ballinger, who is now in his 88th year, and after meeting dined at the home of Lydia Davis. We returned to Joel Borton's in the evening, passing the time with them and their family of children, with some of their children's friends, in a pleasant social way, and on returning for the night felt the day well spent.

On Sixth-day morning, 10th, Joel Borton took us to Mullica Hill to attend the funeral of Joseph Robbins, an old man. It was an occasion in which, while we could feel that the removal had been a blessing to the departed as well as his friends, yet could be and was made a season of deep solemnity and instruction. We went home to dine with Henry and Rachel Lippincott, with whom we had a pleasant social visit until time for the meeting appointed for the afternoon. This was largely attended, and the spiritual interpretation of the new birth was opened in the religious service. After meeting we went to Thomas Borton's, where in the evening a large parlor meeting gathered, and I was led to address a number of different states and conditions, and judging from the many expressions given, to satisfaction. We stayed the night here, and in the morning called on Anna Gaunt, who with her daughter was caring for an aged friend. We then went on to Hope Moore's, where we dined and enjoyed a pleasant visit. After dinner we went to Asa Lippincott's, and made an agreeable call, and then home to Joel Borton's, Mary his wife having joined us in the evening at Thomas Borton's. In the evening a circle of young people met at Joel's, whose society we enjoyed until it came our hour of retiring.

First-day morning opened pleasant and warm, and at the proper time we wended our way to the meeting-house (Woodstown), to attend the very interesting First-day school. When the meeting hour came a large meeting gathered, to which were opened the nature of love and its requirements in a religious life. This was followed by an impressive supplication by Joel Borton. We went to dine with George Andrews, a son of Elizabeth T. Andrews, and after spending a little time with them in a social way, called on Elizabeth Cawley, who has been an invalid for some weeks, but who was at meeting this morning for the first time this year. Then we called on Dr. Allen and wife, the latter being connected with some of our Baltimore Friends, and went to take tea with Chalkley Haines and wife. A number of friends were also there, and the time passed agreeably until the hour which had been named for a parlor meeting at the meeting-house, no parlor being large enough to hold those who came. This was felt to be an impressive and instructive season, eliciting many expressions of satisfaction, and as this was our last meeting in this neighborhood we had many parting greetings of love. About the time the meeting closed it

began to rain, and we soon had quite a heavy thunder storm. We stayed the night with Charles H. Pancoast and wife.

Second-day morning we left Woodstown for Mickleton, where we were met by John Heritage and taken to his home for dinner. In the afternoon we went with them to Gideon Peaslee's to tea, at the old house of Amos J. Peaslee. We had an interesting visit in their family until time for the meeting, which had been appointed for the evening. This meeting was well attended, and was felt to be a favored season. We returned with John Heritage for the night. Had an interesting conversation with these Friends in the morning on the subject of the ministry, the wife having a sweet gift which has not long since been acknowledged.

We then went and called on Edward Cooper and wife, who are quite aged, and the wife not able to be out at the meetings. Then to Ann Borden's to dine. After spending a few hours here very pleasantly, we were taken by John Heritage and wife to Woodbury, —and took tea with James and Lydia Griscom, children of William Wade Griscom. We missed the company of the father and mother, but much enjoyed that of the young people.

In the evening we had a meeting at Woodbury, which was well attended. Attention was called to the perfected life. We stayed the night at Warner Underwood's. Fourth-day morning we came on to Moorestown to attend the Quarterly Meeting of Ministers and Elders, which was felt to be an interesting meeting, and the counsel given was appreciated. We dined and spent part of the afternoon with Mary Linton, the wife of Isaiah Linton, the husband being at his business in Philadelphia. We went from there to Joseph Sullivan's to supper, and thence to a meeting appointed at Moorestown for the evening. It rained most of the day, and was very unpleasant in the evening, notwithstanding which we had a good-sized and satisfactory meeting. Those assembled seemed in a receptive condition, and some acknowledged their appreciation of the testimony given.

JOHN J. CORNELL.

Moorestown, Third month 16.

FROM ISAAC WILSON.

Editors FRIENDS' INTELLIGENCER :

SEVENTH-DAY (11th) is spent in the city (New York) with our friends, until afternoon, when we called on our friends Jane and Elizabeth Haydock. The former having been disabled for many weeks by a broken limb, yet so bright and hopeful of an early recovery, and if care and loving devotion of a dear sister, now quite advanced in years, can induce it, her hopes will surely be realized.

First-day morning, we are pleased with the promise of a fair day, and at the meeting hour we find a large and interesting company of Friends and others, who both in the silent waiting and attentive listening gave evidence of interest. We are pleased after meeting to find so many of our acquaintances from other parts, among whom were H. V. Haight, of Halifax, N. S., (from whom we have heard of late through

the INTELLIGENCER, relative to the Doukhobors), William G. Brown, of Toronto, J. Watson, and others. Returned to the hospitable home of our host, in company with a number of our friends to dine. We enjoyed the social opportunity in an atmosphere sweetened both by the fragrance of many flowers and loving hearts. As we take leave of our dear aged friend, we are forcibly impressed with the uncertainty of many if any more such visits, but we feel truly thankful for the knowledge of such lives.

Just as we took the train and moved out of the Grand Central depot the rain began to fall, but after an hour's ride we reach Sing Sing, where a carriage awaits us, and soon conveys us to the hospitable home of our esteemed friends Hannah Bowron and sister, to share again the friendship that has been ours to enjoy on previous occasions. And although our stay seems to be necessarily short, (in order to meet other engagements), yet we feel it a pleasant opportunity. At 3 p. m. (Second-day 13th), we take train for Albany, and although delayed an hour on the way, arrive safely at the familiar home of our dear aged friend, Mary Davis, in that city, who with the devoted daughter has so often welcomed and entertained us during the last fifteen years, and we still find the same genial and loving life that makes the visitor feel at home. It was our privilege to call upon our dear friend Caroline Merchant, also Jane Cary and family, during our brief stay. We left on Fourth-day p. m., for Utica, to remain for the night. There we find a good night's rest and made our last start in the morning for Canada. A light snow having fallen during the night, everything bore a beautiful but wintry appearance, but nothing to prevent our moving on, and so we are landed safely across the St. Lawrence river, on the Canadian shore, just at the noon hour, and after a short stay we take our Canadian train for Belleville, to spend the night with a sister of Ruth's, whence we started over three months ago.

This Sixth-day morning, (17th), is bright and clear, and we board the train for the last time on our homeward trip, which we reached in safety at 2 p. m. In a brief review of our three months' absence, the many homes (nearly one hundred) we have visited, the many miles of travel, (about thirty-eight hundred), the social and religious intercourse, the renewal of former and the making of many new acquaintances, the many favored meetings, and now our safe arrival home, with the kindly greeting of many of our friends who have spent the evening with us,—all this, with the conviction that our movements have been largely directed by the unerring spirit of the Divine, causes us to feel more grateful than this letter can express, and all with whom we have associated who may read it, may accept their respective portion for the many services that have added so largely to our enjoyment.

ISAAC WILSON.

Bloomfield, Ont., Third month 17.

THE Indian population of the United States is 248,340. In 1492 they were the lords of the whole country; now they have reserved for them 144,496 square miles.

WHERE DO WE STAND?

Editors FRIENDS' INTELLIGENCER:

THE Society of Friends has stood, in the past, committed uncompromisingly to the principles of peace. It has stood for equality in rights, for brotherly love, for adherence to principle at the expense of comfort, property, personal liberty, and even of life. What does it stand for now? Theoretically for the same things; practically,—let each one of us answer for himself.

Do we not believe in peace? Don't we all regret the necessity for the late war with Spain and the present philanthropic enterprise in the Philippines? Aren't we loud in our praise of the Czar for his disarmament proposition, and sincere in our hope that something may come of it? Yes we are; but did the Friends who made the Society and made for it the reputation under which we are masquerading, admit that there could be a necessity for war? Were they led by the Spirit to do what they knew to be wrong in order that good might come of it? Did they urge people to lay down their arms on condition that the enemy would do the same, or did they refuse to take up arms under any provocation? They were "fanatical," "unpractical," of course, as anyone is who does not concern himself with the consequences when he is doing what he knows to be right.

But are Friends less faithful now than formerly in cleaving to the right as they see it? Perhaps not; but are our eyes single to the light, or is our vision obscured by the un-Christian, unscientific, irrational doctrines that the end justifies the means, that the laws of ethics are all conditional, and that there are no principles not to be interpreted by policy?

Perhaps these doctrines are not un-Christian, unscientific, and irrational; perhaps they are true, and the early Friends were wrong. Perhaps so. But if so, let us be true to them as our fathers were true to what they believed. Let us say that we believe in peace—if we can get along without fighting; that all men are our brothers—except the ignorant and the uncivilized; that right is right—unless it is inexpedient; that the law of love is eternal—except that it doesn't always work.

Where *do* we stand? Let us find out, and then, wherever we are, *let us stand!*

EDWARD B. RAWSON.

New York City.

THE PRESIDENT'S DUTY.

Editors FRIENDS' INTELLIGENCER:

THE course of the INTELLIGENCER in reference to the recent war with Spain and the present war with the Filipino people deserves the hearty commendation of all Friends, as well as all true lovers of our country. The recent speech of President McKinley, at Boston, which was commented upon in the INTELLIGENCER of the 25th ult., and in which he gave expression to the most philanthropic sentiments towards the poor people who are being fought by our army, presented him to the country in rather a painful attitude. If the President of this nation is simply the trustee for the people, to carry out their expressed wishes, what then

becomes of the idea of leadership? And if the President is now waiting to hear what the people want him to do, and if on every occasion when a prompt decision is required he proposes to wait until the people can express their wishes, what is to become of our government in the meantime? The President is chosen to lead, to execute, to direct, not simply to wait and follow.

From the inception of the war against Spain, there have been two schools of thought in our country, one (the better element of our citizenship, as I believe), strenuously opposing the war, and the other, represented by sensational newspapers, by politicians, and by some, perhaps, who are looking for other people to exploit, now that they have our own so largely in control, as strenuously advocating it. For awhile the President appeared to belong to the former school of thought, but he yielded to the demand for war. His position no doubt was, as it still is, an extremely difficult one. No doubt he was desirous of finding a peaceable solution for the dispute with Spain, and it was probably the great pressure exerted by the advocates of war, rather than his own wishes, that induced him finally to yield to their demands. But yield he did, and for that yielding he must be held responsible both before the bar of human judgment and before that Higher Court from whose decision there is no appeal.

For the present warfare in the Philippines, which seems to be opposed to every principle of our own government,—for we still believe in the right of self-government,—the President is largely responsible. He is, under the Constitution, the Commander in Chief of the Army; it is his right and duty to give general direction to the war. Up to this time there has been no declaration of war against the Filipinos. Is it not fair to ask, then, by what authority the war there is being prosecuted? It is said that the Filipinos are rebels. But the right and title of this country to those islands has been, and at this writing still is in question. The Treaty of Paris, by which alone we were to acquire sovereignty there, has not yet up to this time been ratified. How, then, can those poor people be "rebels"? Our only right there is by right of conquest. Has the United States then descended to this, that it will seize and hold by force a foreign country, and claim that its people are subjects? A Republic can have citizens; it cannot, of right, have *subjects*.

Our profession is that we wish to secure to the Filipinos a free, independent, stable government. Our action at present is that of a conqueror by force of arms. Cannot the President make our acts as a nation more nearly coincide with our profession? The solution of the Philippine question does not seem such a very difficult one. Let us apply the golden rule, and treat those poor people as we would like to be treated. Let us apply rules of right, justice and truth,—doubtless we would be surprised by the result. Let us meet them as Penn met the Indians, "on the broad pathway of justice and good will;" let us recall our machine guns and our gun-boats, and our noble professions of friendship and brotherly

regard to a people who desire above all things to be free and independent and to form a republic like our own, can then have full sway.

"The True Grandeur of Nations" is to be found in ways of Peace, not in the barbarity and destruction of war. It is the high privilege of the President of this nation, and it is his highest duty as well, to lead this people in the direction of their highest development and greatest influence for good among the nations of the earth. That direction is ever toward "Peace on earth, good-will toward men," and in these last days of the century, when even the thought of Europe has been directed by the Czar of Russia toward Disarmament, what a great privilege should our President consider it that he can lead this nation in that direction, and not only toward that object, but toward the still nobler one of a permanent International Court of Arbitration. The best thought of our people would heartily support him in that direction. The moral sense of our people has been touched by the action of the Czar; it is to-day hoping and praying that our own chief will lead his people in the direction of National honor and a lasting peace with the nations of the earth. Will he not do it? Upon the decision of that question rests the greatest measure of responsibility that any President has ever yet faced.

ISAAC ROBERTS.

Conshohocken, Pa.

A VIRGINIA SCHOOL.

Editors FRIENDS' INTELLIGENCER:

IF my readers will look on the map of Virginia, they will find the town of Heathsville, on the Chesapeake Bay near the mouth of the Potomac river, a quaint old village, the county seat of Northumberland county, where one is shown records going back to the days of "our gracious Queen Anne." However, it is not the past, but the present of this region to which I would invite attention.

Four miles south of this town, a school for colored people was established as early as 1867, one year before Hampton, and it has been doing its work in this out-of-the-way land ever since, with little intermission. This is its history: Emily Howland, its founder, went from her home in the State of New York, during the war, to teach the freedmen, first in the camp in Washington, where over one thousand people were crowded into barracks that had been used for McClellan's cavalry. These people were refugees, sent in from the front as the army advanced. Later the camp was broken up, and they were moved across the Potomac, and settled on the Arlington estate, where they worked the land. Thither this teacher followed them and continued her work.

Some of the men were anxious about their future, and often discussed it with her, saying that they "thought that Uncle Sam ought to give them some land." These talks suggested inquiries that resulted in her finding that large tracts of land could be bought in this part of the Old Dominion at a moderate price. Her father purchased three hundred and fifty acres here, for her to try the experiment of giving a chance to a few, to buy homes. Several families went from

the Camp and settled on the land, and in the spring of 1867 she followed them down the Potomac.

A log-house was kindly furnished by the friend who had secured the purchase of the land, and had settled in that region with his family. Here the first school for colored youth was opened, in what is called the "Northern Neck," the peninsula between the estuaries of the Potomac and the Rappahannock.

The yearning for knowledge denied the enslaved, which they well knew meant power, filled the poor little place each day to its fullest capacity, with the children from miles around. Adults gathered there in the evening to be taught, but the Sabbath School marked the high tide of the enthusiasm. Youth and age assembled, filled the house, and overflowed surrounding it. On these occasions others were pressed into the service of teaching; sometimes the United States officer, stationed at Heathsville, rode over, and gave himself to the work.

This exuberant zeal of course passed with the novelty of having the liberty and opportunity to learn, and much the same feeling toward school exists now as is found in other communities, though little children walk longer distances to school than I have ever known any others to do.

While this pioneer work progressed, a piece of the teacher's tract was chosen for the site of a building to be used for both school and chapel. On that spot a house was built by the people, aided in the work by the energy of a young man from the North, and a sum of money from the Freedmen's Bureau, as well as by the contributions of friends. In the autumn, the school was opened in the new house. As the years have passed, many have gained instruction here, and have gone out to take their part in the battle of life, better furnished for the struggle by the lessons learned and the principles instilled within those walls.

The next necessity being a home for the teacher, she built a cottage to be occupied by those having charge of the school. This is the home of the present teacher, with her husband and children. She was one of its first pupils, and her school is attended by the children of those who assembled there in 1867.

Its third decade was marked by the addition of an industrial feature. A pleasant, roomy house has been built near the school-house, and, as I had had some years of experience in teaching the use of the needle in the Laing School in South Carolina, I was asked by Emily Howland to come and take charge of this department. I came in the autumn of 1897.

Although this is a poor country and wages small, she has always been adverse to giving clothing, being convinced that the effect is harmful, lessening self-respect and independence. So her plan has been to offer the people worn clothing at a small price, the avails of which, if any, after paying the freight, to go toward supplying materials for the sewing school.

A glimpse at a sewing class, in the morning, would show sixteen little girls, in comfortable little chairs, sitting by a low table, on which they lay their work-bags; these are their pride, the work of their hands; each is furnished with a cushion for pins and needles,

a thimble, scissors and bees wax. Their tools are quickly in use, for they are at work on aprons that were Christmas presents. We have days for practising different stitches, but they like better the days that help the aprons on to completion. Perhaps the most delightful are the hours when they are permitted to make picture scrap books, grouping the little pictures according to their own taste. Friends send us pretty chromos, of which the present time is so lavish; these decorate the walls of our class room. An older class, more proficient in the use of the needle, comes in the afternoon. As many of the garments received need mending, the lessons of this class include a mending day. Thus these women of the future may learn to displace rags by patches, to respect the one and despise the other.

I am much interested in this work, therefore happy in it, finding it so engrossing that I have no time to be lonely, nor to realize my isolation from my friends and society.

Permit me to add that I shall be glad, if this account awaken interest in my work that may materialize in contributions toward it, of *anything* that can meet a human need, from a toy or a picture, to an old shoe.

ANNA M. STANTON.
Heathsville, Northumberland Co., Va.,
Second month, 1899.

The Doukhobors.

Joseph S. Elkinton, in American Friend.

MAY neither Cyprus nor America spoil them of their simplicity, as worldly success and maxims have given degeneracy to another once spiritual people, of whom we might say, Quakerism made their wealth, and their wealth unmade their Quakerism, or that of their posterity. The worldliness of mammon will continue to do this, save where we hearken unto the Lord, both in all other things and in his saying. "Make to yourselves friends by means of the mammon of righteousness, that when it shall fail, they may receive you into the eternal tabernacles."

Some Irish Flowers of Speech.

From a London Newspaper.

A LITTLE boy was caught by an irate farmer up in one of his apple trees. "Come down this instant," cried the farmer, "and I'll give you a sound box in the ear, you bla'guard." "Troth, sur, I wouldn't come down if you'd give me a dozen," was the reply.

A school inspector while examining a class of small boys in geography in a national school in a remote part of Ireland put the question, "What is a lake?" "Sure, 'tis the hole in a kittle, sur," said one of the youths. It was the only "lake" with which he was acquainted.

A gentleman once said to a milkman who admitted that he went with his pail occasionally to the pump, "How do you know, Tom, when to stop watering the milk?" "Begorra, yer honner, I go on watherin' till the customers cry out agin it," was the candid reply.

During the Crimean war the supply of tallow was limited, and, as a consequence candles went up in price. A woman was charged a half penny instead of a farthing for a tallow candle at the village shop. "Now, how is that Mr. O'Brien?" she inquired. "It's due to the war, ma'am," said the shop-keeper. "Well," exclaimed the woman, "I niver knew they fight by candlelight before!"

—In Pennsylvania, the Philadelphia *Press* says, "we have now nearly twice as many judges as are necessary."

Educational Department.

FRIENDS' NEW SCHOOL BUILDING, BALTIMORE.

We have already mentioned the appointment of John W. Gregg to be principal of the enlarged school in Baltimore.

The new building will adjoin the meeting-house property. It will have fifty-four feet front on Park Avenue, running back sixty-six feet. It will be connected with the present school building by a wing and a fire-proof corridor. It will be constructed of granite, and the architecture will be in keeping with the present building. There will be two entrances, one for boys and one for girls. Each floor will have a door connecting with the present building. The rooms in the rear of the meeting-house, now used for the school, will continue to be used for class rooms. The Kindergarten will not be changed from its present location.

The new building is under contract, to be completed by Eighth month 1. The architect is Charles E. Cassell, and contractors Morrow Brothers. It will be fitted up in the most approved manner, as to furniture, etc., and opened in Ninth month.

For the purchase of the lot on Park Avenue \$7,000 was paid, and the cost of the building, not including furniture, will be about \$25,000, making \$32,000. Toward this amount Baltimore Yearly Meeting appropriated \$6,000, and subscriptions to date amount to about \$19,000, so that about \$7,000 remains to be raised.

The first or gymnasium floor of the new building will contain a gymnasium, 30 by 62 feet, and 18 feet high, also locker-room, bicycle-room, bath-rooms, lavatories, boiler-room, etc. The second story will contain school-room 43 feet 6 inches by 41 feet 9 inches, with two class-rooms in rear, (opening into school-room), principal's room, and girls' locker-rooms, etc. The third story will have school-room 43 feet 6 inches, by 41 feet 9 inches, with three class-rooms in rear opening into school-room. The fourth floor will contain art-room, with sky-light, literature-room, manual training-room, also scientific department, chemical laboratory, and room for physics. There will be an observatory on the top of the building. (This will be one of the highest points in the city of Baltimore.)

The new building will enable the School to accommodate about three hundred pupils. The present school numbers about seventy, with six teachers, and is doing excellent work.

The committee now in charge of the School are: Jonathan K. Taylor, Chairman; Annie W. Janney, Secretary; Richard P. Thomas, Treasurer; Kirk Brown, Mary B. Andrews, Seneca P. Broomell, Rachel R. Holt, R. Henry Holme, Margaret W. Matthews, Mary Dixon Bartlett, Mary H. Price, Edward Stabler, Jr., Mary H. Townsend, and Lucy C. Walker.

SWARTHMORE COLLEGE NOTES.

THE second annual contest of the Literary Societies of the College for the Underwood-Pardee prize was held in College Hall, Sixth-day evening, the 17th inst. The program of the evening was as follows: Address, President William W. Birdsall; debate, "Resolved, That the Jury System should be Abolished." Affirmative, Mark Thistlethwaite, 1902, and Georgia C. Myers, 1901; negative, Gilbert L. Hall, '99, and Mary S. Haviland, 1901; essay, Caroline T. Comly; solo, Emily Coates, '99; orations, Edson S. Harris and W. Lyndon Hess; recitations, Lillian J. McDowell and Anna C. Holmes, '99. The judges of the evening awarded the contest to Delphic Omicron, by a score of nine points to two.

On Third-day evening a lecture was delivered at the College by S. Hudson Chapman, under the auspices of the Classical Club. The subject of the lecture was Athens, and it was profusely illustrated by magnificent lantern slides from original photographs taken by Mr. Chapman.

The regular meeting of the Young Friends' Association was held on First-day evening in the College parlor. The discussion of the evening was, "Resolved, that Friends do not offer to younger members the same opportunity for work as do other churches." Edward Williams upheld the affirmative and Georgia Cook Myers the negative. Dr. William I.

Hull also presented a paper on "The Life of Jesus," which was much appreciated.

On Third-day evening, the 21st, Dr. Appleton, with a reading of Hamlet, completed the series of Shakespeare readings, which has been so thoroughly enjoyed this winter. '99.

BEQUESTS FOR EDUCATION.—Harriet W. Paist, widow of Mahlon K. Paist, whose death was announced in the INTELLIGENCER of the —inst., left several bequests in her will for aid of education. They are stated as follows:

To Swarthmore College, \$8,000, to be added to the educational fund of that institution, and the interest thereof applied to the education of female members of the Society of Friends belonging to the Yearly Meeting which meets at Fifteenth and Race streets, Philadelphia.

To Friends' Central School, Fifteenth and Race streets, Philadelphia, \$2,000.

To George School, \$1,000, (after the expiring of life-use of a niece of testator, Jane J. Hobson), the interest to be applied annually to the education of female members of the Yearly Meeting which meets at Fifteenth and Race streets, whose limited means would exclude them from enjoying the benefits of the said school.

Harriet K. Paist also left \$2,500 to Green Street Monthly Meeting, the interest to be applied to aid of necessitous members.

She had been in earlier years an active woman, much interested in the public good. She was one of the first female school directors in Philadelphia.

CHANGE AT WILMINGTON.—Enos L. Doan, who has been Principal of Friends' School at Wilmington, Del., the past year, has been obliged to decline further service, finding the duties of the place trying to his health. The committee in charge accepted his resignation with regret. The position was then offered to Herschel A. Norris, who after consideration has accepted it.

Herschel A. Norris is of Woodstown, N. J., and is now in charge of the Boys' High School department of the school, and teacher of Latin and Greek. He is a graduate of Princeton University, and a member of our body of Friends. He will take charge of the school in Ninth month next.

Conferences, Associations, Etc.

PHILADELPHIA.—The Young Friends' Association met Third month 13. The newly-elected President, Charles Paxson, presided. The standing committees made reports. The Current Topics Committee expressed its appreciation of the services of William W. Biddle, who has so faithfully filled the office of Chairman of that committee for eleven years. The Executive Committee stated that the Treasurer's report had been audited, and showed a balance of \$339.45, and announced the election of a new member, and the program for the evening. The appointment of a new Lecture Committee was deferred, as the returns had not all been received, and the course of lectures was not completed. The appointment of a new Publication Committee was referred to the Executive Committee to be acted upon at its next meeting.

The first number on the program was a review of chapters eleven and twelve in "The Quakers," entitled "Fox, Penn, and Barclay," by Annie Cooper Lippincott. In the opinion of the writer these two chapters are probably the most important in the book, as they deal with the doctrines of the Quakers, as found in the writings of these worthy men. The complaint that it was impossible to ascertain the creed of Quakers was not surprising. George Fox's mind was so filled with the Spirit that his own simple, spontaneous effusions and outpourings were satisfactory to him—feeling sure he was taught by God—and for the delivery of his own message he was responsible. At length the writings of Penn and Barclay rolled away such reproaches, and made it impossible for any candid opponent to pretend it was difficult to discover what Quakers believed. Quaker doctrines were presented in a simple and attractive form in Penn's "The Christian

Quakers," "No Cross, No Crown" and other publications. The chief interest in Barclay's "Apology" is in the chapter on "Immediate Revelation." For thirty years Friends had "labored under the grievous interpretation of denying the Word of God," and it is due to Barclay that the Quaker conception of the Scriptures was made clear. George Fox taught a practical religion; he entreated tradesmen to be fair and honest in their dealings; to those keeping public houses he says, "see that you never let any man or woman have any more strong drink than is for their health and good." He exhorted those of America who had Indians and blacks as servants to preach the Gospel to them.

In the discussion that followed it was remarked, "Friends say they have no creed. Even truth may become a creed if we talk about it and make it the source of our life action. We must not think Fox, Penn, and Barclay made Quakerism, and put it up a finished article. The question was asked, "Were not the views of Penn and Barclay more orthodox than our views of to-day?" In answer, Isaac Roberts said: "It is a fair question, and one that may occur to any one who studies the history of Friends and I think must be answered in the affirmative. The faith we hold is somewhat different from what Fox, Penn, and Barclay taught, and we need not apologize for the difference. That God is the teacher of his people himself is held as firmly now as then." J. Eugene Baker thought there was danger in going too far in considering the Bible as literature. As inspiration is from God, so we must have regard to the inspiration of the men who wrote the Bible.

To present the second paper of the evening, the President took pleasure in introducing John Cox, Jr., of New York, a representative member of the New York Association.

The paper, entitled "Seventeenth Century Quakerism in New York," gave a graphic account of the endeavors of the Quakers to preach their religious convictions and their consequent sufferings. Many of the punishments inflicted are too harrowing to relate in detail. Fines, imprisonment, and starvation, corporal punishment, and exile were the penalties meted out to men and women alike and patiently borne. Holland, although detesting Quakerism, yet fearing the depopulation of her colony, suggested the discontinuance of rigorous proceedings. In 1664 the colony passed into the hands of the English, and the laws were more tolerant. Considerate laws were also made relative to those having "tender consciences" regarding the militia and the taking of oaths. However, property was confiscated to maintain and build forts and other defenses. The paper had a cheerful side, and some amusing incidents were related. As, a member having "gone from truth" for a wife, the meeting labored with him for a long time, and it is recorded: "Daniel Dain hath sent a paper to the meeting, acknowledging his error and default concerning his marriage and signifying yt, he hoops to be more careful on all occasions for ye time to come." Friends were gradually becoming an organized body. As early as 1672 a burying-place was purchased, and it was directed that accounts of births, marriages, and burials be handed to the meeting for record. By the close of the seventeenth century the Society had increased largely, and meetings for discipline were settled as to time, place, and procedure.

During the discussion, accounts from records and occurrences of other sections than New York were given. After the usual silence the meeting adjourned.

ESTHER S. STACKHOUSE, Sec'y.

NEW YORK AND BROOKLYN.—A meeting of the Young Friends' Association of New York and Brooklyn, was held in Brooklyn, Third month 12.

A paper on "Domestic Service" was presented by Marianna S. Rawson. After briefly outlining the position in the family of the so-called servant, the writer expressed her views as to how her condition might be improved. An ideal way would be to have training schools for cooks, just as there are training schools for nurses. They should be of such a character that girls of the poorest classes might gain admission. With a diploma from such an institution, the girls could command higher wages and greater respect, because skilled labor is always worth more than unskilled.

Until such schools can be established, it was suggested that she be treated at least as well as the shop girl. She should have fair wages, good hours, from eight to six perhaps, and for only six days in the week; her room should be healthful and pleasant, and her dress not conspicuous. Her mistress should emphasize the fact that "it is the art of cooking and the art of housework that is her vocation." Such service should be put upon a self-respecting basis, and the writer concludes by saying "Self-respect is necessary to good work and to good morals, and as a society of 'brotherly love' we fall far short of our profession if we fail to recognize the fact that the brotherhood of man includes the sisterhood of woman. Furthermore we should especially recognize the dignity of labor. 'All true work, be it only true hand labor,' says Carlyle, 'has something of divineness in it,' and it is the divinity of labor we should try to teach."

Then followed a discussion as to the practicability of the plans suggested. The question arose, "Could the majority of people afford to pay the higher wages the trained girls would demand? Also, "Could those girls desirous of holding such positions, spend two years, or even one, in such a school, even if the tuition were free?" Likewise there were presented many other suggestive questions in connection with the domestic problem as it exists to-day.

H. P. L.

WOODSTOWN, N. J.—A Philanthropic Conference was held in the meeting-house, Fourth-day evening, Third month 8. It was opened by the President, Annie L. Bradway, reading the third chapter of John. Blanche Davis gave a recitation, "Bustin' the Temperance Man."

A letter prepared by Philadelphia Yearly Meeting's Philanthropic Committee, on "The Abolition of the License System," was read by Helen G. Borton. John J. Cornell, of Baltimore, Secretary of the Anti-Saloon League, followed the reading of the letter by an address on the same subject. He gave a detailed account of the League, for the instruction of those not acquainted with it. Its object in the beginning was to unify the people, irrespective of party and religious beliefs, in regard to this question, and concentrate power upon the liquor traffic. In this respect it has not reached all that it hoped to do. A part of its work is to educate the large, massive community, that alcohol is unnecessary as a remedial agent. He gave facts to show that scientific men have come to see its uselessness, and are discarding it. There are now twenty-six States in which the League has been established, and each has a State Superintendent in the field.

The League is aiming at another point, when the public are sufficiently educated to help without political machinery,—the annulment of all license laws by act of the courts. They are looking toward the execution of the present laws now and later on, when the people are educated, toward the amendments to the present laws. As long as our interests are unified, and outside of politics, we shall progress, but while we are not united, the liquor interest will be the stronger. Let all temperance organizations unite and work earnestly toward the accomplishment of the greatly desired result. At the close of the address remarks were made and questions asked by many present. Almira Lippincott then recited a poem entitled "Licensed." After a short silence the meeting adjourned.

S. H. P., Sec.

MICKLETON, N. J.—The meeting of Young Friends' Association was opened by the president reading the second chapter of Peter. The thirteenth chapter of Janney's History was read by Martha R. Heritage, after which Rebecca V. Ogden read the Introduction to the Discipline.

Ellen B. Haines read an interesting account of the life of John M. Whitall. Next we listened to a Quotation Contest, given by Hannah A. Heritage, Martha White, M. Elma Livezey, and J. Omar Heritage. It lasted twenty minutes, and 128 quotations were given; the exercise was much enjoyed by all present.

Anna Pancoast read the memorial of Deborah F. Wharton and also a letter from her daughter, Esther Smith, alluding to her life.

Clarence Heritage gave a beautiful recitation entitled "The Two Workers," showing us how two workmen started

out on life's journey together, with bright prospects before one, and dark and gloomy before the other; one drinking from the well of life, the other from the fatal cup.

Esther L. Rulon read the "Peace Pipe," from the "Song of Hiawatha." Mabel B. Haines recited a beautiful poem entitled, "Scandal," teaching us to always sow good seed, and we shall reap rich rewards. Hannah L. Peaslee read a pretty piece entitled, "New Every Morning," after which we listened to an interesting collection of items read by Ruth W. Peaslee.

The appointments were read and the roll called. Meeting then adjourned until Fourth month 8. Number present 35.
E. L. D., Sec'y.

WILMINGTON, DEL.—Our Young Friends' Association was pleasantly and profitably entertained Sixth-day evening, Third month 10, by a lecture and stereopticon views, etc. The lecture was by J. Russell Smith, of George School, on "Friends in Slavery Times." He gave us interesting reminiscences of the flight of slaves from bondage, and the help Friends gave them. Then we had passed before our vision the likenesses of many of those earnest Friends who have passed onward; also pictures of meeting-houses, residences, groups of fleeing slaves, etc. It was remarked how short seemed the time of the lecture.
D. F.

CORNWALL, N. Y.—An interesting, though not a very largely attended meeting of the Cornwall Friends' Association, was held First-day afternoon, Third month 19, at the home of Theodore Ketcham. An instructive paper prepared by Baldwin F. Brown and Eva J. Ketcham was read at this meeting, the subject being "Proselyting in connection with the Society." In this there were three topics discussed,—the Social, the Association, and the First-day School.

This paper was so thoroughly enjoyed that it was decided to have it read again at the next session, on account of the small attendance at this meeting.

An appropriate selection on "Kindness," was read by Jessie Ketcham. After the customary business the Friends adjourned to meet Fourth month 9.

EDMUND COCKS, Secretary.

CAMDEN, N. J.—The third regular meeting of the Young Friends' Association of Camden was held Second month 7, 1899.

The minutes of the last meeting were read and approved. The report of the Executive Committee was as follows:

"An Account of the Negro Race Question," read by Anna B. Sheppard. A recitation entitled "Penelope's Christmas Dance," by Myrtis C. Bailey. A very interesting paper prepared by Edward Roberts, Jr., on "Are our Business Methods of to-day in harmony with Christian Life?" He felt that the great love of gain influenced business men to be grasping and selfish, often leading them to give orders to their employees, which are not in accord with Christianity. What we really need is a practical religion, one that can be adapted to our every-day life, which Friends profess to have.

Another paper was read on the same subject, by Oliver Troth, in which he said that under the present business methods the success of one man is the failure of many. If we could only live up to our greatest commandment "Love thy neighbor as thyself."

The roll being called, all members responded with a sentiment embodying a sound business principle.

Two new names were added to the roll. The meeting then adjourned to meet Third month 7.

LAURA COLLINGS, Secretary.

DROP thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress,
And let the ordered life confess
The beauty of thy peace. —Whittier.

THE bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not,
'Twas fought by the Mothers of men.—J. Miller.

LITERARY NOTES.

THE issue of a new monthly magazine, devoted to Genealogy and Local History, has been begun by Thomas Allen Glenn, known as an author in these departments by his book, "Merion in the Welsh Tract," and others. The magazine begins with the number for the present month. The contents include the opening portion of a tracing of the "American Descendants of Rhirid the Wolf,—Rhirid Flaidd, a Welsh "Lord" of Penllyn, in North Wales, in the time of Henry II., and Richard. The number of families, chiefly in Pennsylvania, whose descent is traced to him is very large, and T. A. Glenn has long been engaged in studying them. Other papers in the number are "Scotch Planters of Ulster," "Morton Notes," "Some of the First Planters of West Jersey," and "Moravian Immigration to Pennsylvania, 1742-1763," with departments of Notes and Queries, and Book Notes.

There has long been a doubt in the minds of our local genealogists whether a magazine of this sort at Philadelphia could be sustained. Certainly it ought to be.

The price is \$1 a year; ten cents a single copy. Address T. A. Glenn, Ardmore, Pa.

In the *Popular Science Monthly* for the coming month under the title "The Coming of the Catbird," Dr. Spencer Trotter, of Swarthmore College, gives a delightful yet instructive account of the spring bird migration as it may be observed in the Delaware Valley. Among other interesting points mentioned is the close relation between the advent of certain birds and a certain temperature.

John Kendrick Bangs has become the editor of Harper and Brothers' literary weekly, *Literature*, established first in London, by the *Times* newspaper, but since made an American publication.

PUBLICATIONS RECEIVED.

ST. MARY'S HALL LECTURES AND OTHER PAPERS. By Henry Budd. Pp. 287. \$1.50. Philadelphia: Henry T. Coates & Co. 1898.

THE FEDERATION OF THE WORLD. By Benjamin F. Trueblood, LL.D. Pp. 162. \$1.00. Boston: Houghton, Mifflin & Co. (Received through John Wanamaker.)

THE AWAKENING OF A NATION: MEXICO OF TO-DAY. By Charles F. Lummis. Pp. xi. and 179. \$2.50. New York: Harper & Brothers. 1899.

HOME LIFE IN COLONIAL DAYS. By Alice Morse Earle. Illustrated. Pp. 470. \$2.50. New York. The Macmillan Company.

PERSONAL AND OTHER NOTES.

IN England, writes Dr. R. H. Thomas, the importance of the people speaking out in regard to the Disarmament Conference has been recognized, and a movement of great force has been developed. Leading churchmen and non-conformists, prominent men in politics and in the world of letters, even the commander-in-chief of the British army, have sanctioned it. Large and enthusiastic meetings have been held in different places throughout the kingdom, and thousands of signatures have been obtained to an address to the Czar approving his proposal. How seriously this proposal has been taken in that country the speech of the first lord of the admiralty in Parliament shows.

Speaking of a meeting in eastern Pennsylvania, a Friend, in the course of a letter mainly on business, says: "Our meeting has lost all of its elderly members, by death, [except one man Friend]. I thought when [five Friends, three men and two women] went over to the other shore, and [another] moved away, we would not be able to keep up our meeting, but [a Friend named] and [another] a graduate of Swarthmore College, attend every meeting, and we have drawn in a number of young people, and are holding our own nicely,—yes, and more."

Our friend Harry V. Haight, in a letter on business, writes from Halifax, 17th inst., and adds: "I have been in New York the past two weeks, and met many old friends, and made some new ones. Serena Minard I have always known; she spoke at my mother's funeral, fifteen years ago. She spoke very nicely, the first First-day I was in New York, and the next First-day we had the pleasure of hearing Isaac Wilson."

"I have been much pleased with the standard of Peace which the INTELLIGENCER has maintained all through our war difficulties," a Friend writes us. "The editorials on this subject have been very good and very much to the point. Press on, sowing the good seed; a little may take root and prosper."

"Your issue of last week contains so many good articles, namely,—'Peter the Great and the Friends,' 'A Word from Bishop Paret,' 'An Address to the Czar,' etc., and the editorial on 'The Choice Last Year' corresponds so heartily with my feelings that I must write and express them." How true, indeed, it is that the silence at Washington is painful. Let every effort be heard, so I thought the address to the Czar, which Concord Quarterly Meeting adopted at its last meeting, might find a place in the paper."

COMMUNICATIONS.

FRIENDS AND OTHERS IN ATHENS.

Editors FRIENDS' INTELLIGENCER:

I HAVE lived in Athens, Greece, for sixteen months, and I have come to the United States for a visit of a few months. I have had a correspondence with a number of Friends living in the Eastern Hemisphere, and I have labored for a closer religious fellowship amongst us. About nine months ago I discovered a family of eight Friends living in Athens, and greatly rejoiced in their company. We held a number of meetings which were well attended. There is an inquiry in Athens to know more about Friends, and now that the time of holding the Paris Exhibition is approaching, an invitation is extended to Friends to visit us. Some Friends could come to Athens next winter, and return to their homes by way of the Paris Exhibition, and others could attend the Paris Exhibition and come to Athens the following winter, returning to their homes afterwards.

Conshohocken, Pa.

GEORGE J. WEBSTER.

[G. J. W. speaks of two Greeks, Nicholas Athan Malevitis and Rigas Pofonti, as religious persons, interested in a better way, and says that "about two years ago they were imprisoned two or three times and beaten, because of their preaching." He also mentions Elizabeth B. Tonjoroff, at Philippopolis, in Bulgaria, and says her husband "has suffered imprisonment several times for his preaching."—Eds.]

SIGNING FULL NAMES.

Editors FRIENDS' INTELLIGENCER:

I have for a number of years been an interested reader of your valuable paper, which we still look for as a welcome weekly visitor in our home. The communications from your various correspondents are enjoyed to their fullest extent. I have often thought of making the suggestion through your columns that the writers of the various interesting articles that come to you from time to time for publication would kindly sign their full names. It certainly adds much to the interest of an article to know the author's name, although we may be personally unacquainted.

I would also feel grateful to the secretaries of Young Friends' Associations if they would feel it right to give the readers the benefit of their full names instead of the initials. For surely anything that is good enough for publication in the INTELLIGENCER should be good enough to have the writer's full name.

Hopewell, Va.

JONATHAN W. BRANSON.

THE ADDRESS TO THE CZAR.

Editors FRIENDS' INTELLIGENCER:

It seems a most excellent plan to provide a form of address, to be signed and sent to the Czar, and we are much interested

in the one presented in the INTELLIGENCER. But it does not make the statement that only *men* are to sign. Yet the form is for Pennsylvania only, and its beginning excludes women. In four States of this Union only are women "sovereign citizens."

A. M. J.

Clifton, N. J.

[We printed the address as it was formulated at the Germantown meeting, where Anna Evreinoff spoke (and subsequently printed in the *American Friend*). The word "sovereign" might be omitted, we think, without impropriety, and the form of the address otherwise amended to suit different localities. In Baltimore, a form has been adopted similar in import, but varying in language.—Eds.]

METEOROLOGICAL SUMMARY FOR SECOND MONTH, 1899.

Mean barometer,	30.085
Highest barometer during the month, 11th,	30.702
Lowest barometer during the month, 8th,	29.416
Mean temperature,	27.8
Highest temperature during the month, 22d,	59.
Lowest temperature during the month, 10th,	-6.*
Mean of maximum temperatures,	34.4
Mean of minimum temperatures,	21.2
Greatest daily range of temperature, 15th,	22.
Least daily range of temperature, 13th,	3.
Mean daily range of temperature,	13.1
Mean relative humidity, per cent.,	76.8
Mean temperature of the Dew Point,	19.8
Total precipitation in inches, rain and melted snow,	6.46
Greatest precipitation in any 24 consecutive hours, 1.36 inches of rain, on the 26th and 27th.	
Number of days on which .01 inch or more of rain fell, 16.	
Number of clear days 8, fair days 9, cloudy days 11.	
Prevailing direction of wind from the Northwest.	
Thunder storm on the 3d.	
Hail on the 3d.	
Sleet on the 8th.	
Solar halo on the 11th, 15th.	
Lunar halo on the 17th, 21st, 23d.	
Snow on the 1st, 5th, 6th, 7th, 8th, 11th, 12th, 13th, 14th.	
Total snow fall during month, 31.2 inches.	
Depth of snow on ground 15th instant, 20 inches.	
Depth of snow on ground at end of month, none.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a.m., 45.5 on 27th
Minimum temperature of wet bulb thermometer at 8 a.m., -7 on 10th.
Mean temperature of wet bulb thermometer at 8 a.m., 22.2.
Maximum temperature of wet bulb thermometer at 8 p.m., 43 on 21st.
Minimum temperature of wet bulb thermometer at 8 p.m., -2 on 10th.
Mean temperature of wet bulb thermometer at 8 p.m., 25.6.
Mean temperature of wet bulb thermometer for this month, 23.9

NOTE.—An important feature of the weather this month, was the extremely low temperature which prevailed from the 8th to the 15th inclusive. On the 9th, the minimum temperature was zero, on the 10th, 6 degrees below zero, and on the 11th, 5 degrees below zero. In the surrounding suburban districts, temperatures of 8 degrees below to 14 degrees below zero are reported from different localities.

The mean temperature of this month, 27.8°, is 6° below the average for the second month.

The most remarkable meteorological event of the month was the very unusually violent and heavy snow storms which commenced on the 5th and continued to the 8th, inclusive, and again from the evening of the 11th to the 14th, during which time 30 inches in depth on the level of snow fell. The snow was very light and dry, and being accompanied by high North and Northeast wind, formed almost insurmountable drifts, rendering the railroads and other roads impassable, causing complete suspension of travel for several days. Owing to the dry nature of the snow in this storm, the damage to telegraph and telephone wires was slight. A well remembered storm of this general character occurred in Third month, 1888. In First month, 1831, and Second month 1836 very similar storms are described by our older friends.

The total precipitation, rain and melted snow, 6.46 inches is about double the normal average for Second month.

* Below zero.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Second month 28.

It is stated that M. Faure, the late President of France, said, just before he died, to his valet, whose service he much appreciated: "You see how small a thing man is, though he be President of the republic."

CURRENT EVENTS.

DISPATCHES from Manila have been almost daily chronicles of further military operations against the Filipino people. The dispatches usually speak of "driving the enemy back," "shelling" their towns and villages, and of "inflicting heavy loss" upon them, with a few of the United States troops killed, and a small number wounded. Many villages have been burned. At the close of last week, it was said that General Otis now had the situation almost under control, and that the war would soon be over. A later dispatch intimated that there was no certainty of this, and said some thought 10,000 more men should be sent out. On the 21st a dispatch stated that "an outbreak" had occurred in Negros, one of the islands that had been considered entirely "pacified."

GENERAL OTIS, a dispatch says, declined to release the volunteer troops, whose time, (as they were to serve during the war with Spain), is now regarded as out. The Government will send him "three light batteries, and six Hotchkiss guns," to be used in mountain service against the Filipinos. The Navy Department is about to organize a "mosquito fleet," (light-draft armed ships), to penetrate the rivers and "shell" villages, or other places which the troops could not easily reach by land.

The United States Consul at Hong Kong, Edwin Wildman, is quoted in a dispatch from that city as saying that he does not expect to live to see the end of the war in the Philippines.

ON the 17th instant, the Queen Regent of Spain, acting on the advice of the ministry, ratified the treaty of peace in behalf of that country by affixing her signature to the document. By the terms of the treaty ratifications may be exchanged at any time before June 10. Formal notice of the signing was given the United States Government, on the 18th, by M. Cambon, the French Ambassador, and it was arranged that M. Cambon shall act as representative of the Spanish Government and Secretary Hay for the United States in the formal exchange of ratification.

It is intimated from Washington that efforts will soon be made to develop a new policy of enterprise with reference to China. The question "of insistence upon our treaty rights" in that country is to be raised. "The American Asiatic Association," which is composed of prominent manufacturers and exporters, wishes the United States to resist Russia's

policy in Asia, and help guarantee the "integrity" of the Chinese Empire. An "understanding" with Great Britain for joint action would be essential, and probably a "triple alliance," to include Great Britain, the United States, and Japan, and so form a naval and military front against Russia and other nations.

THE formation of "Combines," or "Trusts," has gone on since the first of the year at a rate far exceeding anything ever known. A New York financial journal, a week ago, stated the "capitalization," in the last two months, of such corporations, to be \$1,106,300,000. This is more than in the whole of 1898, though the amount in that year was considered enormous, and is stated to have been \$906,176,000. Most of the so-called "common stock" in these combinations is entirely fraudulent, and represents no value; the total capitalization is usually more than twice the value of the property. It will be impossible for them to earn a return on the sum unless by some means of extortion.

A FRIGHTFUL disaster occurred in New York city on the 17th instant. The Windsor Hotel, at Fifth avenue and 46th street, a large hotel, filled with people, was entirely burned in a very short time, and many persons perished. The fire occurred in the afternoon. Many persons believe it was set on fire by thieves; the flames appeared all over in so many places that this theory is insisted upon. It was stated on the 19th, that the list of known dead was sixteen, and of missing, sixty-three, while fifty-seven were injured. Among the dead were the wife and daughter of the hotel proprietor, Warren F. Leland. On the 20th it was stated that two more bodies had been found and many fragments of human bones, etc., impossible of recognition.

THE military "Court of Inquiry" concerning the canned beef furnished the army in Cuba and Porto Rico last summer, has been sitting at Chicago, Kansas City, and elsewhere in the West. The testimony favors the charges made by General Miles against the beef, and reflects upon the conduct of Eagan, the Commissary-General, (now under suspension, but drawing his usual pay). It appears that the name, "canned roast beef," is entirely fraudulent, all the beef being boiled, and that a lower grade of cattle, known as "canners," are commonly used for putting up in cans. Many witnesses declared the canned beef, as used in Cuba, very bad.

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It is about nine hundred years since forks were invented. A princess was married to a prince of Venice. For the wedding breakfast she provided herself with a silver fork and a gold spoon. This set the fashion, and wealthy families soon provided themselves with like table furniture. The greatest excitement followed their introduction; and the Church condemned the use of these articles, without which you would not be able to eat with comfort. It is said that it was six hundred and thirteen years later that the fork and spoon entered England.—[Exchange.]

THE average young man thinks he is in a position to marry if he has \$250 in the bank and a steady job. Hope is a great factor in a love affair. After the man is 40 he wonders how he ever did it, and when he eats pie at night and he has the nightmare he always imagines that he is marrying again on \$250.—[Atchison Globe.]

EVERYTHING useful or necessary is cheapest. Walking is the most wholesome exercise, water the best drink, plain food the most nourishing and healthy diet. Even in knowledge the most useful is the most easily acquired.

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THE California Legislature, after taking one more ballot for United States Senator, making 104, on the 18th, adjourned finally, later, without a choice being made. This makes three States, Delaware and Utah being the other two, which have failed to elect. It is generally supposed that the same result will be reached in Pennsylvania. There has been no change in the balloting at Harrisburg, since three of the Quay supporters left him some two or three weeks ago.

JOHN SHERMAN, formerly for many years United States Senator from Ohio, and a member of the Cabinet under President Hayes and President McKinley, has been critically ill of pneumonia on board the steamship *Paris*, (American Line), which is making an excursion trip among the West Indian islands. On the 20th his physicians were said to have little hopes of his recovery, and a report was circulated on the 21st of his death. Later, this was contradicted, and his condition was said to be improved. He is in his 76th year.

GOVERNOR ROOSEVELT having refused to interpose, a woman, Martha Place, convicted of murder, was put to death in the electrical chair at Sing Sing prison, N. Y., on the 20th instant, in the forenoon. The proceeding was quite private, only two representatives of the press being allowed to be present. The time of the execution was not known to the public, in advance. It was the first instance of the electrical execution of a woman. The crime of which she was convicted was the killing of her step-daughter, in a very cruel manner. Two physicians had declared her not insane.

NEWS AND OTHER GLEANINGS.

DR. HENRY M. WETHERILL, a Philadelphia member of the State Board of Charities, makes the statement that insanity is on the decrease. [We do not know what statistics there are supporting this view.—EDS. INTELLIGENCER.] He attributes most cases of insanity to the "strain of modern life,—overwork, excitement, and high pressure." In five years, between 1890 and 1895, the number of insane patients in Pennsylvania doubled, but now Dr. Wetherill thinks there is more moderation in life, and the number, as already said, tends to diminish.

—At the meeting of the "Sosis" woman's club, in New York, Kate Upson Clark talked about the "Gnats that Annoy Us." "There are several," she said. "First comes that awful fashion of writing out the date in full instead of using numerals. Why, if we'd saved the time we've wasted on that we might have downed the political bosses by now."

—The woman mentioned last week as traveling about in New Jersey soliciting money for some charity is now a resident of the Somerset county jail at Somerville, N. J. She proved to be a fraud of the worst type. On this side of the river she operated only in a limited way.—*Newtown Enterprise*.

—Dr. Newell Dwight Hillis, of Chicago, the successor of Dr. Lyman Abbott in Plymouth Church, Brooklyn, preached his inaugural sermon on the 19th in the latter church.

—The oldest known dictionary in any language was issued in China about eleven centuries B. C.

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In White Goods Department today will be found the following special values in fabrics for wrappers, dresses, shirt waists, etc.

Lace Stripe Lawns, regular value 12½ cents, at 8 cents a yard.

Dotted Swiss Stripes, regular value 25 cents, at 15 cents a yard.

Soft and very heavy-weight Dimity Cords, regular value 25 cents, at 15 cents a yard.

Madras Cloth, regular value 18 cents, at 15 cents a yard.

Lace Stripe Dimities, regular value 25 cents, at 18 cents a yard.

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In all the above numbers there are from three to five patterns each to choose from. The stock is now overflowing with novelties and staple white goods.

32-inch White Organdies, 10 to 31 cents a yard.

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Persian Lawns, Linen Lawns, English Nainsooks, Cambrics, India Linens, Longcloths, Dotted and Figured Swisses and Plain Swisses and everything that may be wanted.

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FOR a short distance a lion or a tiger can outrun a man and can equal the speed of a fast horse, but they lose their wind at the end of half a mile at the most. They have little endurance, and are remarkably weak in lung power. Their strength is the kind which is capable of a terrific effort for a short time. It would take six men to hold a lion down, even after its legs were tied so that he could not use his paws.

A YOUNG tailor, named Berry, who succeeded to his father's business, once sent in his account to Charles Matthews somewhat ahead of time. Whereupon Matthews, with virtuous rage, wrote him the following note: "You must be a goose—Berry, to send me your bill—Berry, before it is due—Berry. Your father, the elder—Berry, would have had more sense. You may look very black—Berry, and feel very blue—Berry; but I don't care a straw—Berry, for you and your bill—Berry."

WHAT is thought to be the largest apple orchard in the world is in Glenwood, Ia. Its area is 800 acres, and it has 133,000 trees.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, FOURTH MONTH 1, 1899.

Volume LVI.
Number 13.

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APR 1 1899

A GOOD WORD EACH WEEK.

XIII.

OUR religious meetings are designed to be opportunities for spiritual profit and refreshment; and they will become such as they are entered upon in a spirit of earnest devotion and prayer. We recognize the value of silence, not as an end, but as a means toward the attainment of the end.

—
From the Book of Discipline of London Yearly Meeting,
Chapter on Meetings for Worship.

A PSALM.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

—Selected.

For Friends' Intelligencer.

HIGHLANDS CREEK MEETING.

BY E. H. TRUEBLOOD, HITCHCOCK, INDIANA.

IN the first quarter of the present century a large emigration of Friends from the mountain and seaboard counties of North Carolina turned towards the new north-west to seek homes, away from the blighting influence of human slavery. Many of these Friends were the descendants of those that went down to the warmer climate of the South from the Island of Nantucket in the last century.

These early emigrants to the West, after crossing the mountains, came through the State of Kentucky. Many crossed the Ohio river at Louisville, and journeyed to the head waters of Blue River, a small stream that has its source from the springs of Washington county, in southern Indiana. Here they pro-

cured homes, and became to the new county, and even to the State, a powerful influence for good.

Their numbers were large enough to soon build a meeting-house, and this seems to have been done before 1815; a few years later an addition was put to it. Their meeting was established and named Blue River; it grew to be perhaps one of the largest meetings of Friends in the Western States, and only the unhappy separation in 1828 checked this. But it is not our purpose here to follow the history of this meeting, only of it as being the parent of another, Highlands Creek, situated six miles from it, in the same county. The new meeting at Highlands Creek was in a great part, but not altogether made up of Friends that had moved here from Blue River. Such names as Trueblood, Bundy, Knight, Morris, Overman, Coffin, and Hallowell were among the founders of the new meeting. The first meeting held was First month 9, 1809, at the home of Nathan Trueblood, Blue River appointing a Committee to attend the opening. The Committee in their report to the monthly meeting expressed their satisfaction with the meeting, and their judgment was it be continued under the care of the monthly meeting.

It appears that Friends here, feeling the need of a regular place of worship, built a log meeting-house in as central a place as possible for all the members. In Fourth month, 1841, Friends requested to have Highlands Creek Meeting established as a meeting of worship, and this was granted by Blue River. In 1844, Charles Brooks and family moved in the limits of this meeting, with certificates from Fallsington Monthly Meeting, Bucks county, Pa. Elizabeth, the wife and mother, became a beloved minister in the Society, and traveled extensively throughout Indiana and Illinois Yearly Meetings.

In 1848, the frame meeting-house shown here was built, this picture of it being a photograph from a painting taken just before it was removed in 1893 to make room for the new and larger one that was required.

In passing, I will say this old house was not only used for one of worship, but for a school room, for literary societies, for temperance contests, and once for a County Sabbath School Convention. The schools were under the care of a committee appointed by the monthly meeting, and the reports show they were always satisfactory. E. S. Hobbs was the first teacher, and taught two terms, commencing in 1851. Ellwood Trueblood followed him, teaching many schools (though not continuously), between 1853 and 1870, and his services were of inestimable worth to the whole neighborhood. In 1851 certificates were received from Wilmington Monthly Meeting, Delaware, for Thomas Atherton, wife, and two children, who had moved in our limits, and in Twelfth month,

1865, certificates for Beezon Baynes and family from Gwynedd Monthly Meeting, Pa., and also near this time for Mary Heacock, formerly of Delaware county, Pa., her family becoming members soon after settling here. A few years later, Paschall May, with a certificate from Kennett, Chester county, Pa., and Mary Bunting Trueblood, with one from Darby Monthly Meeting, Pa., settled here. These accessions from the east, gave a strength as well as growth to the meeting. Naturally enough many marriages have taken place between the descendants of the early pioneers from Carolina and those from the East.

A proposition was made in First month, 1860, to have Blue River Monthly Meeting held during the winter months at Highlands Creek, which was granted, and two years later it was permanently located at this place. The new meeting-house built six years ago (1893), is a good substantial frame building, heated by warm air, and has a seating capacity of about three

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

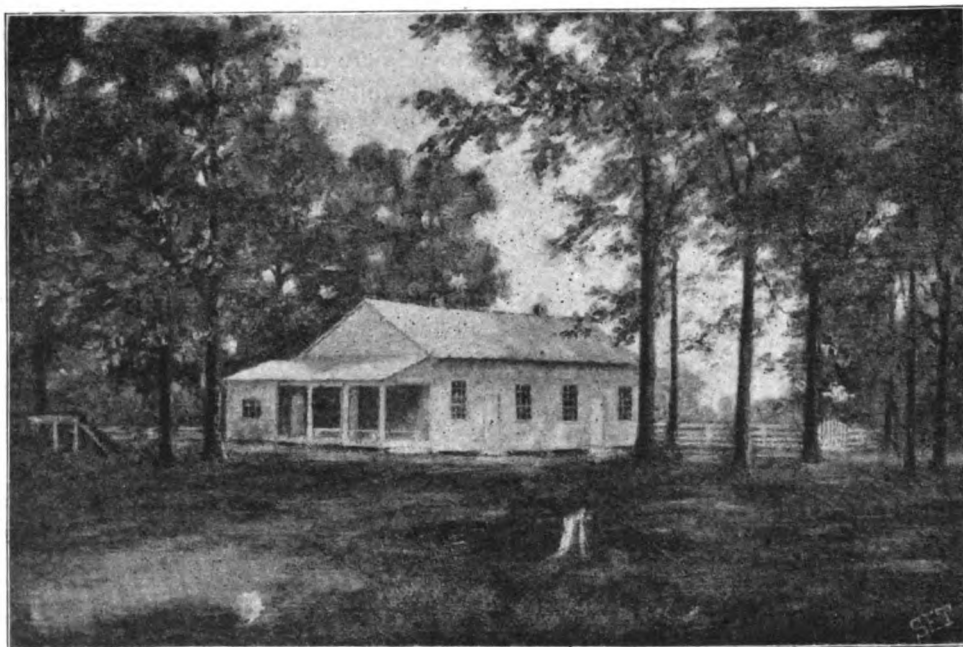
No. 15.—FOURTH MONTH 9.

THE OPPRESSION.

GOLDEN TEXT.—The Lord hath sworn by the excellency of Jacob. Surely I will never forget any of their works.—Amos, viii., 7.

Scripture reading, Exodus, i., 1-14; v., 10-20.

RAMESSES II., of the nineteenth dynasty of Egypt, was the monarch who concluded peace with the Hittites (see Lesson 1) after many years of fierce warfare. The remaining forty-five years of his long reign (about 1330-1260 B. C.) were years of progress and prosperity in the subject provinces, which could only be held to allegiance by fair treatment. The military power of Egypt was on the decline. One of the great public works of Seti I., father of Rameses II., was a wall across the Isthmus of Suez from Pelu-



OLD MEETING-HOUSE, HIGHLANDS CREEK, INDIANA.—1848-1893.

hundred persons. It has many times been well filled, and at quarterly meetings has proven too small. The interest and generosity of Friends, East and West, made it possible for us to build so comfortable a home.

No doubt many of our older Friends, if they read this article, will recall the name of Priscilla Cadwallader, whose home was with us. She has been dead over a quarter of a century, but her memory remains dear, and almost sacred to us. Our records show how often she had been liberated by the meeting for Gospel labor, traveling not only among our Western meetings, but at one time or another had visited nearly all the meetings of America.

THE past only sleeps, and we carry it with us through life, slumbering. Those are wise who bear it gently, so that it may never be aroused.—*H. S. Merriam.*

HE who would be a great soul in future must be a great soul now.—*Emerson.*

sium on the Mediterranean to the lagoons connected with the upper end of the Red Sea. This wall was finished and strengthened by Rameses II. himself. The object of this great line of defense was, of course, to protect Egypt from a recurrence of invasion from Asia such as that which resulted in the Hyksos supremacy. Such walls have several times been built in the world's history, and always by nations in declining strength. The great wall of China and the successive Roman walls in Britain will serve as examples.

Though there are some facts which indicate an earlier period, Rameses II. is generally accepted by students of Bible history as the Pharaoh of the Oppression. The conditions of his reign as shown by contemporary monuments agree with those of the Bible narrative. His great building operations account for the forced labor demanded of the Hebrews; and his long reign is the only one, so far as known, which would allow the chronology of the account in Exodus

It is said that the buildings, monuments, and other works of Rameses out-numbered those of all his predecessors for two thousand years. These great undertakings involved, under the ancient social conditions, the actual enslavement of a great portion of the population of Egypt. Not only the slaves taken in battle and the foreigners settled within the kingdom, but many of the native Egyptians, unable to pay the heavy taxes imposed, or on some other pretext, were driven to labor on the king's works under the lash of the taskmaster. And indeed the subjects nominally free could be employed in forced labor by the king, the theory of the Egyptian government being that everything in Egypt was his to use according to his pleasure.

The great palaces, temples, and monuments of stone were built at an expenditure of human labor almost inconceivable in these days of machinery. The stone was quarried in the mountains of Upper Egypt, was floated down the river on great barges, and finally was literally dragged by hand over the yielding soil of the lower valley to the appointed place. Only the rudest machinery was available even for lifting the stones to their final positions in the massive walls.

It is not alone for great buildings that the reign of Rameses is celebrated. Stones of enormous size and weight—some not less than hundreds of tons—were carved into colossal statues and were placed before the temples. Four statues of Rameses II., each seventy feet high, form the facade of one of the great rock temples. Hundreds of his monuments, obelisks, sphinxes, and statues are to be found with inscriptions showing his inordinate vanity. He dug great canals to carry the Nile waters to fields yet in the grasp of the desert. He built great dykes to protect cities against the overflow or to direct the wealth-giving waters. These, like the works of stone, were built by forced labor and under the lash. The earth was scooped into baskets by the bare hands of the laborers and was carried in baskets to the desired position. Some of the cities built by Rameses were made largely of bricks. This made necessary other severe labor. Clay was mixed with water and straw or broken reeds, shaped, and dried in the sun. The raising of water from the level of the Nile into the great irrigating ditches was another duty, and like all other labor was accomplished by man power, assisted only by the simplest of water wheels. The Hebrews, doubtless, with the other slaves were engaged in all of these various operations. They were worked long hours and without wages, beyond the

scantiest allowance of food. Human life has always been held cheap in the East. "Thirty thousand men died in this very century in digging out the Mahmoudieh Canal with their hands, without picks, spades, or wheelbarrows—falling worn out with the toil exacted from them by the blows of their pitiless taskmasters" (Geikie: Hours with the Bible). It is not to be supposed that the overseers of three thousand years ago were more merciful than are those of modern times. And in view of the causes which would lead the Egyptians to fear the Hebrews as of an alien and unfriendly race we may well believe that the latter staggered under a burden of oppression almost intolerable.

"They did set over them taskmasters for afflict them with their burdens. And they built to Pharaoh treasure cities, Pithom and Rameses" (Exodus, i., 11).

This should more properly be rendered "store cities." A contemporary Egyptian document tells of food being delivered "to the *aperin* who transport

the stones for the store cities of King Rameses." Some believe this word to be the Egyptian form of the word "Hebrew," but evidence on this point is lacking. As to the store cities there is no doubt whatever. Excavations at a ruined city about thirty-five miles north-east of Cairo leave no question that this was the "Pithom" of Rameses II. The store-



NEW MEETING-HOUSE, HIGHLANDS CREEK, INDIANA.—1893.

rooms are still to be seen. They are unlighted rooms built into the walls and separated by brick partitions. They were used for storing grain and supplies for the army which protected the eastern frontier. It is of special interest to observe in the walls of Pithom that while the bricks of the lower courses are carefully made, the clay being mixed with straw, the upper courses are without straw. Irresistibly we are reminded of the words of Pharaoh: "I will not give you straw. . . yet not aught of your work shall be diminished." (Exodus, v., 10, 11.)

The effect of the oppression on the Hebrews is plainly to be seen in the following chapters. Their independence and manly spirit is lost. The difficulties of the desert life after the Exodus, instead of inspiring them to effort, produce grumbling and a longing backward look to the food of slavery. They are vastly changed from the free, courageous nomads who fled from the famine centuries before. It is a steadfast law that faculties and powers unused shall be lost. Dependence destroys independence. Slavery destroys the power of free thought and free action. This fact may well be the basis of anxious thought for those who see the gradual enslavement of our working classes to great combinations of capital.

Our government rests on the clear-headed, independent thought of its people. Independence, whether of thought or action, cannot be expected of those who depend upon others for even the privilege of laboring for daily bread. Yet the increasing complexity of the life of to-day constantly reduces more and more men to such subjection to others. It was not so in the early days of our country, when the great unoccupied territories offered opportunities for productive labor which seemed unlimited; for the laborer of to-day there is no such resource. Slavery destroys free men, and without free men free institutions cannot endure.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS, PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 15.—FOURTH MONTH 9.

THE ANOINTING IN BETHANY.

GOLDEN TEXT.—She hath done what she could.—

Mark, xiv., 8.

Read the Scripture, John, xii., 1-11.

REVISED VERSION.

THE present lesson includes the first eleven verses of the twelfth chapter of John. The eleventh chapter is mostly occupied with the miracle of Lazarus, but the closing verses, 46 to 57, describe the agitation among the Jews, the gathering of a "council," (sanhedrin) of the chief priests and the Pharisees, their debate what should be done with Jesus, and their conclusion that he must be put to death. "If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and our nation." Jesus, "therefore, walked no more openly among the Jews," but departed to the city of Ephraim, in "the country near the wilderness," about thirteen miles north-east of Jerusalem. Later he went to Perea, where probably occurred the events recorded in the nineteenth chapter of Matthew, (v. 3-20), in the tenth chapter of Mark (v. 2-45), and the eighteenth and nineteenth of Luke (v. 35-19). Then he proceeded to Bethany.

The time of the incident in the lesson was a Sabbath (seventh-day) evening, the place Bethany, where Lazarus and his sisters lived. Bethany is on Mount Olivet, south-east of and near to Jerusalem; it is now a ruined place, with some "forty humble habitations" scattered over the hill-side. Dr. Thomson, ("The Land and the Book"), describes it as entirely occupied by Mohammedans, and called by them el 'Azar, (Arabic for Lazarus). "Long before the Moslem conquest of Jerusalem, in the seventh century, there were churches and monasteries erected there upon the sites where Mary and Martha were supposed to have dwelt, and over the reputed grave of Lazarus. These were destroyed by the Moslems." Bethany does not apparently occupy the site of any place named in the Old Testament, and Josephus does not mention it. When Jesus was a visitor there it was probably but a small hamlet.

The time was the year 30, A. D., a few weeks after the incident described in the last lesson. It was, as the text says, (verse 1), six days before the Passover; seven days before the Crucifixion. (We must, however, count both days in, to make these descrip-

tions accurate; the anointing is supposed to have occurred on Seventh-day, the Passover on Fifth-day, the Crucifixion on Sixth-day.) The exact date fixed upon by the Scripture chronologists is the first day of April.

"There they made him a supper." This, it is said by both Matthew and Mark, was given in the house of Simon the leper. It is presumed that Simon was a kinsman of Lazarus; this supposition is supported by the fact that Martha "served" at table, and it is also a surmise that Simon may have been healed of his leprosy by Jesus. Lazarus, the brother, "sat at meat" with Jesus. The disciples apparently had borne Jesus company; Judas, at any rate, was among those present.

The subject of the lesson is an incident only, and the story in the Scripture account may very well be left to speak for itself. The love of the little family for Jesus, his enjoyment of their hospitable home, the gratitude of the sisters for the restoration of their brother, Martha's laborious "serving," and Mary's unsparing devotion, all these appear as features at once interesting and impressive. The ointment which Mary used was kept, Matthew and Mark say, in an alabaster "cruse," or flask, and Mark says "she broke the cruse" in order to pour the precious contents over Jesus. A pound of such ointment was, of course, a large quantity; naturally, "the house was filled with the odor."

"Sometimes," says a commentator on this lesson, "injustice is done to Martha, in the study of the character of the two sisters." In Luke, x., 40-42, it is said that upon a visit which Jesus paid them, Martha was cumbered—or, in the Greek, "distracted"—about "much serving," and that she besought Jesus to have Mary help her, but Jesus answered her, "Martha thou art troubled about many things; but one thing (or few things) is needful: for Mary has chosen the good part, which shall not be taken away from her." The writer quoted observes that "it was not her (Martha's) serving that Jesus disapproved, but the distraction of mind that she allowed in doing it. Mary's mind was at rest. She had learned the lesson of peace. We should serve, but should never lose our peace in our serving."

The murmuring of Judas at what he chose to regard as a waste is ascribed by Matthew to "the disciples," and Mark says "there were some" among those present who "had indignation" over it. But the wretched Judas, who was, we may suppose, even then possessed by his purpose of betrayal, seems the one who naturally would offer his dishonest protest.

The words of the golden text convey a comforting lesson. If it shall be said of each one of us, "She (or he) hath done what she could," that, we may trust, will secure the Divine favor.

JOY is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—H. Bushnell.

NEWSPAPER READING AS A DISSIPATION.

President Robert Ellis Thompson, of the Boys' High School, Philadelphia, in Saturday Evening Post, Philadelphia.

THERE are few undertakings in life which seem easier, but are really harder, than to read a newspaper aright. To most people it seems to require no effort of any kind, nor yet any preparation. It is the one kind of reading they feel to be a delight and not a task, and they are apt to make it the substitute for all other kinds, not excepting the Bible. But the newspaper so used is not unlikely to do us much more harm than good, and had better be abstained from than read.

The first peril of careless newspaper reading is that of being morally hardened by constant contact with the physical and spiritual evils of the world, without being called upon to any action with regard to them. It requires a notable degree of moral culture to keep from becoming "used to" such things; and there are few things worse for us than to grow accustomed to men's sufferings and their sins, so that these no longer evoke pity, or indignation, or any other emotion in us.

The great minds are those which show the least disposition to become familiar with wrong, so as not to feel indignation every time they see it. They flash out in wrath at iniquity and baseness, they overflow with pity for suffering; and that as much at the hundredth time as the first. They have a moral freshness, which is our right and normal condition. They never "get used to" things, on either their good side or their evil.

It is very hard for us to keep this freshness of moral impression in our daily contact with what the newspaper tells us of the world's evil. It is even harder not to be deceived as to the comparative weight of evil and goodness in the world. The newspaper is drawn naturally to the former. It "makes copy" more readily, and gives him a quicker grasp on the public attention.

I once asked a newspaper publisher why the boys were always crying "A Terrible Murder in the Fourth Ward," as they were trying to sell his sheet. He answered that he supposed it must be because they knew their public. He had tried again and again to get them to change from that doleful announcement to things less lugubrious, but in vain. It was impossible for them to sell the paper, they said, if they had not a murder to cry. So the newspaper gathers all the horrors of human life, all the rascalities of human conduct, and serves them up to us for our daily repast. The result is a picture which is totally misleading as to the actual texture of human life. It is not the facts, but a selected series of them, which make an impression utterly misleading.

Take one striking instance of this. If any one had been asked a few years ago, when the Irish Land League was in active operation, what was the most lawless country within the bounds of the English language, he no doubt would have said it was Ireland. Every occurrence in Ireland that could create and heighten that impression was collected in the office of certain Unionist journals in Dublin for telegraphing to England and America. The total impression must

have been that Ireland was a hell upon earth. Yet at that very time the average of crime in Ireland was lower than in any other part of the British Empire,—lower than in our New England States, which rank as the most orderly part of America. In no corner of the civilized world is there so little crime as in Ireland. The criminal class numbers less than 500 in a population of nearly 5,000,000.

To come nearer home, how much of our loyalty to duty, self-sacrifice, goes on in our own lives which will not "make copy," and therefore never will be mentioned in the newspapers! A man may be born and die in Philadelphia, discharge every duty of a father of a family, a neighbor, a citizen, a member of the church, and all in the best way, and earn the love and esteem of all who know him, and yet he may be mentioned only twice in the newspaper,—when he is married and when he is buried. I know how hard it is to have it otherwise, but the transcription of life fully and fairly is one of the hard things which will have to be done, unless we are to see a growing sensitiveness to the quality of our newspapers, which will seriously affect their position.

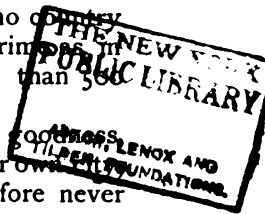
The last peril of newspaper reading I shall name is its effect upon our mental powers, especially the memory. An Arab metaphysician enumerates the things which tend to weaken the power of recollection, and one of them is to go into the graveyard and read the inscriptions on the tombstones. That is, to occupy the mind with a series of isolated and unconnected facts must impair the memory.

Newspaper reading is too largely of this very character, not of necessity, but because the reader has not the previous culture required for seeing the underlying connection between the facts the paper brings him. He needs to know the political, social, economical, literary, and spiritual history of the times before he can get things into their right relations and see their real connections. As he does not, his reading runs through his mind without producing any impression, whatever, and the mind takes on the character of a sieve by very force of habit.

Earlier generations carried Homer, Job, the Vedas, the Talmud in their memories over the centuries. The Hindu student still learns the Vedas by oral tradition from Gurus, who learned it in the same way. But they read no newspapers, and our newspaper-reading generation holds fast to nothing. Quite recently a controversy has arisen as to what Mr. Gladstone and Mr. Browning said at a London dinner-table about Mr. Disraeli; and Canon MacColl and Mr. Tollemache, who were both present, flatly contradict each other. That is only a sample of thousands of instances of our short memories.

Here the fault is in ourselves, and is felt to be so. The formation of classes for the study of "current events" shows this. They are honest efforts to remedy a real evil. ROBERT ELLIS THOMPSON.

KIND looks, kind words, kind acts, and warm hand-shakes,—these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*



PETER YARNALL'S ACKNOWLEDGMENT.

A FRIEND has sent us the original paper of acknowledgment, sent by Peter Yarnall to Friends, in 1780. It is as follows :

To the Monthly Meeting of Friends to be held at Uwchlan ; Dear Friends :

Notwithstanding I have been educated, and for some time made profession with the Religious Society of Friends, yet for a want of attention to the teachings of Divine Grace, I have so far deviated as to deny in my life and conversation the principles of the Blessed Truth, absconding from my master, with whom I was placed as an apprentice to learn a trade, and enlisted myself a soldier in the British army, for which misconduct a testimony was read against me some years since ; and although frequent visitations of Divine love were extended, I continued in a long course of vanity and dissipation, and at the commencement of the present unhappy war, I took an oath of allegiance to one of the contending powers, and actually by heat and malice frequently engaged in a task which was conducive to destroy men's lives, contrary to the pure living principle of Jesus, who gave his cheek to the smiter, his hair to those who plucked it out, and hid not his face from shame and spitting. Thus, pursuing one scene of licentiousness and cruelty after another, soaring above the Witness which frequently convicted me of sin, therefore being in some measure sensible of the reproach brought on truth by such repeated transgressions I do hereby sincerely condemn the same, hoping through repentance and amendment of life to be preserved from future snares and entanglements. I remain your loving friend,

Twelfth month 6, 1780.

PETER YARNALL.

PEOPLE IN THEIR OWN HOMES.

Andrew Carnegie in *North American Review*.

ONE of the great satisfactions in traveling around the world is in learning that God has made all peoples happy in their own homes. We find no people in any part of the world desirous of exchanging their lot with any other. My own experience has impressed this truth very strongly upon me. Upon our journeying to the North Cape, we stopped in the Arctic Circle to visit a camp of Laplanders in the interior. A guide is provided with instructions to keep in the rear of the hindmost of the party going and returning to guard against any being left behind. Returning from the camp, I walked with this guide, who spoke English and had traveled the world round in his earlier years as a sailor, and was proud to speak of his knowing New York, Boston, New Orleans, and other ports of ours. Reaching the edge of the fjord, and looking down upon it, we saw a hamlet upon the opposite side, and one two-story house under construction, with a grass plot surrounding it, a house so much larger than any of the adjacent huts that it betokened great wealth. Our guide explained that a man had made a great fortune. He was their multi-millionaire, and his fortune was reported to reach no less a figure than 30,000 kroner (\$7,500), and he had returned to his native place of Tromso, to build this "palace" and spend his days there. Strange preference for a night

six months long ! But it was home. I asked the guide which place in all the world he would select if he ever made such a fortune—with a lingering hope that he would name some place in our own favored land. How could he help it ? But his face beamed with pleasure at the idea of ever being rich, and he said finally : "Ah, there is no place like Tromso !"

Traveling in Southern India one day, I was taken into the country to see tapioca roots gathered and ground for use. The adults working in the grove, men and women, had each a rag around the loins, but the boys and girls, with their black, glossy skins, were free of all encumbrance. Our guide explained to these people that we were from a country so far away, and so different from theirs, that the waters were sometimes made solid by the extreme cold, and we could walk upon them ; that sometimes it was so intensely cold that the rain was frozen into particles, and lay on the earth so deep that people could not walk through it, and that three and four layers of heavy clothes had to be worn. This happy people, as our guide told us, wondered why we stayed there, why we did not come and enjoy life in their favored clime.

It is just so with the Philippines to-day, as one can see from Mr. Bray's account of them. It is astonishing how much all human beings the world round are alike in their essentials. These peoples love their homes and their country, their wives and children as we do, and they have their pleasures. If, in our humanitarian efforts and longing to benefit them, under the call of Duty or Destiny, we should bring a hundred to New York, give them fine residences on Fifth Avenue, a fortune conditioned upon their remaining, and try to "civilize" them, as we should say, they would all run away if not watched, and risk their lives in an attempt to get back to their own civilization, which God has thought best to provide for them in the Philippines. They have just the same feelings as we have, not excluding love of country, for which, like ourselves, as we see, they are willing to die.

THE world has need of knowledge, but a larger need of insight. It needs information less than inspiration and impulse. I sometimes think that people are destroyed by excess of knowledge, and long to have them forget a little that truth may strike them with some degree of freshness. I believe that there is no greater fallacy than the common opinion that the mere learning of facts is a panacea for the world's ills. What the world needs is what Christ came to teach—the nearness of God to common life, the sacredness of what we call the secular, the reality of the spiritual world, present and future, and a conception of the glory of working together with God, which shall make life dignified, earnest, and fruitful.—*W. E. Barton.*

HALF the misery of human life might be extinguished, would men alleviate the general curse they lie under, by mutual offices of compassion, benevolence, and humanity. There is nothing therefore that we ought more to encourage in ourselves and others, than the disposition of mind which in our language goes under the title of good-nature.—*Addison.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FOURTH MONTH 1, 1899.

"WHITE" MEN'S BURDENS.

THE recovery of its author from his recent dangerous illness removes any personal indelicacy there might be in speaking as the truth requires of Kipling's poem, "The White Man's Burden." It has been so generally printed and so much lauded— incautiously, no doubt, by many—that it has acquired thus an importance which otherwise it would not possess.

The appeal of the poem is to the people of this country. They are asked to "take up the white man's burden." This appeal, if it were meant in some worthy and noble sense, would deserve our respect, even though in the light of history it should appear rather uncalled-for and impertinent; but it is meant in the "imperialistic" sense,—it desires that we shall join in the treatment of other and weaker peoples on the plan of aggression, conquest, and what is called "exploitation." The "burden" which has been taken up by the imperialistic elements of England, and which is now loaded upon the shoulders of that country, this vigorous young poet desires us to help carry.

For this sort of "burden" the United States has not, and ought not to have, any call whatever. When the guns of the British fleet opened fire in the bombardment of Alexandria, John Bright withdrew from Gladstone's cabinet. What would he have said if it had been proposed to put the slaughter of Omdurman on his shoulders? What would he advise us, in response to Kipling's appeal?

The truth is that the United States has never been unaware of a duty to the world, and in her own way she has sought to perform it. Her people, since the beginning of the seventeenth century, have faced courageously many of the most difficult problems of human society, and have dealt with them generally upon principles that could by no means be improved by drafts on the "barrack-room" methods of the British army. The American flag has been the symbol of free government, of the peaceful and orderly union of States, of the permanency of democracy. The example of our nation, though it has had defects, has powerfully influenced the whole world. It has been idealized in the minds and hearts of millions struggling under such systems as we are now exhorted to "take up," and has encouraged them to struggle on in their own homes, or to seek, as hosts of them have done, a new home in the land

which was bearing so fairly the "burden" of mankind. Such influence of the United States has been many times greater, directed upon the principles of Thomas Jefferson in the Declaration, and of George Washington in the Farewell Address, than if it had been framed upon the pagan systems which the poem under examination would have us revive, and which, in the present aberration—we believe temporary—of our moral forces, have been brought so close home to us.

The true burden of Christian men,—not "white" men merely, for a light complexion does not guarantee against cruelty, greed, or hypocrisy,—is that of improving the world's condition by Christian means. Only such are allowable. The influence of the United States' example, already mentioned, was a grand and noble means. The establishment of Robert College, at Constantinople, the labors of our devoted missionaries in Armenia, the efforts of the two women in India, mentioned last week in Aaron Powell's article, the carrying of food to Ireland and to Russia in their famines, the promotion of the arbitration system,—these are Christian and noble ways of helping the world. But they have been "taken up," long ago; it did not need the poetry of Kipling to suggest them.

On the other hand, what are the essential methods which this young writer's appeal would propose to us? Here is an example of the sort of "burden" which we are asked to "take up." It relates to the Niger region of West Africa. That region has been made, by force of arms, what is called a British "sphere of influence." In other words, the pecuniary advantage of preying upon the natives there has been assigned to England. This monopoly has in turn been given to the control of a corporation, the "British Royal Niger Company," whose readiness to "take up" any "burden" whatever that may be pecuniarily profitable to it is of the most candid character. The unhappy nations of that region have thus become practically the slaves of this "royal company." And what does the company bring them? A large and important item is gin. "During 1897," says a statement which we are now following, "nearly 100,000 cases, or about 2,227 tons, of gin," were exported by this "royal company" to that coast. In 1898 this gin traffic increased to 124,500 cases, or 3,207 tons, and it is now stated that for 1899 it will be still greater. In the first two months of this year, the shipments are reported as 45,000 cases, which would be at a rate more than double that of 1898.

It may be said that this Niger case is exceptional. Not at all. It is typical. In every direction the plans and methods which we are advised to "take

up" may be seen, and they are all practically of the same sort. The whole chapter is crowded with iniquitous features, such as John Woolman would have testified against, from A to Z. In Africa, adjoining the territory of the Niger Company, the exactions, cruelties, and corruptions visited upon the people of the Kongo Free State, under the rule of the Belgian king, Leopold, have brought that once-promising enterprise to the point of ruin.

In fact, as we all well know, there can be no beneficence exerted upon individuals, or communities, or nations, by means that in their nature are unbeneficent. If we would do good to the world, we must carry good to it, or exchange services of good. Light does not come out of darkness, nor blessing out of rapacity. And if we want inspiration from poets of England there are many to whom we may go. We shall not, we hope, desert the Cowpers, the Wordsworths, the Brownings, the Tennysons, to take up with the ethics and philosophy of the "barrack-room."

THE work in Armenia, to which we were giving attention in the INTELLIGENCER a year or two ago, and on account of which we were enabled to forward some small sums to be expended in relief of those persecuted people, has been continued, and remains of extreme necessity. The National Armenian Relief Committee, (in this country), of which Justice David J. Brewer, of the United States Supreme Court, is president, maintains its organization, and we receive, at intervals, from its faithful secretary, Dr. George P. Knapp, Barré, Mass., circulars relating to the work. They all show, in the most convincing manner, the distressing conditions of many thousands of Christians in Armenia, and the need for relief to them.

Does it occur to you, Brother Knapp, how futile it seems for a small part of the American nation to be striving, by charitable collections, to save a few thousands of distant people in western Asia, when the whole American nation is spending millions in conquest of another distant people, in eastern Asia? The daily cost of the "shells" with which we destroy the Filipino homes, and kill or maim their occupants, would be a tremendous contribution to your Armenian fund.

RUSSIA, it appears, will have three strong representatives at the Hague Conference—M. de Staal, the Russian ambassador in London, Prof. Martens, of St. Petersburg University, and Chevalier de Struve, the Russian ambassador to Holland. M. de Staal is very highly spoken of, as "possessing the confidence of his countrymen, and the regard and respect of those of other countries with whom he has been brought in contact." Prof. Martens is the president of the Tribunal to arbitrate the Venezuelan boundary dispute, and is regarded as "one of the most distinguished international jurists living." He has represented Russia on at least three international conferences—those on the Laws of War, in 1874; on Maritime Laws, in 1884; and on Slavery in Africa, in 1890-91.

The United States ought to send strong men to meet such as these.

THERE has been some delay in perfecting the arrangements, but we now learn that it is concluded to have the Summer School of Friends, in England, at Birmingham in the Ninth month,—probably the first ten days of the month. This will be a gathering similar to that at Scarborough in 1897, and has been arranged by the Committee which was appointed at that time. "We think the program an improvement even on the Scarborough one," our friend John William Graham says, in a brief message on the subject.

We hope that any of our Friends who may be visiting England this summer will make the Summer School a part of their itinerary. They will, we are sure, find it to well reward them.

DEATHS.

HAINES.—Third month 16, 1899, Rebecca S., widow of Stokes Haines, aged 77 years. Interment from Rancocas, N. J., meeting-house.

HAYHURST.—At Lambertville, N. J., Third month 22, 1899, Jeremiah Hayhurst, aged 79 years. Funeral from his home on Seventh-day, 25th, at 10.30 a. m.

[Dr. Hayhurst was born in Middletown township, Bucks county, Pa., in 1819. He was a member and minister of Solebury Monthly Meeting. In 1850 he was graduated from the Philadelphia College of Dentistry, and was for a number of years a member of the Faculty of that institution. He first established a dental office in Attleboro, Pa., now Langhorne, and then came to Lambertville in 1862, and soon built up a large practice. He was the first Chairman of the New Jersey Board of Examiners, and the first President of the New Jersey Dental Society. He collated a general history of dental colleges and dentistry, and read a paper on the same subject before the Dental Congress at the World's Fair.]

KENNEDY.—Suddenly, Third month 22, 1899, at the residence of her son, Franklin W. Kennedy, Frankford, Philadelphia, Catharine A., widow of Samuel W. Kennedy, in her 72d year; a valued member of the Monthly Meeting held at Green Street, Philadelphia.

KING.—In Philadelphia, Third month 21, 1899, Samuel G. King, formerly Mayor of the city, aged 82 years, 10 months, 19 days.

[His parents were Lutherans, but the greater part of his education was obtained at the school, Dillwyn and Green streets, under the management of the Overseers of Friends' Public Schools (all of which are now consolidated in the William Penn Charter School), and he generally afterwards attended Orthodox Friends' meetings.

He distinguished himself in the City Councils as a clear-headed man of integrity, and progressive spirit. In 1881, by the union of the reform element with the Democratic party, he was elected Mayor, by 5,781 majority over his predecessor, who had held the position three terms.

He carried out his principles in favor of a non-partisan police, and was the first to appoint some colored men on the force. He also suppressed the fireworks clamor on 4th of July. In other respects he did credit to the city of his birth.]

LIPPINCOTT.—At Marlton, N. J., Third month 13, 1899, Howard Evans, only child of Herbert E. and Eleanor P. Lippincott, aged 5 months, 21 days. Interment at Medford.

MARPLE.—Third month 22, 1899, at her son's residence, Ashley, Pa., Mary W., widow of Robert Lukens Marple, and daughter of the late Isaac K. Wright, of Philadelphia. Interment at Fair Hill.

MEASEY.—At Moorestown, N. J., Third month 12, 1899, Alfred S., twin son of Frederick A. and Gulielma R. Measey, aged 2 years and 4 days. Interment at Colestown Cemetery.

TYSON.—Near King of Prussia, Pa., Third month 23, 1899, at the residence of his son, J. R. Tyson, Samuel Tyson, aged 86 years. Interment at Roberts family ground, in Upper Merion.

[He had had a stroke of paralysis some months ago which partly disabled him, but his death was undoubtedly hastened, the *Norristown Herald* says, by the fire which destroyed the mansion in which the family had resided for many years, on the 25th of Second month. "In trying to save a valuable collection of relics, minerals, and coins, the accumulation of a lifetime, Mr. Tyson had a narrow escape from being burned to death. He was partially overcome by the smoke and had to be carried from the house. He was burned about the face and hands. He valued his collection at \$5,000. In spite of his efforts to save his treasures of this kind, they were entirely destroyed. He had made a special study of geology, and was regarded as an authority on minerals found in this vicinity."

He had been twice married, and five children survive him: Samuel Tyson, who has an interest in a Mexican silver mine, and has long been absent from home, superintending its development; Dr. Sarah F. Tyson, a practicing physician in Philadelphia, and Jonathan R., Edward, and Eliza. His second wife, surviving, was the daughter of Jonathan Roberts, of Upper Merion, long prominent in national politics in the earlier half of the present century,—Representative in Congress, United States Senator, etc.]

WILLIAMS.—Third month 24, 1899, Clarence, son of Joseph S. and Anna S. Williams, in his 24th year; a member of the Monthly Meeting of Friends of Philadelphia.

MARTHA ANN WILCOX.

At Richmond, Ind., the 5th of Third month, 1899, Martha Ann Wilcox, wife of William Emmet Wilcox, passed to rest, in the eighty-first year of her age. A member of Whitewater Monthly Meeting of Friends.

She was born in Chester county, Pennsylvania, 21st of Ninth month, 1818. Her parents were William and Martha Nixon. In 1824 the family became residents of Richmond, Ind., and in 1842, Martha Ann was married to William Emmet Wilcox, of Virginia. Nearly fifty-seven years of married life have been granted the worthy couple, the aged husband still surviving. The death of her sister, Susan Nixon, was noticed in the *INTELLIGENCER* on the 11th of Third month. In the short time of two weeks, death made sad vacancies in a united happy home. An invalid for many years, her sufferings were patiently endured, and with her mind clear to the end, she was ready for the change to eternal rest. The two daughters were constantly with her, and during the last sad days ministered to her wants with love.

"We nightly die ourselves to sleep,
Then wherefore fear we death?
'Tis but a slumber still more deep,
And undisturbed by breath.

"We daily waken to the light,
When morning takes its way,
Then wherefore doubt, death's longer night
Will bring a brighter day."

G.

NEWS OF FRIENDS.

WHITWATER QUARTERLY MEETING was held at Duck Creek, Indiana, Third month 4, 1899.

Owing to the inclemency of the weather and sickness in many localities, it was much smaller than usual. Seventh-day meeting convened at 10 a. m., in what seemed a living silence, broken by earnest supplication by Sarah J. Bogue, to our Father, that we might feel his Spirit and his presence in our midst, and that to bless. She was followed by L. L. Benson, from the text, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

On First-day morning, Ellwood Trueblood's address was especially to the young inquiring minds. His deep spiritual baptism spread as a mantle over all assembled, for which we should be thankful to

our Heavenly Father for the spiritual blessings enjoyed.

We had the company of several ministers with us, Levi L. Benson, Ellwood Trueblood, Sarah J. Bogue, and Davis Furnas. A deep feeling of gratitude was felt, and expressed for the labors and presence of all of our ministering Friends. Levi L. Benson and Sarah J. Bogue remained with us a few days and had some appointed meetings, and visited several families.

M. K.

Concerning the Friends' Home of Bucks Quarterly Meeting, the *Newtown Enterprise* says, "There is no longer any doubt about the building of the Friends' Home in Newtown this spring. Mention was made a few weeks ago of the purchase of the Janney lot on the northwest corner of Congress street and Centre avenue by those interested in the undertaking. Recently title to the property passed to ex-Judge Edward M. Paxson, and he has agreed to erect the Home under his own supervision and entirely at his own expense, and when everything is completed to make a gift of the property to Bucks Quarterly Meeting. The Quarterly Meeting is now engaged in raising an endowment fund for the institution. It is expected that the building will cost from \$16,000 to \$20,000. Architect Edwin F. Bertolett, of Philadelphia, is now at work on the plans and specifications, and ex-Judge Paxson says he thinks ground will be broken about Fourth month 1.

"The structure will be built of Newtown stone, two and a half and three stories in height with main front on Congress street. There will be a wing facing Centre avenue. On the first floor there will be parlor, library, sitting and dining-rooms, kitchen, six bed-rooms, etc. The second floor will be devoted mainly to bed-rooms, and there will be a few of the same on the third floor. It is expected to have the building ready for occupancy in the early fall."

VISITS TO FRIENDS IN NEW JERSEY.

Editors FRIENDS' INTELLIGENCER:

THIRD month 16th. My last letter was written in the home of William Dunn Rogers, where we had passed the night following the meeting last noted. At Haddonfield Quarterly Meeting, to-day, which was largely attended and, as was remarked in the business meeting, by an unusual number of younger people. I was led to present some lessons from John's testimony that God was light, etc., at the close of which a sweetly solemn feeling spread over the meeting, under which it entered upon its routine business, which was conducted with much harmony and loving interest.

After meeting closed, while very many of those present went to the hall nearly opposite the meeting-house, where Friends had prepared an abundant meal, we, at the solicitation of our friend W. D. Rogers, went home with him, and there met a number of friends in whose company we enjoyed a pleasant social converse until about 4 p. m., when we started to take the train for Pemberton, some fourteen miles eastward from Moorestown, where we were to hold an appointed

meeting in the evening. This meeting had been appointed at the request of ex-Judge Joshua Forsythe, who had met us at Mt. Holly, and who seemed much disappointed that we could not go there at that time. Our friend met us at the station, and took us to his home about two miles, to tea, returning in time for the meeting which was held in Jubilee Hall. A large company gathered, who listened with attention as I was led to explain my views of Quakerism and its adaptation to meet the requirements of humanity to enable them to come into and live in harmony with God. Expressions of satisfaction were made to me, and reached me through other sources, for a clearer understanding of our views, the meeting being composed, with few exceptions, of those who were not Friends. We were thankful that we had embraced the opportunity thus offered. We went home for the night with our friend Forsythe, remaining with them until after dinner the next day, and much enjoyed the social visit with him and his wife. Among the sources of enjoyment was the opportunity of looking over some old deeds and wills of the early settlers of the tract on which he lived, written in parchment, and bearing date 1714 to 1729.

We were here in the vicinity of the cranberry culture, our friend having several acres of them, and were glad to learn so much of the manner of their culture and yield, of which we had heretofore but a very limited knowledge.

After dinner our friends took us seven miles to Vincenttown, where we had a meeting in the Friends' meeting-house. About fifty gathered, who expressed their gratification at our coming. This meeting had become almost extinct, but few families of Friends residing in the vicinity, but they had organized a First-day school and were now holding a small meeting. Our friends George H. Killé and Charles H. Engle met us here, and after meeting took us to Mt. Holly, to take the cars for Morristown again, where we were met by Ezra Lippincott's conveyance and taken to his hospitable home.

The day had been bright and clear, so that on awakening Seventh-day morning (18th), we were much surprised to find a storm had set in, at first consisting of snow and sleet, and then turning to rain, which continued most of the day. We had a meeting appointed at Westfield on Seventh-day afternoon at 4.30, which, notwithstanding the rain, drew a goodly number together, to whom was opened thoughts concerning the new birth. The meeting closed under a solemn feeling. After meeting we went home with S. Robinson Coale for the night, enjoying with them as we always do when there a pleasant and profitable evening. First-day morning still storming, but not so heavily. We took the train for Philadelphia, where notice had been given of our expected attendance at both morning and evening meetings. Quite a large meeting gathered at Race Street, notwithstanding the rain, to whom I was led to give a reason for our views as applicable to meet the needs of man for his salvation. We went home with Hannah Woodnutt to dine, and afterward went to Samuel S. Ash's to tea. The evening meeting, at the same house, was not so

large but was a baptizing season, in which our duty of love to God and to each other was dwelt upon. After meeting we went home with Alban and Sarah T. R. Eavenson for the night.

Second-day we returned to Baltimore, feeling that our work for the present had been accomplished, and to much satisfaction. So with increased thankfulness of spirit for the favors enjoyed, and for the gain in health of my dear wife, for whose travail and sympathy with me I am deeply indebted for the ability to do the work assigned me, we have returned to our home and friends to assume our usual routine of daily life.

JOHN J. CORNELL.

Baltimore, Third month 24.

A LETTER FROM FRANKLIN.

Editors FRIENDS' INTELLIGENCER :

I READ the article in the INTELLIGENCER about Franklin and his religious views, and I remembered something on the subject which I found in a religious paper and preserved in my scrap-book. I thought it might be of interest to some of your readers and send a copy of it.

L. J. M.

Granville, N. Y.

A LETTER OF CONSOLATION FROM DR. FRANKLIN TO
MISS E. HUBBARD.

Dear Child : I condole with you. We have lost a most dear and valuable relation, but it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state—a preparation to living. A man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and give us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death. We ourselves prudently in some cases, choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He that plucks out a tooth, parts with all the pains and possibility of pains and diseases it was liable to or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not conveniently all start together; and why should you or I be grieved at this, since we are soon to follow, and we know where to find him? Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa. BENJAMIN FRANKLIN.

LIFE hath two hands for those who fitly live,
With one it gives, with one it takes away;
The willing palm still finds the touch of love,
And he alone has lost the art to live
Who cannot win new friends. —Weir Mitchell.

SCHOOLS "ON PAPER" ONLY.

Editors FRIENDS' INTELLIGENCER :

THE time has come when it is right for me to lay some facts before the public. It is for the sake of justice to my profession and the noble co-workers who are spending valuable lives working for the colored people. There are quite a number of that race who travel through the North, raising money from those interested in education, yet who have not time to investigate, but out of sympathy give contributions which seldom do what the givers imagine or expect.

We were present, some few years since, at a church association where a white man was reprimanded and his name crossed from that religious body, because for years he had traveled North and secured funds to support a colored school on an island near the Georgia coast, and no school had ever existed there. He had traveled and supported his family on what he secured in that way. From this State a man goes North and has collected hundreds of dollars for an "orphanage." He had pictures in northern papers of a building half completed. On investigation it was found not a spadeful of soil had been dug and never has been, for the foundation. His last report was "two hundred orphans needing help"; a friend of ours went to find the truth and discovered thirty-two orphans and the rest day pupils from homes of their own.

In Virginia a man that did have a school, induced a generous lady to give him enough to clear a mortgage on his property. She did so, only to learn in two years by investigation of a Boston gentleman, that the names had been forged on every official paper she received in the "legal" transaction. He was exposed in the daily papers. They do not always mean wrong, but slavery did not create business principles, and missionary money needs more wisdom in spending than getting. They want to be head of a great institution, they like to travel and they know just how to reach the sympathies of good people in the North. The names of influential persons are printed as "Our Philanthropic Friends," on an appeal, which also says, "There is an Industrial Department consisting of carpentry, wheelwright, blacksmithing, brick-laying, tailoring, shoe-making, cooking, laundrying, dress-making," etc. We asked, "Have you carpentry *now*?" "No, but we *want* it." The same question was put to each industry, and *No* was the answer every time, except laundry, and that was they had a woman who knew how, and was going to teach. The education system enumerated a long list of studies. The truth, as drawn out from the reverend president was, a little country school on a "stormy island by the sea," yet that man had thirteen passes, (we saw them), on various railroads to and in the North, and spends his summers in Baltimore, Philadelphia, New York, and Boston. Closer questioning showed that he had been away about eighteen months, and had raised over two hundred dollars. "How much money is in the bank whose president's name appears as a receiver of funds?" "None." "How was it spent?" "For lumber." "What did it cost?" "Forty dollars on the ground." "Where is

the rest?" and the impatient reply came, "We had to have agents and canvassers." Between this and the first visit we had written to reliable parties, and learned that the man had traveled, after the cyclone of '93, but the money and clothing were distributed so unsatisfactorily that the people would not allow him to speak in their churches.

We have not the time to make these investigations, though we will gladly answer any letters of inquiry. Slavery would have been a blessing if it had left all the race honest and truthful. Missionaries should see things as they are, and have to work with present conditions. There is a certain amount of money given by the North for educational purposes yearly; every ten cents that goes to a paper school, (one on paper only), or any unworthy object is *lost* to the well established and reliable institutions, where the pay for good instructors has to be met by work that could not be accomplished without Divine aid and guidance. Are not good persons tempting the weak to enter the business of begging and getting by false representation? It has a reflex influence, for when those who give find the recipient unworthy, they do not want to give again, and thus missionary funds are lessened.

These disagreeable facts have been forced from me at this busy time, because of the pressure of emptiness in our own treasury. This school is largely supported by small subscriptions; of a hundred and fifty-one contributions last year, one hundred and two were less than twenty-five dollars. Eighty-four were five dollars or *less*. The larger ones *include* the money from Philanthropic Committees and meetings which are often collected by small contributions. We are missing these small sums, and our friends having been weighed in the past and *not* found wanting, we hope the scales of justice willsoon be balanced by generous giving.

MARTHA SCHOFIELD.

Aiken, S. C., Third month 25.

A CLEAR TESTIMONY NEEDED.

Editors FRIENDS' INTELLIGENCER :

I READ with interest the note of Cora H. Carver in the INTELLIGENCER, (Third month 18), exhorting to greater charity on the part of Peace friends towards the advocates of Imperialism. I want to respect all honest, conscientious belief; but if it had not been for the conscientious advocacy of Imperialism and war, by such good men as Lyman Abbott and Weir Mitchell, and S. R. Calthorp (and even some good members of the Society of Friends), the war with Spain might have been prevented, the conquest of the Philippines would never have been undertaken, and our country would have been spared the uncountable millions of expense, the deplorable moral degradation, and all the revolution that has occurred within one short year.

Charity and good will are incumbent upon every Christian, but viewing the deplorable results which have followed from the support or connivance which many good, conscientious people have given to the late war with Spain, and are now giving to the cruel war waged on the Filipinos, the question arises, Is not the

influence of these good, conscientious people greater for evil than that of the openly wicked natures who make no profession of righteousness?

I am old enough to remember the great anti-slavery agitation for thirty years before emancipation. One of the wisest and most eloquent of the pleaders for the slave then said that slavery could not exist for one year if it were not upheld by good men of high character; and if it were not for the many kind-hearted slave-holders who were humane, and endeavored to treat their slaves with justice and kindness.

Let us everyone endeavor to be charitable, and entertain no unkind or bitter feeling to any human being; but let us be faithful in bearing an uncompromising, clear testimony against wrong.

I wish every reader of the *INTELLIGENCER* might peruse carefully the editorial article, Third month 18, and judge whether it is not the calm unexaggerated truth; and then ask themselves whether they can be too earnest in their protest against the sad complications in which our beloved country is now involved. This awful situation is now preventing us from giving the Czar's protocol any warm official recognition. Bishop Paret of Maryland says "The silence at Washington is painful." But I hope for a moral uprising of the people that will demand a withdrawal from our country's present deplorable attitude.

Wilmington, Del.

DAVID FERRIS.

THE PHILIPPINE CRISIS.

Editors *FRIENDS' INTELLIGENCER* :

I CANNOT well resist the impulse to express my gratification and satisfaction, at the many timely and able editorials that have from time to time appeared in the *INTELLIGENCER* during the past year in regard to the war with Spain, and the more recent troubles in the Philippine Islands.

David Ferris also explains the situation in such a clear, logical manner that it would seem that little more could be said in condemnation of such an iniquitous war as is now being urged against an almost defenseless people, whose only offense, as has been said, is that they want their liberty. Every true American, it seems to me, can heartily sympathize with the cause of the Filipinos, who are in much the same situation that the Americans found themselves during the Revolutionary period of our country's history.

It is indeed a humiliating spectacle that we are called upon to witness during the closing days of the 19th Century, the return of fossilized conditions that we had fondly hoped had been relegated to the dark ages. We had believed that we were soon to enter upon a golden age, in which arbitration would be the supreme tribunal for the final settlement of all international, as well as national difficulties.

It is really a travesty on the constitution of our country to coerce a foreign body into our government without the consent of that body, and no patriotic American can look unmoved upon the very great injustice that is being done in those far-away islands upon a people who by tradition and inheritance are the rightful owners of the soil. No doubt they look

upon us as invaders in much the same light that the American Indians did when the white men took forcible possession of their country.

In many instances the secular press, in startling headlines, takes a certain pride in parading the news, if not actually boasting, of the large number of the Filipinos slain, and the smallness of our losses.

We certainly have no desire to follow in the footsteps of the Sultan of Turkey, in Armenia, but if we are not very careful we shall do so, if we have not already done so, for the starvation and suffering that are the accompaniment of war must next be expected.

That the humanitarian views that this country professed at the outset of the war for the poor Cubans have been lost sight of, and have been swallowed up in the mass of selfishness and greed, is the opinion of many. If we only had the "initiative" and "referendum," we could do something to stay the slaughter of the Filipinos, but as Congress is the master of the people instead of the people being its master, we are powerless, and our only hope appears to be in circulating petitions craving the indulgence of our public servants, (but really public masters), to grant us a favor, which should be ours by *right*. I am afraid we shall never have a government of the people, by the people, and for the people, as Abraham Lincoln said, unless we have the referendum, or direct legislation. I have much sympathy with the views expressed by your correspondent, Wm. H. Vore, of Lincoln, Neb., and Elizabeth A. Rogers, of Crosswicks, N. J. I unite with the suggestion made in circulating a petition to be presented to the next session of Congress, and would gladly aid in getting signatures. In my opinion the time has come when all true Friends of whatever branch, should rally to the cause of Truth, and by voice and pen show their colors in the world, (to use a worldly expression), and aid in some degree, however small, in endeavoring to establish in the earth, Justice, and Truth, and Love, and eventually to proclaim Peace on earth, and goodwill to all men.

WILLIAM W. COX.

Mendon Centre, N. Y.

ANOTHER VIEW.

Editors *FRIENDS' INTELLIGENCER* :

I AM glad for the ringing words of Edward B. Rawson, "Where do we stand?" in the *INTELLIGENCER* of the 25th. They are certainly refreshing in the midst of apologetic approvals of "the United States using force in putting down Spanish tyranny in Cuba," and, at the same time, censuring President McKinley for "waging a war of extermination in the Philippines."

There are many criticisms that may be offered to President McKinley's administration, both as to what was done, as well as to what was not done; but after destroying, by express direction of Congress, what government there was in the islands of Cuba, Porto Rico, and the Philippines, he is not to be criticised for remaining upon the ground in the Philippines, as well as elsewhere, and using the army and navy, if need be, in furnishing protection to life and property of the thousands of people entitled to this protection, and which the United States, under the circumstances, is

morally and internationally bound to furnish until some adequate form of government shall have been established. The care of the Philippines is an early retribution visited upon the United States as a result of the war, and she cannot evade the responsibility now.

A most unfortunate state of affairs exists at Manila at the present time. Sympathy has been expressed in the INTELLIGENCER for "the defenseless people who are being sacrificed by our army's bullets." And what about *our* sons, brothers, and neighbors in the American army, who have been detained all these months exposed to a tropical climate, privations of camp, and, at the present time, the dangers and carnage of battle, which is causing the death of hundreds of them? It is scarcely probable that indictments for manslaughter against the United States Senate, or any members of it, would be sustained in court. Nevertheless, the charge is true that the havoc of war now being enacted at Manila has been caused by the filibustering tactics of a few United States Senators, preventing the prompt ratification of the Peace Treaty months ago, at which time the occupation of these islands would have been quite as peaceful as was that of Cuba and Porto Rico, and the people will not hold them guiltless.

This attack upon the American army is an act of treachery of deep estdye, and clearly demonstrates that the insurgent leaders are not the men who could establish a republic in the Philippines. In May last, Aguinaldo was a refugee from the islands, and his insurrection against Spain was hopelessly dead. At this time Admiral Dewey brought him back and virtually destroyed the Spanish power in the islands, and befriended him in many ways, for which friendship and assistance Aguinaldo owed Dewey and the Americans unlimited confidence and assistance. His army was chiefly gathered together after the protocol was signed, and wholly since the capture of Manila. Aguinaldo pretended that the United States would be highly welcome in the islands, and that he was holding together an army in order to resist Spain in the event the United States would withdraw. "Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet and turn again and rend you."

ISAAC UNDERWOOD.

Belleville, Pa., Third month 27.

MILITARY LAWS POSSIBLE.

The Interchange, Baltimore.

A CORRESPONDENT writing to us in regard to the article in our last issue on "Danish Friends and Peace," says that there is grave danger that both National and State laws of an oppressive kind may be enacted [in this country] in regard to military service. An old proverb says: "Beware of beginnings." But in cases like this the great difficulty is that so often those who would have influence are for so long a time incredulous, and smile at the forebodings of the few. Nothing is done till the movement has assumed such force that it is almost impossible to stop it. Let us not allow this to be the his-

tory of the effort to preserve this country from submitting to the bonds that a rising militarism would force upon it.

LITERARY NOTES.

HENRY BUDD, a member of the Philadelphia bar, and a student of history and literature—as the volume we are about to mention shows—has published, with the title "St. Mary's Hall Lectures and other Papers," twelve essays or lectures, most of them the outcome of the "occasional relaxation of a professional life." They are partly biographical studies, partly historical, partly literary. The sketch of Thomas Jefferson, which is an address delivered, 1884, on the birthday of the Sage of Monticello, is somewhat partisan, though in the main a fair review of the career and principles of the father of American Democracy. In another address the system of trial by jury is earnestly defended. In the lecture on Norse Mythology, the author takes the conventional ground that the "dominant quality" in the American character is "Anglo Saxon,"—a theory which has been worn rather threadbare by the hard usage it has had. The opening paper is a historical sketch of La Vendée, with its frightful civil war of 1793.

(Philadelphia: H. T. Coates & Co.)

Senator Hoar continues his political reminiscences in this month's *Scribner's Magazine*, and tells some interesting stories about General Grant. There is a good story of a winter trip from Dyea to Dawson City in the Klondyke; it has the great merit of not being either coarse or affected, but, on the contrary, is simple, sympathetic, and kindly. The sketch of "Jack Beltz," the giant from Pennsylvania, with his team of dogs, is very attractive, and the dogs themselves almost lovable. Maxfield Parrish furnishes the design for the cover of this issue of *Scribner's*, and it strikes us as one of the best he has made for it.

In the *Atlantic Monthly*, this month, Julia Ward Howe continues her reminiscences; this instalment covers her life in Boston, in the '50's, with experiences in Rome and Cuba. She gives sketches of Professor Agassiz, of that odd person Count Adam Gurowski, and others. Prof. T. J. J. See explains that when the sun's fires die out the earth will freeze. This may not occur, however, "for several million years." The approaching tri-centenary celebration of Oliver Cromwell (he was born April 25, 1599) gives occasion to an article on him by Samuel Harden Church, in which he reviews the character and career of the great Protector. He considers that Cromwell had remained almost unknown until Carlyle published his Letters and Speeches, in 1845.

EDUCATIONAL.

CLOSING FOR SPRING VACATION.—Swarthmore College closed on the 24th ult., for the week's vacation usual at this time of year, and the students generally departed. They will return to their studies on Second-day next, the 3d inst.

George School has also closed, this week, for a similar vacation.

TEACHER'S RESIGNATION.—Allen B. Clement, instructor in mathematics at Friends' School, Wilmington, Del., with which he has been connected for eight years, has presented his resignation, to take effect at the close of the present school year. He proposes to continue the study of law, and will shortly be ready for his final examination.

BEQUEST FOR SWARTHMORE COLLEGE.—By the will of the late Daniel Underhill, of Jericho, L. I., Swarthmore College receives a bequest of \$5,000. He had been a member of the Board of Managers of the College, and a very useful one, for many years.

Conferences, Associations, Etc.

NORRISTOWN, PA.—The Friends' Association met at the home of Cecilia Zimmerman, De Kalb street, on the evening of the 21st instant. There was a good attendance. The topics treated related largely to the Society, but many of them possessed a more general interest.

Lillian Zimmerman read a portion of a letter, describing a fugitive-slave hearing before a United States Commissioner, giving a picture of Lucretia Mott and other anti-slavery workers.

Alfred W. Wright read an essay on the "Separation in the Society of Friends, in 1827." The writer deprecated the revival of unpleasant memories in this connection. A spirited discussion followed. Bertha Harry gave a reading on "Liquid Air, the Coldest of all Colds," and William Kinsey another on "The Persecution of Quakers in New England."

Isaac Roberts spoke of the new building of Young Friends' Association at Fifteenth and Cherry streets, Philadelphia. Ellwood Roberts answered a referred question, "What is Orthodoxy?" by saying that there could be no fixed and unyielding standard of faith from age to age, creeds being modified by the development of knowledge, as can be realized by the changes in this respect which have been witnessed in our own time.

The next meeting will be held at the home of Isaac and Martha Richards, No. 809 Swede street.

LANGHORNE, PA.—The Langhorne Young Friends' Association met at the home of Mitchell Watson, Third month 23. The president, John Wildman, called the meeting to order, and the minutes of the previous meeting were read by the secretary and approved.

Elizabeth Burgess gave a chapter from Janney's History of Friends, containing accounts of the lives of Samuel Parrish, John Comly, and Isaac Tatem Hopper. "The Gods of Egypt," an excellent paper by Ada B. Mitchell, told of the advancement of ancient Egyptian civilization, and the instability of their veiled and mystical religion.

Helen Row read a beautiful poem, entitled "Keeping his Word." "Religious Training in the Home," an interesting paper by Emily Atkinson, was followed by a reading from the Discipline, by Joseph Mather.

The program closed with a reading by Emma P. Worrell of Lincoln's favorite poem, "Oh Why Should the Spirit of Mortal be Proud?"

After the report of the Executive Committee the roll was called and responded to with sentiments.

After a short period of silence, the meeting adjourned until Fourth month 20, at the home of Mary Bunting.

A. R. P., Sec.

ABINGTON, PA.—The Abington Friends' Association was entertained at the home of Agnes Paxson, Jenkintown, Pa., Third month 25. The attendance was smaller than usual, owing to the inclement weather.

In the absence of both the president and vice-president, Isaac P. Mather presided for the evening. After the usual reading of the minutes, the Executive Committee's report was read. It fixed the time and place of next meeting, Fourth month 22, at the home of Edwin S. Hallowell. The question for discussion to be, "Are our present business methods in harmony with Christian Life?" A discussion, also upon the book, "In His Steps, or What Would Jesus Do?"

Caroline Thompson opened the program for the evening, by reading a letter from Florida tourists. This was much enjoyed by all and took us, for the time, away from the land of snow storms, into the beautiful sunny south. Following this Anna L. Smedley recited a selection from James Whitcomb Riley.

The correspondent, Jane T. Hallowell being absent, her valuable paper was read by Sidnea Lukens. The question, "What are the Duties of our Overseers, and can they in any way advance interest in our Meetings?" created quite an animated discussion. Sarah T. Paxson read a paper which she had prepared upon the question and which ably answered it.

Some of the Friends expressed a wish for younger members of the meeting to be appointed to the duties of overseers, as they are more progressive, and would make our meetings more interesting and consequently better attended. Various opinions were expressed upon the policy of such a step, and some favored it quite strongly.

There being no further business the meeting adjourned.

MARY PRISCILLA HARPER, Sec.

BUCKINGHAM, PENNA.—A meeting of the Young Friends' Association was held Third month 19, at the meeting-house. The meeting was opened by the president's reading the 16th Psalm, which was followed by a reading, "The Battlefield," by Sarah Broadhurst.

Isabel Worthington gave a well written and comprehensive paper on "The Beliefs of Different Churches." A reading, "The Flower Garden," given by Lettie Watson, was followed by Anna J. Williams reading from that part of the Discipline relating to "Gaining and Diversions."

This concluding the exercises, after a short silence the meeting adjourned.

J. A., Sec'y.

FISHERTOWN, PA.—The regular meeting of the Young Friends' Association was held Third month 26. The meeting was opened by the president, Rebecca M. Blackburn reading a portion of the eighth chapter of Romans. The minutes of last meeting were read.

The program was opened by a recitation by Russell Blackburn, followed by a recitation, "The Looking Glass," by Margaretta Blackburn. "Faith, the Engineer," was read by Maria Griest. A poem entitled, "The Skein We Wind," was recited by Mary J. Blackburn. Papers on the subject of "Happiness" were read by Lizzie, Carrie, and Lesley Blackburn.

It was decided to hold our Association the last First-day of each month, instead of semi-monthly, on account of our First-day school, which commences in a short time; also to the change of the time of the Association from 10 o'clock in the forenoon to 3 o'clock in the afternoon.

The meeting closed to meet Fourth month 30, in the afternoon, at 3 o'clock.

MARY J. BLACKBURN, Sec.

HOME INFLUENCE ASSOCIATION.—The Home Influence Association (Philadelphia) at its regular meeting on Third month 21, listened to a most excellent and comprehensive report of the Mothers' Congress, given by the president, Florence M. Lukens.

So many interesting and important points were touched upon that a brief report of the meeting will almost be an injustice to the paper. Mention was made of the proposal to establish a National Health Bureau, which should have a watchful and intelligent oversight of the health of this great nation, but as large bodies move slowly and sometime must pass before such a Bureau can be organized, members of such organizations as the Home Influence Association were urged to make a study of household economics.

A mother's duty was said not to be the study of how to treat sickness so much as how to prevent it. There must be no showing off of the baby; besides its natural activities, rest and silence are its greatest necessities. Health foods were condemned; good home cooking declared most essential, as mastication in children amounts to very little. Moral and religious training to be effective and lasting must begin in the cradle. A child looking up into a noble mother's eyes is inspired to lead a pure, noble life.

Since eighty per cent. of womankind adopt home-making as their life work, the women's colleges of the country should provide an advanced course in household economics. In the hands of the parents who are nursing the babies of to-day lies the political weal or woe of our country twenty years hence.

Mary E. Mumford, member of the Board of Education, and one of the honorary vice-presidents of the Mothers' Congress, followed in a most pleasing talk. She justified the organization of a Mothers' Congress by saying that men manufacturers, even of ten-penny nails, come together from all parts of the Union to confer about the best ways of manu-

facturing and of putting their goods on the market. How much more necessary is it that mothers should come together, for those who now see their grandchildren growing up around them know that all-sufficient knowledge does not come intuitively.

The mother holds the key to the child's future. She should know when her boy goes out just where he is going. He will appreciate her interest and anxiety if they are sincere.

The meeting on Fourth month 18 will be held in the evening, and will be addressed by Dr. James B. Walker on hygiene in the home. W.

WAYNESVILLE, OHIO.—The meeting of Young Friends' Association, Third month 12, was opened by the president reading portions of the 10th chapter of Mark and the 15th of Matthew. Faith was the subject for the meeting, and the discussion was opened by Joseph B. Chapman, who read an excellent paper on that subject. It showed careful thought, and gave each one present many beautiful truths to remember. The touching lesson of the woman of Canaan and her faith in her Master was vividly brought out.

The president then read the topics in the following order: "What is Faith?" "The acts and offices of Faith." "The signs of a true Faith." "The means and instruments of Faith." "What power has Faith?" And lastly, "What are the results of Faith?"

The answers brought out were: one act of faith is to believe everything God does for us, and another, we must be true disciples of Christ. When our work is complete then we receive a bountiful blessing. That we may know our faith we should do nothing for our vain glory, and show that we are contented with God for our guide. We should scrutinize our lives to see what God has done for us, and by doing an act through faith it will lead us to try again. The wonderful power lies in a faith that will make us love to help others and that suggests research and knowledge. It leads to the beautiful thoughts of Life and Light, Happiness and Contentment.

A little business was disposed of, and after a brief silence the meeting adjourned to meet Third month 26.

MARIANA CHANDLER, Sec.

PERSONAL AND OTHER NOTES.

A FRIEND, O. E. J., writes from Baltimore, Third month 14: "We are stirring up things a little, endeavoring to get an expression from each monthly meeting in our yearly meeting [on the Hague Conference]. The quarterly meeting held here yesterday endorsed the movement most heartily."

I am a reader of your paper. There is no meeting of Friends within forty miles of my place. I attended other meetings, United Christian Brethren in Christ, the Methodist, and Baptist, but I felt that there was a more spiritual way. I was at that time (1871) a member of the American Peace Society of Boston, Mass., and in 1872 became a life member. I saw in the *Advocate* an account of George Fox's Journal. I sent for a copy and a number of Friends' books, and became convinced that their way is the way of life everlasting to me. I have been a constant reader of the *INTELLIGENCER* for years. When I was in Philadelphia, in 1876, I attended meeting on First-day at Race Street, and some good Friend gave me a copy of Janney's "Conversation on Religious Subjects," which I read and believed. I do not think Friends ought to have separated, but should have stood as this branch does. S. M. H.

I am well pleased with the stand your paper has taken in regard to the late war. In some way or other justice will prevail, and all wrongs will be righted. Y.

La Porte, Ind.

BLOW wind of March, blow all about
And clean the cracks and corners out;
Sweep with your brooms the earth and sky,
For company's coming by and by,
For everything must be fresh and sweet
When we hear the patter of April's feet.

—A. M. Pratt.

COMMUNICATIONS.

THANKFUL FEELINGS.

Editors FRIENDS' INTELLIGENCER:

"FROM the abundance of the heart the mouth speaketh"—therefore I would like to express my feelings of thanks at this time, for the visits we have had from Isaac Wilson to our meetings in this part of the country, during the extremely cold winter. It reminds me of the One who said he must be about his Father's business. Although I have not been out of my home to hear him preach, his letters in this paper are as sermons for me. I feel that he is rewarded in this life, and a blessing will rest upon those he mingles with, if we keep in the Christ spirit. O, what more could be done, than what has been done for us in this part of the Lord's vineyard during the past year. The reading of the papers and sayings of our people at the great Conference in the West has provided much food for our minds. Has not the Good Father of us all been mindful of us in many ways, for which we should give him thanks?

"Oh, it is hard to work for God,
To rise and take his part
Upon this battlefield of earth,
And not sometimes lose heart.

"But right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Terwood, Pa., Third Month 15.

S. R. V.

A RECORD OF ARCTIC WEATHER.

Editors FRIENDS' INTELLIGENCER:

I see it is the wish of friend Daniel Griest to have a record of the weather of different localities. I see it was much colder here than it was at Ellis, Kansas. On Fourth-day, evening, Second month 8, 1899, the snow fell to the depth of 12 to 15 inches. On Fifth-day 9, temperature at 6 a. m., was 9° below zero, and at noon 7° below zero, and at 8 p. m., 16° below zero.

Sixth-day, 10th of Second month, temperature at 5 a. m., 41° below zero, and at 6.40 a. m., spirits in the thermometer stood at 45° below zero.

The mercury in one of my thermometers was solid at 40° below zero. At Jollytown, three miles southwest of Mulgrave, A. E. Clovis, who was using the same kind of spirits thermometer that I was, telephoned to me that at 7 a. m. the temperature was 50° below zero at that place. I took my thermometer into my store room at 6.40 a. m., thinking it at the lowest.

It was never known to be so cold here. It made us think of the Arctic regions.

SAMUEL H. HEADLEY.

Mulgrave, Greene county, Pa., Third month 20.

CORRESPONDENCE INVITED.

Editors FRIENDS' INTELLIGENCER:

A desire to once more mingle with Friends,—if not bodily, then in a spiritual sense,—is my reason for asking admission to your columns.

Born and brought up in the Society, I love it, and it must always be my church home. Although drifted (from no fault of my own) far away from any of its centres, I still long for the comradeship of brothers and sisters of the same faith, and if this should meet the eye of any such who may feel drawn to write me and give me words of encouragement, it will be appreciated, I assure thee my dear brother or sister whichever the case may be.

From my early childhood's home in western New York, my husband and I moved to Southern Michigan, where in 1883, he passed on to the better life and left me alone, until the present finds me living with my son-in-law and daughter in Southern Missouri, J. S. L. Brown and Loretta Calkins Brown. I shall cherish the hope that I may hear from some of my brothers and sisters in the church.

MARY A. CALKINS.

Mansfield, Missouri.

REGISTRY OF CONVICTIONS.

Editors FRIENDS' INTELLIGENCER :

I have been much interested in the correspondence in the INTELLIGENCER with reference to the war in the Philippines, together with the comments by the editor. It is the duty of all who see the light to speak out *early*, and take their place in the shaping of governmental affairs.

I understand the Christian religion to be the application of the Spirit of Christ within us to human affairs. The ballot should be the means by which we all should register our convictions, but such fails to be the case of late years, as the total count usually decides that the present policy is to be perpetuated,—two or four years more, as the case may be.

My acquaintance with and knowledge of men in authority is that they are nearly always desirous to know the will of the mass of intelligent people but, in the midst of our so-called "loyalty," we are afraid to speak out, either verbally in the face of opposition, or even through correspondence, and thus the selfish interests get in their work. If Christians would register their convictions at this late day, both by voice and pen, the President might be persuaded to do some thinking for himself. It is very encouraging to me to see so much independent sentiment, in the face of so much printed matter in the daily papers, in opposition to what should be the policy of a Christian nation.

FRANCIS W. HICKS.

Avondale, Chester Co., Pa.

THE BARNYARD'S SOUTHERLY CORNER

Charles G. D. Roberts, in *Youth's Companion*.

WHEN the frost is white on the fodder stack,
The haws in the thornbush withered and black,
When the near fields flash in a diamond mail
And the far hills glimmer, opaline pale,
Oh, merrily shines the morning sun

In the barnyard's southerly corner.

When the ruts in the cart-road ring like steel,
And the birds from the kitchen door come for their meal,
And the snow at the gate is lightly drifted
And over the woodpile thinly sifted,
Oh, merrily shines the morning sun

In the barnyard's southerly corner.

When the brimming bucket steams at the well,
And the axe on the beech-knot sings like a bell,
When the pond is loud with the skaters' calls,
And the horses stamp in the littered stalls,
Oh, merrily shines the morning sun

In the barnyard's southerly corner.

When the hay lies loose on the wide barn-floor,
And a sharp smell puffs from the stable door,
When the pitchfork handle stings in the hand,
And the stanchioned cows for the milking stand,
Oh, merrily shines the morning sun

In the barnyard's southerly corner.

The steers let out for a drink and a run,
Seek the warm corner one by one,
And the huddling sheep in their dusty white,
Nose at the straw in the pleasant light,
When merrily shines the morning sun

In the barnyard's southerly corner.

THE LITTLE YELLOW DOG.

YES, I went to see the bowwows, and I looked at every one,
Proud dogs of every breed and strain that's underneath the sun;

But not one could compare with—you may hear it with surprise—

A little yellow dog I know that never took a prize.

Not that they would have skipped him when they gave the ribbons out,

Had there been a class to fit him—though his lineage *is* in doubt.

No judge of dogs could e'er resist the honest, faithful eyes
Of that plain little yellow dog that never took a prize.

Suppose he wasn't trained to hunt, and never killed a rat,
And isn't much on tricks or looks or birth—well, what of that?
That might be said of lots of folks whom men call great and wise,

As well as of that yellow dog that never took a prize.

It isn't what a dog can do, or who a dog may be,
That hits a man. It's simply this—does he believe in *me*?
And by that test I know there's not the compeer 'neath the skies

Of that plain little yellow dog that never took a prize.

Oh, he's the finest little pup that ever wagged a tail
And followed man with equal joy to Congress or to jail.

I'm going to start a special show—'twill beat the world for size—

For faithful little yellow dogs, and each shall have a prize.

—*Harper's Bazar.*

A CORN FARM IN IOWA.

In the "Review of Reviews" for last month, an interesting article, by Frank H. Spearman, describes a great corn raising farm of 6,000 acres, in Iowa. The farm's balance-sheet for 1898 is given. The following extract describes the raising of the crop.

THE essentials of a profitable farm are good land, well drained but not too rolling, and accessibility to reasonable transportation. Six thousand acres being about three miles square makes the largest farm which can be operated to advantage from a single central station; a larger acreage simply means two or more farms.

About April 1 men and mules move on the fields in battalions. Four-horse seeders, four-foot harrows, and six-horse gang-plows, manœuvre for six weeks like an army, sowing small grain, plowing, and planting corn. The minute the small grain is sown 31 corn-planters are thrown behind the plows, and in this work lies largely the success or failure of the crop. Note, for instance, the pains taken in selecting the seed corn.

A perfect stand of corn is the first requisite of a large yield. From a choice piece of land previously planted with selected seed about 2,000 bushels of the finest ears are taken. From these an expert selects 600 bushels. These ears are placed on racks in a building arranged especially for a seed-house. Whatever the thermometer registers in Iowa, the temperature in that seed-house never falls below freezing. All this insures the highest possible germinating power in the seed, and that alone might, in case of a cold, wet spring, save the entire profit of the season by producing a good stand.

The planting must of necessity be done by machinery, and to secure the maximum yield three seed kernels must be dropped in each hill. If five drop in, that hill is lost to the profit account; if only one it is partially lost.

But perfect as American farming machinery is, it does not leave the factory perfect enough to insure against irregular planting. Patiently and by a series of exhaustive tests the planter plates are so adjusted to the size of the seed kernels for each year that they will deposit an average of sixty-five kernels to every twenty hills, and not more than four nor less than two in any one. So great are the precautions that before the seed is shelled the tips and butts of the seed ears are cut off to secure kernels of an even size.

Even after this delicate adjustment of the best ma-

chinery in the world, foremen follow the 31 planters and at intervals open hills to count the seed deposits and make sure that each machine is doing its work. In addition, a purse of \$100 is split into eight prizes between the eight men who do the best work and whose teams mark the straightest rows. With such method is it any wonder that the crop on this farm averaged 60 bushels per acre, against the average of 32 bushels as given Iowa by the government report for 1898?

After the seeding, the harrowing, and it is done with extraordinary energy and concentration. One hundred and forty sections of four-foot harrows sweep the fields like a charge of cavalry. Every time they move a mile together sixty-two acres are covered.

When the 3,800 acres of corn are up and ready 76 two-horse cultivators are put into it. The point in the first cultivation one way and in the second the other way is to get as close as possible to the corn; but after the pains taken to place it there no plant must be left covered by a clod of earth. The field-hand must uncover it, and a foreman on horseback behind each twenty men is held responsible for his crew's work. In the third and final cultivation the earth is thrown up against the plant, the small weeds in the hill being smothered and the large ones pulled by hand. It will be of interest to merchants and to theological professors to learn that it is not the weed in the row, but the one in the hill which mars the beauty of the balance sheet.

The corn being now three feet high, the inter-lacing roots and the overhanging stalks prevent further cultivation. Into this field, approximating one mile in width and six miles in length, are sent in October 75 wagons and men for the husking. This takes 60 days, and a row of cribs 10 feet wide and 16 feet high, half a mile long, are required to hold the crop.

SOUTHERN CALIFORNIA TREES.

Jane A. Stewart, in Boston Transcript.

ONCE upon a time—and it is not such a long time, either—the arid desert of Southern California knew no trees. The white man came, surveyed the land and saw that it was good. With immigration came irrigation and cultivation.

Encouraged by the fact that, given water, anything will grow in this "wonder region" the immigration of the shades to the sunshine land has reached a unique degree. One finds here the spruce and pine of the northland and the palmetto of the tropics prospering side by side. The Australian oak, the South American pepper, the Italian cypress, the Chinese bean, Florida's magnolia, all the rare creations of the Orient—a cosmopolitan brotherhood of trees—luxuriously flourishing in amicable contiguity along the highways and byways.

One comes upon a beautiful residence grounds whose outer finish is a diversified border of rose tree, eucalyptus, orange, and palm in charming succession. One often sees the happy alternation of pepper and palm, cypress and eucalyptus, olive and almond. This very beautiful and effective combination is the shapely grevillea and leafy umbrella. Again the road-

way is bordered by a striking and popular contrast—the slender Norway spruce of the Northern latitudes and the stately fan palms of the tropics.

Frequently a frugal orchardist, grudging even the roadside soil for purely decorative planting, carries his orchard proper out upon the sidewalk lines. Thus the lovely lemon with its distinctive upright branches and gaily green in its new top growth; the olive, most graceful of fruit trees, in dainty silvery green attire; the almond, the apricot, the prune; the fig tree of the Orient, with its spreading foliage; the pomegranate, regal in cardinal bloom; and not least the orange, first among citrus fruits, whose "beautifully, deeply, darkly" green foliage is an endless delight to the eye—extend their rich fruit lavishly to the passers-by.

One can imagine no more stately vanguard to the serried files of an orange grove than this lone line of the noble eucalyptus—the "fever tree"—whose aromatic leaves are for the healing of the nation; whose loosely hanging bark contains wonderful properties, and whose slender swaying tops seek heaven's blue anywhere from fifty to one hundred feet above you—the very tree, which, planted about the Campagna, routed the malignant Roman fever.

Again a tender young orchard or a fine residence plat is flanked by a row of the balsamic cypress, with its tapering tops like fingers pointing heavenward. Far away over the wide garden land, these cypress digits are frequently the only index to the cozy homes hidden within the luxuriant foliage of the orange groves.

But woe betide the lovely cypress if unfortunately it be stationed on "the dusty side" of the country road or city avenue, for its fine foliage catches and retains the pervasive dust, blown gray by the diurnal ocean breeze of summer. Again, however, what a magical change is wrought by the first welcome rain of fall, transforming gray old age to verdant juvenescence!

But more recurrent than any other of the varied shades of the sunshine land is the deservedly popular pepper tree. Not half has been told of the perennial beauty and evergreen loveliness of this queen of semi-tropical shade-trees, with its pendulous, flashing, fern-like, green leaves and lovely drooping clusters of delicate white bloom and green and scarlet berries. A native of South America, it thrives magically in its sunny California home. One is refreshed and soothed in the dry season by its perpetual green, kept fresh and nourished by taproots extending hundreds of feet beneath the arid, thirsty earth. Along the dusty roadside and in desert places we hail the pungent pepper, "a thing of beauty and a joy forever."

PROVERBS exert an undue influence over the human mind. Proverbs perverted may slay their thousands. Beware at this season of that one, "Stuff a cold, and starve a fever." The meaning of it is, "Stuff a cold, and you will have a fever to starve."—*Christian Register*.

NOTWITHSTANDING the tribulations of Greece, millionaires exist there, and one of them, Andre Syngros, a banker who died recently at Athens, has left his entire estate, valued at five million dollars, to charitable institutions.

Diseases in Puerto Rico.

Harper's Weekly.

It is customary to suggest hygienic rules and regulations by which the traveler in the tropics should be governed, but in practice he seldom lives up to the strict limitations of these formulæ; the army in Cuba and Puerto Rico, even where it was possible, never did, and, further, it is feared it never will.

The most common physical ailments which overtake the unacclimated, as well as the native population, are, first, dysentery, sometimes of so persistent a type as to cause death; second, malarial and pernicious fevers, which take intermittent or malignant forms; third, colds, catarrhs, pneumonia, and consumption.

Dysenteries, mucous-membrane affections, and lung troubles may usually be, in large measure, prevented by simple methods of taking care of the person. Never eat fresh fruits with which you are unfamiliar, is one rule, if dysentery is to be averted; this rule is broken by nine out of every ten persons who are of an inquiring turn of mind, the rare and delicious fruits being a sore temptation to the appetite. Mangoes, bananas, and nisperos, while fine flavored and tempting, produce great distress in the average stomach by fermentation. Lemons (sweet and sour), limes, and oranges are considered safe, though the natives will never eat an orange after meals. The too constant or frequent use of lemon or lime juice is not beneficial to some systems, as it brings on a chronic acidity of the stomach. Dysenteries, which arise from malarial or bacterial poisoning of the intestinal tract, may be alleviated by strict dieting, but not prevented. Such diseases can be overcome by medical aid only.

Malarial affections are universal, and those who make their homes in tropical countries are never immune for long periods against the visitations of this stealthy foe.

The germs of malaria are no doubt oftenest carried into the system by drinking water, though the exact method or means of transmission is a much-mooted question with the medical fraternity.

Count Tolstoy's Daughter.

THE second daughter of Count Tolstoy, Maria, a writer in *Harper's Bazar* says, is putting into practical operation some of her father's theories. When the family property was divided she refused to accept her portion, and though she lives at home, and is therefore in one sense dependent, she works in the fields with the peasants, and turns over the money she makes to those who are disabled by illness. The money she makes, to be sure, is not excessive. Twenty or thirty kopecks a day comprises all her gain—a kopeck being half a cent of our money.

When asked why she did not devote herself to more lucrative labors, the better to provide for her indigent neighbors, she replied: "As a matter of fact, I know of nothing that I can do that will bring me in more money than my work in the fields does. I have not been trained to make a living equal to that which I now enjoy at home, and if I were forced to shift for myself I don't know that I could do any better than by working as a peasant woman. As matters now stand, I have my living at home, and there is also this opportunity to help the peasants. Besides earning a little money for them, I think that I am doing them some good by associating with them. It took them a long while to get accustomed to my companionship, and I don't feel that even now they accept me as I should like to have them do; but a few, at any rate, have learned to realize that I am not playing with them or the work, and that I really want to be of service to them. What I shall succeed in accomplishing, by way of example and suggestion, is but an infinitesimal part of what is necessary to be done before the peasants learn what it is that my father believes the Bible teaches that men ought to be and do; but it is a satisfaction to me to try to achieve even this slight result, and I am sure that already some of the women have views and ideas that they did not have when they saw me playing tennis or sitting in the music-room the day long."

A correspondent of the *Sun* worked for one day with her

in the fields, only to be too exhausted to stir until noon. But Maria was up again at dawn and out beside the peasants, seemingly as fresh as they.

Speaker Reed's Opinion.

A DISPATCH from Alfred, Maine, on the 22d ult., says the private secretary of Speaker Reed, was at his home at that place, and said:

"With regard to the war with Spain, Mr. Reed has been no more conservative than was President McKinley at the beginning. Mr. Reed has all along regarded it as unfortunate, and is still firm in the belief that it might and should have been averted."

Around the World in Thirty Days.

J. G. PANGBORN, of Baltimore, who has just returned from Russia, says that in three years he expects, in company with Prince Hilkoﬀ, the Russian minister of railways, (uncle of Prince Hilkoﬀ, who is assisting the Doukhobors), to go around the world on the moon's schedule, or in thirty days. The itinerary from Baltimore would be as follows:

Via the Baltimore and Ohio, the Milwaukee and St. Paul and the Great Northern it is, say, 3,150 miles to Seattle; thence via the Pacific to Yokohama 4,500 miles, whence to Port Arthur via Nagasaki it is 1,200 miles more. At Port Arthur we leave ship, and, going ashore, take train on the Manchurian extension of the Trans-Siberian railway for St. Petersburg, 5,600 miles; thence by rail direct to Berlin, 1,000 miles, and on to London, 750 miles. Ship again, this time on the Atlantic, to New York, 3,200 miles, winding up with the Royal Blue Limited, the concluding 200 miles or less.

The total rail travel would be 10,700 miles and water travel 8,900 miles, an aggregate of 19,600 miles. An average of forty miles an hour by train and twenty by ship would insure the transit within thirty days.

Interesting Suit for Damages.

Harper's Bazar.

THE attention of horsewomen is invited to a recent decision of the Supreme Court of Massachusetts, affirming the verdict of the lower court, which directed Mrs. Caroline Swift, of New Bedford, and her daughter Helen, to pay \$5,458 damages to Annie E. Adams, of Manchester, New Hampshire. It seems that in August, 1894, there was a "coaching parade" in New Hampshire. Mrs. Swift and her daughter went to it in a carriage drawn by two spirited horses driven by Miss Swift, who was then nineteen years old and weighed 108 pounds. Coming home there was a procession of carriages on the road, and Miss Swift inadvertently ran the pole of her vehicle into the back of the carriage in front of her. This excited her horses so that she couldn't hold them, and they drove the pole against Mrs. Adam's back and injured her. Suit was brought in Mrs. Adam's behalf, and damages as aforesaid were awarded to her.

The appeal seems to have been taken on the ground that Mrs. Swift was not responsible for her daughter's driving, and was improperly included as a defendant. The court held that the excursion was a joint undertaking of the two ladies; that the mother was an equal promoter and manager, and not a mere guest, and that "under her control and direction her daughter, so inexperienced a whip that it might be negligent to allow her to drive on such an occasion, was driving, and driving carelessly." So the verdict of the jury was upheld.

It is a curious fact that colds and kindred diseases are extremely prevalent in hot climates, because the pores of the skin are kept so constantly open. As a consequence, few people escape being afflicted for weeks at a time by some form of these distressing attacks, and a cold once contracted is very hard to cure.

THE "open door" now means an opening through which all the nations can run in and grab whatever they can lay their hands on.—[Indianapolis News.]

CURRENT EVENTS.

ON the 25th ult., the United States troops in Luzon Island began an attack, "in force," upon the Filipinos, advancing northward toward Malolos, which has been the seat of the Filipino government. The Islanders have desperately resisted, and the United States troops have slowly pressed them back. The fighting has continued up to this writing. The dispatches speak with satisfaction of heavy losses of the Filipinos; one from General Otis, on the 26th, says: "Our loss thus far moderate, enemy's heavy;" another from him on the 28th says his troops inflicted "considerable slaughter."

DISPATCHES from Washington state that it is evident that the military plan devised by General Otis, and which he attempted to put into execution on the 25th, failed. It was previously announced from Manila that he expected to capture Aguinaldo, and end the war. A Washington special to the *Philadelphia Ledger* says: "It is admitted that the failure of General MacArthur to entrap Aguinaldo's forces, by turning their left flank, on the movement from Novaliches to Marilao, is a great disappointment." The result was that the United States troops have been obliged to form one column of advance upon Malolos, and to press forward, step by step. The heat is very great, and the country generally low, often covered with water. The plan of the Filipinos is to resist to the utmost, give way slowly, burn all the towns and villages they are forced to leave, and fall back into the mountains, if Malolos is captured.

A LIST prepared in the office of the Adjutant-General, at Washington, shows the casualties of the United States troops in Manila, since February 4, to be 157 killed and 864 wounded.

Among the killed, on the American side, is Colonel H. C. Egbert, formerly of Philadelphia, who commanded the 22d regiment United States Infantry. He was severely wounded in the fighting before Santiago, in Cuba, last summer, but "declined to give up the army." His family had accompanied him to the Philippines.

PRESIDENT MCKINLEY and party left Thomasville, Georgia, on the 27th ult., for Washington, where they arrived on the afternoon of the 28th. The President was the guest of Senator M. A. Hanna, of Ohio, who has a winter home at Thomasville. Visits were paid to Jekyll Island, (owned by a private club), to Jacksonville, and some other places.

A DISPATCH from Washington to the New York *Herald*, on the 27th ult., says Vice-President Hobart will not again be a candidate, on the Republican national ticket with President McKinley. The renomination of the latter, next year, is assumed. Dispatches within the last fortnight have represented that this subject, and the choice of a candidate in Hobart's place, have received careful consideration during President McKinley's stay with Senator Hanna, at Thomasville, Ga. The *Herald* dispatch says that it is desired to have "a war hero" on the ticket, in Hobart's place, and that some one conspicuous in the Philippines is being looked for by some.

IT is announced that the "muster-rolls" of the Cuban army "are still in the custody of Senor Rafael Portuondo, Chairman of the Executive Committee of the Military Assembly. As a consequence the \$3,000,000 sent by the United States to pay the Cuban troops remains in unbroken packages aboard the transport *Burnside*, at Havana."

A MEETING of citizens of Philadelphia to organize more effectively the popular response to the call by the Czar for the international conference at the Hague, was held on the afternoon of the 24th inst., at the Y. M. C. A. rooms, at 15th and Chestnut streets. There was a good attendance for a preliminary meeting. Judge W. N. Ashman presided. The call for the meeting was signed by over sixty prominent citizens, including five judges, ex-governor Pattison, United States District Attorney James M. Beck, Archbishop Ryan (Roman Catholic), Bishop Whitaker, (Episcopal diocese of Pennsylvania), Isaac H. Clothier, President Sharpless, of Haverford, and others. A permanent organization was effected, with

ex-Senator George F. Edmunds as Chairman, and it is hoped that the voice of Philadelphia will soon be more distinctly heard.

THERE were vigorous debates in the Canadian Parliament on the 20th and 21st ult., upon the policy of the Laurier Administration in respect to "reciprocity" with the United States, the Alaskan boundary, etc. Sir Wilfrid Laurier, the premier, replied to the attacks made by Sir Charles Tupper, the Conservative leader. He appeared to abandon "reciprocity," and it was inferred from what was said by him and other Government leaders that the Joint High Commission on American and Canadian greatness, which recently adjourned in Washington, would not meet again. Sir Wilfrid deplored the death of the late Representative Nelson Dingley, of Maine (one of the United States Commissioners), and said that "a fairer man never lived."

THERE seems to be much ill feeling over the unsettled Alaskan boundary. A dispatch from Seattle on the 22d ult. represents Governor Brady of Alaska as saying in that city: "The Canadians will surely have a fight on their hands if they try to move the boundary on the Porcupine as they have on the Stickeen and the Lynn Canal passes. Do you think that 2,000 Americans, every one of them well armed, who have gone into a country and taken up claims on what has always been considered American territory will let a handful of Canadian policemen move the boundary line at will? This boundary question is a serious one, and no one can tell how it is going to come out."

THE typhoid fever continues in Philadelphia. There were 563 new cases reported for last week, (ending Third month 25) and 38 deaths, making 5,443 cases, and 496 deaths since the first of the year. The mortality, it will be seen, is slightly over 10 per cent. of the cases. Nothing has been done to improve the water supply. A large majority (twenty-four to thirteen) of Select Council voted, on the 23d ultimo, for the use of \$3,200,000, (as proposed for a long time), for this purpose, but a two-thirds vote (twenty-seven yeas) could not be obtained. The whole effort therefore failed, and the legislation will have to be again begun.

ONE triumph of Peace is announced. The Port Arthur Ship Canal was formally opened at Port Arthur, Texas, on the 25th ult. It is 37,000 feet long, and will connect Port Arthur, the southern terminus of the Kansas City, Pittsburg and Gulf railroad, which controls the enterprise, with Sabine Pass, on the Gulf of Mexico. The canal will finally have a uniform depth of from twenty-five to thirty feet, and it is the intention to bring vessels up from the Gulf, thus creating a new outlet for traffic to Mexican, South American, and European ports.

LUCY M. SALMON, professor of history in Vassar College, who was one of the few strangers who witnessed the recent election of President Loubet at Versailles, contributes to the *Review of Reviews* an interesting description of the event. In the same issue Agnes C. Laut, a writer for the Canadian press, gives a statement of Canada's case before the Anglo-American Joint High Commission, and thus affords us an opportunity to see the points in dispute from the other side.

THE Catholic population of the United States, as given in the official directory of the church, is stated as 9,907,412. There are 12 archbishops, 80 bishops, 2,756 religious clergy, [members of the several "orders," etc.] 8,383 secular or parish clergy; churches and chapels 11,571; 11 universities and 191 colleges for boys. The total number of children in Catholic institutions is 956,784.

PROFESSOR von Holst, the historian, in a recent address in Chicago, showed that the difference between former expansions and that of to-day is that the former territorial acquisitions could and did become flesh of our flesh and spirit of our spirit, while with the Philippines "it is the engrafting of proud flesh upon the body politic by a surgical operation."

NEWS AND OTHER GLEANINGS.

THE winter and early spring in the South have been rough and cold. A letter from New Orleans, the middle of the month just closed, says: "Imagine sleet and snow and ice in our climate and with our houses! Imagine the great Mississippi with ice floating from bank to bank for days past the city. Gardens are ruined. Vines which were the growth of years are dead, and rose bushes are so trimmed down that they look like gaunt skeletons. All the gardens look bare and naked though already the lawns are beautiful and the rose bushes are sending forth little sprouts."

—The figures of the American loss in the Philippine fighting, up to about the 18th ult., are stated to be: 104 killed, 25 dead from wounds, 238 dead from disease, and 456 wounded. Total dead 467, total casualties, 923.

—A dispatch from Chicago, 27th, says that practically every vessel at that end of Lake Michigan had been chartered

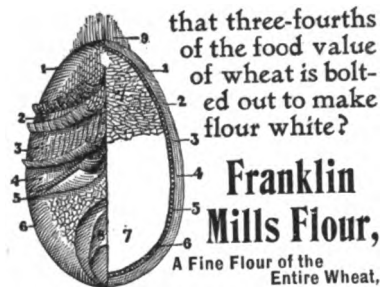
and loaded with grain, awaiting the opening of navigation. The loaded vessels at Chicago and South Chicago held at that date about 9,000,000 bushels of grain.

—Navigation between Detroit and Cleveland was formally opened on the 27th, when a steamer started on the first trip of the year, with 100 passengers. Dispatches from Cleveland and Colchester, Ontario, on that date, said that Lake Erie was clear of ice as far as could be seen.

—It is now announced that no exclusive franchises or concessions will be granted by the United States military authorities in Cuba that are not absolutely necessary. The occupation of the island being only temporary, it is thought to be wiser not to burden the municipalities with debt."

—The Baldwin locomotive works of Philadelphia have recently received orders for 70 locomotives for Russia's Manchuria line. The Westinghouse company, Pittsburg, also has large contracts for the adoption of its brake on all Russian lines.

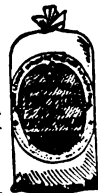
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In one of Miss Muloch's stories she says that "a cheerful heart seeth cheerful things," and gives this incident in proof of it:

A lady and gentleman were in a timber yard situated on the banks of a dirty, foul-smelling river. The lady said, "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman; "just smell that foul river."

"No, thanks," was the reply, "I prefer to smell the pine boards."

A FOOL may make money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. If you give all to back and board there is nothing left for the savings bank. Fare hard and work while you are young, and you will have a chance to rest when you are old. A penny saved is a penny earned.

A FEW days ago "our cook" reported a "fuzzy rain" in progress. This morning "the freeze is still falling."—[Laing School Visitor.]

ANY one who calls a citizen of Sierra Leone (Africa) a "nigger" violates the law of the land, and may have to face a suit for damages assessed by a colored jury.

WHEN Queen Elizabeth died, 1603, Lady Scroope dropped a sapphire ring from the palace window to announce the event; her brother hastened with the greatest speed to deliver it to the Scotch prince, James VI., who became James I., of England.

DON QUIXOTE read romances till his wits, By nature weak, became extremely hazy; The modern reader quite collected sits— It is the writers only who go crazy. —[English Paper.]

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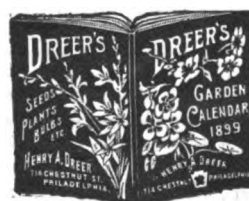
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PHILADELPHIA, FOURTH MONTH 8, 1899.

{ Volume LVI.
Number 14.

A GOOD WORD EACH WEEK.

XIV.

LOVE keeps out of all strife, and is of God. It never fails, but keeps the mind above all outward things and strife about them. It overcomes evil, and casts out false fears. It is of God, and unites the hearts of all his people together.

GEORGE FOX.

From his letter, written in Third month, 1689, a few months before his death, to Friends at York, (England).

THE HUMAN BROTHERHOOD.

THERE is an unseen cord which binds
The whole wide world together ;
Through every human life it winds,
This one mysterious tether.
It links all races and all lands
Throughout their span allotted :
And death alone unties the strands
Which God himself has knotted.

However humble be your lot,
Howe'er your hands are fettered,
You cannot think a noble thought
But all the world is bettered.
With every impulse, deed, or word,
Wherein love blends with duty,
A message speeds along the cord
That gives the earth more beauty.

Your unkind thought, your selfish deed,
Is felt in farthest places ;
There are no solitudes where greed
And wrong can hide their faces.
There are no separate lives : the chain,
Too subtle for our seeing,
Unites us all upon the plane
Of universal being.—*Ella Wheeler Wilcox.*

MEXICO, TO-DAY.¹

THOUGH for many hundreds of miles the republic of Mexico adjoins the republic of the United States, it may confidently be said that Mexico is a country about which most Americans are either not informed at all or are seriously misinformed. The volume now under notice is therefore one which ought to be of great use. For it presents, in an attractive and interesting manner, an array of facts about Mexico which its neighbors northward need to know, in order to relieve their present ignorance.

We are apt to suppose that European civilization began in America with the advent of Englishmen on our middle Atlantic coast, early in the seventeenth century. This is a serious error. The Spanish pioneers were in Mexico almost a century earlier. Vera Cruz, "the first [European] town on the American continent," was founded by Cortez in 1519, eighty-

eight years before the English came up the James river, and a hundred years plus one before the *Mayflower* entered Cape Cod Bay. Philadelphia is ridiculously juvenile, founded in 1681, beside a dozen Mexican towns and cities, founded by Cortez and his companions, a century before the time when William Penn's father was born.

We must not only keep facts like these in mind, but some others as well. In the City of Mexico, (founded 1521), were "the cradles of printing, education, art, and organized charity in the New World," says our author. It had the first printing-press in America, set up there in 1536. None reached the English colonies until 1638. The first New World attempt at a newspaper was one begun at the City of Mexico in 1693, the *Mercurio Volante*, (Flying Mercury). But not only this: "the first American schools, colleges, museums, hospitals, asylums,—even schools and training schools for Indians, and even hospitals for Indians and negroes,"—belong to the same city. It had, in 1803, being then a place of about 140,000 people, an aggregate of 1,100 beds in its hospitals, and Lummis remarks that "certainly no city of ours approaches that proportion to-day." A great new hospital, on the "detached" plan, with thirty-five buildings, fifty feet apart, to cost \$800,000, is now building, and a model penitentiary, on the Crofton system, has lately been completed, at a cost of two millions. Lummis doubts if it has its equal anywhere in the United States. (There is not, it may be mentioned, any death penalty in Mexico, except for offenses concerning the army and "brigands," and "irons" on prisoners are not allowed.)

Humboldt pronounced the City of Mexico, when he saw it in his famous visit, at the beginning of the present century, "the handsomest capital in America," and no doubt the praise was deserved; Washington has since then risen out of its beginnings. But the most wonderful thing about the Mexican capital, so far as human effort is concerned, is its great drainage system. It must be remembered that the city, though on top of a mountain plateau, is built in a sink, out of which there is no natural drainage. As early as 1607 a great cutting through the elevated "cordon which rims this fertile bowl" was begun by the Spanish engineers, and resulted in the *taga* or notch of Nochistongo, which drained northerly into a stream, and is twelve miles long, with an average depth of about 180 feet and an average width of about three hundred. (The railroad from the north enters the city through this cutting.) But in our own day, an entirely new drainage canal has been cut, and it is "the greatest in the world." As remarkable as its dimensions and its construction is the fact that the engineer who devised it, Luis Espinosa, is a Mexican of humble birth, and of few early advantages, and—

¹ "The Awakening of a Nation. Mexico of To-day." By Charles F Lummis. New York: Harper and Brothers, 1899.

please note—"largely Indian by blood." He took hold of the work in 1879, and it was completed in 1898. "Through years of discouragement, wherein he sometimes lacked not only money for his army of laborers, but food for his family, the mute brown engineer held his way, like the man he is; and the end has crowned his work." It cost eighteen millions of dollars, "and has been completed without fatalities." It is one of the engineering wonders of the world.

The republic of Mexico really began its railway system since our civil war. It has now about forty railroads, with nearly seven thousand miles of track. The main line, the Mexican Central, connecting with the United States, and running from El Paso, on the Rio Grande river, south to the City of Mexico, was opened in 1884. There are many telegraph lines, and "with the cheapest tariffs in America." The school system has been greatly extended and improved in the last twenty years. In 1896, the central government took direct charge of the subject. "There is now in Mexico," says C. F. Lummis, "no hamlet of one hundred Indians, I believe, which has not its free public school." As to internal peace and good order, a marvelous change has been effected. "Bandits" and "brigands" have disappeared, the roads are safe, the peaceable traveler and the quiet citizen are fully protected. The means by which this great reform has been effected were partly penal, partly persuasive. Evil doers were checked by the "strong hand," and then were given better work to do.

These statements may serve, perhaps, to correct some of our crude conceptions in relation to our Mexican neighbors. But the volume under notice contains many others of equal significance. C. F. Lummis laments that they are so little known, apparently so little cared for, and remarks as to intelligent and sympathetic writers on Mexico that there has been only one Humboldt, one Bandelier, one Janvier—this last being a reference to Thomas A. Janvier, formerly of this city, a well-known *litterateur*, who has located a number of striking stories in the Mexican field. One class of facts relating to the Mexican people we may refer to here. The vigor, endurance, and industry of the native race are probably underestimated. Humboldt found the Indian *tenateros* in the silver mines he visited "carrying for six hours a weight ranging from 225 to 350 pounds on their backs, in a very high temperature, ascending eight or ten times, without rest, ladders of 1800 rounds." Such facts may change our ideas that in the tropics even the natives are necessarily enervated. Lummis adds that "to this day it is a common thing to see a Mexican Indian carrying a back-load of 150 pounds, twenty miles to market."

The Mexican Indians have, in fact, furnished many individuals of note. Juarez, the persistent leader of Mexican independence against the French invasion, at the time of our civil war, was of Indian blood. The mother of the present President, Diaz, had a strain of the aboriginal blood, "her grandmother having been a Mixteca." The engineer of the great drainage works, as already mentioned, is nearly a full blood Indian.

Our author describes President Diaz as a very able

man. He explains in detail the skillful management by which the country has escaped serious loss through the enhanced valuation of gold as compared with silver—for Mexico is a silver country, producing annually about seventy-five millions of dollars in that metal, and only about six millions in gold. The marvelous growth of manufactures is another interesting feature of the country's development, which C. F. Lummis describes.

CHILD DEVELOPMENT.

BY MARY H. WHITSON, PHILADELPHIA.

THERE is no subject broader, deeper, or higher, more vital, more worthy of our earnest, prayerful consideration than that of child development. When I contemplate the possibilities of the human race, my soul is lost in admiration of its attainable grandeur, till my heart is chilled by a realization of the great gap between what might be and what is.

There are some who tell us there is nothing in heredity, but do we not all tacitly admit that there is? Do we ever expect the child of Chinese parents to be anything but Chinese in appearance and traits? Do we marvel that the child of colored parents has short, curly hair, while that of the Indian child is straight and black?

But, alas, heredity is not all on the physical side. We know too well of the woman who was the ancestor of a hundred criminals. When a few years ago a prize was offered in some section of New York State for the largest family, it was won by the parents of seventeen,—nine of whom were in prison. What a heritage!

What is the root of this wrong condition whereat we are to lay the ax? It is of little use to lop off the branches, so long as the root is thriving and growing. It is of no use to cry out against the darkness: the remedy is to bring in the light. Perhaps our war against an evil only increases that evil by making it a prominent thought in the minds of ourselves and of others. Instead, learn the higher way, walk in it, and endeavor to show the light unto others.

Where is the beginning point? Napoleon said we must educate the grandmothers. A woman at the Mothers' Congress was heard to say that she was so sorry she could not have been her own great grandmother. The progress of the future rests with the parents and the teachers, for they are making and training the parents of coming generations. The greatest responsibility rests with the parents. Could the solemnity of their position but be made clear to them, could they but realize themselves co-creators with God, and that it is theirs to give humanity a push up or down, would so many enter the marriage relation thoughtlessly as they do now, absorbed in the joy of close communion with a congenial spirit, reluctantly yielding themselves to the cares of parenthood, negligent of the claims of the immortal soul which has been entrusted to them?

Delicate plants which grow up, flourish and bloom or fade and die before our eyes have taught us how careful and wise must be our treatment of them, and

much information is scattered abroad concerning them, and the possible perfection to which they may be brought. The breeding of domestic animals has become a science, and there are men who are more concerned about the pedigree of their horses than they are about that of their own children and grandchildren.

But the science of human growth and development is beginning to claim popular attention. There has apparently been a prevailing opinion that any man or woman has a right and the ability to assume the position of a parent. Would you intrust delicate chemicals with one who has not made a study of chemistry? Would you expect a well-trained *dog* from an owner who only fed and sheltered him? Yet there are parents who do no more, or worse.

The marvel is that humanity is so admirable as it is. Much honor is due our forefathers, especially our foremothers, that we stand in culture and goodness where we do to-day. The question that concerns us is: Can better results be accomplished? Can the present and coming generations be made to realize the infinite possibilities of the race, and to work for its advancement? Since knowledge is power, why do we not urge the greatest knowledge along the line which is most vital, and teach and preach that which will produce the greatest and most lasting results?

Workers along all lines of philanthropy have come to realize that their watchword must be "formation," not "reformation." "If it is worth the effort of a life-time to lift a fellow-creature out of a pit of degradation, how much more worth while is it to prevent him from falling into the pit."

Those who take upon themselves the responsibility of bringing a human being into the world owe that being the best inheritance they can possibly give him. A child's first birth-right is a sound body. If men and women cannot bring forth *healthy* children they have no *right* to bring forth *any*.

How many of our coming fathers and mothers are preparing themselves, consciously or unconsciously, for even this physical side of paternity. Is the boy keeping himself free from the vile habit of using tobacco, which, if indulged in, will warp his own nature, poison the body of the pure companion whose life he links to his, and handicap his offspring at their start in the race of life? Does he know that he dare not tamper with alcoholic beverages, that if he does he is laying a pitfall which may, in spite of his weakened efforts to save, wreck all he holds most dear? And does he know the sacredness of his bodily organization, and the awful danger that lies in its abuse?

Is he pure in body, mind, and soul? Does he realize that his daily thoughts are not only building up his own body now, but that they may be reflected on the next generation, and, wavelike, increase in ever-widening circles through eternity? Do his parents consider this a part of the education they should give him, that it is *the* part which will count to the end of time? Or do they feel that this subject must not be mentioned, and leave all to chance, as was the case with most of themselves?

And the maiden,—does she realize that the framework given her must have the care and the freedom which will give it the best and fullest development? Does she know that there are higher ends to be attained than the narrow, mistaken, often harmful, ones dictated by fickle fashion? Does she realize that heart culture is more than brain power, great and desirable as is the latter, and that the school for heart culture is omnipresent, offering its lessons and opportunities for practice every moment and in every place?

Then, when called upon to decide a life question, does she consider that the little word she is about to say is a bond between her and him, and God? that she has chosen not only a husband for herself but most probably a father for her children? And has she chosen him accordingly?

Then do that young husband and wife religiously take up the cares and duties of life? Do they know that their daily acts and thoughts, and the real characters which their earlier years have formed, are being imprinted upon material more plastic than wax and more enduring than marble? Do they know that they can almost create the future of their child before it sees the light of day? They can make it the musician, the scientist, the artist, or the nothing but mediocrity,—alas! worse—they can make it the criminal.

Then when the child is laid in their arms, do they look upon it as a sacred charge,—a temple which is to be furnished and ornamented for the habitation of a king? Having done the utmost that knowledge and circumstances will permit to give a sound physical basis to their child, and by pure thoughts and lofty ideals to create those tendencies which work for righteousness, their next task is to direct and nourish the expanding faculties. Can any work be more interesting, more worthy of our highest care?

Why do mothers shrink from the duty,—nay, why do they deprive themselves of the privilege of being their children's companion and guide? Surely, it must be because they are ignorant of what may be the result of intrusting it to others, or of what *might* be the result of their own intelligent, loving care. Learn a boy's or a man's opinion of women and you will know what kind of a mother he has had.

(Conclusion to Follow.)

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 16.—FOURTH MONTH 16.

MOSES.

GOLDEN TEXT.—Who hath made man's mouth? . . . Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shall speak.—Exodus, iv., 11, 12.

Scripture Reading.—Exodus, iii., 1-18.

THERE is a saying to the effect that great crises produce great men. It would, perhaps, be equally true to say that great men produce great crises. It was the appearance among the enslaved Hebrews of a natural leader of men that made possible their escape from the cramped and narrow life of unrequited toil and from final race degradation.

The early life of Moses is hidden in a mass of tradition. The reported order of Pharaoh that all male infants of the Hebrews should be killed, is very improbable. Slaves were too much in demand for such a diminution of the supply to be encouraged by the greatest master of slaves. There may be a foundation for the story in some temporary and local order, but there is no evidence on the point except the narrative in Genesis. The story of the method adopted to save the infant Moses finds a curious parallel in the story of Sargon I. of ancient Chaldea, 2,000 years earlier. It is told in a fragment of a contemporary narrative: "I am Sargon, the mighty king of Akkad. My mother, of noble race, bore me in secret. She put me in a basket and closed the opening with pitch. She cast me into the river, which carried me to Akki, the gardener." As the Hebrews came from the land of this ancient king, this tradition may well have been preserved among them, and may have suggested to the mother of Moses the plan told of in the Bible, or the tradition may have been transferred to the great leader by the common process by which such legends concentrate about great men.

All Jewish tradition agrees that Moses was associated in his early life with the rulers of Egypt. The Bible narrative says little of this. Josephus, on the other hand, indicates that he was of the king's own household, and was even in line for the royal succession. He tells us that Moses was physically very beautiful, so that workmen forsook their tools to gaze at him. In the Acts (vii., 20) Moses is spoken of as "exceeding fair"; and again in Hebrews (xi., 25), as "a proper child." His position in the king's household is also suggested in Hebrews, where it is stated that he "refused to be called the son of Pharaoh's daughter." Stephen says (Acts vii., 22) that he was "learned in all the wisdom of the Egyptians." The probable source of his learning would be the great university at On, not far from the southern borders of Goshen. There he would be brought in contact not only with the learning but also with the religion of the Egyptians. Indeed the religion and the teaching were closely related, and perhaps many of the teachers were priests also.

It is of great interest, therefore, to know, as we do in part from Egyptian books, that the "wisdom" of the Egyptian priests was a secret religion, not revealed to the masses. Exactly what this was cannot be known, but it seems likely that the central idea was the belief in one God, and that it included principles of science and of morality. It is striking to notice that the forty-two mortal sins from which the soul of the Egyptians had to clear itself—in the next world—as a condition of happy immortality, embrace nearly the whole Mosaic law.

In all his association with the oppressors of his people, Moses had not lost sight of his origin, having that strong sense of race which is especially characteristic of the Jews of this day. On one occasion, seeing a fellow-countryman cruelly beaten, he interfered in his behalf, slew the Egyptian and hid his body in the sand. It may be said that the hiding of the body was, perhaps, in the eyes of the Egyptians, a more heinous offense than the murder. The latter

destroyed the physical life only, but the former would prevent a happy life in the future, since, the body not being preserved, the soul was forever barred out of heaven.

Moses fled to the wilderness of Sinai, where he became the son-in-law of one of the priest-princes of the desert. He took up the life of the nomadic shepherd, which had been that of his ancestors, and there were brought to bear upon him the influences of solitude, of rugged surroundings, of wide, empty spaces. No doubt the knowledge of the geography of the Sinaitic peninsula, acquired during this period, served him well in the after time. No doubt, also, the wild impressiveness of nature round about him worked upon his soul and strengthened his belief in God. Perhaps in the day-long reflections of his shepherd life it was made plain to him that the mysterious Deity, of whom he was taught in secret by the Egyptian scribes, was no other than the Jehovah whose name was still whispered among those of the enslaved Hebrews who were not wholly crushed under the burden of heavy servitude; no other than the God who revealed himself to Abraham, saying, "I am the Almighty God; walk before me and be thou perfect"; who went with Jacob in his flight from home and whispered into his sleep, "I am the Lord God of Abraham, thy father." The associations of the Egyptian court faded away in the presence of a King mightier far, who swung the sun in majestic courses, who thundered upon the mountains, who smiled in the sunrise, and who murmured the sweet tones of fatherhood from wayside springs and in morning zephyrs. Here, in the desert, the great leader came to feel that—

"Earth's crammed with heaven,
And every common bush's afire with God."

With this new sense of Divine presence, there was borne in upon him also a mission. His people were in the chains of the oppressor indeed, but they were also in the chains of forgetfulness. They had forgotten the God of their fathers, who had been the friend of their ancestors and the protector of their race. As the mission was made clear to him he shrank from it. It was not easy to go to the court, where he had been honored, as the representative of a group of despised slaves. The task seemed too great for him. "I am not eloquent, . . . but slow of speech." So do many men of many days thrust aside their duties in a pretense of a humility which is really unfaith—the real infidelity. But the hesitation in the case of the Hebrew was not for long. The mission forced itself upon him—"have not I the Lord?" Perhaps no circumstance in Bible history, or in any other, touches us more nearly than this shrinking from duty and responsibility on the part of the future hero. We feel our kinship with him in his weakness. And in time of crisis, when the new duties of our new occasions press around us, shall we not seek the same help?—"Have not I the Lord?"

TRUE dignity abides with him alone who, in the silent hour of inward thought, can still suspect, and still revere himself in lowliness of heart.—*Wordsworth*.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS,
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 16.—FOURTH MONTH 16.

JESUS TEACHING HUMILITY.

GOLDEN TEXT.—I have given you an example.—
John, xiii., 15.

Read the Scripture, John, xiii., 1-17.

REVISED VERSION.

WE have come now to the gathering in the "upper room" in Jerusalem. After the anointing at Bethany, on the evening of the Sabbath, April 1, important events occurred, which are passed over by the lesson, but which should be read in the scripture account. On the day (First-day) following the supper at Bethany, Jesus entered Jerusalem, and many of the "common people" who went to meet him, waved palm branches, and shouted his praises. Next day, he cleansed the temple, and the day following taught there. On the evening of that day he left the temple for the last time and went with his disciples to the Mount of Olives, where he spoke the words recorded in Matthew, twenty-fourth chapter, (verses 1-25; 46). The following day, (fourth of the week), he spent in retirement; next day he sent Peter and John to Jerusalem to prepare the passover supper, and toward evening followed with the other disciples. Then, at the supper, occurred the incident which is made the subject of the present lesson.

The Passover feast was, and is, an annual feast of the Jews. They regard it as commemorating the escape of their forefathers in Egypt, when, according to the account, the death angel, smiting the first-born children of the Egyptians, "passed over" the homes of the Israelites, which had been marked with the blood of the paschal lamb. The observance was ordered by the Mosaic system, as recorded in Exodus, xii., 24, 26, 27. The celebration occurred on the evening of the 14th day of the month called Abib, or Nisan, the first month of the sacred year. Every householder ate with his family a lamb killed by the priest, which must be served up without breaking the bones. Other rules of the kind were strictly observed.

"The company for a single lamb varied from ten to twenty; first the cup of consecration, over which the master of the house had pronounced a blessing, was drunk; then hands were washed, and the meal served, consisting of bitter herbs, cakes of unleavened bread, a sauce called *haroseth*, made from dates, raisins, and vinegar, the paschal lamb, and the flesh of subsidiary (Deuteronomic) sacrifices. The master of the house dipped a morsel of unleavened bread into the *haroseth*, and ate it, and a similar 'sop' was given to every one present. Afterwards the paschal lamb was eaten, and three other cups of wine were drunk at intervals, with thanksgivings and singing of the Hallel (Psalms cxiii.-cxviii.)."

The incident of the washing of the disciples' feet may very well be studied and pondered. It has two striking features for all who profess or desire to follow Christ. The first is the lesson of the humility of Jesus. The second is the manner in which professing Christians, (with a very few exceptions), while they mostly agree to exalt the Supper, and make it a "sac-

rament," ignore the Washing, and pay it no regard.

The lesson of humility should sink deeply into our hearts. It was plainly the purpose of the Master to make it impressive. The disposition of all men, his disciples not excepted, is to seek honor, distinction, authority. There had already been (Luke, ix., 46) a "reasoning" among the disciples, "which of them should be greatest," and Jesus had told them, (v. 48,) "he that is least among you all, the same is great." And again, as Luke relates, (xxii., 24) the same "contention" arose at this very meeting in the "upper room." Now, as they were assembled for the last time, Jesus rose from the supper which they had been eating, took a towel and fastened it about him, poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel. And when Peter vehemently protested, Jesus declared, "If I wash thee not, thou hast no part with me." Finally he said, "If I, then, the Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." He had performed for them the most humble, menial service. A traveler in the East has his feet washed in the house of his entertainer by a slave, or some of the inferior servants. Jesus wished to set them an example of humility which they would not forget. "I have given you an example," he said.

We do not believe that an ordinance, for all mankind in all time, was thus established. We believe that the lesson here taught is that of sincere and true humility. Whoever does a kindly act, in the right spirit—not with condescension, not feeling it a stooping, or a descent—is washing his brother's feet. The Pope, at Rome, once a year goes through the ceremony of publicly washing the feet of twelve old beggars, who are brought in for the purpose, and while we are not justified in assuming that he does this as an act of spiritual pride, it can hardly be said to accord with the general pomp and splendor of his surroundings. The act is one of those whose merit absolutely depends upon its being done in spirit and in truth. It must be one truly of Christian humility. And Christian humility has ways of expression beyond number.

The inconsistency of insisting upon the Supper as an "ordinance" divinely established, while rejecting the Washing needs only to be pointed out.

THE DOUKHOBOR EXILES IN SIBERIA.

Manchester, Eng., Guardian.

SOME account was recently given of the banishment in Ninth month, 1897, of thirty Doukhobors of conscription age to the region of the river Notora, a desert in the Yakoutsk Province of Siberia. The whole winter of 1897-8 these exiles had to live in a *Toungouz urta* (cabin), which they bought from these nomadic natives, and ultimately improved and somewhat enlarged. Still the cold in this dwelling was so intense that its inhabitants had to sleep the whole winter in felt boots and sheepskin overcoats. The crowding and lack of daylight (an *urta* has no regular windows, inasmuch as no glass could be procured in the place) were additional trials. The store of victuals

the settlers brought with them was soon nearly exhausted, and the Doukhobors had to apply to the Governor of the Yakoutsk Province for permission to leave their settlement in search of work, as otherwise they would have to die from starvation. The permit was given, and on Second month 14, 1898, twenty of the Doukhobors went to the nearest villages of sectarians of a very different creed from their own, called Skoptsi, who gave them exceedingly low wages, in fact only just enough to keep them alive. The Government allowance, at first denied for the year 1898, was finally granted, but only to the amount of twopence a day per man; yet this money, accumulated, was now their only resource for procuring flour, together with some butter and salt, for the community at Notora.

The twelve who remained there (ten of the original settlers and two sectarians of a similar denomination ordered to join them from other places of exile), did not waste their time in the absence of their comrades. They prepared all the timber necessary for the building of a house, sawed a great deal of it into boards, and prepared a stretch of land for future ploughing. This was begun as soon as the climate would permit—that is, in Fifth month—with two ploughs, one drawn by the only horse which they possessed, the other by ten Doukhobors. Barley, rye, and potatoes were sown, and the crop was comparatively satisfactory.

Soon after the return of the twenty settlers who had been earning their living at the village of the Skoptsi, a new party of exiled Doukhobors arrived at Notora, numbering forty-two persons. Thus the number of people to be accommodated and maintained in that wilderness was more than doubled, while the means for accommodation remained as poor as ever. So it was decided by the community that a party of twenty should again leave the settlement, to diminish the number of "mouths," and earn some money. This time they were more fortunate. As it was harvest time, they were paid over two pounds a month each. Meanwhile the remaining settlers at Notora, who had now five horses in their possession, undertook the clearing of a portion of the primeval forest for agricultural purposes. The work was, perhaps, harder than labor in the mines; still the Doukhobors were so far successful as to get ready twenty-seven acres of new arable land. With the setting in of the summer they gathered in a crop of hay, and in the autumn of 1898 they had their first winter sowing, comprising three hundred and sixty pounds of rye. At the same time the building was pushed on vigorously. But the position of the Doukhobors—their isolation from the civilized world, the wildness of the place, the severity of the climate—was not very much better than that of Nansen on an ice-bound stretch of Arctic land, without his wealth of modern appliances for coping with the severity of nature. And yet, owing to untiring energy and courage, that band of noble-minded, though simple men, much exhausted by previous imprisonment and trials, torn from their families, contrived to establish a real outpost of civilization in a savage wilderness.

Last Eighth month the Doukhobors received permission to go in search of work and wages as far as

the town of Yakoutsk, and a party of fifteen again availed themselves of it. Their journey was exceedingly trying. Even in the Eighth month the nights in this part of Siberia are frosty, and the poor men had to sleep without any shelter, sometimes drenched through. They had to go for twenty days in two small, over-loaded boats along the rivers Lena and Aldan, mostly dragging the boats by means of ropes, tumbling down into the river when the unsteady soil of the bank gave way under their feet, and having sometimes to wade in cold water. The store of bread they had with them was soon exhausted, while it was impossible to procure any on the way. Once in Yakoutsk, the poor Doukhobors were much disappointed; they were not allowed to stay in the town, and had to go for work to the neighboring villages of the Skoptsi, to whom they engaged themselves for the whole of this winter for rather low wages.

The Notora Doukhobors are aware of the emigration of their brethren to Cyprus and Canada. Very naturally they manifest the greatest interest in this arrangement, and dream of being permitted to join the emigrants. It is, however, very doubtful whether the permission will ever be granted, as they are all of the conscription age, while the Tzar's government seems to be firm in enforcing military service among them, or, if impossible, to replace it by exile for the same term—eighteen years.

NO YIELDING TO FATALISM!

From an address by Senator Caffery, of Louisiana, at Boston.

OUR simple-minded ancestors left the shores of the Old World with the set purpose of living in a New World of freedom. They builded, in the course of time, a Government whose corner stone rests upon "the consent of the governed." They fought against the country of their origin with this declaration as the cardinal principal of their national life. They won. They have grown into a prosperity and power as marvelous as they are solid. They have, into every State government, erected beneath the folds of their starry banner, incorporated this living principle of self-government. They have widened their borders so as to embrace a vast extent of practically coterminous territory, and erected it into sovereign States, where this self-governing principle is recognized and enforced.

All this has been the work of human agency. With the same deliberation and resolve with set purpose that characterized the Pilgrim Fathers of this glorious old State, and the chivalric cavaliers, who planted the first colony at Jamestown, have we gone on building and making State governments, all moulded and fashioned on the principle of the Declaration of Independence. Here is not the destiny or evolution of events which no man could control, but the legitimate results of patriotic, intelligent action! Here is the fruition of the hopes of enlightened patriotism and brave hearts! Our ancestors and their descendants have controlled events! Events have not controlled them. Not until the fires of Liberty cease to burn; not until our race forgets its inheritance of freedom; not until that "eternal vigilance, which is

its price," sleeps on its post, bedrugged with imperialism and expansion and all the parasites and crawling things of tyranny and empire, will this energizing, essential, vital, principle leave our breasts and cease to be a governing principle of our republic. When that time comes, Mr. Chairman, let the destiny that overtakes the degenerate, the power-loving, the worshippers of Mammon, the followers of Moloch, overtake us, as surely it will overtake us. The principle of self-government is our Coliseum. While it stands, our republic shall stand—when it falls, "Liberty shall perish from the earth."

THE MENACE OF MILITARISM.

The Advocate of Peace (Dr. Benjamin F. Trueblood, editor), Boston, Mass.

BUT the contest with militarism must be carried on, not simply to save Anglo-Saxon civilization from its worst and most degrading form, but that it may be driven from every country in Europe and all the peoples of the old world set free from its fetters. Anglo-Saxon freedom cannot be saved, unless we can at the same time save the rest of the earth. It is a shame, for whose description there is no sufficient adjective in the language, that after nineteen centuries of Christianity there should be any country on the globe calling itself Christian where an upright, industrious, Godfearing people like the Doukhobors cannot live in security of life and property. Russia is not the only military despotism. The Doukhobors could not live without persecution in Germany, or France, or Austria, or Italy.

It will be a greater shame still when it shall come to pass, if it shall ever come to pass, that there shall be no refuge for such a people under the British or the American flag. But this will surely come to pass, unless the friends of civil and religious liberty, the friends of peace, singly and unitedly stand to their post and everywhere raise the cry of warning. The contest with the tyranny of militarism is growing steadily more pronounced. Even the Czar's peace trumpet has aroused the enemy to new activity nearly everywhere in Europe. They are greatly mistaken who suppose that this hoary evil will die easily. Like every other organized evil, it spreads and strengthens itself continually, and it will one day lay its hand again upon the Doukhobors in their new home, and upon many others too, if the friends of liberty and peace are not awake to the tremendous responsibilities to-day resting upon them.

SUFFERING is a wonderful fertilizer to the roots of character. He who has not suffered lacks richness of life in his inmost being. He who has not profited by suffering has not made such growth in character as God has proffered him the opportunity of attaining to. When God calls us to suffer, God calls us to gain and grow thereby.—*Sunday School Times*.

A GOOD deed is never lost. He who sows courtesy reaps friendship, and he who plants a kindness gathers love. Whatsoever a man soweth, that shall he also reap.—*Selected*.

For Friends' Intelligencer.

PLEASANT MEMORIES.

EACH day brings its own task. Each task accepted, each opportunity fulfilled, may be a step forward to a higher life, and the more elevated our spiritual vision the nearer it brings us to that heaven toward which we all aspire, and we should try to live—

"For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that we can do."

I am frequently most thankful for the prophets, chamber, supplied in the days of prosperity. How many beautiful thoughts are laid up in the storehouse of sacred memory, through the means of the happy times when the good, the gifted, the weary, and worn, paused in our home and left with us treasures of heart and intellect to enrich our lives for many days. Truly it is bread of life, nourishment that is satisfying, continuing to enrich the journey towards the setting sun of existence.

M. J. G.

THE POWER OF BELIEF.

From a Private Letter.

I HAVE come to the conclusion that the saying, "As a man thinketh so is he," is a positive truth. Whatever we positively believe takes possession of us. The Salvation Army soldier believes his soul is saved from hell through the blood of Jesus, and it makes a new man of him. The Friend believes he may be led and guided by the Divine "Light within," and yielding to this belief, he obeys, and his faith is justified; he is a new creature . . . and so it is with all believers. They are what they believe.

I know from my own experience, that when I believe I can do a thing then I can do it; when I believe I cannot do it I cannot. So it behooves us to be sure that our beliefs are "consistent with right reason," as John Woolman says.

A NATION baptized by the memory of Abraham Lincoln, the great emancipator of the slaves, must find the secret of how to avoid forging shackles of economic slavery for its own children. Triumphant democracy cannot wear the helmet of the war god. Aggression cannot be its temper. It must be a prince of peace. Militarism shall have no apologists and prophets among a free people. The plow, and not the sword, is the emblem of the people's consecration to the ideals of liberty.—*E. G. Hirsch*.



WE are in danger of removing some of the most valuable safeguards of society through excess of sympathy. We are inclined to shift the responsibility for all personal failure, for the folly and wickedness of men, from the individual to society. Society—that is, all men thinking and feeling together—has its duties; the duty of sympathy, of mutual protection, and mutual service. But society has no duty to the individual which absolves him from responsibility for his own acts.—*Christian Register*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FOURTH MONTH 8, 1899.

VALUING SOCIETY MEMBERSHIP.

THE question often arises, as to whether Friends who have come to their inheritance of membership in the Society by reason of their birth, sufficiently value the privilege. There has been much discussion on this point and it never has been definitely settled as to the real value of such membership. But it is generally conceded that the custom is a wise one, and the problem of its value largely depends upon parental example and training. If parents show a love for their connection with our Religious Society, and a reverence for its principles, and without austerity, observe, and expect the observance, of its reasonable requirements, most children will value their birthright and be loyal to the Society.

A Friend,—whose family of five children were, after arriving at maturity, most zealous Friends,—was asked the secret of the training that produced such a result. The query was a surprise, but after a few moments of thought the reply came, "As parents we always manifested our love and interest in all the things pertaining to the Society, and without severity expected of them attachment to what we so valued, and we have not been disappointed."

It is, however, often found to be the case, that membership is not greatly valued until some separation from amongst Friends occurs, perhaps occasioned by marriage and removal from Friendly communities. Then the slumbering love is aroused to consciousness and is ever after maintained, even when there is seldom opportunity to manifest it. Such feelings our Society should foster, as it now endeavors to do by its efforts on behalf of Isolated Friends, and we hope more care will be taken to retain in membership those whose interests in life lead them apart from Friends. A recent letter from one who had been unwisely counselled to withdraw from Friends, as she was going to marry one not a Friend and go from amongst them, pathetically says: "I wish I might be among Friends in meeting work and worship, and although my name is no longer on the record, yet at heart and in feeling I am a thorough Friend. I wish the time would come when the custom will be overcome, of having to resign if married out of meeting. Those of other denominations intermarry, yet do not have to be cast aside."

This time is happily here, and those leaving us are retained to carry their early influences into other

fields; and there should be, and no doubt is, a fostering care felt over such in their respective meetings, that follows them and keeps them in close touch with their religious home.

But, we repeat it, with the parents must largely rest the responsibility of valuing a birthright membership. If they are careless and indifferent, and do not themselves value their Friendly privileges, or if they give their strength and support to other organizations, or do not interest themselves in any religious matters, the Society will have little hold upon their children and they in turn may lose a goodly inheritance; the Society itself, being composed of its members, should work together for the good of the whole. If all realize this and unite their forces, our body will be so enriched and vigorous, that not only our children, but our children's children, will gladly proclaim themselves as Friends.

A FRIEND at Poughkeepsie, N. Y., has sent us a pamphlet giving information concerning the Navajo Indian Mission Hospital, at Fort Defiance, Arizona, and appealing for aid for it. The pamphlet is sent out by the "Westchester Branch of the Women's Auxiliary of the Diocese of New York," the treasurer of which is Eunice J. Titus, Rye, N. Y.

The Navajo Indians, some eighteen thousand in number, are probably the largest tribe of native Americans in the United States. Their large reservation, a wild and arid region, is on the line of New Mexico and Arizona, lying partly in each Territory. They have seen hard times, and like most other tribes have suffered at the hands of the whites. (Recently, Mormons and others have been endeavoring to crowd them away from the pasture and water to which they drive their flocks.) The hospital at Fort Defiance is a noble work, in charge of Miss Thackara, a former teacher in the United States Indian service, and Dr. Mary E. P. Harper. The former directed the building of the hospital, and it was opened in Third month, 1897; the latter joined her in the summer of 1898.

THE place of publication of *Young Friends' Review* has been transferred from Coldstream, Canada, to New York City, and Henry W. Wilbur has taken editorial charge, assisted by Samuel P. Zavitz and Edgar M. Zavitz, of Coldstream, who have so faithfully carried on the paper since its establishment. The *Review* is issued monthly, at 75 cents a year. The first issue since the transfer is that for the present month, and it appears in an enlarged form.

WE are glad to know that Dr. Benjamin F. Trueblood, of Boston (secretary of the American Peace Society), is expecting to visit The Hague during the sittings of the Disarmament Conference. His present plan is to sail about the 9th of Fifth month, and to remain at The Hague during the Conference.

THE regular circulation of FRIENDS' INTELLIGENCER was never quite so great as at present. (We have sometimes printed a rather larger edition, when we were sending out a considerable number of "sample copies.") The edition this week is 3,850.

In considering the persecutions which the Doukhobors suffered in Russia for their peace principles, it must be remembered—as Dr. Trueblood says in the *Advocate of Peace*—that the laws of the other Continental countries would be as harsh. They “could not live without persecution in Germany, or France, or Austria, or Italy.” Militarism has its foot upon the people of those countries the same as in Russia.

MARRIAGES.

PHIPPS—BOWNE.—At the residence of the bride's mother, Third month 29, 1899, by Friends' ceremony, Joel H. Phipps, of Chester, Pa., son of the late Elias H. and Edith S. Phipps, of Plymouth Meeting, Pa., and Nellie Bowne, daughter of Marietta and the late Edward L. Bowne, of Mt. Holly, N. J.

DEATHS.

ALLEN.—Third month 30, 1899, Harrison Allen, Jr., only son of Julia C. and the late Dr. Harrison Allen, of Philadelphia, in his 25th year.

COOK.—Entered into rest, Third month 29, 1899, at the residence of her son-in-law, William L. Fussell, Germantown, Pa., Hannah Somers Cook, widow of Dr. Charles Cook, of Jersey City, N. J., and daughter of the late Jacob and Hannah Ballinger, of Philadelphia.

CORNELL.—Suddenly, at his home, Sparta, Ontario, Third month 19, 1899, William Cornell, aged 78 years.

He attended First-day morning meeting, as usual, and, in about an hour, after returning home, passed peacefully away.

JONES.—Second month 14, 1899, at the home of her sister, D. Alice Branda, Scranton, Pa., Gertrude Jones; a valued member of Clear Creek Executive Meeting, Ohio.

JONES.—On Second-day, Third month 27, 1899, Thomas W. Jones, of Neiffer, Montgomery county, Pa., in his 84th year.

Interment at Darby Friends' ground.

LIGHTCAPP.—In Philadelphia, Third month 25, 1899, Florence, daughter of Caroline K. and the late Thomas J. Lightcapp, aged 18 years; a member of Girard Avenue Friends' First-day School, Philadelphia.

PAXSON.—At the home of her son, Schuylkill Haven, Pa., Third month 25, 1899, Louisa Heston Paxson, widow of John J. Paxson, formerly of Philadelphia, and daughter of Edward Heston (founder of Hestonville, Philadelphia), aged 97 years and 4 months.

PUSEY.—In Wilmington, Del., on Seventh-day, Third month 25, 1899, Sarah W. Pusey, widow of Joshua L. Pusey, in her 81st year.

SANDS.—At her home in Buckingham, Pa., Third month 24, 1899, Rachel B., widow of James B. Sands, in her 91st year.

Interment from Buckingham Meeting.

SIMMONS.—At his home in Simmontown, Lancaster county, Pa., Second month 7, 1899, Robert Barclay Simmons, in his 88th year.

This aged and valued friend, though not a Friend by membership, was a regular attender at both our meeting and First-day School at Sadsbury, and in the essentials that go to make up the true Friend he was surely one. The purity and simplicity of his life, his integrity, and scrupulous honesty in the smallest detail of business, won for him the respect of every one.

His parents were Robert and Hannah Simmons, and he lived all his life in the house in which he died. His last sickness was the first and only real sickness he had ever known, and this was not a protracted one. Only three First-days was he absent from our meeting.

Though age had dulled his hearing, and he was unable to hear much that was said in meeting or First-day school, he often said that “he felt it good to be there,” and he was remarkably punctual in his attendance, often coming in very inclement weather.

He had a love for the beautiful, and a fine taste for poetry, of which he had an almost exhaustless store in his memory, and almost always gave as his sentiment in First-day school some beautiful lines that he had learned years ago from one of the old poets.

Farewell, aged and honored friend! Long will we miss thee from thy accustomed seat, but the influence of thy pure and simple life remains with us—a sacred legacy which nothing can take from us.

W.

SPEAKMAN.—At his home, 937 E. street, S. W., Washington, D. C., Third month 23, 1899, of spinal meningitis, Enoch C. Speakman, aged 70 years.

He was the son of Jesse and Margaret Speakman, of Chester county, Pa., and for the past sixteen years made his home in Washington.

For fifty years he has been connected with the Pennsylvania Railroad as bridge constructor. His employers and those with whom he was associated held him in the highest esteem; his character being straightforward, sincere, and kindly.

Always associated with Friends, a few years ago, he became a member of the Washington Meeting, on I street, N. W. He seldom missed the hour of worship; coming and going in that peculiarly quiet and unassuming way that characterized the simplicity of the man. Enoch was a diligent student of the Bible, and loved best the character and writings of Paul. It was his wish that he might be able to say with Paul, “I have fought a good fight, I have finished my course, I have kept the faith.” He was confined to his bed but a few days, and at the close joyfully said, “I am ready.” Thus ending a truly good and beautiful life with a courageous, hopeful death.

Enoch Speakman was a faithful friend, a devoted husband, and loving father. He leaves a wife and seven children, four sons and three daughters, to mourn his loss; also two sisters, Elizabeth Wilson, and Mary H. Speakman, of Philadelphia.

M.

VICKERS.—Third month 25, 1899, at his residence in Baltimore, of paralysis, William M. Vickers, aged 77 years; a member and Elder of Baltimore Monthly Meeting.

He leaves three children, who deeply feel the loss of a devoted father, of whom it can be truly said, “none knew him but to love him.” His sweet, quiet disposition and genial manner made his home a pleasant place to visit for the aged and the young. He loved his friends, and his serene countenance and dignified bearing in his accustomed place in our religious assemblies was as an inspiration. A consistent Friend, living a life of purity and uprightness, we have cause to feel he has found an entrance into that “City whose walls are salvation, and whose gates are praise.”

For some time, failing health caused anxiety in the hearts of his family and friends, but rallying at times and still attending to business when able, it was not thought the end was so near, but suddenly, while enjoying the visit of a married daughter, the blow came, and for one week he lay upon a bed of suffering, at the end of which he quietly yielded up his life to him who gave it.

After a solemn meeting at his late home, where sweet and truthful tributes to his life were given, his remains were interred in Friends' cemetery near the city.

P.

TAYLOR.—In Philadelphia, Third month 25, 1899, Edward Taylor, son of the late Lowndes and Rachel Taylor, of West Goshen, Chester county, Pa., in the 70th year of his age.

WALKER.—Near Johnsville, Bucks county, Pa., suddenly, on Sixth-day, Third month 31st, 1899, Samuel C. Walker, in his 79th year.

Three weeks before his death he fell from a mow in his barn, and although but a short distance, broke his shoulder blade, and put his shoulder out of place. The doctors attended to the case, and he seemed to be doing as well as could be expected till about 8 o'clock on Sixth-day evening, when after being helped out of bed and to his chair he suddenly died without any warning.

A good neighbor, honest and upright in all his dealings, he will be greatly missed.

B.

MORRIS G. COOKE.

In the INTELLIGENCER Third month 25 is a notice of the death of Morris G. Cooke, son of William R. and Mary (Heikes) Cooke, at the German Hospital, Philadelphia.

This young man and one of his sisters were engaged in business in our city; they both embraced every opportunity of attending our religious meetings that offered, and enjoyed doing so.

The morning following Morris's death, the family in which he had boarded, feeling keenly his death, desired, before the remains were taken to his parents' home for burial, that they might be taken there, that his friends and associates in business might have the sad satisfaction of once more looking on his face. This request was granted, and a strong feeling being expressed that this might be one of God's opportunities among Morris's young friends, notices were accordingly sent to the few Friends within reach, and on the evening of Third month 19 a meeting was held, which was characterized by its solemnity.

Testimonies were borne to the life he lived while amongst us; his young friends were exhorted to follow him as he had endeavored to follow the Light given him by our Divine Father, that they might be able, as he was, to approach the end of earthly life without a fear. All were entreated to listen to and obey the voice of God in the soul, and comfort was offered the bereaved family, as the All-Father inspired those present to speak.

A. K. W.

NEWS OF FRIENDS.

NOTES FROM SPARTA, ONTARIO.

ON the 5th of Third month, it being the first First-day of the month, we were favored to have Samuel P. Zavitz, and Ida, his wife, of Coldstream, with us. Samuel addressed us on the beauty and practicability of silence as the basis of our worship, after which our dear friend, William Cornell, spoke with much feeling and earnestness. In the afternoon S. P. and I. Z. attended a meeting (appointed by a committee to have charge of holding such meetings among our isolated Friends), in the Malahide meeting-house, which is one of those unused houses except at funerals and appointments. Although a stormy day, a goodly number had gathered when our friends reached there, and from all reports I should consider it a favored season. In this locality are several descendants of Friends, and those interested in us, who might regularly attend if there were a few devoted ones who could be with them for a few months.

On the 8th Lobo Monthly Meeting was held here. But few were present from other preparative meetings. We enjoyed communications from S. P. Z. and other Friends. In the business meeting a committee reported that a new member had been informed of being received.

On the 19th we gathered as usual in our meeting for worship, William Cornell being present (having walked from his home, which is quite near). He addressed us impressively, testifying that he had been blessed through life, in basket and in store, and desired not only for those there gathered but for the whole human family that they be faithful to the voice within. They that obey the voice of God shall live forever.

He remained to the Young Friends' Association which is held at close of our First-day meetings, in which Ethel Oille read a paper on the Inner Life. While she was reading William was noticed to be not feeling well, and some one asked him if he would

not like to go home. He said no, as he wished to remain until the close, which he did. He walked about the meeting-house apparently feeling better, and went home in his usual pleasant way, helped himself out of the cutter, walked into his house and took a chair and soon went into an apoplectic fit, and died in about an hour.

He was an acknowledged minister of Lobo Monthly Meeting, and his labors of Gospel love in our midst were appreciated.

The funeral was held on Fourth-day, 22d, which was largely attended. His children were all present, and Serena A. Minard, of New York, who spoke. All felt it a privilege to have her with us again, this being her former home meeting. Among other speakers the Baptist and Methodist ministers of this place spoke of William's Christian worth and goodness.

Serena attended our usual Fifth-day meeting, which was a season of deep spiritual baptism. She spoke of the life that had just gone out, alluding beautifully to his many virtues. She remained with us and attended our meeting on First-day, the 26th, in the morning and an appointed meeting at Union, in the Methodist meeting-house in the afternoon, which was largely attended, the house being near full. She was greatly favored in the communication, speaking about three-quarters of an hour. At the close there were many expressions of appreciation. Occupying seats on the platform by the side of our friend were two elders and a Friend, a young man, which seemed to add life to the meeting.

As we were leaving the meeting-house, we met a messenger who informed us of the death of our dear and highly esteemed friend Edward G. Schooley. The funeral was held at his late residence in St. Thomas, on Fourth-day, and although a very snowy and blustery day quite a large company gathered. A Friend spoke of Edward's exemplary life, and of the many responsible positions he had held in our Society, which he had filled with honor and dignity. After which Serena addressed us, making many spiritual truths plain and simple. A Presbyterian minister offered prayer, and a Methodist minister spoke, saying he considered it a privilege to hear such beautiful testimonies to one departed as he had heard that afternoon.

Last Fifth-day, 30th, at our preparative meeting, two requests for membership were handed in.

E. H.

LEAVE God to order all thy ways,
And hope in Him whate'er betide;
Thou'lt find Him, in the evil days,
Thine all sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move!"



THERE doth not live
Any so poor but he may give,
And so rich but may receive.

Withhold the very meagerest dole
Hands can bestow, in part or whole,
And we may stint a starving soul.

—Margaret J. Preston.

A PLEA FOR THE OPPRESSED.

Editors FRIENDS' INTELLIGENCER :

"WOE unto him that buildeth a tower with blood, or that establisheth a city by iniquity." These words ring in my ears day and night, as I think of the barbarity of our nation in the Philippine Islands. It is a marvel to me that a nation that was born with the principle of self-government as the basis of its right to live, and which has for more than one hundred years proclaimed this as the only true basis of national authority; a nation boasting of its high Christian civilization, and holding itself up as an example to the nations of the world, should, in view of all this, send its soldiers, armed with the most destructive machinery of war that modern ingenuity can devise, against a simple people in their own land, bombarding their towns and cities, destroying their homes, killing men, women, and children, and driving the survivors into wilderness, for aught we know to perish of hunger. And all this for no crime but the love of liberty, which if it is a crime is one that the founders of this government were guilty of, and that their descendants have boasted of for more than a hundred years.

In the short space of one year that principle is all forgotten, and the Chief Executive of the nation says that "The authority of the United States must be established there, peaceably if possible, but forcibly if not otherwise." What a change since 1776, when the patriots of that day were so stoutly asserting the principle of self-government as a divine right! Did not Asa Pollard, the first one that died at Bunker Hill, or Warren, who died in the retreat, believe that they were giving their lives to establish an eternal principle, one that would elevate men to a higher, a nobler, a more divine recognition of their obligation to humanity, and a truer sense of their relation to God the Father of all men?

Nor is this all. We profess to be a Christian people, and to believe in the teachings of Jesus of Nazareth. Have those in authority stopped to ask the question, What would Jesus do in this case? Would he go there with an army, furnished with instruments of destruction, and destroy those people? Would Jesus go in that way, or would he go as did William Penn, with a message of love, and win their respect by proving his regard for their rights? This lesson which history teaches seems to have been forgotten, and the Pagan practices of the dark ages are being followed, after proclaiming the principles of peace, and pointing to arbitration as the proper way of settling difficulties.

It seems to me that if there was ever a time in which Friends were called upon to proclaim their testimony against injustice and oppression, this is emphatically the time, when the cry of a struggling people is going up to the throne of eternal justice, pleading for escape from the yoke of foreign control, with an earnestness which is begotten by the unhealed wounds of the yoke from which they have just escaped. As our sympathies go out to those people, the words of the Prophet come forcibly to mind, The stone crieth out of the wall, and the beam out

of the timber answereth, saying, "Woe unto him that buildeth a tower with blood, or establisheth a city by iniquity."

DANIEL ANTHONY.

Accotink, Va.

FRIENDS AT PASADENA, CAL.

From a private letter to one of the editors of FRIENDS' INTELLIGENCER. Date, late in First month.

M. AND I were at "Friends' Church," this morning. We had attended the Friends' meeting two or three weeks back, and we find a striking contrast between them. The "meeting" is an old-fashioned Orthodox society, with members well advanced in years, many, both men and women, in the plainest of plain attire.

On Sixth-day, Seventh-day, and to-day, occurred the quarterly meeting at the Friends' church. The meeting on Sixth-day was mentioned this morning, as one of "Ministry and Oversight." I stopped that day and was told by the pastor that the public meetings would be held yesterday and to-day. It is called the Pasadena Quarterly Meeting. As I have attended three sessions, yesterday and to-day, I can give thee some idea of the character of the meetings.

Yesterday morning's session was a religious meeting. On a raised platform, having a small pulpit, were three men and two women. One of the latter was reading a chapter from the bible when I entered. After the reading the congregation was asked to rise, and while thus standing three different ones prayed. After a silence, a man, whose white hair and beard looked like the pictures of Longfellow in old age, delivered a discourse with ability and earnestness. Then one of the sisters, as the women were frequently called, started the singing of "Rock of Ages," the people generally joining, the organ not being used. After the hymn, one of the members spoke, very much as in an "experience service" in a Methodist Church, and a dozen or more men and women, in different parts of the meeting, followed in the same manner. The chief thought was praise for blessings received, and they would generally commence, "I wish to praise the Lord," or "I praise God." All spoke with much earnestness and feeling. Then they stood up and sang "Old Hundred," and while standing, the pastor asked if some one in the congregation would close the meeting, when a young woman pronounced the benediction. Invitation was given to all to lunch in a room back of the auditorium. There were many "amens," and other responses during the service. Two—one black and one white—old-fashioned bonnets were the only reminders in the building of the Quaker.

At the business session in the afternoon, the platform and pulpit were vacant, and the pastor sat in the congregation. At a table in front of the pulpit sat a man clerk and a woman assistant clerk. The business commenced by his reading an opening minute, and then the names of representatives from four or five monthly meetings were read. I noticed that many did not respond. Thus the meeting opened in quite a Friendly fashion. In the written record the months were stated in numerals, and also the days of the week, but the speakers invariably used names. Com-

munications were received from Berkeley monthly, and from Whittier quarterly meeting, and the latter sent a list of "fraternal delegates," of whom, however, but one responded to the call. The last previous quarterly meeting was held at Long Beach, (a shore resort), and the next, by invitation, is to be held at Los Angeles. The yearly meeting is to be held at Long Beach. Only one committee was called—one on Vivisection—and no queries or answers. (It is possible that the state of Society was considered the day before.)

The business which excited the most interest was a report regarding the recent purchase of a lot of ground and the purpose to erect a church building in Los Angeles. It was stated that the plan was to build at a cost of \$2,000, when a young man, who said he was a recent arrival in California, cautioned those who were urging the matter to not put so low a cost in their plans. He said that a Friends' church in Portland, Me., had recently built a \$10,000 building, and by calling a live young man as pastor, had gathered up a large membership. A nominating committee to name treasurer and trustees was appointed. Altogether the business meeting was much more Quakerlike than the religious service. The expressions: "Friends," "Quakers," "I unite," "So do I," were familiar. Once there was applause.

On First-day morning the meeting was large, the body of the house, having a large proportion of Quaker-looking people, while the number of young people was notable. There were three pastors on the platform, one of whom opened the service by reading a chapter from the Bible. Then a hymn was sung by a choir of young people, accompanied by the organ. After an address of welcome to strangers present, an anthem was sung by a quartette. Somewhere in between the above a young woman in the audience spoke. After the anthem three women in the audience prayed at some length, and then the pastor of Los Angeles prayed and also preached the sermon. In his discourse much emphasis was put on the orthodox doctrine of atonement, but more on the spiritual character of religion. Everyone taking part was to all appearances deeply moved. The service closed with a hymn and benediction. Somewhere in the service a collection was taken. There may have been some variation from the order of the meeting from what I have given.

I have described the three meetings in considerable detail, in order to give an idea of what a mixture the Society of Friends in its several branches is, and what a number of shoots have been grafted upon the original stem of Friends' methods. With a Bellamy imagination one might predict that this Society will stand, sometime, as representative of Quakerism. Away off in the future, when the seat of empire has crossed to the Pacific coast, a commission, composed of a New Zealander, a Filipino, and a Japanese, may be sent to investigate the reported discovery of a statue of William Penn in the ruins of the city hall, in the ancient city of Philadelphia, and in their report they may give a history of the sect of the Quakers, sometime called the Society of Friends, and again the

Friends' Church. Among the conclusions will be, perhaps, that the Society reached the largest membership early in the 20th century, when large churches took an active part in raising the rather low standards of religion and morals which had prevailed among the people of the Pacific coast. The sect differed from other Protestant sects chiefly in the manner of church government, and in putting emphasis upon the power of the Spirit, called by some of the earlier branches the "Inward Light."

Why this prophecy? and what foundation is there for it? Simply because of the large proportion of young people taking part, the proselyting spirit, and the earnestness of the Friends' church. With them in it, it will be flourishing when the old-fashioned meeting up the street shall have passed away.
G.

THE DOUKHOBORS AT WINNIPEG.

A friend in Detroit, Michigan, sends us the following extracts from a private letter received from a correspondent at Winnipeg.

DEAR MADAM: Your favor of January 29 was duly replied to, and has been lying in my desk for six weeks, awaiting Prince Hilkoﬀ's signature, but the Prince has been out of the city most of the time since, and called at my house but once in that time, and in the hurry of business your letter was forgotten. I am not his amanuensis, only a friend of mutual interest in the Doukhobors, and sometimes reply to letters for him. However, if it is not altogether unpardonably late, I will assure you of Prince Hilkoﬀ's deepest appreciation of your interest and sympathy shown for the welfare of his long-suffering countrymen, especially as the cause of the Doukhobors appeals to but few, their religion being regarded as "quite peculiar" here, and also there are many who are not yet spiritually enlightened, and who cannot understand the enlightenment of these simple, unlettered peasants, forgetting that Jesus chose his disciples from the ranks of the humble and ignorant fishermen, instead of the learned rabbis.

However, the tide of opinion is rising in their favor since the Canadian people have had an opportunity to see something of the lives of this people, and the high example they set of brotherly love will enter the hearts of all those with whom they come in contact. Never in my life have I met a gentler people, possessed of a quiet dignity that is both impressive and extraordinary to find in such a race. We have opened a school here to teach the children English during their sojourn in this city for about three months, and I find them so apt, polite, and withal so kindly disposed toward every living thing, showing such a feeling of helping and sharing, besides an eagerness to learn, and assimilation of our language that the work is really a labor of love, and the children have become very dear to me.

I am aware of the practical help given by the Society of Friends, and Prince Hilkoﬀ is most grateful, for much is owing to their efforts to release these poor Russian brothers. Prince Hilkoﬀ is not himself a Doukhobor, however,—like yourself, he is in sympathy with the religious ideas of these people. I wish that you might meet him, he is so gentle and

unassuming in manner, and his people fairly idealize him. I compare him to another Moses, leading his people out of bondage. He has been an exile from his home and country since 1891. It was when first exiled to the Caucasus in that year that he met the Doukhobors, and has since labored for them with his tongue and pen, causing more suffering to himself on account of it. He was finally confronted with the choice of exile to Siberia, or to leave the country altogether, he chose the latter, and I think he will send for his wife and two children, and will settle here. He has just asked permission from his Government to be allowed to go home long enough to sell his estates and see his two older children, who were taken from him during his exile, and placed in charge of the Russian Church. . . . And now allow me to express my appreciation of your sympathy for a people that unite us in one bond of common brotherhood.

Sincerely yours,

Winnipeg, Manitoba.

MRS. W. F. O.

FARMERS AT SANDY SPRING, MD.

A friend has sent us the following clipping from some other journal, whose name he does not state.

At Sandy Spring, Montgomery county, seventeen miles from Washington, is a community of farmers representing the highest ideal in farm life. It is a settlement made up almost entirely of those known as Friends or Quakers.

Over fifty years ago a number of families took up a large tract of land at this place, and they were attracted to it by the very fine growth of hard-wood timber. The soil proved, however, very disappointing and when cleared and put to growing crops, the yield was not above five bushels of wheat and ten bushels of corn to the acre. A farmers' club was organized, and means were carefully discussed and considered how best to improve the soil, which was so much less productive than they expected to find it. This club is now fifty years old.

A woman's club was also organized, probably the first in the country, older than Sorosis, and the women very intelligently studied their part to be taken in the building up of that community.

There is a community of prosperous, intelligent, highly cultivated, and educated farmers' families, rarely to be met. Clover was used and fertilizers were studied and intelligently applied until the soil has been made highly productive, yielding for many years 35 to 45 bushels of wheat, and corn 60 to 75 bushels per acre. From this improvement of the soil, these families have educated their children, and graduates from Swarthmore College are frequently met with in the sons and daughters. They have a public library, in addition to private libraries, while upon their tables will be found daily papers and magazines.

Their houses are connected by telephone, and they can converse with each other daily without leaving their homes. Many of their houses are furnished with bath-rooms and closets and the modern improvements of city houses. They have stone roads, so that they can go to Washington with their pro-

duce, two to three tons to the load, at any season, while it is with expedition and comfort that they can go to each other's homes, their religious meetings, lectures, club meetings, and post-office.

Here is a very marked illustration of what the soil will do for an individual, or for a community, if they will study its needs, and intelligently coöperate with it.

When will more of our farmers learn this all-important lesson, to use the soil aright, and not abuse it; to so develop its possibilities as to get from it better living in every sense and the higher thinking that naturally results from better living.

A nation of farmers like these, who put their faith in the soil and show it by their works, who believe in industrial improvement, who would turn "swords into plough-shares and spears into pruning-hooks," would place agriculture before the world in its true position, and bring to such nation greater power, growth, and wealth than countless ages of war and conquest, with all of its attendant destructive forces and influences.

GEORGE T. POWELL.

THE MODERN PAGANISM.

"They have seduced my people, saying Peace; and there is no peace: and when one buildeth up a wall, behold they daub it with untempered mortar."—Ezekiel, xiii., 10.

THE Bishop of Manchester, (England), addressing the clergy of his diocese recently, said that he had found the churches of his diocese much more sparsely attended than was the case twenty years ago. He thought this was caused by "devotion to amusements," and to the extraordinary expectations aroused by the hope of greater material prosperity. "Not only," said he, "are men learning to look for their paradise rather in this world than in the next—perhaps a not wholly unwholesome reaction—but, also, they are seeking to better themselves by the improvement of their means rather than their characters,—rather through the satisfaction of the senses than from the elevation of the soul."

We spend (says the *National Advocate*, current issue), as much in two days in making heathens at home as we do in a whole year in seeking to convert heathens abroad. Five million five hundred thousand dollars (\$5,500,000) is spent by the Christian Church in foreign missions in the course of a year, in comparison to one thousand millions of dollars (\$1,000,000,000), spent in self-indulgence in drink. Which is the most honored? Which has the richest homage paid to him—the Christian's God or the god Bacchus?

The Chicago *Inter-Ocean*, in a recent issue, says: "Chicago seems to have gone adrift. There are more parents looking for lost children, more children looking for lost parents, more sisters looking for lost brothers, and more wives looking for lost husbands than ever before in the history of this great city."

Chicago is said to have 6,000 "saloons" and drinking-places.

In an address in Boston, about a fortnight ago, a

Philadelphia minister, Wayland Hoyt, (Baptist), is reported (Boston *Transcript*) to have said:

"There never was a more manifest providence than the waving of 'Old Glory' over the Philippines. The only thing we can do is to thrash the natives until they understand who we are. I believe every bullet sent, every cannon shot, every flag waved, means righteousness. When we have conquered anarchy, then is the time to send the Christ there."

In a letter written a few weeks ago, W. T. Stead, the well-known English editor and author, thus described the attitude of the newspaper press in England in relation to the controversy then existing with France over the "Fashoda incident":

"The talk, the writing, the policy of some men, even in my own profession—which I think is about the worst one at the present time from the point of view of the peace of the world—is all in favor of forcing France to fight when we have her at an advantage. When you expostulate with them they reply—and it is language worthy of a savage—'Oh, France will probably attack us when she has us at a disadvantage. Therefore we should be quite justified in finishing her off now.'"

PRESIDENT LOUBET'S MOTHER.

Review of Reviews.

THE new President of France has had a career which appeals peculiarly to the liking and sympathy of the average Frenchman. Emile Loubet is the son of a farmer whose ancestral acres were situated in the little commune of Marsanne, which is in the Department of the Drome, in southeastern France. The father of the new President was so good a farmer and so respected a citizen that he became at one time the mayor of Marsanne. This estimable man, it seems, died a good while ago; but his widow, the mother of the President, still lives and carries on the farm, at the age of eighty-six. The French public is taking a great deal of interest in Madame Loubet, *mere*, and the illustrated papers from Paris are giving us a profusion of pictures of the farmstead, with its sheep and lambs huddled close in the sheltered angle of the buildings, and of the old lady with her shrewd face and short peasant skirt, who has been photographed until she is heartily tired of it. She is well enough pleased, doubtless, with her son's advancement in position and fame, but she will never believe him as great a man as his father—once the mayor of Marsanne and always a weather-wise and thrifty farmer—to whose picture on the wall she points with reverence and pride when visitors come to talk to her about her distinguished son. The best thing she can say of Emile is that she believes he is growing to be a good deal like his father.

EX-UNITED STATES Senator Merrimon, of North Carolina, said: "I have never drunk or meddled with liquor; I have seldom used it in my family as a medicine; and yet it has meddled with me—it has made my boy a wandering vagabond, has broken my wife's heart. Yes, when I was asleep, thinking him at home in his bed, he was being made a drunkard in the bar-rooms in the city of Raleigh."

Literature.

ONE of the most notable books recently published is "The Letters of Robert Browning and Elizabeth Barrett Barrett, 1845-1846." (New York: Harper and Bros.) They are the "love letters" which passed between Robert Browning, the poet, and the young woman who subsequently (1846) became his wife, and is known—scarcely less than her husband—as the poet, also, Elizabeth Barrett Browning.

That the letters should have been published at all will probably strike many persons as rather remarkable, for, as a literary writer says of them, "such a self-revelment has possibly never been made, very certainly not in English letters. They tell, as nothing else could, the whole course of the wooing." They are issued with the authority of the son, Robert Barrett Browning, and close with the marriage, for as he remarks, his father and mother were never afterward separated. The letters—all of them—passed in the years 1845-46, when Miss Barrett was in her father's house, and Browning lived in a London suburb. She was then an invalid, supposed to be suffering from an incurable affection of the spine, but she subsequently quite marvelously recovered. The "Life" of the Brownings was written by their intimate friend, Mr. Kenyon, and with that and these letters the full story is made up.

Perhaps the first thing to be noted about the letters is that they are worthy of their authors. They are such as one would expect from the author of "Sonnets from Portuguese" and "Aurora Leigh," from the author of "Pippa Passes" and "The Ring and the Book." Throughout two volumes of some twelve hundred pages we find much thoughtful comment on literature and life, but it is after all rather incidental to the main subject. Above everything else they are love letters, and their writers show that their chief interest lies only in their love for each other and for each other's work.

In the *North American Review*, this month, Prof. Francis Brown, of Union Theological Seminary, New York City, discusses the question "What is Orthodoxy?" He is of the opinion that the time will surely come when the Church will call nothing heresy that is not schismatical and immoral; just as the time will come when no orthodoxy will be recognized that does not utter the harmonious convictions of a united Church. Bishop Potter, of New York, in an article in the same number, entitled "National Bigness or Greatness—Which?" lays emphasis upon the perils which attend the policy of annexing distant regions inhabited by alien and semi-barbarous people. "What we want all around the world," he says, "is a system of international government. What we want to create to-day is the highest court of appeal,



Robert Browning in 1846. A photograph in "Letters of Robert Browning and Elizabeth Barrett Barrett." Copyright, 1898, by Harper & Brothers.

that court of appeal to which nations could take their differences and their problems for final adjudication."

Houghton, Mifflin & Co., Boston, Mass., have added to their admirable "Riverside Literature Series" as No. 130, "The Superlative, and Other Essays," by Ralph Waldo Emerson. The "other essays" contained are those on "Uses of Great Men," "Shakespeare," and "Social Aims." This group of essays has a general coherence as regards the education of the young American, teaching the lessons of moderation in language, dress, and manners; moderation and temperance in life; enthusiasm for high ideals; and the consciousness of individual worth. (The price of the book, paper cover, is 15 cents, net.)

This number will be immediately followed by Number 131, containing two of Emerson's greatest essays, "Nature and Compensation," edited by the poet's son, Dr. Edward W. Emerson. There will follow in the same series Carl Schurz's sketch of Abraham Lincoln, with a Portrait of Lincoln, and a biographical sketch of Carl Schurz.

In the outpour of fiction there is no limit. A delver into the statistics of the subject calculates that in 1898, there were eighty novels written—completed—per day, counting every day of the year, First-days and holidays. His conclusions, says *Literature*, are not based upon his experience as a reader, but on the basis of expert calculation. Five new novels a day were actually published in Great Britain, and three a day in the United States—a total of eight daily, and as only one novel in ten that are written is published, therefore 29,200 were actually produced.

A romance, "The Ship of Stars," begun in this month's *Scribner's*, is by Arthur T. Quiller-Couch, a rather remarkable young Cornishman, who has done for the rugged Welsh coast of England and its quaint people what Sarah Orne Jewett and Mary E. Wilkins have done for New England. He is so devoted to his native Cornwall that he prefers to live there in comparative retirement, despite the attractions of London.

An admirable newspaper for those within the New England region, and very interesting to many others, is the *Boston Transcript*. We find its presentation of news and views refreshing in the midst of the generally prevailing aberration, mental and moral, in the daily newspaper field.

Educational Department.

COMMENCEMENT AT WILLIAMSON SCHOOL.

THE closing exercises, the Sixth, at the Williamson Free School of Mechanical Trades occurred on Seventh-day last, the 1st instant. There was a large attendance. A train from Philadelphia, leaving Broad street at 1.48, took out many invited guests.

After visits to the shops, in which the work of the students was shown,—all of it very good, and some remarkable so,—the company gathered at 3.30 in the School auditorium, to hear the exercises. There were forty-seven graduates—fourteen brick-layers, twelve machinists, ten carpenters, five electrical machinists, six pattern-makers. Diplomas were granted them. The bearing and appearance of the young men favorably impressed all, and the interest shown by them in their training, and in the institution, was a gratifying feature. One of the graduates, Wills Main Fleming, a machinist, delivered a brief, pertinent address. The exercises included also an address by Isaac H. Clothier, who is one of the Trustees.

The School was established, as is generally known, by the gifts and bequests of the late Isaiah V. Williamson, of Philadelphia, a Friend. The property occupied, which is in Delaware county, a short distance west of Media, cost \$423,000, and there is an endowment fund of two millions. The annual income on this is about \$80,000, and as the cost of boarding, clothing, feeding, and instructing each pupil is \$324 a year, about 250 can be taken. The term is three years, so that the cost per pupil in the institution is about \$1,000.

Since the School opened in 1892, there have been 2,232 applicants for admission, of whom 497 have been accepted, and 260 graduated. President Shrigley stated that four fifths of the present graduating class already had positions, and read an extended list of leading industrial and employing concerns in which the Williamson boys are now engaged. All the members of the graduating class, he stated, have taken the total abstinence pledge.

SWARTHMORE PREPARATORY SCHOOL.—The fourth annual oratorical contest between members of first and second forms has been held. The school-room was crowded with an appreciative audience. The parts were well sustained by five students representing each class. These had been chosen as the result of previous contests. William E. Hannum, Annie G. Harshberger, Cleora M. Haviland, Norman S. Passmore, and Ruth Walden spoke for First Form. Marguerite Campion, Bromwell Geddes, Lida McClung, Charles Walton, Jr., and Phoebe D. Wetherill represented Second Form. The judges rendered their decision in favor of First Form.

The enrolment of pupils for the current year is much in excess of any previous one; the number of boarding pupils enrolled to date is sixty. The inquiries and entries of new pupils for next year are both more than double what they have been in any previous year at this time. There is also a noticeable increase in the age of those now making application.

FRIENDS' ACADEMY, LOCUST VALLEY.—One of the most enjoyable lectures given in our course was that by Jacob A. Riis, of New York, upon the subject, "Tony's Hardships." "Tony" was the name given by the lecturer, to the typical "street Arab," found among the poor of our large cities, but especially on the East Side of New York city. As he is devoting his life to the study of the conditions existing there, and is doing much toward their amelioration, Mr. Riis speaks with authority, and one cannot listen to his appeals for sympathy and action without a strong desire to respond.

On the evening of the 22d ult., C. W. Broomall gave an illustrated lecture on "Historic New England." The views were fine, and the lecture was very instructive and enjoyable.

FRIENDS' SCHOOL, MEDIA.—Friends' Select School at Media, Pa., under care of a Committee of Chester Monthly Meeting, has recently entered upon the second half-term of the school year 1898-99. All interested feel that the time, from the re-opening in the Ninth month until the present, has been well spent, and expect good results from the work done then and the work yet to be done.

Lectures by Dr. Emily G. Hunt and others will give additional interest to the second half-term. These lectures begin Fourth month 6, and are well distributed.

The committee in charge has recently reappointed the present teachers, for the coming year, their work having been quite satisfactory, and they are expected to return to the school in Ninth month next. They have been with this school since Ninth month, 1895, and are: Emma Fell Paxson, principal; Esther E. Spicer, assistant, and Annabel Hill, drawing teacher.

A GOOD WATER SUPPLY.—In order to have pure drinking water for the scholars at 15th and Race streets, (Philadelphia), and others who use the well-known hydrant in the open court between the School and the Meeting-house, the water from the street is now deflected, and boiled and filtered before flowing from the hydrant.

Conferences, Associations, Etc.

MANSFIELD, N. J.—A meeting of Mansfield Young Friends' Association was held at the home of Joseph F. Taylor, Third month 23, twenty-five members responding with beautiful sentiments.

Lydia L. Gibbs read a sketch of the persecution of Mary Dyer, and the query arises, how many of us, at this day, would be willing to stand by our faith and suffer even unto death as she did?

"Do Friends receive due credit at the hands of American historians?" was replied to by Joseph F. Taylor, by reading extracts from a discourse by Dr. David Gregg, in the Presbyterian church, Brooklyn, N. Y., on the occasion of "Fore-father's Day," Twelfth month 20, 1896, his text was "The Quakers, as makers of America," and his sermon was a general review of the Friends, with some allusions to their treatment by Governor Endicott of Massachusetts. He said in part: "The Quakers are more than an embodiment of oddities: they are an embodiment of great principles and an incarnation of a grand life. Both their principles and life have entered into the bone and sinew of our republic, and both are still necessary for the realization of ultimate America. We wish to look at this destiny as it existed in the souls of our Quaker ancestors." [Extended extracts from this sermon were published in the INTELLIGENCER of First month 2, 1897—soon after its delivery.—EDS.]

These remarks, coming as they did from a Presbyterian minister should be doubly appreciated by Friends, some Friends present thought we had not as a people, received due credit from historians.

"Proselyting in the Young Friends' Association and its effect," was the subject of a paper by Sarah A. Biddle, who thought that as Friends' views were so fully explained in our Associations they would proselyte for us, and with faithfulness, and a willingness to work, we will obtain good results. Success does not lie with a few, but upon the earnest endeavor of all concerned.

Edith S. Gibbs gave a recitation "The Origin of the American Flag," by request. After a brief silence, adjourned to meet at the home of Franklin S. Zelle, Fourth month 20.

M. E. GIBBS, Sec'y.

WOODSTOWN, N. J.—A regular meeting of the Woodstown Association was held in the lecture room of Bacon Academy Third month 30, 1899. The meeting was opened with a reading from the 5th chapter of Matthew.

The reports from the standing committees were as follows: Mary Hazelton Clark, representing History, gave some interesting extracts from their readings in "Friends' Miscellany." Izetta B. Allen, for Literature, read from the "Ministry of George Fox." Tacie D. Cobs reported that the Discipline Committee had considered the subject of "Disownment." Annie P. Flitcraft gave Current Topics; she spoke of the abolishing of liquor sale in the army and navy.

The paper of the evening was given by Emily R. Kirby; subject, "Do religious societies bear a strong enough testimony against profanity?" She spoke of her impression, upon hearing one of a group of boys at play, utter a profane word, and asked whether, if our religious bodies were sufficiently faithful in bearing testimony against profanity, would this boy have dared utter that sacred name, in this blasphemous manner, without a thought, perhaps, of having done a vile thing, or the knowledge of having broken one of the commandments? Profanity, as the writer saw it, did not consist of the false utterances of the names of Divine personages alone, but might be applied with equal force to the lowered standard of every relation in life. She told how Purity, Trust, Friendship, and Character, (the great foundation structure of a true religious life), might be profaned. The paper concluded with a beautiful quotation from the writings of a Russian poet. A number present expressed their appreciation of the paper.

Ellen M. Cole answered the question, "How did the custom originate of men and women sitting apart in Friends' meeting?"

Annie E. Bradway read an article from the INTELLIGENCER, in regard to the Czar's disarmament movement, and asked

those present to sign a petition in connection with it. After which the meeting adjourned.

E. L. D., Sec.

TRENTON, N. J.—A regular meeting of the Friends' Association was held Third month 27, with the president, W. Maxwell Marshall, in the chair. After roll-call the minutes of the last meeting were read and approved.

The program for the evening opened with "A Synopsis of Frank R. Stockton's work as related to Friends," assigned to Florence Tittenson. For answer she read "The Man in the Auger Hole."

Next was a reading from Maria Webb's book "The Penns and Peningtons," by Nellie Turnbull. The portion read related to William Penn's treaty of peace with the Indians. Voltaire said that it was the only one ever made without an oath, and the only one that was never broken. After a brief silence the meeting adjourned.

M. D. B., Sec.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association of Hopewell, Va., was held Third month 26.

The president opened the meeting by reading the third chapter of John. The roll being called, the attendance was unusually good. Minutes of last meeting were read and approved. Reports from the various committees were then read.

Hugh S. Lupton being absent, Mary S. Lupton read the paper prepared by Ellwood Trueblood for the Richmond Conference. Florence Dell Branson, for the Literature, read "An Old Meeting-house." Cassie Pidgeon, on Discipline, took quotations from the Friends' Discipline. Current Topics, by Anna M. Bond.

"Is it consistent with Friends' principles to give prizes in social games?" was referred to Lydia W. Irish, who thought "it would not have been consistent for early Friends, but that times are changing." She also spoke, of prizes being offered at various schools for good behavior. An interesting discussion followed. It was said that prizes offered as a reward became an incentive to application or good behavior, while in social games they encourage a disposition to get something for nothing.

After a few moments of silence the meeting adjourned.

ANNIE J. REES, Sec.

HUNTINGTON, IND.—The Young Friends' Association met Third month 25, at the home of Nehemiah and Sarah Brown. After the business of the evening was transacted a paper was read by Lou Rall, subject, "Thoughts; Whence Cometh, Whither Goeth?" The paper was something quite different from those heretofore presented, touching upon Occultism and Mental Science. The writer believes that thoughts are transferred from one person to another. Eminent scientists have of late been experimenting along these lines, and many interesting discoveries have been made.

After an interesting discussion of the paper the meeting adjourned, to meet Fourth month 21, at the home of James and Margaret Plummer. Paper by Lauretta H. Nichols.

W. C. MOORE, Cor. Sec.

PERSONAL AND OTHER NOTES.

WHEN my husband was traveling through Siberia as a member of the Transportation Commission (sent out from Chicago) he became acquainted with Prince Hilkoff, Imperial Director of Railways. The Prince and his attendants met the Commission at Krasnoyarsk, in his private train,—which was the first to pass over the newly laid track of the Trans-Siberian railway,—and conducted the party some fourteen hundred miles to St. Petersburg. When I heard of Prince Hilkoff being with the Doukhobors in Canada, I supposed him to be the same person, and wrote him a letter of welcome to America, and sympathy with the interesting body of people in his charge. Then I learned that he (in Canada) is the nephew of the Director of the Railways.

E. P. J.

Detroit, Mich.

"It is most fitting," a friend writes, "that Friends should feel even more than common interest and sympathy in the

Doukhobor people, who have so heroically accepted persecution in upholding Christian principles. May the influence of their example extend across the border into our own land!" And she adds, referring to the fact that several of the most capable and intelligent of the Doukhobors were banished to Siberia, for a term of eighteen years, "cannot something be done to free these exiles?"

I want to say to you that the INTELLIGENCER is invaluable to me, situated as I am here, separated from Friends. I look with deep interest for its coming every Seventh-day, and read it all.

J. M. T.
Commonwealth, Ga.

"The division superintendent of the railroad" (the Atchison, Topeka, and Santa Fé, in California), "told me that among the best laborers they had on the road were the Mojave Indians. Practically all of them—the remnant of the tribe—are thus employed." So a friend writes, in a private letter.

Henry C. Ash, of Philadelphia, (son of our friends Samuel and Sarah Ash), who went to Alaska a year or more ago, remains there, and has been engaged recently in promoting the opening of improved roads to Atlin, on Atlin Lake. He is making his home, at present, in the interior, north of Skagway. His health is very good, the out-door life appearing to be favorable.

I think we are all here in full and hearty sympathy with the stand the INTELLIGENCER has taken on the present war situation;—for we have war yet, though the peace treaty has been signed.

E. H. T.
Hitchcock, Ind.

COMMUNICATIONS.

CARETAKER AT FAIRHILL.

Editors FRIENDS' INTELLIGENCER:

THE caretaker of Fair Hill cemetery, Wm. H. Meloney, having resigned, the committee have appointed Alfred A. Longshore, with whom all contracts should be made for the care of lots and graves, after Third month 1, 1899.

ALFRED OGDEN, Sup't and Treas.
1117 W. Lehigh Avenue, Phila.

CONFERENCE PROGRAM.

Editors FRIENDS' INTELLIGENCER:

We are informed that the executive committee of the Conference of the Young Friends' Associations that met in Philadelphia on Third month 25 made a new departure in arranging for the meeting in Philadelphia, in Fifth month. Instead of following in the old ruts, they have decided not to have two papers on the same subject, as has been the custom in the past.

While the committee still adheres to the habit of appointing some one to open the discussion, they have limited that person to five minutes time thus practically doing away with two papers on one subject. For this move, they deserve our thanks. This change should have been made years ago. For after the first meetings of the Friends' Associations it was seen that there would be no dearth of speakers, and therefore, no necessity for appointing any one to open the discussion or, as has been the fact, two papers on the same subject, often independent of each other.

There can be but one reason for appointing a person to open the discussion, and that is that it may not drag for want of someone to begin it. This custom might be well for a cross-roads debating club, where the members are few and the speakers diffident, or even in a local association, but in the conferences of the Young Friends' Associations, the case is entirely different. For at these meetings the trouble has not been to find speakers, but for the speakers to find an opportunity to speak. I have attended a number of these conferences, and have noticed that many failed to be recognized by the chairman for want of time, where if the second paper on the same subject had been omitted, most if not all of these members would have had an opportunity to be heard.

What is said against two papers on the same subject at the conference of the Young Friends' Association applies with still greater force to such conferences as those at Chappaqua and Swarthmore. In talking on this subject with a prominent member of the Society, he remarked that he heard a great deal of dissatisfaction expressed at the Swarthmore Conference in regard to taking up so much time with two papers on the same subject.

While we may feel disposed to blame the committees of these associations, yet the fault is really ours, for have we not adhered to that Friendly habit of appointing the same members on these committees year after year, many of whom have held their present position since the organization of these conferences? This should not be so. We should try to appoint at least one new member on these committees each year, and thus endeavor to infuse new thought into its action. This method would do much to keep the committees out of the grooves into which the old committees of both organizations have fallen.

JOHN R. SATTERTHWAITE.

Trenton, N. J.

A TRIBUTE.

Editors FRIENDS' INTELLIGENCER:

I wish to offer a short tribute to the memory of our deceased Friend Daniel Underhill, of Jericho Monthly Meeting. The Society of Friends has met with a heavy loss in his death; but we mourn not as those without hope, but trust that our loss is his eternal gain. He was born in 1826, the year before the separation in the Society of Friends. His parents were Samuel J. and Mary Willets Underhill, of Jericho, then Queens county, N. Y. His sister Phebe, also a valued member of the Society, married Elias H. Seaman, a grandson of Elias Hicks. Accustomed to the Society usages and traditions, he was indeed an authority in all technical matters. He married Caroline Post, of Westbury. JESSE MERRITT.

Farmingdale, New York, Third month 20.

For Friends' Intelligencer.

THE FIRST SPRING BIRD.

LONG on a weary couch I had lain,
With parching lips and throbbing brain,
It seemed the night would never be o'er,
I longed for the daylight more and more.

Yet I counted the hours, one by one—
Sometimes how weary time will run!
The night without seemed dark and deep
I slept a broken and troubled sleep.

'Twas thus the weary night had passed,
But the blessed daylight came at last.
The first gray streak of light soon grew
Into great broad fields of pearly blue.

The snowy twigs were gleaming bright,
In that first red gush of morning light,
And the only sound that could be heard
Were the plaintive notes of the first spring bird.

Like dew on a parched and drooping flower
Was the sweet little song in this lone hour;
A feeling of thankfulness filled my breast,
And I heeded not the want of rest.

The organ's peal may be music to some,
Others might choose the martial drum;
Ivory keys when touched by the fair
Have charmed humanity everywhere;

But sweeter music was never heard
Than the soft clear notes of that little bird;
And so free to all, on sea and land,
For the chords were touched by God's own hand.

I listened long, for it seemed to me
Like the voice of that One on the troubled sea;
It breathed o'er my spirit like healing balm,
The waves were hushed, and the sea was calm.

Richmond, Indiana.

ESTHER S. WALLACE.

THE SUPREME ISSUE.

Senator George F. Hoar, of Massachusetts, in a letter (dated Second month 4) in reply to an address from many leading citizens of Boston. (The letter was made public on the 30th ult.)

THE blood of the slaughtered Filipinos, the blood and the wasted health and life of our own soldiers, is upon the heads of those who have undertaken to buy a people in the market like sheep, or to treat them as lawful prize and booty of war; to impose a government on them without their consent, and to trample under foot not only the people of the Philippine Islands, but the principles upon which the American republic itself rests. . . .

The law of righteousness and justice, on which the great and free American people should act, and in the end, I am sure, will act, depends not on parallels of latitude and meridians of longitude or points of the compass. It is the same yesterday, to-day, and forever. It is as true now as when our fathers declared it in 1776. It is as binding upon William McKinley to-day as it was upon George Washington or Abraham Lincoln. The only powers of government the American people can recognize are just powers, and those powers rest upon the consent of the governed.

The question the American people are now considering, and with which they are about to deal, is not a question of a day, or of a year, or of an administration, or of a century. It is to affect and largely determine the whole future of the country. We can recover from a mistake in regard to other matters which have interested or divided the people, however important or serious. Tariffs and currency and revenue laws, even foreign wars, all these, as Thomas Jefferson said, "are billows that will pass under the ship." But if the Republic is to violate the law of its being, if it is to be converted into an empire, not only the direction of the voyage is to be changed, but the chart and the compass are to be thrown away. We have not as yet taken the irrevocable step. Before it is taken let the voice of the whole people be heard.

Scenes in the Philippine War.

AN Associated Press despatch from Manila, last week, contains the following, which we print just as it appeared in the daily newspapers, and without comment:

"The country between Marilao and Manila presents a picture of desolation. Smoke is curling from hundreds of ash heaps, and the remains of trees and fences torn by shrapnel are to be seen everywhere. The general appearance of the country is as if it had been swept by a cyclone. The roads are strewn with furniture and clothing dropped in flight by the Filipinos.

"The only persons remaining behind are a few aged persons, too infirm to escape. They camp beside the ruins of their former homes and beg passersby for any kind of assistance. The majority of them are living on the generosity of our soldiers, who give them portions of their rations. The dogs of the Filipinos cower in the bushes, still terrified and barking, while hundreds of pigs are to be seen busily searching for food.

"Bodies of dead Filipinos are stranded in the shallows of the river or are resting in the jungle where they crawled to die or were left in the wake of the hurriedly retreating army. These bodies give forth a horrible odor, but there is no time at present to bury them.

"The inhabitants who fled from Marilao and Meycauayan

left in such a panic that on tables our soldiers found spread money and valuables and in the rooms were trunks containing other property of value. This was the case in most of the houses deserted. They were not molested by our soldiers, but the Chinese who slip in between the armies are looting when they can, and have taken possession of several houses, over which they raised Chinese flags, some of which were torn down.

"An old woman was found hidden in a house at Meycauayan yesterday just dead, apparently from fright and hunger."

A report from F. A. Blake, of California, who is in charge of the work of the Red Cross Society, at Manila, was published last week. He wrote just a week after the fighting actually commenced two months ago, and he thus describes the scene at the end of the first day's operation:

"I never saw such execution in my life, and hope never to see such sights as met me on all sides as our little corps passed over the field, dressing wounded—legs and arms nearly demolished, total decapitation, horrible wounds in chests and abdomens, showing the determination of our soldiers to kill every native in sight. The Filipinos did stand their ground heroically, contesting every inch, but proved themselves unable to stand the deadly fire of our well-trained and eager boys in blue. I counted seventy-nine dead natives in one small field, and learn that on the other side of the river their bodies were stacked up for breastworks."

CURRENT EVENTS.

THE fighting in the island of Luzon continued last week. The United States forces were pushed forward, and on the 31st ult., captured the native town, Malolos, which has been the Filipino "capital." The place had been set on fire by the Filipinos, and was partly burned. They retired toward the more mountainous country farther north, and had evidently been preparing to do so, Aguinaldo having left two or three days earlier.

The advance to Malolos had been slow, the United States troops, (commanded by General MacArthur), having consumed six days and a half in moving twenty-six miles. North of Malolos, the country is still more rough and difficult for military operations.

THE news reports from Manila are all under military censorship, and are therefore regarded with doubt. Dispatches on the 2nd and 3d instant, reported the Filipino forces scattered and disorganized, and the end of the war probably near. On the 4th it was reported that the Filipinos were still making a vigorous defense, and had a considerable force at Calumpit, about five and one-half miles north of Malolos, with intrenchments. The dispatch added that it was "expected that hard fighting will be necessary to dislodge them at that point and at San Fernando, where Aguinaldo is supposed to be. Large rivers strengthen both positions. The Montana regiment had one man killed and three wounded. Twenty-five men were prostrated by the heat."

It is stated by Herbert Meyrick, (of the "American Agriculturist," and "New England Homestead"), that letters written home by private soldiers from Pacific Coast States, now in the Philippine Islands, are very unfavorable to the war now being carried on, and "emphasize the complications brought on by the policy of subjugation." The Governor of Nebraska declined to approve a resolution passed by the Legislature commending the service of the regiment from that State, because it contained language justifying the war.

THE Commissioners sent to Manila by President McKinley, (President Schurman, of Cornell, Admiral Dewey, General Otis, ex-Minister Denby, and Prof. Worcester), issued a proclamation to the Filipinos. It represents the President's good will, promises reforms, and asserts the aim of the United States to be the welfare and the elevation of the Filipinos, but says the supremacy of the United States must and will be enforced throughout every part of the archipelago. "The most ample liberty of self-government will be granted to the

Philippine people which is reconcilable with the maintenance of just, stable, and economical administration of public affairs and compatible with the sovereign and international rights and obligations of the United States."

IN the Samoan islands, in the South Pacific Ocean, where the United States, England, and Germany have for several years exercised a tripartite authority, there have been serious troubles recently, owing to the death of the native chief, or "King." The German officials have taken the side of one faction among the natives, and those of the United States and England support another faction. Last week, the United States cruiser *Philadelphia*, commanded by Admiral Kautz, and an English warship "shelled" some of the native villages, "intermittently for eight days." Complications with Germany have been narrowly avoided. The orders given at Washington to Admiral Kautz are said to have been imprudently drawn.

AN official message, representing the Czar of Russia, was issued on the 30th ult., by his ambassador at London, thanking all who had sent appreciative words concerning The Hague Conference. The message is as follows:

"Numberless expressions of gratitude have reached the Emperor of Russia from all countries for the initiative which his imperial highness has magnanimously taken with a view of alleviating the heavy burden caused by the present armaments. The Emperor has commanded his ambassador to convey his majesty's thanks to all who, either in addresses, letters, telegrams, or in any other way, have expressed their adhesion to his humanitarian work."

It is understood that Sir Julian Pauncefote, the English ambassador to the United States, will be one of England's representatives at The Hague Conference, "and the other may be of even higher rank." Lord Rosebery has been suggested, but he is an imperialist. Many, even among his party opponents, desire Lord Salisbury to go himself. Arthur J. Balfour, the present leader in the House of Commons (Lord Salisbury's nephew), is, a London dispatch says, "a strong friend of peace," and "there is reason to suppose that the British ministry means to give its fullest support to the czar's proposals, especially in the way of a mutual reduction of naval and military estimates."

THE delegates of Germany to The Hague Conference it is said will be Count von Munster, Professor von Stengel, of the Munich University, Professor Zorn, of the University of Koenigsberg, and two officers representing respectively the army and the navy.

The representatives of Austria will be Count Welserheim,

Herr Okolicsanyi, Austrian minister to the Netherlands, and a military and legal attache.

According to the Paris *Gaulois* France will be represented in the conference by M. Leon Bourgeois and M. De Stourmales, formerly French minister at The Hague.

It is intimated that the American representatives will be Andrew D. White, United States ambassador to Germany, Charlemagne Tower, United States ambassador to Russia, and the United States minister to The Hague.

SERIOUS marine disasters have occurred. A freight steamer, the *Norseman*, from Liverpool, for Boston, struck in a fog, on Tom Moore's Ledge, on the coast near Marblehead, Mass., on the 29th ultimo. All on board, 102 in number, were got off by the life savers. On the 30th, an excursion steamer, the *Stella*, running from Southampton, England, to the Channel Islands, struck upon "the dreaded Casquet rocks near Alderney," and was totally wrecked. There were about 210 persons on board, and early despatches said that from 70 to 100 were reported lost.

DURING last month, two hundred and fifty new corporations, most of them "trusts" or "combines," with very large nominal capital, were granted charters at Trenton, under the general law of New Jersey. The total capital of those authorized to issue stock and bonds of over \$1,000,000 each amounts to \$1,111,750,000. The incorporation fees received from these companies by the Secretary of State amount to \$126,000. The average capital stock of the 250 companies is \$4,447,000. The industries represented include woolen manufacture, sixty-five millions; ice, sixty millions; cast iron pipe, thirty millions; ship-building, thirty millions; steam pumps, twenty-seven millions; beet sugar, twenty millions; fruit, twenty millions; salt, twelve millions; brick, ten millions, school furnitures, ten millions.

A DISPATCH from Atlanta, Georgia, on the 1st inst., says that the "convict lease" system of that State has ended and all of the State convicts—about twenty-four hundred—pass from the control of various lessees to the direct charge of the State. Hereafter the State will work the convicts, under supervision of State guards, and the men will be fed and imprisoned in State convict camps. Although their labor will be sold, the convicts will be worked and punished under Georgia officers. "The lease system had been in existence thirty years, and its abuses were so great that public sentiment demanded its abolition."

—Rudyard Kipling sent out a card to the press on the 2nd instant, thanking all for their messages of sympathy. He got out of bed that "day for the first time since his illness."

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EIGHTY-SIX per cent, of railway tickets issued in England are for third-class.

FATHER: "When women get to voting, if they ever should, they will be found wearing the party yokes as meekly as the men." Daughter: "They won't if yokes are not in fashion."—[Exchange.]

"LOOK at me!" exclaimed the leading lawyer. "I never took a drop of medicine in my life, and I'm as strong as any two of your patients put together!" "Well, that's nothing," retorted the physician. "I never went to law in my life, and I'm as rich as any two dozen of your clients put together!"

IN a small village in the south of Scotland an elder in the parish church was one day reproving an old woman, who was rather the worse for liquor, by saying, "Sarah, don't you know that you should fly from the tempter?" Sarah (not too well pleased): "Flee yersel'." Elder: "Oh, Sarah, I have flown." Sarah: "Aweel, I think ye'll be nane the waur o' anither flutter."—[Scottish-American.]

NEWS AND OTHER GLEANINGS.

THE Navy Department of the United States is about issuing advertisements for bids for supplying 24,000 tons of armor plate for war ships. It is supposed that this could be furnished for about \$400 a ton, making the whole cost about \$9,600,000. For a portion of it, however, Congress restricted the cost to \$300 a ton, and it is not expected that bidders at this rate will be found, so that this part of the work may have to wait the action of another Congress.

—Minnesota is adopting a plan for replenishing land that has been stripped of its timber. The State will hold all the lands that come into its possession, seed them with white pine and secure the revenue as the trees mature. Eight hundred thousand acres have already passed into the hands of the State, and it is expected that this amount will be increased to 3,000,000 acres in a few years, taxes being left unpaid by the lumbermen after the timber has been stripped off. The State expects a net revenue of \$1 an acre, but the principal benefit will be the restoration of the timber lands.

—Our growing commerce with the new possessions in the far Pacific is most encouraging. Our exports this month to the Philippines amount to several thousand American youth with guns, and \$1,500,000 in gold, while our imports therefrom amount to only several hundred sick, wounded, and invalided soldiers. As will be seen, the trade balance is heavily in our favor.—*Springfield Republican*.

—President Diaz opened the spring session of the Mexican Congress on the 1st instant. His message showed an excellent condition of the national finances, with an increase of revenue in all branches.

—Ex-President Harrison and ex-Secretary Tracy will sail on the 11th of next month for Paris, where they will act as counsel for Venezuela before the International Court of Arbitration, which meets in Paris on May 25. Chief Justice Fuller and Justice Brewer, who are arbitrators will probably go at the same time.

—It is reported from Chicago that a serious shortage of vessels in the grain trade, which is likely to result in the diversion of a large traffic from the lakes to the all-rail lines eastward, is threatened for the coming season. The shortage is due in a large degree to the heavy chartering in the iron ore trade.

—The Quarantine Officer of the State Board of Horticulture of California has refused to permit the distribution of 152,000 hop plants from Kent, England, on the ground that they are affected with hop vermin. The plants were to have been planted near Hopland and Ukiah.

—In the Supreme Court of the United States, at Washington, on the 3d inst., a decision was handed down by Justice Peckham confirming the validity of the War Revenue act imposing taxes upon the transactions of Boards of Trade and similar institutions and upon transactions at stock yards.

—The "canteen" system will probably not be discontinued in the army. United States Attorney-General Griggs, (formerly Governor of New Jersey), gives his opinion that the law recently passed by Congress does not prohibit the sale of intoxicating liquors through the canteen system as heretofore organized, except that no officer or enlisted man can be detailed for duty in the canteen to sell liquor.

The Dinner Pail

is a little 8-page monthly, published by "Silent Workers," an incorporated company of Friends, in the interest of helpful educational work they are doing for the world. Character-building is their aim; "Others" is their motto. Annual subscription 25 cents; stamps will do. Can you spare this much for "others," or send postal for sample copy. Address "Silent Workers," 934-936 Harrison street, San Francisco, Cal., U. S. A.

"The Dinner Pail will be whatever its friends make it," writes an interested Friend.

Ellwood Heacock,

UNDERTAKER
and EMBALMER

ESTABLISHED 1860.

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EXPERIMENTS seem to show that a large ocean steamer, going at nineteen knots an hour, will move more than two miles after its engines have been stopped and reversed.

LOS ANGELES draws its electricity from a turbulent mountain river ninety miles away. The 12,000 horse power runs street cars and machinery and supplies the city with light and heat. There is less loss of energy than was expected.

MANY of the tall, old houses in the residential streets and even squares of the inner belt of London, which less than a century ago were the houses of the well-to-do, have been cut up into tenements in the perpetual search for rooms to live.

TO OLD POINT COMFORT, RICHMOND, AND WASHINGTON UNDER PERSONAL ESCORT.

The next six-day personally-conducted tour to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Seventh-day, Fourth month 15.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths day's board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

LAST TWO TOURS TO WASHINGTON UNDER PERSONAL ESCORT.

The last two of the present series of Pennsylvania Railroad three-day personally conducted tours to Washington, D. C., will leave Fourth month 20, and Fifth month 11. The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Special price, 75 cents a yard.

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Samples sent upon request.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, FOURTH MONTH 15, 1899.

{ Volume LVI.
Number 15.

A GOOD WORD EACH WEEK.

XV.

THE Quakerism of the immediate future has surely a great responsibility, and a great opportunity. . . . If it be faithful, it should gather to itself in brotherhood, not only the poor and the unlettered, but the cultured, and intellectual also. Both require a religion of extreme simplicity.

WILLIAM POLLARD.

From the chapter on the Future of Quakerism, in "Old-Fashioned Quakerism."

BEYOND THE SUNSET.

So, when Time's veil shall fall asunder,
The soul may know
No fearful change, nor sudden wonder.
Nor sink the weight of mystery under,
But with the upward rise, and with the vastness grow.
And all we shrink from now may seem
No new revealing ;
Familiar as our childhood's stream,
Or pleasant memory of a dream,
The loved and cherished Past upon the new life stealing.
Serene and mild, the untried light
May have its dawning ;
And, as in summer's northern night,
The evening and the dawn unite,
The sunset hues of Time blend with the soul's new
morning.

—John Greenleaf Whittier.

For Friends' Intelligencer.

MOTHERS—AND FATHERS.

THE accounts in the INTELLIGENCER of the different associations of young people, and others, are often extremely interesting, especially to those who are deprived of attendance thereon. The reading of one in a late issue of the "Home Influence Association," started a train of thought in my mind, to which I wish to give expression in this paper. Much stress is laid upon a mother's duty to her children, and not unduly, for to the mother is committed by nature the first care of the infant, the first nursing, the first tender attention. A mother's love has been, for ages, and still is, held up as the holiest feeling in our human nature, likened unto that that our Heavenly Father feels for the creatures of his care.

We know the sacrifices a mother will make for her child, what dangers she will encounter, what risks she will run to promote its welfare, to provide for its comfort, or to save its life,—sacrifices no other one will make. No wonder then, that "mother love" is so glowingly portrayed, no wonder that on the mother is laid, (shall I say thoughtlessly, by the world?) the burden, the responsibility, of that child's

moral training. No wonder, then, that fathers, hearing, and reading of the strength of this love, and *knowing* of it in their own families, should in many cases be willing, nay, oftener more than willing, that mothers should accept and carry this responsibility to their (the fathers') exclusion from any participation therein. Did the mischief stop here, it would not be so bad; but how often is the lack of responsibility supplemented by influences which all a mother's care, and love, and prayer, and endeavors to the contrary are powerless to counteract. For instance, the mother teaches the child that the use of tobacco, strong drink, profanity, etc., etc., is wrong, physically, morally, and intellectually, and the father may be addicted to all these habits. His example will be stronger than all her precepts, and under its shadow how can she point to one of God's express commands, with the injunction that the child obey it, "*Honor thy father,*" etc. And not alone in these but in many other ways, business integrity, honesty, etc., his example in one hour may destroy the effect of her teaching for years.

Not for anything would I depreciate the mother's love, the mother's formative influence and power on the child, but I would raise the standard of thought and action on the part of fathers. Fathers and mothers should remember that the child is jointly theirs, and therefore is entitled to their joint care, if not directly, then indirectly, the father not suffering his example to oppose, and thus nullify, the good precepts the mother is striving diligently to instil into the receptive mind of the child. It is more often from want of thought, I believe, than from any intention to shirk duty, that fathers err in this respect. They have simply accepted the general idea that the mother is responsible for the future of the child, and do not take the trouble to think for themselves. I am speaking, of course, in general terms, and my readers will bear me out in the assertion that, as such, my statements are only too true. There are exceptions in this, as in other rules, but it is to the mass allusion has been made.

"The mother holds the key to the child's future," says the article referred to in the beginning of this communication. If this be true, would she not turn the key and effectually lock out all intruders against her child's welfare, his happiness, his progress in all that is good? But while she locks with precept, and her example, the father may, by his example, unlock what she has closed, and let in a flood that will entirely wash away all her efforts for the right.

May these few thoughts waken in the minds of indifferent fathers the idea that they too are responsible, that they also hold the keys to their children's future; if so, they will not have been penned in vain.

Holder, Ill.

ELIZABETH H. COALE.

EDWIN M. STANTON.¹

ONE of the most interesting and most remarkable figures in American history, because of his service as Secretary of War from 1862 to 1868, is that of Edwin M. Stanton. His *Life*, in two handsome volumes, has just been published, the author being George C. Gorham, who was for several years Secretary of the United States Senate, and who has had a good opportunity of knowing the circumstances and conditions at the national capital, amid which Stanton pursued his titanic task. The materials for the work were very scanty. "In the very nature of the case," says G. C. Gorham, "his most important work during the war left no record behind. Mr. Stanton kept no diary, nor did he in any manner concern himself with what should be said of him either by his contemporaries or by posterity. The great mass of papers left by him contain no suggestion of any contribution by him to his biography. The daily conferences between him and President Lincoln at the War Department, where the latter spent much of his time, and the share which he contributed to the conclusions at which they arrived, cannot be known or estimated. They worked together as one man, each supplying something that might be wanting in the other."

Aside from the great interest which every American takes in Stanton's career, in the intense years of the civil war, we have always had a special and peculiar interest in him, because of his descent from a line of Friends. The facts as to this are briefly given in this biography; they have been published with some detail in the *INTELLIGENCER*, in previous time. His father was Dr. David Stanton, of Steubenville, Ohio, (at which place Edwin, the son, was born, 12th month 19, 1814), whose mother, Abigail Stanton, had brought her children, in the year 1800, from North Carolina, to the then new "Northwestern Territory." She was a widow when she made this removal, her husband, Benjamin Stanton, having died in North Carolina about 1787. Both were Friends, and he, by his will, manumitted his slaves, as the Society by that time was requiring its members to do. She was a Macy, her family from New England,—presumably Nantucket.

Dr. David Stanton married Lucy Oliver, who was not a Friend, and he was disowned for not making a sufficient acknowledgment. But his house was open to visitors of the Friendly character, and "every week during 1821," we are told in this biography, "Benjamin Lundy, Quaker Abolitionist, came there to bring, for distribution therefrom, his edition of 'The Universal Genius of Emancipation,' an anti-slavery journal published by him at Mount Pleasant, where he also made saddles for a livelihood, and to eke out the cost of printing his paper." Dr. Stanton died, a comparatively poor man, in 1827, leaving his widow with four children to care for. Edwin, thirteen years old, was the eldest; he was placed in a book-store to help the family support, at four dollars a month. Later, in his seventeenth year, after patient and ear-

nest striving, and saving, and study at night—such as few boys, in these days, go through—he entered Kenyon College, at Gambier, Ohio, hoping to complete the course. This, however, he could not do; his money gave out, and he was compelled to leave in his junior year, in 1833. "In a letter written that year he complains bitterly of a disappointment which rendered it impossible for him to realize the hope he had entertained of being able to remain at least one year longer in college."

After leaving Kenyon he entered as soon as possible on the study of the law, which had been his ambition, and excepting the six years spent in the War Department, it is as a lawyer that he was known. He began his studies soon after leaving college, and in 1836 he was admitted to the bar, and began practice at Cadiz, the county-seat of Harrison county,—adjoining that in which he was born. He was then twenty-two years old, but considerably earlier than this, when he began to study law, he had formed an engagement with a young woman, Mary Ann, daughter of William Lamson, of Columbus, Ohio, and the marriage took place on the last day of 1836. "In the spring following they went to housekeeping in a very modest way, in a house but partially finished, at the edge of that town [Cadiz]. . . . This removal did not take place, however, until the young husband, leaving his wife at Judge Tappan's, [in Steubenville] had made a journey over the mountains of Virginia, for the dutiful purpose of escorting home his mother, who had been spending the winter there with her family. In all periods of his life, and under all circumstances, his devotion to his mother was a marked trait in his character."

As a lawyer, he soon attracted notice. He was appointed, the year he began practice, prosecuting attorney of the county, and presently had other engagements. In 1839 he removed from Cadiz to Steubenville, in 1847 to Pittsburg, in 1856 to Washington City. Perhaps his most famous case was the suit which he brought in the Supreme Court of the United States, in 1849, in behalf of the State of Pennsylvania, against the company which had been chartered by the State of Virginia to build a bridge across the Ohio river at Wheeling. It was feared at Pittsburg that the bridge would obstruct the river, and make Wheeling the "head of navigation," so that Pittsburg would be ruined. It was considered a very dubious undertaking to bring the suit, but Stanton achieved a complete success, the Court accepting his view of the case completely, and compelling the revision of the bridge plan so that the river would be freely navigable. Another great legal triumph which he achieved was the investigation and discovery in 1858, of fraudulent claims to land in California, under alleged Mexican "grants." This was a most important piece of work, and showed his abilities at their best. It may be fair to remark, here, as to the Mexican system, that the records of land grants "were found to have been admirably kept and indexed," and also that the "high character" of Jimeno, who had been the Mexican official in charge of those grants for many years, "stood the test of all the investigations."

¹ "Life and Public Services of Edwin M. Stanton." By George C. Gorham. With Portraits, Maps, and Facsimiles of Important Letters. In two volumes. Pp. xvi., and 456, xvi., and 502. \$6.00. Boston: Houghton, Mifflin & Co. 1899.

We cannot undertake, here, to discuss Stanton's services as Secretary, and his relations to the war, nor to consider the complicated and trying situation which arose after President Lincoln's death, (Fourth month 15, 1865), when Andrew Johnson succeeded to the presidency. For several weeks, in 1868, (just preceding the impeachment trial of Johnson), Stanton remained day and night in the War Department building, not venturing to leave, for fear General Lorenzo Thomas, who had been designated to succeed him by the President, but whose appointment was not legal, should take possession in his absence. (The writer of this notice well remembers a call upon him, in his office in the Department, in company with Judge William D. Kelley, in the period when he was thus "holding" the building.) The election of General Grant to the Presidency, in 1868, closed this chapter of politics, and the following year, when Judge Robert C. Grier resigned from the Supreme bench, President Grant appointed Stanton to the vacancy. But he was then fatally ill, and died, (Twelfth month 24, 1869), four days after the appointment.

Secretary Stanton's first wife, Mary Ann Lawson, died in 1844, and in 1856 he married Ellen Hutchison, daughter of James Hutchison, a wealthy merchant of Pittsburg. By the first marriage there were two children, both deceased; by the second four, of whom three survive.

The traits of Stanton's character which command notice were his courage and his integrity. He entered the Cabinet comparatively well off, and when he left it had little property remaining but the house he lived in. He had been obliged to borrow some money, and the persons making the loans desired that they should be regarded as gifts, but he refused, while later a friend who had begun to raise a fund of \$100,000 for him was compelled by his remonstrances to desist. His relations to President Lincoln were of the closest character. When Chief Justice Taney died, in 1864, it was proposed to appoint Stanton in his place, and this would have been his highest ambition, but Lincoln made the condition, (to Bishop Matthew Simpson): "If you find me another Secretary of War like him, I will gladly appoint him." John Hay, now Secretary of State, was one of President Lincoln's private secretaries, and on the President's death he wrote to Stanton: "Not everyone knows as I do how close you stood to our lost leader. How he loved you and trusted you, and how vain were all the efforts to shake that trust and confidence, not lightly given and never withdrawn. All this will be known sometime, of course, to his honor and yours."

REPENTANCE without amendment is like continual pumping in a ship, without stopping the leaks.
—Palmer.

THOSE are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

GOD resisteth the proud, but giveth grace to the humble.—James, iv., 6.

CHILD DEVELOPMENT

BY MARY H. WHITSON, PHILADELPHIA

(Concluded from last issue)

THE world is coming rapidly to recognize that of all the professions for which careful, conscientious training is needed, not one requires that broad knowledge and culture, that high ideal and earnest devotion thereto, that motherhood, that parenthood does. And so there is growing up a science of motherhood, of parenthood, and concerned minds are speaking and writing the general facts and principles that close observation, experience, and study have made known. One of the new things in the educational world is child study, and with it, perhaps from it, has come a realization of the need of parent study, *i. e.*, a study of parents and by parents.

Students along this line will find great help in the publications of Dr. Mary Wood-Allen, Ann Arbor, Mich., and Dr. A. B. Stockham, 277 Madison St., Chicago. "Teaching Truth," by Dr. Wood-Allen, and her periodical, "The New Crusade," are especially suggestive.

Unrealized power lies in the hands of the mother. By her food and daily care the child may be made strong and healthy, or weak and delicate. The growth of intelligence in the eye and in the use of the hands not only delights her, but mutely cries out to her for proper nourishment and development. This growth must not be forced but wisely fostered. Psychologists assure us that the various brain centers have periods at which each can be best developed; that period neglected, the fullest development is rarely attained. The universe may be opened to the growing mind, or the faculties may be so neglected that the beauties and marvels of every-day life are never apprehended. The young nature is so easily influenced; it may be encouraged to send its delicate tendrils out in every direction, ready to absorb from every source of nourishment, or it may be forced by neglect or harshness to remain stunted and undeveloped.

Observe the children of the poor working-woman, who has not time to give much thought to the child she has perhaps brought unwillingly into the world. Baby soon learns that it is wisest to keep still. Visitors to sweat-shop districts tell us that the babies there lie or sit hour after hour, stupidly quiet, scarce uttering a cry or a murmur. What a sin against humanity to stunt thus a human soul!

My plea is for an encouragement of the natural activities of the child. I know a mother whose little son insisted on climbing up the porch trellis. Instead of saying, "Don't, Rodney, you will fall and hurt yourself," her words were, "all right, dear, let me help you." She was never too busy to lay aside her work and assist the little arms and legs in the desired performance. The feat once performed to his satisfaction, the desire to do it disappeared.

There lingers in my memory an incident told by a wise kindergartner. A new little boy came to the kindergarten one morning, and to the surprise of the other children, the teacher let him climb over the benches and chairs as he seemed to desire to do,

rather than to join in the games and songs of the other children. The teacher explained that Johnny had never seen those chairs and tables before, and that he was becoming acquainted with them. As she expected, before the close of the second day he had satisfied his curiosity in that line and then he turned his attention to his little companions.

The child's instincts will generally guide him toward the information he needs, and our care must be to provide all things we can for his inspection. Mother, before you say "Don't," try to see *why* baby is inclined to do that for which you are correcting him. It may be just the thing he should do. And remember that the best way to say "Don't do that" is to say "Do this."

Every fault is but the lack of some virtue, and if the virtue be developed, the fault will die for want of nourishment. Cultivate in anyone a love for goodness, form high ideals, and government will come from within rather than from without. Those having charge of children are too often satisfied with having the right thing done, rather than to have the right thing chosen.

So put aside your impatience and selfishness and study the impulses of your child. Remember it is *his* life he is living, *his* nature he is developing, not yours. Do not be so much in love with yourself that you wish to make another *you*. An all-wise Creator, who never made two leaves alike has given even greater variety to his human plants.

But we must not forget the power of example; we must not only study to guide wisely, but strive to exemplify the high ideals we would build up in the child's mind. Gail Hamilton says, "The best way to bring up a child in the way he should go, is to go that way yourself."

Persons who have spent years among the Indians say they never scold their children, but by talking to them and showing them the reason for acting thus and so, they lead the children to do as they wish. And it may be the child should not do as you think it should. Beliefs are matters of education, often of wrong education. Unless you can view a matter from the child's standpoint as well as your own, you cannot be sure.

Happy are those parents and children, or teachers and children, who have the sympathy with each other which comes from a common standpoint. And since the child cannot possibly view anything from the parents' or teachers' point of view, they must come to his.

This sympathy will make us treat children with the same consideration that we do grown people. Their feelings are fully as sensitive, if not more so, and their ideas of justice, though the result of instinct rather than of reason, are very keen. Rudeness is as inexcusable and politeness as much appreciated when the recipient is a child as when it is a cultured adult.

Honor a child's questions and requests as you would a friend's of larger growth. The question is the legitimate seeking of an expanding mind for knowledge, and the tendency should be guided rather than checked. Many adults are suffering to-day

because a sensitive nature was repressed rather than encouraged in its early questionings.

Punishments are doubtless sometimes necessary, but let them be retributive, coming as naturally and as unfailingly as does the burn when the little finger touches the hot stove,—no threats, no fuss,—but the burn is there, and few experiences are necessary to impress the lesson. In Sparta, when a child committed a crime, the father was punished. Possibly if strict justice were done to-day, parents might be exchanging places with their children in reformatories and jails; mothers and nurses might be standing in corners or lying abed; and teachers working over unprepared lessons or tasks assigned for disorder.

Humanity is but in a stage of evolution, and what is considered mistakes or wrong-doing as viewed from a higher plane of development, is but ignorance or lack of development of the lower plane which we are criticising. Hence, harshness and carping, warping criticism and condemnation, are not what are required of us, but education, and a helping hand.

Perhaps much of what I have said may not apply to any of my hearers, but it has been in my heart to say it, and some of the thoughts may be worthy to be passed on to those who do need them.

My experience in homes and with children has been wide, and the loving sympathy between parents and children, the coöperation and consideration for others which I have found in so many Friendly homes, linger as happy pictures in my memory.

But there are other homes and other conditions. I meet the children from both, and the contrast makes one's heart ache. My concern is that from the better home circles shall go waves of thought and action that will lift the world to a higher plane.

Because I believe that humanity can make rapid strides upward, and that it must be effected through the knowledge and efforts of consecrated parents and teachers, I have been willing to speak to you on this subject, hoping to stimulate some minds, which in their turn may magnetize others, till in our search after knowledge we shall all be drawn nearer to the great loadstone of Truth.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 17.—FOURTH MONTH 23.

THE EXODUS.

(Between 1300 B. C.—1200 B. C.)

GOLDEN TEXT.—The enemy said, I will pursue, I will overtake, I will divide the spoil: . . . Thou didst blow with thy wind, the sea covered them.—Exodus, xv., 9-10.

Scripture Reading.—Exodus, vi., 1-13; xiii., 3-10.

It is generally conceded that the Pharaoh of the Exodus was Menephtah, the son of Rameses II., the oppressor. There is one inscription which seems to remove the whole series of events to an earlier date, and on the other hand the relations of Egypt and Canaan at the time of the Exodus accord better with a somewhat later time. But on the whole the conditions of the reign of Menephtah agree more generally with the requirements of the Bible story than those of any other reign.

Menephtah had continued the policy of his father in his relations with foreign countries, and also, in the main, in domestic policy. The oppression was continued or was increased. A danger from outside may have mitigated for a time the hardships of the Israelites. A great invasion of Egypt from the west occurred during the reign of Menephtah. A league of the Libyans of Africa with the mixed inhabitants of the Ionian islands and perhaps also with those of the mainland of Europe threatened Egypt with destruction. For a time the fate of the nation hung in the balance, and it is to be supposed that in such a time of crisis the burdens of the slaves may have been lightened, since it would have been folly to goad to desperation a people within the land who might give valuable aid to the enemies from without. But Egyptian arms were finally victorious in a great battle, and the tide of invasion rolled back. It is of interest here to remark that the Philistines, afterward the great enemies of the Hebrew nation, may have been a remnant of this great invasion. After this successful war the reasons for lightening the burdens of the slaves would disappear, and the greed of the king for enduring monuments probably soon demanded renewed sacrifice of human life in the dreary grind of slavery. At this time of renewed suffering, the more galling for the brief respite, occurred, we may suppose, the return of Moses from the desert to his people.

The idea of Moses at first was not the entire liberation of his people, but their recall to the religion of their forefathers. Doubtless, however, it was soon made plain to him that any renewal of spiritual life was impossible under the conditions of slavery. The first demand for permission to make a "Haj" or religious pilgrimage to the wilderness, there to make sacrifice to Jehovah, was soon increased to a demand for freedom. The necessity for a pilgrimage if sacrifice was to be offered lay in the divine honors paid to many animals by the Egyptians. The sacrificial rites of the Hebrews would have been awful sacrilege in their eyes.

As to the miraculous plagues by which, as we are told, Moses enforced his demand, there is little to say. It is worthy of note that all of the afflictions spoken of in the ten plagues either are common, or at least are known, in Egypt. The plagues of flies, of lice (better translated "insects"), and of locusts, are of almost annual occurrence. It is said that dried larvæ of insects among the dust spring into life with the slightest touch of moisture, and thus the advancing Nile flood is preceded by vast swarms of them. Frogs also in the swampy delta country sometimes become so abundant as to amount to a severe plague. When the desert winds blow for a long time (the Chamsin), the sun is darkened, and there are a few occasions on record when the darkness was so great that it was believed that the end of the world had come. Even the changing of the water to blood is not without a possible parallel. There have been several cases, told by travelers, when the Nile waters were colored a deep red by multitudes of microscopic algæ. The diseases mentioned of cattle and of men are the common Egyptian diseases.

There is no intention in this presentation to raise the question of the *possibility* of the miraculous. We do not know and cannot know the ways of Him who "laid the foundations of the earth," who "shut up the sea," who "commanded the morning," and who "binds the sweet influences of the Pleiades." To question the power of God is meaningless. The question of the plagues of Egypt is one simply of historical facts, and the evidence concerning them is wholly traditional. It is probable, indeed, that there is some basis for the tradition, but what that basis is must be left an open question. There is some reason in the monumental records of Egypt to believe that the eldest son of Menephtah died before his father, but even this much is doubtful, and it is all that can be added to the narrative in Exodus. The tendency to look for signs and wonders as evidence of God's dealing with man is a strong one. "Show us a sign and we will believe." But it is an unworthy tendency, and one condemned by the Master of Nazareth as by many another since. The orderly cause of nature is not less but rather more the evidence of God's care than would be some surprising infraction of that order. It has been said that "the undevout astronomer is mad," and this is because astronomy more than any other science is one of clearly defined order. Violence and variability—shock and upheaval—these are signs of weakness rather than of strength; are evidences of temporary and destructive powers rather than eternal and creative ones.

The demand for permission to withdraw was at last granted, and hasty preparations for immediate departure were at once made. This crisis of national life made a deep and lasting impression on the Hebrew people. In commemoration of the hurried departure the Passover feast remains even unto this day among devout Jews. The bread baked hurriedly and with no time for the working of leaven, the lamb eaten while standing and girded for a journey are the marks of haste. After the exile it became the principal feast of the Jewish year. However far removed, it was always the aim of the son of Israel to return to Jerusalem for the Passover. Before that time it was much less prominent, if indeed it was celebrated at all. The close association of the chief events of the life of Jesus with the Passover feasts will not be forgotten.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 17.—FOURTH MONTH 23.

THE WAY, THE TRUTH, AND THE LIFE.

GOLDEN TEXT.—The words that I say unto you I speak not from myself, but the Father, abiding in me, doeth his works.—John, xiv., 10.

Read the Scripture, John, xiv., 1-14.

REVISED VERSION.

THE gathering in the "upper room" to eat the Passover supper was presented in the last lesson. It is presumed to have been the evening of the 6th of April, (fifth-day of the week), the evening before the Crucifixion.

The lesson consists entirely of a portion of the discourse of Jesus to his companions, after the supper

had been eaten, and is, indeed, but the introductory part of it, for three chapters of John, fourteenth to sixteenth, are entirely occupied with the parting words of Jesus, on this occasion. They are found only in John; the other three gospels do not give them.

Following the incident of the washing, Jesus had added words of explanation, and then he had disclosed his knowledge that one of those present would betray him. Judas then left the room. He had, according to the account in Matthew (xxvi., 14-16) agreed with the chief priests, for thirty pieces of silver, to "deliver" Jesus to them. "When, therefore, he was gone out," Jesus addressed the company, and intimated to them his own early departure. Then he said, "A new commandment I give unto you—that ye love one another, even as I have loved you." And he added another of those most important words of reminder against mere profession without reality, "By this shall all men know that ye are my disciples, if ye have love one to another." It is the supreme test of discipleship; if love be not shown by those who profess Christianity, they are none of his.

"To Thee our full humanity,
Its joys and pains, belong;
The wrong of man to man on Thee
Inflicts a deeper wrong.

"Who hates, hates thee, who loves becomes
Therein to thee allied;
All sweet accords of hearts and homes
In thee are multiplied." (Whittier.)

The lessons to follow will take for study other extracts from this great parting discourse of the Divine Master, but it is not desirable, even if it were practicable, to detach any part of it from the rest. The whole of it should be read and attentively considered. Not simply in detached texts, but as an entirety, it contains the vitality of the Christian gospel.

There is comfort in the assurance that in our Father's house there are many mansions, and that Jesus, Son of the Father, sent upon earth, will "prepare" them for those who follow him. The thought suggests the parable of the Prodigal, who returned to the house of his Father, and illustrates that beautiful feature of our faith, the Divine Paternity, the One who has created all, and who provides for all, whose shelter is boundless, whose provision knows no limit, whose "mansions" are innumerable.

"I come again, and will receive you unto myself." The coming of the Christ spirit—that divine outflow which filled Jesus and made him Christ—must be inward and spiritual. It is not outward, not a reappearing in human form. The visitations of the Christ to the children of men are not a "second" advent, but an advent perpetually and continually. The discourse, following the present lesson, presents this great truth in different forms, and will be treated of in following lessons.

"I am the way, the truth, and the life." Not in the outward merely, not only in the human life and example which had been shown in Palestine, in the brief time of which we have a fragmentary account, but supremely in that possession and manifestation of the Spirit of God which was the characteristic of his appearing. This made the "way," and was the

"truth," and was the "life." And not only in the past tense but in the present, and ever. There can be no life outside of that which proceeds from the Eternal Source. There can be no way which does not lead to him. There can be no truth but his. The testimony of Jesus was given—as so often elsewhere—in the words of the golden text, to the power in him derived of the Father: "The words that I say unto you I speak not from myself: but the Father, abiding in me, doeth his works."

"No one cometh unto the Father but by me." By him, not in the outward, but in the inward appearing. Not through a door opened by physical means, to the sight and knowledge of the senses, but by the spiritual power of God exercised in the heart and soul. That—the Word, the Greek *Logos*, was in the beginning, and was and is eternally. In it Jesus abode, and by it not only the disciples gathered for the pass-over in that upper chamber in the Jewish city, but all the children of the Father, have access to him. "The words that I have spoken unto you," said Jesus, (John, vi., 63), "are spirit and are life."

FRIENDS IN SOUTHERN FRANCE.

Letter from Joseph G. Alexander in the (London) Friend. (His brother, referred to in the letter, is Samuel J. Alexander.)

CONGENIES, 12th March, 1899.

WRITING from this ancient centre of French Quakerism, the home of Christine Alsop and Lydie Majolier, the only place in France that contains a Friends' meeting-house, fragrant with memories of Stephen Grellet, Elizabeth Fry, Eli and Sybil Jones, and many other Quaker worthies, a touch of sadness is almost inevitable. One feels in sympathy with the remarks of Mary Ann Schimmelpenninck, when, visiting Coalbrookdale in her later days, recalling the memories of Richard Reynolds and Deborah Darby, and their contemporaries, she wrote that over all seemed to be written "Ichabod: the glory is departed." It is not merely that French Quakerism seems dying out in this once favored village. It was also the birthplace of French Methodism, whose founder, Pastor Cook, found a home and a welcome in the house of Louis Majolier, as I remember to have been told by his daughter, Christine Alsop. To-day the Methodist and Reformed Churches of Congénies seem as little able to influence the young and strong men of the village as the little surviving band of French Friends. Here, as in almost all this Protestant district, the lack of men, especially young men, in the Protestant Churches, is deplorable. I have felt it right to stir up the Christians of Congénies to make this a matter of earnest and persevering prayer. Will not some readers of *The Friend* join with them?

I am thankful to say that amongst the young women we hear of a very gratifying movement. In one extremely dark town, which my brother and I have both had laid on our hearts, but in which, after knocking at every available door, we have found it impossible at present to obtain an entrance, we were thankful to learn that a branch of the Y. W. C. A. has been formed, with the assistance of the Nîmes Association, which sends over two delegates every Sunday to

attend its meetings. The president of this newly formed Association is the daughter of a Friend, and was a pupil at the Friends School at Nîmes ; she now finds the Scriptural teaching she there received of the greatest value. Similarly, in another town, where formerly a Friends' meeting existed, and where B. Combe and I joined at a meeting in the "temple" last week, a Y. W. C. A. has been recently organized, also under the leadership of a Friend's daughter. So the seed sown in faith and amidst not a little discouragement is springing up after many days.

My brother Samuel and I have now been privileged to work together for nearly a month. This day four weeks (Sunday) he spent with the interesting Welsh colony at Basse Indre, near Nantes, where two devoted English ladies are now working, not only amongst the Welsh, but also amongst their French neighbors, with manifold signs of blessing. I spent the day at Saumur, on the Loire, with an old friend, the pastor of that city, who has occupied the same post for more than thirty years. His "temple" was well filled in the evening for my lecture on the progress of the Gospel in the East. I had also addressed his Sunday-school in the morning, and a gathering of Protestants in the afternoon.

Next day we joined forces, and attended a meeting at Poitiers. Thence to St. Soline, a remote village in Poitou, where the pastor is an earnest young man whom we had both met at Montauban. My brother stayed three days with him, having a meeting each evening. I left on the third day, having arranged to spend a night with Mr. Hathaway, an Englishman who, with his wife, has been led to devote himself to work in France. In a purely Catholic village they have gathered a congregation of about sixty, about half of whom are decided Christians. Last summer they were attacked by a band organized by the priests, and stones thrown which injured several of the workers ; but the police took proceedings against the disturbers, whose delusion that foreigners were not protected by the French law was dispelled by the decision of the local Court, confirmed by the Court of Appeal at Bordeaux.

[J. G. A. here speaks of visits to Arcachon, La Teste, and Pau. At the last named place, near the borders of Spain, he "attended the meeting of an interesting Spanish mission." He proceeds:]

After an evening at Béziers, where we spoke to the children of the Thursday school, and in the evening my brother gave his Palestine address in the chapel of the Free Church, we reached Congénies, which has been our headquarters for the past fortnight. Sunday, 26th, was the half-yearly meeting of Friends in the South of France ; B. Combe, who is their Clerk, and only recorded minister, had come over from Montmeyran to attend it, as well as several Friends from Fontanès. We had hoped to see Anna Vally, from St. Gilles, who returned to France last year after some ten years' absence in California. She was not feeling well enough to attend, but sent a letter giving her opinion on the subjects it was proposed to consider, and we subsequently went over to St. Gilles to see her.

The morning meeting for worship was attended by thirty-six, including children, and the business meeting in the afternoon by only nine besides ourselves. An interesting part of the business was the proposal to acknowledge the gift of the dear Friend who ministers to our friends at Fontanès ; a proposal which was very heartily and unanimously agreed to. She had not been previously informed of the proposal, so we were asked to see her with regard to it on behalf of the meeting, as they did not desire to act against her decided wish. We have discharged this commission, but, after taking a week to consider her answer, our friend does not feel able to accept the proposal, and we are reporting accordingly. The opportunity was availed of for a brief exposition of the grounds on which our Society recognizes women as being equal with men, called to exercise the gift of prophecy.

On Wednesday week we had a meeting for Friends and those connected with them at Nîmes in the house of one of their number, when twenty-six were present. B. Combe was with us at this meeting, and left for home the following morning. Next day I gave my lecture at Nîmes to the inmates of the interesting institutions under the management of Pastor Kruger ; the day before yesterday my brother gave them his Palestine lecture. Last Monday, after an interesting village meeting in the afternoon, I lectured at Caloison, where the "temple" was filled with an audience of between 400 and 500. On Tuesday we went to Lasalle, a considerable village amongst the Cevennes mountains, in which a beloved cousin spent several months in 1877, shortly before her death, under the roof of Madame Monteil, who was our kind hostess.

To-day my brother cycled over from Fontanès to join in a public meeting in the Friends' meeting-house at 3.30 p. m. ; before which I had addressed the large Sunday-school in the "temple." Both the pastors were at our afternoon meeting, which was attended by about fifty, and was felt to be a helpful time, the Methodist pastor offering prayer very acceptably at the close. We have attended his evening service, both taking some part at the close. We trust we have been permitted to be the means of infusing some fresh hope and confidence into the hearts of Christian people here who were tempted to let their hands hang down in despair ; and we have received many kind expressions of thankfulness for our visit.

It is easier to answer an opponent by calling him names than by meeting his argument. Nowadays the man who raises a cautionary signal, or calls a halt that men may stop and think, is branded as pessimistic or heterodox. But such a one is often the most truly orthodox, or in the highest sense optimistic. It is just because he is seeking the truth, and because he believes in the best, that he is misinterpreted by those who cannot, or will not, calmly sit down and think, as he does. Many a man who preaches optimism lives, in effect, pessimistically.—*Sunday School Times*.



Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FOURTH MONTH 15, 1899.

THE GREAT CONFERENCE.

ARRANGEMENTS are progressing for the International Conference called by the Czar, and in a few weeks it will become a historic actuality. The place of meeting is the capital of the Netherlands, the city of The Hague, and the time the 18th of next month. The principal nations have been formally invited to send representatives, and the names of many of these have been announced.

In the midst of the discussions of the Conference, there are a few facts which stand out conspicuously, and which give to it enormous importance. These are (1) that such a Conference should be assembled, by one of the most powerful of the European military nations; (2) that in the call for it the Czar should have candidly declared the abominations of militarism; (3) that upon these, and the imperative necessity for relief from them, he rests the reason for making the call; (4) that, being thus assembled, under circumstances so dignified, and so formal, nothing but its own treachery to the interests of mankind, and infidelity to the Christian religion, can prevent some measure of good coming out of it.

Upon some of these points it is worth while to dwell a moment. One of them is the character of the Czar's call. It is a document such as the world has rarely been favored with. It is not a qualified or cautious statement of the military burden resting on the people of Europe, and threatening those of the United States, but a definite and emphatic one. It is not an invitation to some discussion of arbitration; it is a declaration of the evils of war, and the desirability of peace. If some private person, some known philanthropist, had written this,—as thousands have, thousands of times over,—it would not have been notable, however worthy; but from the emperor of Russia it is at once wonderful and honorable. A re-reading of the document may well repay every one who is not fully familiar with it. They will find, perhaps to their surprise, what a declaration against war it is, and what a plea for relief from those who desire to torment the world with processes of death and destruction.

The discussion of the Czar's sincerity is idle, besides being insulting. Suppose it be true that the great bureaucratic system which is established in Russia has persecuted the Doukhobors, and that it is now forcing Finland into the Russian mould, as Poland has been forced, these facts do not discredit

the sincerity of the Czar himself, and if they did, they do not justify betrayal by the Conference of the great duty and opportunity which lie before it. The Conference is called; it is about to assemble; it may, and can, greatly mitigate the present burden and horror of war; nothing can excuse its failure to do so.

We hope for much from our American representatives. Dr. White is surely a peaceful, if not distinctively a peace man, and he has seen too much of the world's misery under the war horror not to desire to do something, at this zenith of his extended and honorable public career, for its amelioration. President Low, of Columbia, is one of those whom many have looked to as a leader in right ways. His voice, so far as we have observed, has been silent—unlike that of President Eliot, of Harvard—in the present crisis, but it can hardly be imagined that he would not sincerely serve the United States, as a great nation of peaceful and fair dealing, in the important place to which he has now been appointed. Of our minister to the Netherlands, Stanford Newell, we have no special knowledge. The representative of the Navy, Captain Mahan, has shown himself in his books an ardent advocate of the system of great armaments, and a teacher of the advantage of "naval power." It is to be hoped he will not be of those—great numbers of whom will no doubt gather at The Hague—who will seek to prevent any important result coming out of the Conference. Frederick W. Holls, secretary of the commission, is a man whose public ideals have been honorable.

If—but unfortunately it is *if*—our own national record were clean, and our hands at this moment free from war stain; if, also, our Government at Washington were a vigorous and earnest exponent of the principles upon which the republic is established, the representatives whom we are sending to The Hague could, and would, go to the front, the very fore-front, in efforts to bring out of its deliberations a high conclusion. What, let us ask, would Abraham Lincoln say to Dr. White and his associates, if he were now President? What, indeed, would that quiet, clear-minded, magnanimous friend of peace, Ulysses S. Grant, say?

SEVERAL signed addresses to the Czar—some of them numerous signed—have been received by the INTELLIGENCER, and have been forwarded through friends of the work, who have been sending others. We take this means of acknowledging them to those who got them up and sent them to us.

THE annual Lake Mohonk Conference on International Arbitration, the fifth of the series, will be held this year, (upon the invitations sent out by A. K. Smiley), on the last day of Fifth month, and the two days following.

BOOKER T. WASHINGTON, Principal of the great school for colored youth, at Tuskegee, Alabama, will deliver an address at the Academy of Music, Philadelphia, on the evening of the 25th, on "The Solution of the Race Problem in the Black Belt of the South." Bishop McVickar, formerly of this city, will preside and address the meeting. It is desired to make the interest thus awakened the means of bringing substantial aid to the Tuskegee work, and a guarantee fund is being raised. Checks should be made to the order of Booker T. Washington, and sent to Henry C. Davis, 204 Walnut Place, Philadelphia.

The annual expenses at Tuskegee, it is stated, are about \$100,000. Of this sum \$10,000 is granted by the Peabody Fund, and \$2,500 by the State of Alabama, and the balance is raised by the personal efforts of Booker Washington. The General Government has lately granted the School 25,000 acres of Government land, in Alabama, and in time this will be available in some way.

E. H. TRUEBLOOD desires us to correct two dates in his article in our issue of the 1st instant. On the first page, (eighteenth line from top of second column), the date when the first meeting was held at the house of Nathan Trueblood should be 1839, not 1809; and in the first line at top of next page the date (of Beeson Baynes's certificate) should be 1855, not 1865.

BIRTHS.

FLITCRAFT.—At Haddonfield, New Jersey, Third month 3, 1899, to Warren Whitney and Martha W. Reeves Flitcraft, a daughter, who is named Ruth Roberts Flitcraft.

MARRIAGES.

PHILIPS—PIERCE.—At the residence of the bride's parents, Tacoma, Washington, Fourth month 4, 1899, Albert C. Philips, of Tacoma, son of Caroline E. and Isaac D. Philips, of Wilmington, Delaware, and Alice Marion, only daughter of Eben and Marion H. Pierce.

DEATHS.

BURILL.—At Fox Chase, Fourth month 8, 1899, Annie, widow of John Burill, in her 90th year. Interment at Buckingham Meeting, Pa.

COGGINS.—Fourth month 8, 1899, Mary W., widow of Paschall Coggins, and daughter of the late Thomas Williamson, of Philadelphia, aged 73 years.

COOK.—After about two weeks' illness of la grippe, at his home near Chatham, Chester county, Pa., Third month 3, 1899, Ennion J. Cook, in his 85th year.

"One less at home!"

The charmed circle broken—a dear face
Missed day by day from its usual place,
But cleansed, saved, perfected by grace,
One more in Heaven!" C.

EVANS.—At Moorestown, N. J., Fourth month 2, 1899, Joshua R. Evans, in his 59th year; a member of Chester Monthly Meeting of Friends.

FELL.—At Orlando, Florida, Fourth month 3, 1899, Mary Meredith Fell, of Swarthmore, Pa., wife of Oliver S. Fell; a member of Philadelphia Monthly Meeting of Friends held at Race Street.

Interment at Marlborough, Chester county, Pa., Friends' ground, on the 7th.

HAMBLETON.—At Oskaloosa, Iowa, Fourth month 2, 1899, of pneumonia, Levi Hambleton, in the 79th year of his age.

He was born in Columbiana county, Ohio, and was a birthright member of Friends. He was very social by nature and had a large circle of relatives and friends both East and

West, particularly in Chester county, Pa. He removed to Oskaloosa, Iowa, in 1871, where he became a very earnest member of the larger body of Friends, and was active in the establishment of Penn College, being one of its Board of Trustees. A man of Christian character, his close was "bright and cheerful," and he has gone to his reward, missed by "many, many friends." H.

HOGGE.—At an early hour Third-day morning, Fourth month 4, 1899, at his residence near Lincoln, Va., William Hoge, in the 78th year of his age.

In his young manhood the deceased married Rachel, a half-sister of Samuel M. Janney, and joined in membership with Goose Creek Monthly Meeting of Friends at the same time. The wife passed from works to rewards less than a year ago. Our brother was called to the duties of an elder at an unusually early age, and served his meeting in that station with dignity and propriety, until recently, when failing health forbid. A home newspaper says: "Wherever known, William Hoge was universally regarded as an honest, upright man, and good citizen." Two sons, George and Charles—both married—survive him. He was a brother of Jesse Hoge. H. R. H.

JACKSON.—In Washington City, Third month 18, 1899, Joseph R. Jackson.

Though not a member, he was a frequent attender of Friends' meeting, where his words of love and helpfulness were appreciated. H.

JAMES.—In Göttingen, Germany, Anna M. James, of West Chester, Pa.

She was the daughter of the late Francis James, and had been spending some time abroad, but was preparing to return, when she was taken ill with pneumonia. Word of her death was cabled to her friends at West Chester, on Fourth month 3, 1899. She was formerly a constant attender at High Street Friends' Meeting, where she was greatly beloved. A large circle of friends mourn her death, for her life was one of unselfishness and full of unobtrusive kindnesses. Though dying far from her home and home friends, she could not be separated from her Divine Father, who has now taken her into his eternal keeping. *

KNIGHT.—Third month 30, 1899, at Tacony, Philadelphia, Amos W. Knight, in his 64th year; a member of the Monthly Meeting of Friends held at Green Street, Philadelphia.

MOORE.—In Philadelphia, Fourth month 7, 1899, Rachel Leedom, wife of Davis Moore, aged 77 years. Interment at Merion Friends' ground.

REES.—At his home near Whitehall, Frederick county, Virginia, Twelfth month 29, 1898, John N. Rees, aged 55 years.

The deceased was a member of Hopewell Monthly, and Ridge Particular Meetings. He was raised by his grandparents, John and Mary Purcell, being left an orphan when quite young. He was highly esteemed in his community, and has left an influence for good by "doing justly, loving mercy, and walking humbly."

Interment at Hopewell. *

RIDER.—Entered into rest, at the home of her son, James C. Rider, Central Valley, N. Y., Third month 28, 1899, Mary A. Cornell, widow of Charles C. Rider, in the 71st year of her age.

THISTLETHWAITE.—Third month 13, 1899, at the home of her brother, Timothy Thistlethwaite, West Richmond, Ind., Eleanor Thistlethwaite.

She was born Ninth month 1, 1815, at Baynton, in the parish of Baynton, Yorkshire, England. Throughout her life, she was ever the devoted, self-sacrificing daughter, sister, friend. She was of an exceptionally modest and retiring disposition. Her love of knowledge, and quiet tastes, led her to devote much time to reading. She was not only familiar with the best standard literature but kept abreast with the questions and interests of the day.

Her last sufferings, extending through many years, were borne with uncomplaining fortitude. B.

TOMPKINS.—Fifth-day, Third month 30, 1899, at her home, Baldwin Place, N. Y., Esther Ann Tompkins, aged 71 years.

The funeral, at Amawalk meeting-house, Second-day, Fourth month 3, was a large gathering of her friends and neighbors, who were addressed by Robert S. Haviland and Louisa Loder. She was a member of Amawalk Monthly Meeting.

VAIL.—Near Dunellen, New Jersey, of paralysis, Third month 20, 1899, Amos Vail, son of Jonah and Rachel Vail, aged 62 years, 9 months, and 22 days. Interred in Friends' burying-ground at Plainfield, New Jersey, on the 23d.

WILKINSON.—At her home, 1316 Washington Street, Wilmington, Del., on Sixth-day, Third month 24, 1899, Rebecca Wilkinson, in her 94th year; a member of Wilmington Monthly Meeting.

WILSON.—Fourth month 4, 1899, Ann Wilson, a native of Bucks county, Pa., daughter of Joseph and Elizabeth Wildman, aged 97 years, 5 months, and 21 days.

Interment at Somerton Friends' burying-ground, Belmont county, Ohio.

CORRECTION.—Hannah Somers Cook, the notice of whose death appeared in the *INTELLIGENCER* of Fourth month 8, 1899, died on Third month 29, 1897, (not 1899). She was in the 82d year of her age.

BIRMINGHAM SUMMER SCHOOL.

THE Summer School of Friends in England, following the plan of that at Scarborough two years ago, will be held this year at Birmingham, in the Ninth month, from the 4th to the 15th. The first draft of the program has been printed, and shows lectures and teaching by Prof. R. W. Rogers, Prof. A. C. McGiffert, Paul Sabatier, (of Paris, author of the life of Francis of Assisi), and a number of Friends, including Dr. J. Rendel Harris, Dr. Thomas Hodgkin, John Wm. Graham, W. C. Braithwaite, John Wilhelm Rowntree, Edward Grubb, Joan M. Fry, and others.

One study will be, "The Poetical Literature of the Old Testament," and this will be considered fifty minutes in the morning, of three days. Devotional meetings will be held every day, from 10 to 10.25 a. m. Paul Sabatier's theme is "Francis of Assisi," Prof. McGiffert's, "The Spiritual Conception of the Church," and "The Eucharist, in the light of the Textual and Higher Criticism." John William Graham will speak upon "Isaac Penington," and Frances Thompson on "Emerson." Public meetings will be held in the Town Hall of Birmingham on two evenings, the 5th and 7th, the subjects assigned being "The Ideal Church," and "The Church and Humanity." The school sessions will all be held in the forenoon, and will close at 12.25, except that on the afternoon of the 10th, (First-day), from 3 to 4, M. A. Wallis will speak on "Methods of Christ's Teaching."

The program is certainly a very interesting and attractive one, and may be made the means of blessing, we trust, to Friends and many others. Visitors from this side, who may be in England early in Ninth month, will, we are sure, do well to make a stay in Birmingham part of their program.

EQUAL suffrage has brought a great infusion of conscience into politics. Especially has it elevated the primaries. Before women could vote, you would find at a primary meeting just a small group of men, most of them not of the highest type—professional politicians. Now, the attendance is four times as large, and includes the best citizens in the community, both men and women.—[President Slocum, of Colorado College.]

NEWS OF FRIENDS.

FARMINGTON QUARTERLY MEETING.

FARMINGTON QUARTERLY MEETING was held near Mendon Centre, New York, Fourth month 5, 1899.

We were favored to have the company of our friend Isaac Wilson. He spoke from the text, "My Father worketh hitherto, and I work." In which he emphasized the thought that our salvation is gained by daily works, and that Love instead of fear should control our actions.

Fifth-day morning being public meeting, and notice having been given of Isaac's attendance, a goodly number assembled at the usual hour, 11 a. m.

Isaac was favored to speak at some length in his usual earnest manner on the many things in nature that could unite the dominion of God. How he created man in his image, and made him to be self-controlled. Jesus came and taught us to let the Divine Love and Light so shine that others seeing our light will glorify God. Those possessing the inshining of the Divine Love will have power to control all human passions and become like him. Why are we not living on a higher plane than our ancestors? Each one answering for himself, would not the world be better, the government better, our homes better, if man so accepted the Divine teachings? Would not righteousness reign, and love, truth, and justice be paramount among men?

Did not He when asked to restore life, stoop down and roll away the stone? So we must, if we would lift to a higher plane the down trodden and fallen. We must stoop down to lift them up. Did not Jesus teach to leave the ninety and nine sheep, and go after the one that was lost?

Jesus said, my Father and I are one, one in spirit, one in work, and one in giving and saving power. Can we say, here am I! do with me as thou wilt? help to make me perfect like thee, let my light shine forth upon the world around me, and be led by his spirit to do it in such a way that will redound to the glory of His name. Friends are we so living and doing his work?

W. W. C.

PLAINFIELD MONTHLY MEETING.

At a meeting of the Philanthropic Committee of Plainfield Monthly Meeting, N. J., the following minute was adopted, and the Clerk of the Committee was directed to forward it to the chairman of the American deputation at The Hague:

"We hail with much satisfaction the International Conference, to be held at The Hague next month, at the invitation of the Czar of Russia, to promote disarmament and International Arbitration, and are much gratified that, by appointment of the President of the United States, our own country is to be ably represented at this Conference, and we hereby express earnestly the hope that much may be accomplished by it to discourage destructive war and preparations therefore, and also to inaugurate a Permanent Tribunal of International Arbitration for the peaceful adjustment of International differences."

The following was also adopted, and directed to be forwarded to the President of the United States.

"The Philanthropic Committee of Plainfield Monthly Meeting of the Religious Society of Friends greatly regrets the recent official interpretation, by the Attorney-General of the United States, of the late act of Congress concerning the sale of intoxicating liquors in Army Canteens, to the effect that it applies only to such sale by soldiers and officers of the army, and we hereby earnestly appeal to the President to direct the execution of the law in accordance with its obvious intent for the entire suppression of the sale of intoxicating liquors in the Army."

Richland Friends propose holding their Monthly Meeting of Fourth month 28, 1899, at Stroudsburg, Pennsylvania, at two o'clock p. m.

The change of hour is due to the fact that the trains from Philadelphia do not reach Stroudsburg until nearly noon.

It is stated in the Norristown *Herald* that Friends at Plymouth are about to make extensive improvements to the burying-ground connected with the meeting-house. A fund is being raised for the purpose. A similar improvement was begun in the grounds at Gwynedd, last fall.

Anna M. James, of West Chester, Pa., who died recently at Göttingen, Germany, left a bequest of \$1,000 to Friends' Meeting at West Chester. She was the only daughter of the late Francis James, who was a member of the bar of Chester county, and served in the Senate of Pennsylvania. She had been traveling abroad for some time.

A TIME TO SPEAK.

Editors FRIENDS' INTELLIGENCER :

OUR deplorable state as to our new "dependencies" has given me much concern, as it has I trust very many of our countrymen. The essential unrighteousness of our conduct and present attitude is indeed distressing,—the more so, as we were flattering ourselves that our government is "of and by and for the people," responsibility for what is going on resting to some extent on each one of us.

In going back to the entrance of the United States upon a national life, I have been interested in noting how history repeats itself, and how the same questions that our forefathers were a party to now confront us, and must be met by us. But how changed the conditions! Then the Colonists were demanding their rights as men, their right to frame a government for themselves, and to become an independent nation. George III., and the English Government denied their right, and rejected their claim. But a large element, and the better one, I take it, of the English people, in sentiment were with the refractory Colonies, and said so with refreshing candor and boldness. For instance, hear the words of Pitt in Parliament, "I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty, as voluntarily to submit to be slaves would have been fit instruments to make slaves of ourselves."

It will be a sad day for America when the voice

of protest and remonstrance against wrong-doing on the part of the government shall be hushed.

A long time ago, it is recorded that the Great Ruler of World said he would not destroy a bad city, for the sake of ten righteous ones. England still survives, in spite of an ugly career in many respects. Did her Pitts and other protestants for the right and the true save her? However that may be, there can be no doubt that duty and safety now call for courage in the expression of heart-felt conviction concerning this war we are waging with the poor islanders of the Pacific, on the other side of the earth,—so far away, the reports we get under censorship, our President letting things drift, and calling it "destiny." The hope of our country and of liberty, it seems to me, lies in earnest and effective protest, to the end of securing a reversal of the present unwarranted and unrepugnant policy of our Administration.

Hamilton, Va.

HUGH R. HOLMES.

THE DOUKHOBOR SITUATION.

LETTER FROM PRINCE HILKOFF TO JOSEPH S. ELKINTON.

WINNIPEG, Third month 24, 1899.

JOSEPH S. ELKINTON,

Dear Friend: I write to you at the request of the Doukhobors. They ask me to put their situation before the Society of Friends and yourself, thinking that you might help them.

The present condition of their affairs is as follows: The Canadian government has decided to spend all the bonus money on the first party, that is, on the *Lake Huron* passengers. The *Lake Superior* passengers are obliged to maintain themselves. Some of these, about two-fifths, had money of their own, which they put up for the common benefit of their party, and which they turned over to me and one of their number, to be used for food, seed, and farming implements. All the money put up amounts to about \$12,000. Their maintenance (2,000 people) costs about \$1,000 per month; this will show you that there is not much left for buying other things than food. We have bought eight teams of good horses, five sleighs, lumber and iron to make forty wagons. (In buying lumber and iron, and in making wagons, harness, etc., we save about forty dollars on each wagon.) We also bought six blacksmith-shops, and will start work as soon as we get to the colony. We hope to be there next week.

As the *Lake Superior* party is managing its own affairs, they show more energy, and I think the main point is to bring about such a condition of affairs that the *Lake Huron* party could likewise manage its affairs themselves.

Out of the bonus money, which amounts to about \$35,000 for the whole party of Doukhobors coming to Canada, the government has already spent, for the benefit of the *Lake Huron* party, \$30,000. They are provided with food until the first of June. They have ten pair of horses, six pair of oxen, twenty-eight sleighs, eight wagons, some hundred axes, saws, and other tools, and about 3,000 bushels of potatoes, for seed. This is, in the main points, the condition of affairs at the present time.

In a few days the Doukhobors will sign a contract for work with the Lake Manitoba Railway and Canal Company; this work will enable them to earn a little money, which will go toward the maintenance of their families from the first of June.

What is most needed now, is money to buy horses, oxen, plows, wagons, (or lumber and iron to make them), and general farm implements, and seed. It is in this regard they wish me to write to you. They wish to know if it is possible for the Society of Friends to loan them a sum of money. They are quite willing to pay interest. Unless such a loan can be made or some money forthcoming, their condition will be very bad. The Canadian government is willing to make such a loan, but the conditions governing it are too heavy, for under it the government requests the return of the \$35,000 bonus money.

If it is possible for the Society of Friends, or some of its members, to make a loan, I would suggest that it should be made to the whole Doukhobor Colony, and not to either the *Lake Huron* or *Lake Superior* parties, as otherwise there might arise an undesirable division among the people. Some unpleasantness has already arisen, owing to the government applying *all* the bonus money in favor of the first party, seemingly not taking into consideration that one-half of the second party is just as poor; this arrangement obliges the wealthier portion of the *Lake Superior* party to maintain their poorer brethren. They are perfectly willing to do this, and are doing it, but the attitude of the government in compelling them to do this, by the disposal of their bonus money on the first party, has caused dissatisfaction.

It creates two parties, where there is, and can, and must be, only one.

I think no one knows better than themselves which villages are in most need of assistance, and if you see your way to get a loan of money for the whole commonwealth, I, in conjunction with the elected representatives of the Doukhobors, will see that such money will be put to the best use, and bring practical results.

It is very necessary that the loan, if possible, should be made as soon as possible, for they could start to work at once, thereby making considerable saving of money. I am, dear friend, yours truly,

D. HILKOFF.

Educational Department.

SOMERVILLE SOCIETY, SWARTHMORE COLLEGE.

THE annual meeting of the Somerville Literary Society of Swarthmore College was held in Somerville Hall on Fourth month 8.

The morning session was devoted to the business of the Society, and was presided over by Emily R. Underhill, president of the active membership. At the close of this session a banquet was served in the College dining-room, which was tastefully decorated with ropes of laurel and boughs of hemlock; at each plate was placed a daffodil from the college grounds. The toast-mistress was Helen M. Fogg. The first speaker was Beulah W. Darlington, '90, who chose for her subject "The Club Woman." Katharine Pfeiffer, 1900, followed. Alice M. Atkinson, '88, spoke on "Teaching on the Pacific Coast;" Rachel Knight, '98, on the "Wide, wide World," and Martha McIlvain Eastwick, '75, on "The Future

of the Somerville Girl." Professor Marie A. K. Hoadley and Dean Elizabeth Powell Bond were called upon and responded.

The program of the afternoon session was opened by a vocal solo by Susanna M. Garrett. Then followed the reading of portions of the thesis of Mary E. Seaman, to whom has been awarded the Lucretia Mott Fellowship. A letter was read from the present holder of the Fellowship, Edna H. Richards, who is pursuing her studies at the University of Berlin.

The address of the day was delivered by Martha Bunting, Ph.D., of the class of '81. The subject was "A Discussion on the Volturistic and Intellectual Views of Education." Four scenes from Mrs. Gaskell's "Cranford" closed the exercises.

About one hundred life members were present, and the day was considered a great success.

SWARTHMORE COLLEGE NOTES.

The 28th anniversary of the Somerville Literary Society was celebrated at the college on Seventh-day, Fourth month 8. Nearly two hundred of the alumnæ and ex-members of the college assembled to do the occasion honor. A business meeting was held in Somerville Gymnasium at 10 a. m., and at 12 m. the banquet was served in the college dining-hall. In the afternoon an interesting program was carried out in Somerville Hall. [Details of the day are separately given. —EDS.]

The Lucretia Mott Fellowship has been awarded to Mary E. Seaman, '99, who will spend the coming winter in study abroad. A special scholarship of \$500 has also been awarded to Anna B. Eisenhower, '99, for the highest average ever attained by a student of the institution.

The 1900 *Halcyon*, the College annual, published by the Junior class, made its appearance during the past week. A. Davis Jackson, 1900, is Editor-in-chief and Roger B. Farquhar Business Manager. The book is handsomely bound in steel cloth, and is fully up to the usual standard of such publications.

The teams appointed to compete in the Sophomore-Freshman Oratorical Contest for the President's Prize on Fourth month 11, have been announced as follows: Sophomores, G. Arthur Seaman, Edward Williams, Elizabeth Gillingham, Arthur Hugh Jenkins, and William C. Tyson; Freshmen, Edson S. Harris, Mark Thistlethwaite, Arthur G. Hoadley, Phoebe Scheibley, and Alida Stephens. '99.

ABINGTON FRIENDS' SCHOOL.—The annual oratorical contest, provided for by the Alumni Association of the school, took place Third month 31. The competing classes were the A and B grades, each grade being represented by two students. All had previously prepared and delivered orations during the preceding month, and the contestants were selected by vote of the classes themselves. Class A was represented by Arthur M. Dewees and Byron Beans; Class B, by Elizabeth R. Cox and Elizabeth W. Jackson.

The judges decided in favor of Class A, stating, however, that the contest was very close. Prof. M. E. Furman, of Swarthmore College, and two members of the Alumni Association, Elizabeth H. Smith and Charles W. Bosler, acted as judges.

TEACHERS WANTED.—Advertisements appear elsewhere in the INTELLIGENCER for a Principal for Friends' School at Abington, and a teacher for Friends' Grammar School at Buckingham.

DECLINED.—President Joseph Swain, of the University of Indiana, has declined the Vice-Presidency of Leland Stanford University, California.

CHANGES OF TEACHERS.—Arthur C. Smedley, at present teacher of science at Abington Friends' School, will take charge of similar work next year at Friends' Seminary, in New York city.

Bertha L. Broomell, at present engaged in teaching sciences and Mathematics, at Abington Friends' School, will be engaged in similar work next year at the Wilmington Friends' School.

SUMMER SCHOOL AT LEHIGH.—Lehigh University, South Bethlehem, Pa., will hold a summer school of chemistry, physics, surveying, and shop work. The term opens Seventh month 6, and continues from four to six weeks.

LITERARY NOTES.

WE have looked, with much interest, through a book, "Presbyterianism: its relation to the Negro, Illustrated by the Berean Presbyterian Church, Philadelphia." The author, Matthew Anderson, A.M., a colored man, is the pastor of the church named, and son-in-law of William Still, of Philadelphia. The writer has recently made acquaintance with him, in connection with his excellent work of instruction in manual training, which he has begun (in the basement of the church building, on South College Avenue, above 19th), under the conviction that this is greatly needed for colored youth. It is a worthy undertaking, and is the outcome of long consideration, and prudent counsel with a number of well-known and capable business men.

The book is in two parts, the first describing the relation of the Presbyterian church to the colored people, and the second giving the writer's autobiography. He was born in Franklin county, Pa., was educated at Iberia, Ohio, at Oberlin College, and at Princeton Theological Seminary. He taught school two years at Salisbury, N. C. The experiences and incidents described form an interesting and lively narrative.

"In Tune with the Infinite," by Ralph Waldo Trine, has just entered upon its 13th thousand. It has been published a little over a year, and the publishers, Thomas Y. Crowell & Co., feel, judging from the steadily increasing demands for it, that it is to have a large and permanent sale. They mention, as one notable thing about it, that many of its readers buy numbers of copies of it for others, there being many cases of a single reader purchasing from ten to twenty-five copies for this purpose. One reader, a prominent railroad official in the West, since December last has given out over five hundred copies. A few months ago, a prominent Boston business man purchased a thousand copies of the same author's first book, "What all the World's a-Seeking," for a similar purpose.

William Dudley Foulke's biographical volume, long in preparation, the Life of Oliver P. Morton, (Governor of Indiana, and United States Senator), has been recently issued by the Bowen-Merrill Co., Indianapolis. An (unsigned) review in the *American Historical Review* speaks favorably of the author's work, while sharply discussing Senator Morton's public career.

There is a good deal of concern manifested concerning the spread of the Mormons. Some of those who have given them a good deal of study, including the former United States Commissioner of Education, John Eaton, insist that the propaganda at Salt Lake City is energetic and persistent, and has by no means given up polygamy. In the *North American Review*, this month, Eugene Young has a paper on the "Revival of the Mormon Problem." He says the Mormons have eleven members of the Legislature in Idaho, and their settlements are spreading through Colorado, Wyoming, Montana, Washington, and Nevada. "Their ambition is to control the nations of the world, and they have been promised that the time is not far distant when they will spread over North and South America, and become rulers of men, indeed."

THE *Watchman* (Boston) says: "The more intimately one becomes acquainted with the life experiences of a large number of persons, especially of those in lowly conditions, the more he is amazed at the amount of self-devotion, self-sacrifice, and heroism there is in the world."

Conferences, Associations, Etc.

RISEING SUN, MD.—The Young Friends' Association of West Nottingham met at the close of meeting on the morning of Fourth month 2.

The meeting was opened by the president reading a selection entitled "A Lenten Thought." This contained a searching test for those who are trying to find out whether or not they are controlled by the love of God. The sin of the world grows more and more repulsive to the good man, but as it grows in repulsiveness his desire to aid the sinner must grow in intensity. Let us not be so anxious about our personal advancement as we are to contribute to the stream of universal good. One's self is such a short, pitiful outlook! Let us turn rather to that greater human cry wherein is "Salvation from selfishness."

The secretary read minutes of last meeting, which were approved. Some helpful thoughts were given at roll-call, after which the regular exercises were considered.

The first number of the program was an interesting paper by Edwin R. Buffington,—subject, "How are we to obtain Divine Light?" When we ask "How are we to obtain Divine life or light," we are asking, How are we to receive the life of God in a fullness that will show us the course to pursue leading to salvation? Divine Light will never come to us unless we desire it, and oftentimes our desires for its possession do not go deep enough. We desire it, providing we can select our own work, or climb heavenward in our own way, which means the retaining our selfish life intact, and thus we live the life of Christians only in name and not in possession of the life or light that must ever form the true foundation.

"What is meant by the windows of the heart being opened?" was the subject of the paper assigned Sarah S. Buffington. The windows of the heart are not real windows that we may open and close at will, and their being open means a state—a state of heart and soul when it is open to receive the love of God. The difficulty lies in the acquirement of this receptivity. And not until we are ready to have our hearts searched by the "calcium light of Truth" have we the windows of the heart open. In commenting upon the paper read, the thought was expressed that we must place ourselves in position,—God's love is all around us if we but open our spiritual eye, when the illuminating presence shines steadily on only waiting access for its light. Under the head of voluntaries, an article of interest was read by John Coale.

It being Easter, some thoughts were expressed regarding the day, commemorated as the resurrection of Christ,—the eating of eggs at this time, the breaking of the shell symbolical to the opening of the grave, and the coming forth of new life.

Being conscious that God does not work through folded hands, we realize in this field of labor, as in others, our individual responsibility. At the same time believing that if we each conscientiously perform our share, the soul's capacity will be quickened, enabling us to see with a clear vision the mysteries of spirituality, distinctly hear the whispers of the still, small voice calling us to even greater work.

After observing the usual silence the Association closed.

L. JANETTE REYNOLDS, Sec.

HORSHAM, PA.—The Young Friends' Association met Second month 26. After the reading of the minutes by the secretary, Ellen B. Moore, the report of the Executive Committee was read, and the new officers took their places.

The twelfth chapter of Romans was read by S. Frances Moore. John Walton being absent, the reading of the Discipline was omitted. Jane K. Jarrett read to us some extracts from the essay of Susan W. Janney on "Bible Studies," presented at the Richmond Conference. Elizabeth E. Hallowell read some extracts from the life of Isaac T. Hopper.

We had with us Professor George H. Nutt, from George School, who read a paper, "An Outsider's Views on Quakerism." He began by saying that he had often been asked how Quakers appear to the outside world, and the only answer he could give was that they do not appear at all. He

feels that Quakers are hiding the light which they should give to the world. An outsider feels that he is not wanted in their midst, and when he comes to a meeting and sits down in the quiet, he cannot think for himself, and is lost without a minister. The speaker felt that while Quakers object to form they stick to their own forms with great tenacity. He referred to Friends' view that all days should be holy days, and the first day of the week different from the rest in being a day of rest. This was a shock to one who had been brought up in the idea that one day was especially the "Lord's day." "We should," he said, "preach the truth to the world that it may prevail there."

The paper was much enjoyed by all; after which several sentiments were given, and the meeting adjourned to meet Third month 26.

ANNA T. JARRETT, Secretary.

CORNWALL, N. Y.—A very well attended meeting of Cornwall Friends' Association was held at the home of Elizabeth Joyce, on First-day afternoon, Fourth month 9, at 3 p. m.

The paper, prepared by Baldwin Brown and Eva Ketcham, was read, and created much interest, the title being "Prose-lyting in connection with the Society." There was also another paper on "Sociability Among Friends." This was prepared by Blanche Brown and Edmund Cocks, and compared the Friends of former times with those of to-day, on the above subject.

Of all the members present each one had a sentiment.

Elizabeth K. Seaman and Edmund Cocks were appointed to the offices of chairman and secretary respectively for the next three months. The new office of treasurer was created, to which Baldwin Brown was appointed.

After some routine business the meeting closed, to meet Fifth month 7, at the usual time.

EDMUND COCKS, Secretary.

WEST CHESTER, PA.—The Young Friends' Association held its regular monthly meeting in the Association room on the evening of Third month 29.

There was a large representation of the members and their friends present, when the president, William Taylor, called the meeting to order. The minutes read by the secretary, Sarah Passmore, were approved.

A clear and logical paper upon "The relation between Religion and Conduct," was presented by J. Hibberd Taylor. The meaning of the terms conduct and religion were defined, the former summed up in the one word actions, the latter our inner relation to God consciously expressed. "Conduct may exist without religion, but true religion cannot exist without its corresponding conduct." The only way in which we can express our religion, show its value and practicability, is through our actions. Jesus embodied the principles for which he stood in his conduct and for this reason he is a great example to all."

Discussion of the question was opened by Mary Darlington. Among other things she said, in past ages, religion was cumbered with forms and superstitions, and the moral code separated from religious belief, but we are beginning to realize that a life of faith means one of faithfulness.

In the general discussion which followed, among other phases of the subject considered were the following: whether it is possible, with the present system of business methods, for a man to carry his religion into the commercial and political world and make a success of his undertakings; whether living up to the highest moral code of which we are conscious, may not be the first step in religious development.

All who expressed themselves seemed to feel that the relation between religion and conduct is a very close one, that the higher our ideals, the more we must seek to show them forth in daily living.

The next exercise was a select reading, "The Tree of Life," by Elizabeth C. Hopewell. Homer Darlington, under "Current Events," gave several items of interest that occurred during the month.

A report of the meeting of the committee of the General Conference of Friends' Association, held recently, was presented by a member of the committee. A few moments of silence and the meeting adjourned.

S. R. P.

LITTLE BRITAIN, PA.—Penn Hill Association met Fourth month 2, after missing three regular meetings because of inclement weather. Meeting opened as usual. Cora Wood gave the History report. A recitation, "The Master's Visit," was given by Bessie Jacobson. It illustrates the danger of overlooking small opportunities for doing good while looking for some great deed, and thereby missing the blessing of serving entirely.

A selection on "Origin of the Bible," describing some valuable manuscripts to be seen in the British Museum, was read by Day Wood. It mentioned one record (the "Alexandrian Codex"), on vellum, 1500 years old, which contains the whole Greek Bible except parts of Matthew and Corinthians.

Raymond S. Good read an article on the Philippine question, showing that our treatment of the Filipinos is unjust. Current Topics were reported by Charles S. Coates.

A paper on "Influence of Plain Language," prepared by Esther K. Haines, was read by the Secretary. Its use was urged on account of its beautiful, kindly, helpful, sympathetic influence. Instances were cited of tender recollections being awakened by hearing the language "mother used to use," and sometimes better impulses roused to action. The strength of poetry would be lost without it, Thanatopsis, for instance. It is the language of the Bible and might be followed as well as many other Bible usages.

"What games and diversions are in conflict with Friends' rules and discipline?" was continued. "Do men's lives or their writings exert the most influence?" was answered by Neal Hambleton, who thinks the life is the strongest. While ones life will affect their writings, we generally consider that acts speak louder than words. Many good sentiments were given by the members.

PHEBE L. COATES, Cor. Sec.

NEWTOWN, PA.—Newtown Young Friends' Association was held at the home of H. C. Worstall, on Fourth-day evening Fourth month 5. The meeting was called to order by the president reading the 12th chapter of Ecclesiastes. After the minutes of the last meeting were read and approved, we listened to an interesting article by Thaddeus S. Kenderdine on "The Doukhobors."

The question: "Which in your opinion is the better ruler, David or Solomon?" was assigned to Evan Worthington and Sarah J. Reeder. This was ably answered by Evan Worthington on which he said: "There is no doubt that David is the greatest of the kings of Israel, and his reign changed the whole face of Hebrew history. That reign deals largely with war and bloodshed, and his private life contains that which is condemned, yet measured by the light of that day as well as this, there is but one opinion—that he was a great soldier and a national hero, and he made the kingdom of Jerusalem the highest conception of national life possible under those rude social conditions. Under the rule of his successor Solomon, who lacked all those qualities of personal force and sympathy with public feeling, the great kingdom began to decay, and in the next generation fell apart." Sarah J. Reeder was excused from her part of the paper, owing to absence from home.

Lavina Eyre read a selection called "The Truth we Live by," which expressed the thought that if we would only place our lives in the hands of our tender, strong, and loving Saviour, that our hearts would be lighter than air.

The Discipline Committee presented "A Scriptural Basis of Queries," which was read by Mary Eyre and Elizabeth Stapler. An account of the Workhouse of Delaware, which is to be built in the style of the modern prison and thus do away with the crowded, unsanitary county jails, was read by Elizabeth Palmer.

The Executive Committee then reported the following program for next meeting: Question, "What do you believe to be the greatest reform movement now in existence, and why?" Thomas Stapler and Phoebe Eves; "Scriptural Basis of the Queries," Sarah Wilson and Abbie Rice; Reading, Elisha Worthington; Current Topics, Maud Kenderdine.

After roll-call and a few minutes of silence, the meeting adjourned to meet at Ellie Burrough's home, Fifth month 3.

M. R. W.

PERSONAL AND OTHER NOTES.

"We had, at our meeting, last First-day, Allen J. Flitcraft and wife, of Chicago, also John Butterworth and wife of Ohio, who are spending the winter in Berkeley, Cal." So a correspondent writes, Third month 27, from San Francisco.

The Friends' meeting in San Francisco is held in a building in Harrison street, adjoining the large house occupied by Barclay J. Smith. The latter was originally a costly and handsome private residence; later, it was used by the wife of Bishop Kip, of California, as a Home for Friendless Children. A long flight of steps leads up from the street to the front of the house, where there are fine live-oak trees, walks, and flowers, and passing through these to the left, entrance is had to the meeting-house.

A correspondent in Nebraska, W. H. Vore, sends us clippings from western newspapers referring to the war in the Philippines. In one of these, a father whose son had been wounded at Manila replies to a telegram from the Governor (of Nebraska) informing him of the fact, and says that he regrets it, "not only by reason of the possible serious consequence of the wound, but also because it was incurred in the prosecution of a conflict which is revolting to every true American, and I know is to him." Our correspondent adds that this "expresses the sentiment of a large majority of mid-continent people, irrespective of party. The sentiment against the acquisition of the Philippines is very much stronger than it was two months ago."

A subscriber to the INTELLIGENCER writes us from Cairo, Egypt, that she is traveling, and hence fails to see the paper, but adds: "I miss the paper very much, and shall be glad when I can see it again."

The Omaha *Daily Bee* reprints the recent impressive article by Aaron M. Powell, in the INTELLIGENCER. "Lessons from India." A friend who remarks the fact says "it should be published in some of the Eastern dailies." We wish it might be.

COMMUNICATIONS.

TAXES ON CHARITABLE BEQUESTS.

Editors FRIENDS' INTELLIGENCER:

SOME one has said to me that the bequests of our friend, Harriet W. Paist, who was recently reported in your columns as leaving several sums for school and benevolent purposes, are subject to ten per cent. or more of taxation, and will be diminished that much. I should like to know as to this.

Philadelphia.

QUERY.

[There is a "collateral inheritance" tax of five per cent. on all such bequests, laid by the State of Pennsylvania, and there is also, now, since the war with Spain, a special "war tax" of five per cent. Adding the two will make ten per cent. On each hundred dollars left by the testator to the school, etc., five dollars will go to the State treasury and five to pay the United States war expenses. Out of the \$8,000 left to Swarthmore College, there will be eight hundred dollars taken.—EDS.]

"MAMMON OF RIGHTEOUSNESS."

Editors FRIENDS' INTELLIGENCER:

I observed, in the extract which you printed from an article by Jos. S. Elkinton in the *American Friend* a Scripture quotation in which occurs the phrase "Mammon of righteousness." I presume this must be a misprint; the passage reads (Luke, xvi., 9): "Make to yourselves friends by means of the mammon of unrighteousness," which is quite different.

Fourth month 5.

N.

[We have hunted up the "copy" used by us, the extract from *A. F.*, and find it printed there as our correspondent describes, so that our printers were not in fault. No doubt J. S. E. wrote it as it stands in the Gospel text.—EDS.]

METEOROLOGICAL SUMMARY FOR
THIRD MONTH, 1899.

Mean barometer,	29.993
Highest barometer during the month, 14th,	30.490
Lowest barometer during the month, (at regular times of observing 8 a. m., and 8 p. m.) 19th,	29.235
Mean temperature,	40.8
Highest temperature during the month, 12th,	70.
Lowest temperature during the month, 21st,	22.
Mean of maximum temperatures,	48.
Mean of minimum temperatures,	33.5
Greatest daily range of temperature, 19th,	28.
Least daily range of temperature, 4th,	4.
Mean daily range of temperature,	14.5
Mean relative humidity, per cent.,	73.2
Mean temperature of the Dew Point,	30.5
Total precipitation in inches, rain and melted snow,	7.12
Greatest precipitation in any 24 consecutive hours, 1.13 inches of rain, on the 18th and 19th.	
Number of days on which .01 inch or more of rain fell, 14.	
Number of clear days 4, fair days 11, cloudy days 16.	
Prevailing direction of wind from the Northwest.	
Thunder storm on the 5th, 12th, 19th.	
Hail on the 12th.	
Sleet on the 18th.	
Solar halo on the 3d, 21st.	
Lunar halo on the 21st.	
Snow on the 7th, 19th, 20th, 25th, 29th.	
Total snow fall during month, 4.1 inches.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 57 on 19th.
Minimum temperature of wet bulb thermometer at 8 a. m., 21 on 21st.
Mean temperature of wet bulb thermometer at 8 a. m., 34.8.
Maximum temperature of wet bulb thermometer at 8 p. m., 60 on 12th.
Minimum temperature of wet bulb thermometer at 8 p. m., 22 on 21st.
Mean temperature of wet bulb thermometer at 8 p. m., 36.6.
Mean temperature of wet bulb thermometer for this month, 35.7

NOTE.—The mean temperature of this month, 40.8 degrees, is nearly the normal average for Third month, and is 7 degrees lower than the mean for corresponding month in 1898.

The total amount of precipitation 7.12 inches is about double the normal average for Third month. The principal snowfall occurred on the 7th. It measured three and three-quarter inches in depth. Light flurries only on other dates. None on the ground on the 15th, nor at the end of the month.

During the storm of the 19th instant, in the afternoon, there was thunder, snow, and the usually low atmospheric pressure of 28.959 inches, followed by a rapid fall of temperature and very high wind from the Northwest.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Third month 31.

PRICELESS WEALTH.

THERE's that more precious than the diamond's flame

And beautiful as is the ruby's glow,

Or bloom of pearls; which gold indeed may maim,

And yet not easily again bestow;

Which giveth beauty grace, like scent to flowers;

Without which beauty is a rootless bloom;

Which raiseth bright-dressed thoughts, like vernal showers

The beaded grass, and gildeth sorrow's gloom;

It makes a beggar happy as a king;

A king who wants it is a fettered slave!

'Tis manhood's very sceptre; it may bring

Hope to the hero, courage to the brave!

"Come, tell us, pray, what is this priceless wealth?"

What we are spendthrifts with, my friends—our health!

—G. G. Somerville.

"E'EN as the flowing of the ocean fills

Each creek and branch thereof, and then retires,

So doth the virtue and the life of God

Flow evermore into the hearts of those

Whom he hath made partakers of his nature."

36

"O MASTER, let me walk with thee

In lowly paths of service free;

Tell me thy secret; help me bear

The strain of toil, the fret of care.

Help me the slow of heart to move

By some clear, winning word of love;

Teach me the wayward feet to stay,

And guide them in the homeward way."

BUSINESS IN THE PHILIPPINES.

From an article on "Material Problems in the Philippine Islands," by Samuel W. Belford, in the Review of Reviews for April.

THE retail business of the Philippines, as well as the smaller wholesale houses, are in the hands of Chinese merchants. They have traded with the natives for centuries and have carried on their business in every centre of population. Inter-marriage with natives and the consequent assimilation of races have given the Chinese a superior advantage with the Filipinos, which they have utilized to the utmost. Content with the smallest profits and wages, able to live in comfort on fifteen cents a day, they have intrenched themselves in the business affairs of the Philippines too strongly to be displaced. They supply the islands with all kinds of goods for which there is a demand, and the proximity of this market to China and Japan eliminates the freight-rate as a factor; while the great distance that separates us from Manila, makes the same charge an almost unsurmountable barrier. I know it is argued that accessibility and not distance should determine the commercial value of a possession, but so long as steam continues to be the motive power for vessels and railroads, the time between San Francisco and Manila will continue approximately as it is now, and all American goods sent to the Philippines for sale will be burdened by traffic charges almost great enough in themselves to bar us out of that market.

The small number of Europeans, excepting the Spanish, who are engaged in business in the Philippines are either the proprietors or responsible managers of established firms. The total absence of European and American laborers in the Orient is a sufficient demonstration that their employment is not needed. It is quite true that the cost of living is merely nominal in comparison with the cost in the United States, but even if one should save one's entire income, it would scarcely amount to a competence. It is a mistake to indulge the supposition that the Filipinos are uncouth savages, incapable of performing skilled labor that requires the exercise of judgment. The population living along the coast and in the cities has attained a surprising degree of civilization, and the workmen of this class produce an infinite variety of articles of their own manufacture that would be creditable to a more enlightened country. They are, in my judgment, superior to the same classes in Cuba, Porto Rico, and Hawaii, and possess in a great measure the cleverness at imitation of the Japanese, whom they resemble in physical appearance and in the similarity of many customs.

It does not require a long residence in the Philippines to discover that but few openings exist there at the present time for the introduction of staple articles of American manufacture. The wants of the people with whom our commerce must be carried on are as simple as their manner of living. The most northerly point of the Philippines is south of Santiago de Cuba, and American goods, to be salable, must be suitable for use in a peculiarly tropical climate. They must also be thrown upon the market at from 50 per cent. to 100 per cent. less than they bring in the United States. The clothes of men and women alike usually

consist of plain garments of cotton and duck and are of Indian and Chinese manufacture. It is at least doubtful whether we could successfully compete in the sale of such goods. The food of the natives consists of rice and fruit, grown at their doors, and fish, in which the waters of the islands abound. We have nothing to offer them in the way of foodstuffs. We cannot export sugar and rice to the Philippines, and must undersell the cotton goods of India and China to get into the market.

THE STING OF IT.

"I DON'T like mosquitoes," said Nannie, petulantly, dropping the folds of netting and rubbing a pink spot on one cheek.

"Then never be like one, child," answered Grandmother, placidly, looking over her spectacles. "There are folks who always make me think of mosquitoes. They come in with a cheerful little buzz, as if they meant nothing but a friendly visit, and their stings are such little things, that seem scarcely worth complaining of, yet they leave one thoroughly uncomfortable. A mosquito that gets into your room at night always finds the hand or foot that has strayed from under the covers, and it sometimes seems as if the human mosquitoes did the same thing. If there is a tender spot in the family history, or a bit of household economy that isn't quite covered up, they're sure to light just there. And they never seem to know, when they go away, that they have left a drop of poison to vex and burn."

"They don't care. It isn't ignorance; it's malice," asserted Nannie.

But the grandmother shook her head. "I don't think so, child—not always, not usually. Tact isn't so much a natural gift as some people imagine; it has to be learned. To say the right thing in the right way, to remember who will be hurt, to 'speak the truth unto edifying,' and when it won't edify not to speak it even though it is the truth—it takes a deal of thought. And I believe that is where we often make a mistake. We talk about doing good and being kind, where the Bible talks about 'taking thought' for others. It is thoughtfulness for others that teaches us to be quick to see and tender to do the right thing and avoid the wrong. No, they are mostly well-meaning people who come to your homes, and tell you how much nicer somebody's else things are, and that they think your new dress will fade; that they have heard your new horse was sold by somebody because it wasn't safe to drive; that your sister's cough seems worse, and she is getting to look like your aunt who went into a decline. They are honest when they tell you that they have had a good time. They do not mean any harm, and they do not know that they go away leaving you dissatisfied, uncomfortable, and sore, without being really able to tell where all the pin-pricks are.

"I read the other day, in the advertisement of some seminary, that the girls would be taught how to enter and leave a room gracefully. Now if I had a seminary," and the grandmother laughed softly, "I'd care a great deal more about having the girls taught so that their coming into a room would be always

welcome, and that when they left it everybody would be more comfortable and happy for their visit.—[Forward, Philadelphia.]

Peace Work in Boston.

Editors FRIENDS' INTELLIGENCER :

BOSTON is doing her share in the work for the success of the Czar's Conference and the better organization of the world.

Public meetings have been held for some weeks, every Monday noon, at Tremont Temple. It was very fitting that the first meeting should be addressed by Dr. Edward Everett Hale, who at the age of seventy-seven still leads in the cry, "A Permanent Tribunal! A Permanent Tribunal!" Samuel Gompers, president of the American International Federation of Labor, at the second meeting spoke on Organized Labor's contribution to international peace. Dr. Lyman Abbott drew a large gathering, March 27, and spoke on International Brotherhood.

The fourth meeting was in charge of the women. Julia Ward Howe presided. She spoke very fittingly of the terrible burden of war laid upon all classes of people in all countries, and bade God speed to the cause of universal peace. Mary A. Livermore spoke of England's sympathy with the Czar's great manifesto, and the effort in its behalf, including the sale and distribution of literature which is going on. If England started on a peace crusade, America must too. Mrs. Lucia Ames Mead gave statistics of war, and drew a sad picture of the destruction of life and property in war and for the support of standing armies. These remarks were followed by short addresses by Miss O. M. E. Rowe, president of the State Federation of Woman's Clubs, and by Mrs. Alice Freeman Palmer, formerly President of Wellesley College.

The *Peace Crusade*, an eight-page weekly, published in Boston, is being distributed in these meetings, as is also *War Against War*, published in England by William T. Stead. Many pamphlets bearing on the subject of peace and arbitration, and the Peace Crusade hymns, are being liberally distributed.

C.

A Congressional Funeral.

THE funeral of the late Representative Nelson Dingley, of Maine, who died in Washington while Congress was sitting, was at the public cost, and the charges for it, it is stated, amounted to \$4,500. The following statement is made concerning the affair :

"The undertaker at Lewiston wanted \$500 for his services. There was an item of \$75 for a steel case, in which the casket was to be placed while it rested in the vault of the cemetery ; another for \$75 for a slate case in which the casket was to be placed in the spring, and the charge for the catafalque, on which the casket rested while the remains were 'lying in state,' was \$90. Eight carriages were used, but the undertaker asked pay for thirty-six. The bill rendered for the quartette that sung at the house was \$60.

"Owing to Mr. Dingley having been a life-long abstainer from the use of liquor, his colleague, Captain Boutelle, who was in charge, issued orders that no intoxicants should be carried on the funeral train, but the 'vouchers' in hand show that the order was disregarded ; that by direction of a prominent member of the joint committee which accompanied the remains whisky and champagne were supplied in abundance. At Portsmouth, N. H., just before crossing the line into Maine, the papers say that a large purchase of whisky was made. Everything furnished on these trips is paid for from public funds, even to the cigars smoked."

Hospital Work Among the Indians.

THE Indian Hospital at Fort Defiance, Arizona, recently mentioned in the INTELLIGENCER, was built with money raised by the "Westchester Branch of the Woman's Auxiliary." Bishop Kendrick, in an address, said :

"The money was ready, but a person was needed to superintend the building. Who should it be? It must be a

woman, for the Navajos respect all women. Their experience leads them to distrust white men. Miss Thackara, who was at that time a teacher in the government school, was chosen to take charge. The Indians selected the site, and presented about forty acres of land for the use of the hospital. The building was erected under Miss Thackara's superintendence, and is a remarkable instance of excellent work, economically done, under great difficulties."

On the morning after the completion of the hospital, March 3d, 1897, Miss Thackara received her first patient, an Indian "with a frightful cancer in the arm," who had been kept waiting till the hospital was ready. "Without the furniture or utensils that were absolutely necessary, without a nurse or housekeeper to attend to the wants of a patient, with nothing in fact but a well arranged building in a state of perfect cleanliness," this Indian was laid on the floor and the operation performed by the doctor, aided by a trained nurse, at that time matron of the government school. Neither doctor nor nurse could remain and upon Miss Thackara devolved the whole care of the patient. It was a critical case, for, had he died, the superstitious fears of the Navajos would have rendered the hospital a failure. His recovery was rapid and complete, and the success of the hospital was assured. A recent report states that no surgical case has failed in this hospital.

Home and Club.

It is the idea of some that everybody must have a "Club," a place to go for company and conversation,—and perhaps, also, eating and drinking. Some aver that the drinking saloon is the "poor man's club," and that unless something as good or better is provided it must continue. The *Church Standard* (Philadelphia) says :

"There was a time when neither the club nor the saloon was regarded 'as a social necessity' ; the home was thought sufficient for all the social needs of rich and poor. Is that time altogether gone? Is it not possible that the social, spiritual element of the home is what men need? And is it not possible that the gregariousness of the club and the saloon as places of habitual resort may often be destructive of the truly social instinct? That is what John W. Vrooman maintained in Utica the other night, when he is reported to have said :

"I want to record my protest against the proposition that a club, either a rich man's, or a poor man's, is a social necessity. A social convenience possibly, but a social necessity—never! The great necessity in this intensely practical present is more preaching and writing to promote the use of the home as a social necessity club, extending home influence, elevating home surroundings, purifying home life, opening home doors, not only to the more favored, but also to the less fortunate."

"Imperialism" Abroad.

A FRIEND in England writes : "I read with interest the constant testimony in the INTELLIGENCER against Imperialism on your side. It is a warm question here, too, but it is a more difficult issue with us. The Past has a heavy hand upon us, and almost compels the Present—and even the Future, perhaps—to yield to the leadership it has assumed. But your Past is all the other way."

The *Temps* (Times) newspaper, of Paris, one of the most thoughtful and able of the French press, in an article discussing the course taken by this country, says the United States "have said good-bye forever to the idyllic era wherein they dispensed with the regular standing army, and laughed at the heavy burdens imposed upon the nations of the eastern continent by their international situation.

"There is not a friend of Democracy, a friend of the principles that regulate modern society," continues the *Temps*, "that does not deplore bitterly the inoculation with a spirit of conquest of territories and expansion of a democracy that hitherto has been peaceful and liberal. President McKinley may say farewell for free America to the era of peace and good-will, reforms, economy, internal progress and self-government."

Enough Land at Home.

IN a vigorous article on the "Wheat Problem," (in which he insists on our ability to produce a sufficient wheat supply for many years to come), in the *Popular Science Monthly*, Edward Atkinson, of Boston, the well-known statistician and economist, says we have plenty of land at home.

"Yet under a craze for centrifugal expansion we are now in danger of trying to develop tropical islands far away, already somewhat densely peopled, where white men can not work and live, to our detriment, danger, and loss, while we fail to see that if we expand centripetally by the occupation and use of the most healthy and productive section of our own country, we may add immensely to our prosperity, our wealth, to our profit, without cost and without militarism. This sparsely settled Land of the Sky [western North Carolina] is greater in area and far greater in its potential than the Philippine Islands, Cuba, and Porto Rico combined. Verily, it seems as if common sense were a latent and sluggish force, often endangered by the noisy and blatant influence of the venal politician, and the greed of the unscrupulous advocates of vassal colonies, who now attempt to pervert the power of government to their own purposes of private gain."

Two Ex-Presidents' Voices.

THERE are only two ex-Presidents of the United States living—Grover Cleveland and Benjamin Harrison. Both have written letters, recently, to the Society of Christian Endeavor, on its proposal for a "War against War, and Peace by Arbitration."

Ex-President Cleveland wrote:

"The members and the friends of the Society of Christian Endeavor have never entered upon an undertaking so practical and so noble as the effort they are now making to secure an abandonment of war as a means for the settlement of international differences, and if there is any substance to the claim that our institutions and the traits that characterize us as a people tend to national elevation and Christianization, it is eminently proper that our country should be in the lead in any movement in the interests of peace."

Ex-President Harrison says:

"For myself, and much more for the great body of its citizenship, I express the desire of America for peace with the whole world. It would have been vain to suggest the pulling down of block-houses, or family disarmament, to the settlers on a hostile Indian frontier. They would have told you rightly that the conditions were not ripe. And so it may be and is, probably, true that a full application of the principle is not presently possible, the devil still being unchained."

"It is by a spirit of love and forbearance mastering the civil institutions and governments of the world, that we shall approach universal peace and adopt arbitration methods of settling disputes."

A CORRESPONDENT of a New York newspaper says: "Upon the corner of Fourth Avenue and 23d street stands the fine building of the Society for the Prevention of Cruelty to Children. There, if you look up, you will read on a beautiful bronze shield the name of this society, surmounting and surrounding an emblematic coat of arms, wherein the child is represented as shielded from all harm and cruelty. Just below, if you look down, you will find the corner store rented to a man who hangs out conspicuously a sign advertising brandy, 'rock and rye,' malt whiskey, London dock gin."

THE gift of a Buddhist temple to the Ningpo (China) Methodist Mission is an unprecedented incident, it is said, in the history of missions. The villagers were not only willing it should be used as a preaching hall and school, but would convey it by legal deed of gift. The British Consul pronounced the deed legally valid. In addition to the temple and its demesne, twenty-two Chinese acres of land have also been conveyed.

"OPINIONS change," says the *Congregationalist*, "but Christian character is the true basis of fellowship, and we are thankful that it is recognized cordially where once it was questioned."

CURRENT EVENTS.

RECENT operations in the Philippines include the capture, on the 10th, by an expedition under General Lawton, of Santa Cruz, a place on the southeastern side of Laguna de Bay, near Manila. "The Americans had six men wounded. The insurgents had sixty-eight men killed and forty wounded." A dispatch on the same day, 10th, reports some of the native forces near Malolos, again, where they fired at a scouting party of United States troops. Malolos is the "capital," recently captured by the United States forces, so that the Filipinos do not seem to have been driven far away.

It does not appear that the "proclamation" issued by the five commissioners has had any considerable effect, and the comment is made that it contained nothing new, and, as it explicitly refused to countenance the idea of independence, it would not conciliate the Filipinos who follow Aguinaldo. A dispatch from Manila, 7th, sent through Hong Kong, 10th, (thus escaping military censorship), quotes "one of the foremost of the American generals" as saying recently that "we will see a hundred thousand soldiers in the Philippines before the Americans control the islands." A majority of the officers of the army are claimed to be of this opinion. It is also said that a majority of the United States volunteers "are eager to return home."

MORE fighting took place on the 11th instant, the Filipinos attacking "the rear of MacArthur's division between Marilao and Cocane, at 3 o'clock in the morning." The American loss was five killed and fourteen wounded. John F. Bass, a correspondent of the New York *Herald* and other newspapers, in reporting this and other features of the conflict, says, "more troops are needed out here; the fighting has only just begun."

THE war with Spain is now over, as far as formalities are concerned. The formal exchange of ratifications of the Paris treaty was made at Washington on the 11th instant, and subsequently President McKinley issued a proclamation announcing the fact, and the consequent restoration of peace between Spain and the United States.

THE appointment of delegates to represent the United States at the Conference at The Hague was announced at Washington on the 6th instant. They are: Dr. Andrew D. White, United States Ambassador to Germany; Stanford Newell, United States Minister to the Netherlands; President Seth Low, of Columbia University, New York; Captain Crozer, Ordnance Department, United States Army, and Captain A. T. Mahan, United States Navy, retired. Frederick Wm. Holls, of New York, will be secretary of the delegation.

IN reference to the complications at Samoa, it was announced at Washington on the 6th inst., that an agreement had been reached between the United States, and Germany and Great Britain for the appointment of a Joint High Commission for Samoa. Unanimity will be necessary upon all decisions of the Commission. Bartlett Tripp, of South Dakota, who was formerly United States minister to Austria, has been appointed the American Commissioner. Dispatches from Samoa, printed last week, gave full details of the controversy between the English and American officials, on one side, and the German on the other, and described the "shell-ing" of the native villages by the United States cruiser *Philadelphia*.

SERIOUS riots have broken out among the Tartars in the province of Kasan, Russia, on account of a famine. The people have been dying rapidly from starvation and typhus fever, and the Russian government sent large quantities of grain to be distributed, and Red Cross detachments to oversee the relief work and to attend the typhus and scurvy sufferers. A rumor was spread among the people, who are Mohammedans, that advantage was to be taken of their misery to baptize them into the Greek Church, and people stoned the relief parties and refused aid.

ELECTIONS of some importance were held last week. In Michigan, Republican candidates for Regents of the University and Judge of the Supreme Court were chosen. In Chicago, 4th instant, the present Mayor, Carter H. Harrison, Dem., was re-elected, having a large plurality over the Republican candidate, Carter, and ex-Governor Altgeld, who ran independently. In Ohio, on the 3d instant, the independent candidate for Mayor in Toledo, Jones, was chosen by a large majority over two opponents, a Democratic Mayor, Farley, was elected in Cleveland, defeating McKisson, Rep., the present incumbent, who was "cut" by adherents of Senator Hanna; and Republican candidates for Mayor were elected in Columbus and Cincinnati.

In the Second month, (22nd), 1898, a mob surrounded the house of Baker, a colored man, postmaster at Lake City, S. C., set it on fire, and shot the inmates as they passed out, Baker and an infant in his arms being killed, and his wife and five other children desperately but not fatally wounded. At Charleston, on the 7th instant, thirteen persons were indicted by the grand jury in the United States Court for the crime. They are described as "merchants and farmers" of the neighborhood of Lake City. The trial will be watched with great interest. The Philadelphia *Bulletin* remarks on the excitement which would have been caused "if this atrocity had been perpetrated by a band of Tagals on an American family in the outskirts of Manila."

THE trial of Ex-Senator M. S. Quay for alleged misuse of funds, etc., in connection with the People's Bank of Philadelphia, began in this city on the 10th instant, and is in progress at this writing. A jury was secured with little delay, on the first day, and the hearing of witnesses was promptly begun.

At a business meeting of the members of Plymouth Church, Brooklyn, last week, a committee was appointed "to consider and report whether it is expedient to take action in connection with other Christian churches for the purpose of remonstrating against any policy by which the United States shall enter into or continue upon the conquest or forcible annexation of other countries, and that this committee be instructed especially to consider the duty of Christian churches in respect to the war now going on in the Philippines."

BISHOP LEIGHTON COLEMAN (Episcopal), of the diocese of Delaware, in a sermon on the 9th inst., referred in emphatic language to the war in the Philippines. Speaking of "Eastertide," he lamented the lack of appreciation amongst Christians, "of the value of human life," and said: "We need not go very far to find illustrations to this effect. For

the to me unwarrantable, merciless, and unjustifiable slaughter now going on in the Philippine Islands under the authority now at the command of our own at least nominally Christian government, we are writing a page of our great country's history, which it will be very difficult for even the most enthusiastic American to explain and justify.

THE annual joint debate, being the fifth, between Harvard and Princeton universities took place at Princeton on the evening of the 5th instant. There were three speakers for each university. The question was: "Resolved, That a formal alliance between the United States and Great Britain for the protection and advancement of their common interests is advisable." Of this, Princeton had the affirmative, and Harvard the negative. The decision was in favor of Harvard. The judges were Professors E. J. Phelps of Yale, J. B. Moore of Columbia and J. W. Jenks of Cornell.

THE epidemic of typhoid fever in Philadelphia, due to the impurity of the water supply, shows some abatement, as has been the usual experience at this season. The number of new cases reported last week (to noon on the 8th) was 296, and the number of deaths forty-eight; since the first of year, cases 5,160, and deaths 533. The mortality is now at the rate of over ten per cent. The new Mayor, S. H. Ashbridge, who took office on the 3d instant, has proposed to Councils three measures to improve the supply of water. These include (1) the restraint of waste, (from one-half to three-fourths the total supply is wasted); (2) improvement of weak features in pumping machinery, etc.; (3) filtration. These are, no doubt, the first steps to take, and will result in great benefit.

NEWS AND OTHER GLEANINGS.

THE steamship *Norseman*, whose wreck was mentioned last week, has been hauled off the rocks near Marblehead, and beached near by, for repairs.

—Stephen J. Field, for many years Associate Justice of the Supreme Court of the United States, (resigned in Twelfth month, 1897), died at Washington on the 9th instant, in his eighty-third year. He was a brother of Cyrus W. Field, of Atlantic Cable fame, and David Dudley Field, the distinguished lawyer.

—A Berlin dispatch to the London *Times* says that Von Stengel, of the Munich University, who will be one of the German delegates to the disarmament conference at The Hague next month, has published a pamphlet opposing the advocates of perpetual peace. He ridicules the idea of general peace, and says that Germany "has still to achieve her rightful position in the politics of the world."

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THE north pole, somebody says, is like a woman's pocket—we all know where it should be but no one can find it.

"My boy says his ambition is to grow up to be a man just like his father."

"I wouldn't let that worry me. When I was your boy's age I had a burning desire to be a pirate."—[Indianapolis Journal.]

A LITTLE boy, with his dog Sport, was going past a liquor saloon, the door of which was wide open. The dog, not knowing any better, went in, but his little master was soon after him with the following good advice: "Come out of there, Sport! Don't be disgracing the family."

ONE day an Irishman was taking a walk in a small town near Glasgow, when he met an old friend. After walking along the road together, Pat's friend said to him:

"Have you heard the latest news?"

Pat—"No, what is it?"

"There's a penny off the loaf."

Pat—"Bedad, and I hope it is off the penny ones."—[London Paper.]

GETTYSBURG, LURAY, AND WASHINGTON.

PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on Fifth month 6. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the *extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.*

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Phila.

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The next six-day personally-conducted tour to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Seventh-day, Fourth month 15.

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For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NOTICES.

* * A Conference upon the subject "Peace and Arbitration," will be held at Abington Friends' meeting-house on First day afternoon, Fourth month 16, at 2.30 o'clock, under the care of Quarterly Meeting's Committee.

JAS. Q. ATKINSON, Clerk.

* * The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 19th, in the evening, at 7.30 o'clock.

* * Bucks County First-day School Union will be held in Friends' meeting-house, Makefield, Pa., Seventh-day, Fourth-month 22, at 10.30 a. m.

All interested Friends are cordially invited.

ISABEL L. WORTHINGTON, } Clerks.
ROBERT KENDERDINE, }

* * The Western First-day School Union will be held in the Friends' meeting-house at New Garden, Pa., on Seventh-day, Fourth month 22, commencing at 10 o'clock a. m. All interested are invited to be present.

HORACE L. DILWORTH, } Clerks.
ELLEN P. WAY, }

* * Haddonfield Quarterly Meeting's Philanthropic Committee will hold a meeting in Friends' meeting-house at Medford, N. J., on First-day afternoon, the 16th of Fourth month, at 2.30 p. m., on "Temperance."

All are invited to attend.

EDMUND BRADDOCK, Clerk.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, will be held in the meeting-house at Willistown, Chester county, Pa., on First-day, Fourth month 16, 1899, at 2.30 p. m. Subject, "Temperance."

CHARLES PALMER, Clerk.

* * The following compose the Committee to assist in securing homes for strangers in attendance at Philadelphia Yearly Meeting:

Charles E. Thomas, 868 N. 26th street.

Tamar Hartley, 1511 Swain street.

Martha D. Hough, 1340 Spruce street.

Matilda K. Lobb, 1702 N. 18th street.

Sarah L. Haines, 1513 Marshall street.

Joseph M. Truman, Jr., 1500 Race street.

Rebecca B. Comly, 1529 Centennial avenue.

* * Elizabeth Powell Bond, of Swarthmore College, will address the Friends' Temperance Workers, Fourth month 15, 1899, at 17th street and Girard avenue.

WALKER E. LINVILL, President.

* * The Home Influence Association will hold its regular monthly meeting in Race Street meeting house, on Third-day, Fourth month 18, at 8 o'clock in the evening.

The meeting will be addressed by Dr. James B. Walker; the subject, "Personal Hygiene." All are cordially invited.

* * Abington First-day School Union will be held in Friends' meeting-house, Abington, Pa., Seventh-day, Fourth month 15, at 10 a. m. All interested Friends are cordially invited.

Conveyances can be obtained at Jenkintown Station for both North and South bound trains.

MARY H. FORMAN, } Clerks.
JOSEPH S. EVANS, }

* * The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings during Fourth month:

16. Aisquith St., Baltimore.

23. Fawn Grove, Md.

30. Sandy Spring, Md.

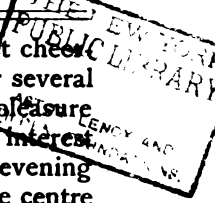
MARTHA S. TOWNSEND.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, FOURTH MONTH 22, 1899.

{ Volume LVI.
Number 7 }



A GOOD WORD EACH WEEK.

XVI.

THE true fast is to fast from sin and iniquity, from strife and debate, from violence and oppression, and to abstain from every appearance of evil.

GEORGE FOX.

From his sermon at Amsterdam, 1677, on a day ordered as a "public fast."

PRAYER.

I.

It is not prayer,
This clamor of our eager wants,
That fills the air
With wearying, selfish plaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me his wealth he ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

II.

It is true prayer
To seek the giver more than gift;
God's life to share
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Whiche'er he saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark;
To sing all days
Alike with nightingale and lark.
—James W. White, in *Sunday School Times*.

For Friends' Intelligencer.

CO-OPERATION OF PARENTS.

IN reading the remarks of Elizabeth Coale in last week's INTELLIGENCER concerning the coöperation of parents in the training of their children, I am reminded of Charles and Priscilla Townsend, well-known Friends of Philadelphia.

It was my happy privilege to be intimate in the family, through a lasting friendship with an invalid daughter. The mother, Priscilla Townsend, told me that early in their married life she and her husband had mutually agreed never to weaken the authority of the other over their children; also never to bring into their home the infelicities of persons with whom they would not associate, but to remember and share with each other the most agreeable happenings of the day. Educated under these influences their children

became the dispensers of the highest, the most cheerful, and the best, which was occurring in their several spheres. The married brothers made it their pleasure to store up for their sister what would most interest her, and bring it as an offering with their evening visits. Thus the cherished invalid became the centre towards whom converged the best happenings of the family and the world. Her room became a shrine of beauty in nature and in art, and a store-house for the good deeds of men. From it went forth elevating influences to a wide circle of friends, each bound to the other by a common tie of love and admiration for her who had drawn them together, and many sought her presence for the strengthening and uplifting of their own lives.

A friend once said to Edward Townsend, "I hear thee has an afflicted sister." "That is a mistake," he promptly replied. "I was told she was a great sufferer," continued the friend. "Ah! now thee is reaching the point. She does suffer acutely, but she is not an afflicted person." Edward Townsend's knowledge of his sister was of one whose bodily sufferings are hidden under the wealth of her intellectual and spiritual nature. To him, as to others, she was a delightful companion,—a lofty ideal to reverence, as well as to love, a friend in whom to confide, a soul strong in its support of all good.

The agreement the young parents made with each other would be good for any young people in their situation. They were right-minded to begin with, or they would not have felt the value of these determinations, but I have no doubt that the uniform practice of the rules mentioned, had much to do with the happiness of the whole family, and through the different members of it, influenced a wide circle.

G. L.

THE COMING DAY OF PEACE.¹

BY CHARLES G. AMES, BOSTON.

A YEAR and a half ago, some of us were pleasing ourselves with the notion that in any movement for Universal Peace the United States would march at the head of the procession. We knew that the policy of the republic was against keeping up any more than a nominal standing army; and against intervention in the affairs of other nations. We knew, also, that our Department of State had initiated correspondence with European governments and had found them inclined to consider favorably the proposal for treaties of arbitration. And when Mr. Olney's treaty with Great Britain failed in the Senate only for lack of a two-thirds vote, the defeat affected us like a memory of Bunker Hill. But last August we were surprised to find our country superseded in the post of honor by

¹Address at the Unitarian Club, Boston, Fourth month 8, 1899.

the lead of a despotic government whose word can set in motion any day a million of soldiers.

The rescript of the Czar opens upon us with these words: "The maintenance of general peace and the possible reduction of excessive armaments. . . . present themselves as ideals toward which the endeavors of all governments should be directed." I am persuaded that the events of the last twelve months, and the history we have had a part in making, do but give a solemn emphasis to the Czar's appeal.

What people on earth can have more weighty motives than we to desire and promote the pacification of the world? If the combinations of human rapacity and violence which have wrought such havoc through the sad past are to continue their rage unchecked through the long future, our own country is to be exposed to new and formidable dangers. Every year the oceans are growing narrower; we are already nervous because our thousands of miles of coast are unfortified; and every extension of territory, as well as every advance in the development of our internal resources, will offer an inviting point of attack and compel large provisions for defense.

Are we to confirm and strengthen our free institutions and to hold a place of honor among the forces of civilization? Then we need to escape from the necessity of matching our army and navy against the ever-growing armaments of other nations. If we do not join them in following after the things that make for peace, how can we reasonably hope that the republic will not plunge at last into the abyss which has swallowed all the old empires which trusted to the sword only to perish by the sword?

To keep our own government simple, to hold back the tendencies to centralization and arbitrary power, and to spare the people from those burdens which, as the Czar truly says, are crushing Europe—all these things are involved in our coöperation with his plan.

Last summer it came to the knowledge of the British government that Russia was to add a few vessels to her navy. Parliament immediately voted to build a larger number. At about the same time, the German statesman, von Bulow, was saying, "Our future is based on our right, and our right upon the sharpness of our sword." Very fine and brave; and in the next breath comes a request for twenty or thirty more regiments!

Meanwhile, just across the Niemen, Russia was suspicious about Emperor William's visit to the Turk; and just across the Rhine, France was in a paroxysm and the republic was shaking to its base, because millions of people were more concerned for the "honor" of the army than for the honest administration of justice. At home we were being urged to fall into line with the exhausting Old World policy, and enter on a course of endless military and naval expansion.

These incidents illustrate the whole business. The nations that think it necessary to be always on a war footing, to go armed for every possible emergency, must not only lie awake nights to watch each other; they must study how to be more than a match for any other power, or any probable combination of powers. Hence the hypocritical alliances by which one group

of nations is kept in hostile array against another group. Hypocritical, because not rooted in friendship. The alliances are broken off in a day at the dictate of selfishness. France is the ally of England long enough to fight out the Crimean war with Russia; France becomes the ally of Russia against England the moment a point can be scored against Germany. Austria is hardly driven out of Italy before Italy is wanted to help Austria and Germany keep the balance of power against Russia and France. Even an Anglo-Saxon alliance cannot last a day longer than England and the United States can make common cause in dealing with questions of Asiatic trade, and neither of them dares carry a gun the less so long as all the world is in arms. The military system is the beast of Scripture, with its seven heads, ten horns, and great iron teeth.

Small nations are obliged to assume enormous burdens in order to keep themselves from being hustled to death in the crowd. What a sorrowful spectacle is young united Italy, impoverished and tortured by the supposed necessity of creating a great army and navy and of embarking in a policy of colonial expansion in Africa and Asia! Why could she not learn wisdom from a neighbor's folly? Since 1895 Spain has spent \$275,000,000 in trying to establish her sovereignty over the islands which hate her as a murderess.

Shall we go on sowing dragon's teeth forever? There is a more excellent way. We are to change the animus and objects of diplomacy by bringing *all* the nations into an alliance. We are to consult together, not merely how one combination can outwit or overpower another,—not merely how to shape our policies according to the promptings of suspicions, jealousies, old grudges, traditional hatreds, dynastic and territorial greeds; but to contrive how we may open the highway of prosperity to all mankind.

It is largely a question of horizons. How far can we see? Officialism, civil and military, is called to deal with the day's doings; it is short-sighted to all but nearby facts and present situations; it is often blind to causes and consequences. So it demands strong armies to over-awe, strong garrisons to defend, strong and swift ships to clear the seas, not half realizing that every such demand on one side compels an equal or greater outlay on the other. Thus every military nation, under the plea of self-defense, becomes an oppressor of all mankind, perpetuating war by perpetually increasing the preparations for war.

A few evenings ago I heard a naval chaplain describing the eagerness of our marines for the Santiago fight and their exultation at the sight of the enemy emerging from the harbor. The physician, he said, is glad of a call to try his skill; the lawyer welcomes a case; the preacher gives thanks for an opportunity to speak to the people. Just so, it is the soldier's business to fight, and it is natural that his spirits should rise to the occasion. Yes, all this is natural, and we are human enough to understand it, and perhaps to sympathize with it. But it will occur to you that this passion for war, when it becomes a settled motive and gives rise to a permanent profession, is not one of the forces that make for peace, and is very likely to in-

crease the probabilities of conflict ; it is the spark that explodes the magazine, the kindling wood that lights the conflagration. Nations are like individuals ; if they carry arms, they find occasion for using them. If they go unarmed, they settle their disputes by more judicial methods.

The difficulties in the way of general pacification are great, but, as has been well said, "more difficulties are in the way of its proving a failure." The forces at work for peace are many and mighty. The clearest voices heard just now throughout the civilized world are protests against war. Every cabinet of Europe is consulting how to keep the peace. Every leading statesman and journalist, even if he throws cold water on the Czar's proposals, admits the desirability of their success. Why should not the will make the way ? . . .

The growth of reason is slow. The animal still suppresses and imprisons the man ; brute force still dominates the earth, and goes about like a roaring lion, seeking whom it may devour, and generally finding a square meal. The conflict of right with might, of reason with violence, of justice with selfishness, still goes on. But the museum which holds the spear and club of the earlier savages may yet be the resting-place of those more destructive weapons and engines which are still the boast of our spurious civilization. That better day may tarry long ; we must wait for it, and work for it.

The movement for peace will gradually acquire momentum and carry all before it. There will be an uprising of the people. Sheldon Amos, an eminent jurist, predicts that some future morning when a government declares war, it will be surprised and paralyzed into inaction by discovering that a change has come over public feeling—that the people refuse any longer to shoot or be shot.

Back of politics and statesmanship and diplomacy is trade. Trade does not want war,—not even to create markets. When all the world is at peace all the world will be an open market. Back of trade is industry. Production does not want war. Nobody knows as well where the military shoe pinches as the workingmen. They are almost unanimous in their hatred of war. They know too well how the wealth is produced which is swallowed up in this maelstrom. They know that when rich men's sons wear the shoulder-straps poor men's sons must die in the trenches or rot in the camps.

I once asked our loved and honored General Armstrong whether there was truth in the accounts given of the general degradation and dishonesty and sensual vice of the Southern negroes. "Yes," he said, "no words could over-state the horrors of the situation." "What hope, then," I asked,— "what hope of a better future? Your Hampton and Tuskegee schools reach a few hundreds ; yet in a few years the number of the colored people is increased by millions."

His answer was exultant. "No matter how black the night ; when once the faintest ray gilds the eastern sky, we know the day is coming. The light will increase, the darkness will fall back ; the sun is sure to conquer."

And I am sure that if Whittier were still with us,

the call for a Conference of civilized nations to consider how to lessen the evils and abolish the customs of war would make him break once more into glad and grateful song :

"The day is dawning in the East of which the prophets told,
And brightens up the sky of Time, the Christian Age of Gold."

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 18.—FOURTH MONTH 30.

PASSAGE OF THE RED SEA.

GOLDEN TEXT.—The Lord is my strength and song,
And he is become my salvation.

—Exodus, xiii., 2.

Scripture Reading.—Exodus, xiv., 5-31.

THERE were three ways open to the children of Israel for the journey out of Egypt. Perhaps no monuments of men are more enduring than the roads he marks out for himself. Generation after generation follows the same paths as its forefathers. Even unto this day the three ways out of Egypt remain. The first passed close by the Mediterranean Sea, crossed the Isthmus of Suez, and then followed the sea to the Philistine cities of the coast. This was the Way of the Land of the Philistines, and the shortest path to Canaan. The second was the Way of the Wall, which crossed the isthmus inland, and passed up from the southward into the midst of Palestine, thus avoiding the Philistine country. The third passed close by the upper end of the Red Sea, and crossing the Peninsula of Sinai, turned southward into Arabia.

It will be remembered that a wall was begun by Seti I. and finished by Rameses II., extending across the isthmus from sea to sea. This wall was garrisoned by Egyptian troops. The country on either side was a wilderness. No cities were allowed ; the land was uncultivated. This was a further protection, since an enemy, even if he passed the wall, would find difficulty in getting supplies until he had penetrated far into Egypt. The garrison of the wall was probably supplied from the store cities, Pithom and Rameses, mentioned in the second lesson (Exodus, i., 11).

The Hebrews seem to have set out from Goshen for the way of Philistia. We read that after they had begun their journey (Exodus, xiii., 17) "God led them not through the way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people repent when they see war, and so return to Egypt." In this we see a suggestion that the calamities which had fallen upon Pharaoh were hardly so crushing as represented by the annalist. The leaders of the Hebrews evidently expected pursuit and resistance in their exodus from Egypt. It is hardly to be supposed if Pharaoh had been convinced that the Hebrew leader had life and death in his control, that he would have ventured to further oppose the movements of the Israelites (Exodus, xii., 33). Moreover, we see that the leaders did not fully trust the people. Broken by generations of slavery, they could not be depended on to fight courageously even for liberty. It seemed best, therefore, to turn aside into the wilderness of the Wall, and to move south-

ward toward the Red Sea. This had the additional advantage of misleading the Egyptians, who did not know at once where to look for them in that uninhabited country. The position of their encampment near the Red Sea is very definitely located by the Bible narrative (Exodus, xiv., 2).

The event next to follow is worthy of minute study, for it left its impress on Israel for all after generations. It is not too much to say that the awful pressure of immediate danger and the sudden unlooked-for rescue welded the rabble of Egyptian slaves into a nation. We must first acquaint ourselves with the facts concerning the Red Sea. The northwestern arm of the sea, near which the Israelites were encamped, is a very shallow bay. The Suez Canal avoids this northern end by a detour, and enters the sea several miles south of it, where deep water can be secured. Only the smallest boats can navigate the northern portion. When the wind blows from certain directions it often happens that the water is driven back so that the sea may be crossed for many miles on foot, and there are a few recorded cases in this present century when the whole area was practically bare. The Bible makes no suggestion of the use of other than natural means in the rescue of the Hebrews. "The Lord caused the sea to go back by a strong east wind all night, and made the sea dry land."

The events in orderly sequence are given as follows: While the Hebrews were encamped by the sea, the Egyptian army appeared in pursuit. It was impossible for them to flee around the end of the sea, for the Egyptian wall, with its garrison of soldiers, was across that path. To the south was the waste African desert. The Hebrews "saw war," and were afraid. All was confusion. The fugitives reproached Moses, saying, in bitter irony, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" And again, displaying their lost manhood, "It had been better for us to serve the Egyptians than that we should die in this wilderness." It was at this crisis that the strong east wind bore back the waters, and the Hebrews, seizing upon the only way of escape, passed over with their flocks and herds. The Egyptians pursued, but their heavy chariots were retarded by the sand, so that they "drove heavily" (Exodus, xiv., 25), and the waters returning overwhelmed them.

As indicated above, this sudden and unexpected deliverance impressed itself so deeply on the minds of the Hebrews that it was never forgotten. The prophets refer to it constantly; it is sung in the Psalms and is preached by the Christian apostles. It is the crowning example of Jehovah's care for his people. He is able in every crisis of his people to open a way where no way appears. Let them not fear though danger threatens them on all sides. It is not necessary for them to know the way of their deliverance. In some unexpected way the Lord will find a safe path, and their enemies shall be destroyed. Their feelings of exultation and awe found voice in the grand song of Moses (Exodus, 15), in which the strength and sufficiency of Israel's God are exalted. "The Lord is my strength and my salvation. . . .

Who is like to thee among the gods? . . . The Lord shall reign for ever and ever."

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 18.—FOURTH MONTH 30.

THE COMFORTER PROMISED.

GOLDEN TEXT.—I will pray the Father, and he shall give you another Comforter.—John, xiv., 16.

Read the Scripture, John, xiv., 15-27.

REVISED VERSION.

THIS lesson follows directly on from the last one, in the fourteenth chapter of John, it being part of the extended 'parting discourse of Jesus to his disciples, in the upper room at Jerusalem, after the Passover supper, the washing of feet, and the departure of Judas. It was the evening before the Crucifixion.

The whole of the lesson is impressive and important. The first verse is succinct and striking: "If ye love me, ye will keep my commandments." This is a companion to many declarations of like character. "By their fruits ye shall know them." Where the commandments of the Master are ignored and disregarded, it is obvious that there is no real love for him. The pretense of it there may be, the ceremony of it there may be, but the reality cannot be. For the religion of Christ is a reality, a life, a practical demonstration.

Other passages in the same lesson are to the same effect: "He that hath my commandments and keepeth them, he it is that loveth me." And again: "If a man love me he will keep my word. . . he that loveth me not keepeth not my words." The thought is over and over the same, the injunction is made emphatic.

"To do thy will is more than praise,
As words are less than deeds,
And simple trust can find thy ways
We miss with chart of creeds.

"The heart must ring thy Christmas bells,
Thy inward altars raise;
Its faith and hope thy canticles,
And its obedience praise." (*Whittier.*)

The Comforter, whom or which Jesus promised would come to his sorrowing disciples, was, and is, as the account explicitly says, (v. 26) the Holy Spirit. It would, he said, be sent by the Father. It would be a spiritual comforter. It would be to them inwardly as he had been outwardly—the Christ. Its visitation would remind them of him. All this is consistent with the faith and the conviction which we have of that manifestation of the Divine Being. Jesus names it here (v. 17) the Spirit of Truth, and the name is excellent. For Truth is essentially divine, as Love is, and the spirit which exemplifies Truth in the highest degree and most perfect measure is that which has entered into our hearts when we are divinely filled.

We are not to suppose, from the language of the text, that God's Spirit only visited his children after the departure of Jesus in the flesh. That he would "send" this Comforter, as God had sent him, may seem to be implied. But we know that from the earliest time God was spiritually known. We know that thus he manifested himself in every age.

"All souls that struggle and aspire,
All hearts of prayer by thee are lit;
And, dim or clear, thy tongues of fire
On dusky tribes and twilight centuries sit.

"Nor bounds, nor clime, nor creed thou know'st,
Wide as our needs thy favors fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the hearts of all."

(Whittier.)

The world, he said, cannot receive the Spirit of Truth, the Comforter, (Greek, *Paraclete*, meaning Advocate, Helper). The meaning here lies in the word *world*. It is not mankind, not the mass of children of men, but the irreligious, sensual, proud, pagan condition, in which the divine nature is denied and defied. It is this world, and it always has been this, which has warred against the spread of the diviner condition. Cruelty has thrust out kindness, and selfishness has repelled love. Such a world truly cannot know or receive the Spirit of Truth, for it is an antagonistic principle; it is that which we have called Satan, and have given a personality. The world, the flesh, the devil, are one. Every evil opposite of the good is part of this aggregation which cannot know, cannot receive, cannot enjoy, the divine. Necessarily, it must be perishable; in time it must give way to the good. For the good is that which God directs, the evil is that which resists good.

The present lesson proceeds only to the 27th verse, in which are the beautiful and comforting expressions of benediction: "My peace I give unto you . . . let not your hearts be troubled," but the chapter should be read through to the end, and carefully studied, as the next lesson is taken from the next chapter. "I go unto the Father," Jesus said, and then he added, "If ye loved me, ye would have rejoiced, . . . for the Father is greater than I." He, appearing in the outward, a messenger sent of God, a manifestation of the Divine, a spiritual man, returned now to him who is the Father, who alone endues and endows. The last two verses of the chapter are partly obscure, but the final clause emphasises the same thought: ". . . the world may know that I love the Father, and as the Father gave me commandment, even so I do."

THE DOUKHOBORS AS CHRISTIANS.

Toronto, Canada, *Globe*, Third month 26.

To the Editor of the *Globe*: I see in the newspapers that some good Christians are thinking seriously of sending missionaries to the newly arrived Doukhobors in Manitoba—a proposition which may well give rise to some meditation. These Russian colonists are distinguished by the fact that they are literally carrying out the teachings of Jesus, having refused in the face of severe persecution to defend themselves, to serve in the army and take the lives of their fellow-men. In their lives they rank easily as the chief of living Christians, or, perhaps, it might be more correct to say, as the only living Christians. Now, what will these missionaries teach these disciples of Christ? They all interpret the Sermon on the Mount in the Pickwickian sense. They recite like parrots that we are to turn the other cheek, but they neither practice

it nor teach it. They say "Love your enemies," and approve of showing that love with bombshells. They assert that a man's life consists not in the abundance of things which he possesses, but they have not a word of protest to utter in the midst of a civilization founded upon the very antithesis of this doctrine. They cannot plead ignorance of the emphasis which Jesus placed upon his words, for he said at the close of the Sermon on the Mount that "every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, which built his house upon the sand," while whoever "doeth them, I will liken him unto a wise man, which built his house upon a rock." Is it not rather absurd for Christians who have built in the sand to worry about the salvation of men who have built on the rock?

Perhaps it is to the immigrant's form of worship that the missionaries are to address themselves, but here again they are at fault, for Christ says explicitly that "not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven," and he asks significantly, "Why call ye me Lord, Lord, and do not the things which I say?" Certainly on the basis of these teachings the Doukhobors have little to learn from any known church.

But is it the dogmatic and theological science of these peasants which is askew? Are they unsound as to the constitution of the Trinity, or the meaning of the long words in which the fathers have fossilized their guesses at the unknown? Here once more we must give the preference to the Doukhobors. Christ has given only one method of ascertaining the truth: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This the Doukhobors have done, and according to the text they are almost the only accredited teachers of theology now in existence.

If there are to be any missionaries, let these Russian Christians send them forth. Surely we have need enough of them. Let them go to the Soudan, where the Church of Christ is preaching the forgiveness of enemies and sanctioning the avenging of Gordon—to Manila, where she is blessing the slaughter of brave patriots and telling men to turn the other cheek—to every city, town, and hamlet of Christendom, where she is crying Lord, Lord, and taking precious care not to do a thing that He said. And finally, let us hope that the misguided men with beams in their eyes who attempt to convert the Doukhobors may have no success.

"Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

ERNEST H. CROSBY.

19 Liberty street, New York, March 22.

MORE OF A HERO.—A man who will sacrifice his wit to save the feeling of another is more of a hero than the man who risks his life to save a friend from fire or drowning before a crowd of spectators.—*Walter Blackburne Harte.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FOURTH MONTH 22, 1899.

"RACE" MANNERS.

IN the poem by Rudyard Kipling, recently commented on in this column, the idea is that all sorts of other-complexioned peoples are inferior to the "white," and it speaks of them in one verse as "silent" and also "sullen." We are exhorted to take up the burden of oversetting them, and then setting them up again—those who survive the process—partly because of their color, and partly because they are silent and sullen. Now it would be a sad thing for this ardent appeal to us if there should prove to be a vital defect in the theory itself, a sort of worm in the bud, as it were. If the manners of the sun-burnt brethren are not so bad, what becomes of the poem?

C. F. Lummis, whose book on Mexico we recently reviewed, takes the view that our "race" is not so well-mannered as some others. This is a startling suggestion, we admit, but here we have Lummis's prose against Kipling's rhyme, and though the latter thinks we "dare not stoop to less" (though we fear it underestimates the stooping capacity of the "white" man) than the immediate reconstruction and transformation of all races whose complexion does not reach the standard, still it is not clear that we are really called to "stoop" to that. It may be that we are not so superior as we have thought. Instances of over-estimate of self have occurred, we all know.

What Lummis says is that in manners our "race" does not do so well as people to the southward, whose average complexion is darker. He is, in fact, extremely emphatic on this point. We cannot copy his views in full, but he finds, he says, "the Spanish American not only of incomparably more tact, but of fully as deep sincerity" as the English American. "Perhaps the most striking quality of this courtesy is its democracy. The Saxon, even in a republic, is polite to his friends and superiors, if he can be polite at all. The Iberian is polite to every one—to his servants, the beggars at the curb, the foreigner with nose aloft. In more than a dozen years of intimacy with his lands, I have never found a flaw in his manners. . . . No door was ever shut to me by any Spanish American, nor even by any Indian of Spanish speech, in the wildest and poorest corner between Colorado and Chile. I have been gently forced to sleep on the one bed of a hovel, while for me the aged hosts slept on the dirt floor; I have come in the tatters of a long mountaineering to a princely *ha-*

cienda and found a prince's welcome, not as Anybody, but as a man."

Supposing this to be true—and we have no reason for questioning either C. F. Lummis's large opportunity for observation, or the sincerity with which he gives his testimony,—what are we to conclude? Is it a part of the white man's burden to change all this,—and by force?

HERE are a few points of instruction and suggestion in relation to sending "copy" to newspapers:

1. Write plainly. A "fancy" hand is an abomination to editors and printers. Type-writing is best, of course, but a simple, plain, "round" hand, without flourishes, is very nearly as good.
2. Write on one side of the paper, only. Leave some margin at top (for a heading) and at the edges. Do not write too closely; leave room between the lines for interlineation, if the editor should think it best to insert any.
3. Use figures for dates. The custom of writing dates out fully in words may be required in polite correspondence, or society formalities, but it is not used in printing, and is not likely to be.
4. In proper names, spell them correctly, and write them so plainly that a mistake cannot reasonably be made. Recollect that the printer is not familiar with these names, as you are, and cannot depend on guessing. If you make u for n, he does not know but that you want it that way.
5. Do not roll your manuscript, fold it. Use moderately thin, rather than thick, paper. If it is bulky, do not fold it up tight, in order to get it into a small envelope, but use a larger one, so there may be less folding.

IT is a very effective note of Peace which Dr. Ames of Boston, formerly for many years well-known and much esteemed in Philadelphia, sounds in the address which we print elsewhere. He brings out clearly and graphically many points of the overwhelmingly strong case.

A FRIEND in Salem Quarterly Meeting, N. J., has sent us copies of the address to the Czar, signed by 257 persons in that quarterly meeting. "We might have had many more signatures," she adds, "but thought the papers ought soon to be sent."

BIRTHS.

JANNEY.—In Philadelphia, Third month 5, 1899, to John and Florence Janney, a daughter, who has been named Beulah Moore.

MARRIAGES.

BAKER—MAULE.—At the residence of the bride's father, Third month 2, 1899, by Friends' ceremony, Thomas C. Baker, of Homeville, Pa., son of George and Mary J. Baker of Homeville Meeting, Pa., and Eva V. Maule, daughter of Benjamin and the late Elizabeth J. Maule of Londonderry, Pa.

DEATHS.

BROWN.—At his home in Zanesfield, Ohio, Second month 27, 1899, Jehu Brown, aged 99 years, 7 months, 5 days; a life-long member of the Society of Friends. He was born in Chester county, Pa., Seventh month 25,

1799, and was a descendant of James Brown, who came to this country about the year 1699 and settled in Pennsylvania. His parents were Elihu and Margaret Brown. They removed with their family of nine children to Harford county, Maryland, in 1806. In 1834 he came to Logan county, Ohio, where he spent the remainder of his life.

He was married Fourth month 19, 1837, to Susanna Michener, in the Friends' meeting near Zanesfield. She was the daughter of Benjamin and Abigail Michener, and died Sixth month 21, 1888. S. J. F.

CALEY.—In Philadelphia, Fourth month 13, 1899, Sabina S., wife of William R. Caley, in her 57th year.

Interment at Newtown Square, Delaware county, Pa.

CLARK.—At the home of her son-in-law, George Coates, Londonderry, Chester county, Pa., Third month 28, 1899, Lydia B. Clark, widow of the late Joseph Clark, in her 77th year.

CONROW.—Near Moorestown, N. J., Fourth month 9, 1899, Minnie B., wife of Dr. A. E. Conrow, aged 34 years. Interment at Westfield Friends' ground.

COOPER.—After an illness of less than two weeks, Daniel Kent Cooper, of Upper Oxford township, Chester county, Pa., died early Third-day morning, Third month 28.

His illness was caused by a carbuncle, which developed blood-poisoning, and eventually caused his death. He was in the 28th year of his age, unmarried, and lived with his parents, Hiram K. and Ruthanna K. Cooper, and his brother Wilfred P., at the home of his birth near Pennsgrove, of which meeting he was a member.

Conscientious in the performance of duty, free from bad habits, pure in life, a staunch friend, and a helpful neighbor, he was much loved by his many friends, and much respected by a wide circle of acquaintances. Straightforward and energetic, he was honest to his conviction of right, and always supported the policy of the Prohibition party. The funeral, which took place Sixth-day, Third month 31, was very large, one hundred and fifteen vehicles being counted at the house where the services were held at 1 o'clock. B.

COWPERTHWAIT.—Suddenly, on Fifth-day morning, Third month 30, 1899, at his residence in Medford, N. J., Thomas B. Cowperthwaite, in the 75th year of his age.

Though not a member of the Society of Friends, he regularly attended their meetings on First-days, when health permitted. He was much respected by all who knew him.

He was a brother of Rebecca J. Cowperthwaite, a recorded minister of Medford Monthly Meeting. He leaves a wife, but no children survive him. *

DUELL.—At Wenonah, N. J., Fourth month 14, 1899, Mary G., widow of Charles Duell, aged 64 years.

Interment at Mullica Hill Friends' ground.

HOAG.—At his home in town of New Baltimore, Greene county, N. Y., on First-day, Fourth month 2, 1899, William Hoag, in his 91st year.

MEREDITH.—At his late residence, in Upper Uwchlan, Chester county, Pa., Fourth month 6, 1899, Peter Meredith, in the 81st year of his age.

[A local newspaper notice says: He was a man highly respected in the community, an honest, conscientious citizen, and a member of the Society of Friends. During his lifetime he had raised several boys, and, while he never gave them much cash in their own hands, he usually placed snug sums at interest for them annually, so that when they grew to manhood they set out for themselves with little fortunes. He was a life-long resident of Uwchlan township, and a farmer by occupation. He was unmarried. He was the son of John and Elizabeth Meredith, and was one of a family of three children. His sister Lydia died some years ago, and another sister, Mary Ann, who is advanced in years, survives him.]

ALL changes, but Life ceases not
With the suspended breath;
There is no bourn to Being, and
No permanence in Death;
Time flows to an eternal sea,
Space widens to Infinity!

—Florence Earle Coates.

DOUKHOBOR NOTES.

WE have, at this writing, no further word from the Doukhobors in Canada, additional to that contained in the letter of Prince-Hilkoff to Joseph S. Elkinton, printed last week.

In the last issue of the *Friend*, (Philadelphia), J. S. E. states that a second letter has been received from Prince Hilkoff, dated Fourth month 2, "setting forth the need of horses, oxen, plows, wagons, and general farm implements and seeds; in this last letter he states that the immigrants are in need of animals for ploughing, and harness for horses, and cows for milk for the children. The next greatest need is for ploughs, for the party which first arrived and for those who are expected from Cyprus, with harness, wagons, and other implements."

A letter from James A. Smart, Canadian Deputy Minister of the Interior, dated at Ottawa, the sixth instant, is also noted in the *Friend*. It stated that something like 2,500 of the immigrants were already set out on their land, buildings having been erected for between five and six thousand, and it was expected that in a week or two the two ship loads would be in the colonies set apart for them.

It has been definitely decided that the colonists in Cyprus shall be removed this spring to Canada. The climate in Cyprus does not suit them, (though their health is much better than it was), and they are naturally very anxious to be reunited with their friends in the Canadian settlements. (We print elsewhere an extract from a recent letter describing the Cyprus settlers.)

The Cyprus party, it is stated, are almost entirely without means, and will need much help. The Canadian Interior Department would have to do what it can for them until they are in a position to help themselves.

The Friends of Fourth and Arch Streets Yearly Meeting have sent forward to Canada, \$2,000 of the fund raised, from Friends and others, for Doukhobor aid, "to be appropriated for most pressing needs, under the oversight of Prince Hilkoff and representatives of the Doukhobors."

The balance remaining in the INTELLIGENCER fund is \$183. As the amount is small, we have not applied it to any purpose, thinking it better to wait on an occasion of extreme need. It may be, perhaps, best to keep it to aid the Cyprus party.

THE PHILIPPINE POLICY.

Editors FRIENDS' INTELLIGENCER:

SINCE one of your correspondents has somewhat unfavorably referred to the sentiments expressed by nearly all of the contributors to the INTELLIGENCER regarding the expansion question, I will ask space to say a little more. Is it not one of the cardinal principles of the Society of Friends that they bear testimony against war? If so, upon what basis can any member of the Society sustain the war of conquest in the Philippines?

Notwithstanding a desire or inclination of all citizens of the United States to look with favor upon the acts of their own government, especially in time of war, the sober second thought is rapidly taking the place of the dazzling enthusiasm that characterized the fall of Manila and Santiago, and our policy in the Philippines is being condemned by our better judgment, and the conservative, stand-by element of the country.

As evidence that this is a war of conquest, we have the pronunciamiento of about the 4th instant, of the commissioners to the Philippines, defining the position and purpose of the United States government toward the people, and asking a conference with their "representative men"—but probably not with Aguinaldo and the authorized heads of their organized government—for an exchange of views and

opinions. The Commissioners say : "American supremacy must be enforced," which means, of course, that the "views and opinions" will all be on the side of the commissioners. So we are now permitted to know where the President stands, notwithstanding his utterances at Boston, declaring, in effect, that he was waiting the sentiments of the American people. The proclamation may be said to promise everything that a subjugated people could wish for,—except their liberty. That is, if the Filipinos can find excuse for faith in a government whom they had looked to as friends and extolled as liberators, but whose policy seems to be acquisition of territory by conquest, for the purpose of exploitation by capitalists, and designing politicians. Just possibly, the people of those islands would be temporarily better off under the guiding wing of the United States. But this is not the question to be considered.

The American people should ask themselves whether the policy we are pursuing is based upon the fundamental principle upon which the liberty-loving people of America established the government of the United States, in refusing the Filipinos the same rightful aspiration and privilege of governing themselves, and compelling them to accept whatever we may dictate. It matters not that we might give them a government that some of their "business" people could prosper under, for they would still be deprived of the right, which we hold so dear, to govern themselves.

Those people fought Spain for years, and are now at war with the United States, and for what? for liberty. It has been well suggested that we are now standing in the same position that Lafayette would have assumed had he, after his helpful hand in our war against Great Britain, transported the French army to America to subjugate us, and acquire our territory, at the behest of the French King.

Even should the people of the Philippines quietly or protestingly submit, or our troops and fleet be withdrawn at the overwhelming demand of the American people, I fear it is too late to wipe out the stain that we have put upon ourselves in the estimation of the civilized world.

When Admiral Dewey destroyed the Spanish ships, he should have withdrawn his fleet, reserving perhaps a coaling station at Manila bay, and at the same time recognizing the independence of the Philippine republic.

WM. H. VORE.

Lincoln, Neb., Fourth month 8.

ANOTHER "PLEA FOR THE OPPRESSED."

Editors FRIENDS' INTELLIGENCER :

A LARGE amount of matter has been printed in the INTELLIGENCER about the Philippines, which I think tends to bewilder instead of enlighten. War between two so-called Christian nations is an anachronism, a foul blot on the Christianity and the civilization of the age, but while mankind remains as it is, while so many men and women come into the world, with defective mental and moral development, circumstances will rise in which a resort to force seems to be necessary. (1) I will not discuss this proposition unless it shall be controverted.

A correspondent of the INTELLIGENCER makes a serious condemnation against our government for sending its army "against a simple people in their own land, bombarding their towns and cities, destroying their houses, killing men, women, and children, and driving the survivors into the wilderness for aught we know to perish of hunger." He asks, "would Jesus go in that way, or would he go as did William Penn, with a message of love, and win their respect?" How did Jesus treat the drovers and brokers who had invaded the temple? He did not meet them with a message of love. He seemed to think that a case that needed other treatment, and he "made a scourge of cords and cast, (or as the Old Version has it, drove), all out of the temple, both the sheep and the oxen, and he poured out the changers' money and overthrew their tables," and said, "make not my father's house a house of merchandise"; or, as Matthew reports him, "ye have made it a den of thieves." (2)

In the INTELLIGENCER of Second month 25, the editor asks, "inspired by the most poignant shame and sorrow for the slaughter of thousands of the Philippine people, is it possible that the American nation wish to further stain the pages of their own history?"

We all deplore the slaughter of our fellow-men anywhere, at any time, and under any circumstances, but in such cases we are not justified in assuming the facts to be as they are not. In all the criticisms of the government it is assumed that "those people inhabit their own country. Their country is not ours. Spain held it by force." So we hold a large part of our country "by force." We conquered it from the Indians and from Mexico. (3)

The government of Spain was the only authorized, the only recognized government the Philippine islands had during the last four hundred years, and now the islands belong to the United States, according to the recognized law of nations, both by conquest, (4) by treaty, and by purchase; (5) and the only organized government therein is that of the United States; (6) and to speak of it as "their country" is to assume the facts to be not as they are, but as we wish them to be. (7)

It is assumed that they are fighting "for no cause but the love of liberty." So said Jefferson Davis and General Lee. They were fighting for "self-government," for liberty to govern themselves, but they were rebels against the only recognized government in the land; and Aguinaldo is a traitor and fighting against the only government existing in the islands. (8)

When Admiral Dewey destroyed the Spanish fleet Aguinaldo appeared at Hong Kong and professed friendship for the Americans. He soon made his appearance at Manila, was invited there perhaps, and offered his services. But it soon became evident that he was planning opposition to our forces; and not as an act of war, but stealthily and feloniously he set fire to and burned nearly half of the city of Manila, burning the houses of his friends as well as the Spaniards; and when force was sent to Iloilo to drive off the Spanish army, and thus relieve the islands of

the last of Spanish barbarism, it was found that it had surrendered to Aguinaldo, and he was in possession of the town and refused to let the American forces land; and he has been trying ever since to drive them from the islands by a system of warfare more barbarous than the American Indians were ever known to practice. They were never known to use a flag of truce to decoy an enemy within two hundred yards, and then draw rifles from behind their backs and fire on them; and still worse, when a friend, an officer in his own army advised him to cease his hopeless war against the Americans, he ordered him beheaded, and the order was promptly executed, and was followed by an order that he would behead any man who should repeat such advice. He has burned all the towns and villages of his own people through which he passed in his retreat before our troops.

Now we have emotional appeals against our government and in favor "of the poor Philippines hopelessly pleading and struggling for their freedom." To whom and by whom have they appealed? They have never asked, nor allowed any one to tell them what was intended or proposed to be done for them. (9) We have no evidence that Aguinaldo represents any but his own army, which is made up almost entirely of one tribe, the Tagals. (10)

We are appealed to to not violate the "principle upon which our government was founded, the consent of the governed," which we are charged with doing in this case,—a charge which has no foundation in fact, but there is not space to discuss it here.

The President said in his speech in Boston, "Until Congress shall direct otherwise, it will be the duty of the Executive to possess and hold the Philippines, giving to the people thereof peace and order and beneficial government, affording them every opportunity to prosecute their lawful pursuits, encouraging them in thrift and industry, making them feel and know that we are their friends, not their enemies; that their good is our aim, that their welfare is our welfare," but a reign of terror is not the kind of rule under which right action and deliberate judgment are possible. It is not a good time for the liberator to submit important questions concerning liberty and government while they are engaged in shooting down their rescuers."

What more can he do? He has no power nor right to say what shall be done with the islands. That Congress alone can say. (11)

The inhabitants of Negros, one of the largest islands, drove off Aguinaldo forever, hoisted the American flag, and asked American protection, and there is no evidence that Aguinaldo represents any but his own army. We have destroyed the only government they have had during about four centuries, and we cannot relieve ourselves of the duty of securing for them a better one, and to turn them over to a barbarian like Aguinaldo, would be a crime against the civilization of the age.

"If we drove out a mediæval tyranny only to make room for savage anarchy, we had better not have begun the task at all." (12)

Columbus, Ohio.

JOHN J. JANNEY.

Comment by Friends' Intelligencer.

Our friend's letter is long, but we print it as he sends it. (In a private note he asks its insertion "in the interest of truth and justice.")

We are obliged, in connection with it, to do two things. First, we ask that other correspondents do not take up the points in it for controversy, or we fear we shall be overwhelmed, and we think besides such controversy unnecessary and probably unprofitable. Second, we have at several points, numbered, in parentheses, some of the statements which, in our judgment, are unsound, and we add, here, our comment upon them; this, we hope, will relieve the minds of others, and make any further discussion unnecessary.

1. If this (beginning with the word "but") means a resort to war, especially aggressive war, it has always been denied by Friends.

2. To attempt to justify war, by the recorded action of Jesus in the Temple, is a straining of the text, and the attempt should not be made.

3. If our own title, derived from conquest, (of Indians and Mexicans) is clouded, as J. J. J. intimates, it is evident that will not make a conquest title in the Philippines a good one. Two wrongs never made a right.

4. The islands evidently do not belong to the United States, "by conquest," for we have not yet conquered them.

5. Nor do they "by treaty," or "by purchase" morally, for Spain, with whom we dealt, had not a good title.

6. The government of the United States is not "the only organized government therein"; on the contrary the Filipino government was, and still is, existent and effective.

7. The facts are well known, and speak for themselves.

8. Aguinaldo is not a "traitor" to the United States. He claimed independence, before the war of the United States with Spain, and still claims it. The name is misapplied. (The further extended statement concerning Aguinaldo is entirely one-sided—what the lawyers call *ex parte*: it is the opinion of many, among whom is Senator Hoar of Massachusetts, that Aguinaldo is a patriotic man, and deserves to be classed at least with Bolivar and Juarez.)

9. The Filipinos *have* learned, several times, the plan of the United States. It was explicitly set forth in the recent proclamation of the five commissioners, and had been previously in those of General Otis. This plan is to compel them to submit, and to give them no encouragement to expect independence.

10. The Tagals are probably the strongest and most capable tribe in the Islands.

11. Congress is not in session. The people are. The President, in his Boston address, referred the question to both.

12. Quite true. Our campaign in the Philippines has been wrong from the beginning. And "savage anarchy" (even if it existed), cannot be worse than civilized slaughter and rapine.

SANDY SPRING SETTLERS.

Editors FRIENDS' INTELLIGENCER :

I WISH to add somewhat to George T. Powell's interesting communication in the INTELLIGENCER, Fourth month 8. It leaves the impression that the Sandy Spring settlement began some fifty years ago. James Brooke, who married Deborah Snowdon, settled at Charlie Forest, and built the house (now standing) in 1728; this house is half a mile from Sandy Spring meeting-house. Their son, Roger Brooke, married Mary Matthews, and settled at Brooke Grove in 1753; the farm is now in possession of the fourth generation. In that year the meeting at Sandy Spring appears to have been established. In the "Story of Peter Yarnall," page 201, he speaks of having gone from Leesburg, Va., to Sandy Spring, in 1798, accompanied by William Stabler, who settled in Sandy Spring about 1800; he was a brother of Edward Stabler, of Alexandria, Va., a distinguished minister of our Society.

Thomas Moore, who married Mary, daughter of Roger and Mary Matthews Brooke, was a civil engineer, employed both on the Erie and the James River and Kanawha Canals. We have in my family a commission issued to him and two others, in 1804, to survey a road from Frederick City, Maryland, to the Ohio river, (the national turnpike), with autographs of Thomas Jefferson, President, and James Madison, Secretary of State. Isaac Briggs, who married another daughter, was also a noted engineer.

The original settlers, Brooke's, Thomas's Snowdons, and others, cleared the land, but much the larger part of the present Sandy Spring farms were made on land that had been exhausted in raising corn and tobacco, and then left to grow up in pine and sedge growth.

In 1846 the first experiment in a very small way was made with Peruvian guano, by Caleb Stabler, and from this date on the improvement was steady. The guano started clover, and then bone-dust and lime did the rest. I must qualify Friend Powell's statement as to the crops. We have had crops as large as he mentions, but not by any means as an average.

WARWICK P. MILLER.

Alloway, Md., Fourth month 10.

THE CYPRUS DOUKHOBOR COLONY.

Letter in The Friend, London.

I HAVE now been more than a week living in a room at the new cottage hospital, on the Doukhobor farm colony, Athalassa, and have thus seen much of this interesting colony of Russian peasants. There is a good-sized farm-house with enclosed yard, in which several families are accommodated, and on the hillside small houses (much like Irish cabins) have been built for the rest. Just below these is an enclosed garden of about an acre, with palm, orange, and olive trees; except for these I should fancy myself in an Irish village. About 500 Doukhobors are located here. I am most favorably impressed with them, especially the women, who are so clean and industrious; when not busy in their household affairs, cooking, cleaning, winnowing the wheat, or grinding, they are busy with

knitting or embroidery. They look very picturesque going about in their skirts, bright-colored petticoats, and cosy-like caps. They always meet us with a pleasant smile, and frequently send us (the Russian nurse and myself) presents of cakes and various specimens of their food, so that we have vegetarian diet with a good deal of variety. The children are most anxious to learn English, and come to us all day long, "Please, a book," while there is generally a group on the porch spelling, and repeating texts, or teaching one another to count.

The nurse is busy each morning with various visitors. Besides the two men who are now in the hospital, others come to her daily—one man with a badly cut eye, a boy with a scalded foot, and some rheumatic patients. Then there is milk to send off to the cabins for the children who are not strong, followed by visits to some who are still suffering from malarial fever—though we are thankful there are no cases of serious illness. The nurse has two or three classes daily to teach Russian, while Captain St. John (who is living here also) has classes of the elder boys for English. These people have no schools, so but few can read; but we impress upon them the necessity of learning to speak English if going to Canada, and there is quite a *furor* for this just now.

I hope Friends will not get discouraged about these people. It is disappointing that they are not settling in Cyprus, but after the great mortality here it is evident the climate does not suit them, and now that 4,000 of their people are in Canada it would not do to press their staying. They seem to me a truly God-fearing people. We find them in groups chanting psalms as they work, and never hear a noise or quarreling, and with about 300 children and no school this is wonderful.

The country round here is pretty, and the children ramble over the hillsides and bring us bunches of wild flowers.

I hope next week to send an account of the Doukhobors' Sunday morning sunrise service.

M. A. MARRIAGE ALLEN.

Larnaka, Cyprus, Third month 21, 1899.

THE men and women whose lives are other people's strength or repose are not men and women seeking to do separate things at separate times, but those who have got and are filled with the life of life, who know there must be a fountain of supply, flowing by no artificial means itself from no exhausted source. We have to get very far back, away from low things, and close against the high one.—J. F. W. Ware.

SPIRITUALITY is best manifested on the ground, not in the air. Rapturous day-dreams, flights of heavenly fancy, longings to see the invisible, are less expensive and less expressive than the plain doing of duty. . . Spirituality is seeing God in common things, and showing God in common tasks.—*Sunday School Times.*

BANCROFT, the historian, who lived to be ninety years old and enjoyed exceptional vigor of body and cheer of countenance, was accustomed to say, "The secret of a long life is in never losing one's temper."

Educational Department.

GEORGE SCHOOL NOTES.

At the Young Friends' Association, Seventh-day evening, 8th, a paper on "How shall we reach the non-going church people?" prepared by Lydretta Rice, called out considerable comment. The writer thought that the First-day school and meeting could have a great deal of influence in this direction, if members would make a greater effort. Edith Michener, Ella Gillingham, and Prof. Smith all expressed the feeling that a sufficiently cordial welcome is not extended to strangers. Principal Maris read the paper which he had prepared for, and recently read at the conference at Race Street on "Christianity the Outgrowth of Judaism." Prof. George H. Nutt followed with a paper on "How Friends Appear to Outsiders." He expressed the thought that in a great measure they do not appear at all, and that greater effort should be made to spread the principles of Friends. A lively discussion followed.

With the exception of the paper, the program of the Whittier Society on Seventh-day evening, 15th, was devoted to Bayard Taylor and his works. Horace Way delivered an oration on his writings, and "Cedarcroft," (Bayard Taylor's home near Kennett Square, Pa.), was the subject of an essay by Lucille Preston. Several scenes from the story of Kennett, closed the meeting.

Hamilton W. Mabie, of *The Outlook*, recently gave the last of the season's course of lectures, subject, "Education and Success."

Sixth-day evening, 14th, William L. Bailey, of Philadelphia, treasurer of the Audubon Society, gave an illustrated lecture on birds, which was most interesting as well as instructive.

The new electric plant furnished lights for the first time Seventh-day evening, 15th instant.

Golf is receiving much attention during recreation hours, when the front lawns present a lively appearance.

The boys of the Athletic Association have put the tennis courts and base ball grounds in fine condition.

Dr. Holmes addressed the Young Friends' Association of Salem, New Jersey, on Sixth-day evening, 14th.

The prospects for a full attendance next year are very encouraging. Most of the rooms for boys are already engaged, and the girls' department is rapidly filling up.

SWARTHMORE COLLEGE NOTES.

Alice M. Atkinson, Ph.D., has been appointed assistant professor of Greek at Swarthmore College, to enter upon her duties the next college year. She is a graduate, A. B., of Swarthmore, in the class of 1888, and received the same degree, 1889, at Cornell; in 1895 she received Ph.D. from the University of Pennsylvania. For two years she was engaged in teaching at a seminary in Portland, Oregon.

The eleventh annual oratorical contest between the Sophomore and Freshman classes for the President's prize was held on Third-day evening, the 11th inst. The program of the evening was as follows: Introductory remarks, President Birdsall; oration, "The Dreyfus Case," Arthur G. Hoadley, 1902; "The Secret of Greatness," William C. Tyson, 1901; "Character," Alida M. Stephens, 1902; "Lost Enthusiasm," Edward Williams, 1901; "Should we fear War?" Mark Thistlethwaite, 1902; "World Leaders," Elizabeth S. Gillingham, 1901; "Wasted Energy," Phebe Scheibley, 1902; "The Crime in Patriotism," Arthur Hugh Jenkins, 1901; "Universal Brotherhood," Edson S. Harris, 1902; "Anglo-Americans, Onward!" G. Arthur Seaman, 1901.

There were three judges on Thought and three on Delivery. The contest was the closest in the history of the competition; the award was made to the Class of 1900.

The Delphic Literary Society held its twenty-sixth annual reunion at the College on the evening of the 15th instant. A large number of enthusiastic alumni and ex-members gathered in honor of the event. At the banquet, Isaac H. Clothier, Jr., '96, directed the speeches, and the speakers included President Birdsall, Prof. J. Russell Hayes, Howard Cooper Johnson, '96, and Robert Pyle, '97.

A new competition, in extemporaneous speaking, has been established by a friend of the College. Prizes will be awarded to the three best speakers, in a contest of five minutes' speeches, on subjects not previously announced. The preliminary contest will be held within a few days, when the list of candidates will be reduced to twelve for the final contest. '99.

PRINCIPAL OF ABINGTON SCHOOL.—Prof. George M. Downing, of the University of New Brunswick, has been appointed Principal of Abington Friends' Boarding and Day School. Prof. Downing's former home was in Chester county; he is a member of the Society of Friends, and takes the position with high recommendations. B.

TEACHERS' PLANS.—Prof. Louis R. Ambler, who has been for several years Principal of Abington Friends' School, and who has resigned that position, purposes to spend two years in study at the University of Michigan, at Ann Arbor.

Helen R. Hillborn, of Swarthmore, will take charge of Friends' School at Darby, Pa., the coming year. She succeeds Eliza Hibberd, of Malvern, who has been in charge at Darby for two or three years, but is at present in impaired health.

Conferences, Associations, Etc.

EASTON, N. Y.—A regular meeting of the Young Friends' Association was held at the home of Julia A. Baker, Fourth month 9, with the president Charles E. Wilbur, in the chair. The roll-call was responded to with sentiments from William Penn.

The program for the afternoon opened by George Gifford reading a very interesting paper on the early life of William Penn, in which he gave an account of his early religious experience and convictions, and the opposition which he met with in his own home, especially emphasizing the strength of his convictions, which enabled him to pass by the brilliant worldly prospects offered him by his father, and keep to the dictates of the Inner Light. A poem, "William Penn's Letter to His Daughter," was then read by Ruth Thomas.

Francis Borden reported the current events; he spoke of Bishop Potter's attitude toward the temperance question. He thought that most of the leading officers in other churches were in favor of prohibition; he mentioned that Kansas, a prohibition State, has forty-five counties with no paupers, and thirty-seven with no criminals. Regrets were expressed in regard to the North Carolina movement in trying to prohibit the colored vote in that State. Other items were mentioned.

Phebe A. Hoag read a paper entitled "The Influence of Plain Language," a short discussion of which followed. After a few moments of silence the meeting adjourned.

PHEBE A. HOAG, Cor. Sec.

NEW YORK AND BROOKLYN.—The Young Friends' Association of New York and Brooklyn, at its meeting in New York, Third month 26, discussed the question of "Our Policy in the Philippines." In support of our present policy it was urged: (1) That it is the duty of a superior race to impress its civilization upon those less highly developed. Wherever countries have come under Anglo-Saxon rule, justice has been established, and inhumanity and confusion replaced by law and order. (2) That since we have destroyed the Spanish government in the islands, we must, in justice to the Filipinos, protect them, since the majority of them are, as yet, unfit for self-government.

On the other hand it was thought, (1) That the present policy is opposed to the spirit of true democracy, and at variance with the peace policy for which we have always stood among nations.

(2) That we have no inherent right to the islands, since those whose protection we assume, bitterly resent our interference. Believing that there is a Power which worketh for righteousness, we may trust that good will eventually triumph in the Philippines without our interference.

(3) That the loss to the world will be greater if we abandon the great principle of peaceful democracy for a policy of ag-

gressive imperialism than if we allow the Filipinos to work out their own problems in their own way.

(4) Finally, that it is a duty laid upon those of us who have faith in the principles which are our inheritance to uphold them now; conscious that some of the world's seeming failures, are by the test of centuries, proved its sublimest victories.

On Fourth month 9, a paper was presented by J. R. M. Savage, treating of "The Practical Effects of a Belief in Immortality." The writer assumed a belief in the immortality of the soul, and a future conscious existence, as an established factor in all phases of Christian religion, and upon this hypothesis outlined some of the effects of such a belief upon character-making and upon religious ceremonials.

In the discussion which followed, the idea of reward and punishment, which is so often involved in the scheme of immortality, was disparaged as being an unworthy incentive and not conducive to the highest development.

It was suggested that there is in religion another element than moral obligation, and that in this more subtle essence the faith in immortality has a part. Such a faith is a basis for hope, and an inspiration through this life, as well as an amelioration of the pain of death, and thus, whether or not the fear of punishment and the hope of reward have any direct influence upon the course of our lives, still this faith reacts indirectly upon our tempers and temperaments, and largely influences our lines of action.

MARY A. NICHOLS, Correspondent.

PHILADELPHIA.—The Young Friends' Association held a regular meeting Fourth month 10. After the reading and approval of the minutes, the reports of the standing committees were given, all showing that interesting work was being done.

The Lecture Committee reported the completion of its work, and submitted a statement of the receipts and expenditures, showing a deficit of \$40.44. The statement was referred to the Executive Committee for consideration. The advisability of our continuing our Centre for University Extension work was questioned. The attendance at Hudson Shaw's lectures was very small. It was thought this should be attributed to sickness, and to the fact that the same course had just been given at Fifteenth and Chestnut Streets, and concurrently was given at Germantown, rather than to lack of interest. The deficit of \$40.44 was to some extent insured by the free lectures. A new Lecture Committee was appointed: William H. Gaskill, Chairman, Helen R. Hillborn, William G. Underwood, Mary B. Paxson, and Joseph E. Haines.

The Executive Committee mentioned the receipt of seven quaint books, the gift of the Race Street First-day School Library, also that a new Publication Committee had been appointed, Hannah Clothier Hull, Emma Speakman Webster, Nathaniel E. Janney, and Charles Paxson. It further stated that three persons had been elected into membership, and announced the program for the evening.

The first paper on the program, entitled "Ebb Tide," was written and presented by Alice N. Townsend. The paper considered chapters thirteen to seventeen of "The Quakers," by Frederick Storrs Turner. The introductory paragraph says: "As the subject of these chapters is alliterative, Decadence and Divisions in the Society of Friends, so our contemplation thereof produces alliterative feelings of pain and perplexity." Reference to the decrease in our membership is made; "some may believe the decadence was less real than apparent, but in the face of Turner's statistics who can deny apparent decline? The only possible compensation for the loss in quantity would be a corresponding gain in quality." Alluding to the influences of the social world of the 18th century, the paper says: "What really interests us in the century of so-called quietism and decadence is the interaction of character and conditions, and conditions and character. We have seen the Quaker in the midst of a crooked and perverse generation of active persecution and acrimonious controversy, now we are to see him in an atmosphere of toleration and religious indifference, or an enthusiasm entirely outside his circle. In 1760 the work of the investigating and disciplinary committee began its labor, which covered a period of twenty

years." This committee is responsible for at least a one-third decrease in the membership, about this proportion being expell'd on account of "marrying out," but what constituted the alleged immorality and worldly-mindedness, we cannot ascertain from the vague reports left by this committee. However, some idea can be obtained from the Eliot diaries and letters recently published. These records inform us of the elaborate style in which the Eliot family conducted weddings and funerals, of their extravagance in dress, that they wore mourning, patronized the lotteries, had considerable plate and fine furniture. After a time the Society awoke to philanthropic labor, but renewed activity was accompanied by difference of opinion on historical and theological points.

In closing, the paper states: "Whatever our dangers of to-day may be, theological discussion does not seem one of them. The nineteenth century has learned 'not to be sure,' and our problem is still the old, old problem of using the world but not abusing it." The subsequent discussion attested to the merits and interest of the paper. It was remarked that judging from what Hudson Shaw had told us of the corruption of the eighteenth century, the backslidings of Friends were not surprising, as they could scarcely escape being influenced by their surroundings. Referring to the wealth of Quakers, one Friend said, he did not believe that prosperity caused the decadence, that the best men were not found among the poor. That prosperity was a good and right thing. Dig into the present, find out God's work to-day and to-day do it, and let that increase come which surely will. Another expressed his belief that the decadence was more apparent than real. We may have fewer members, but that does not indicate a lessening of strength. The Society is holding to its truths, and it is truth which endures.

Margaret P. Howard's paper on "Proselyting" was very closely allied to the preceding paper, and as one friend expressed it, "was a beautiful supplement." Much of the discussion verified this opinion. The paper referred to the work of the Society of Friends as being that established by the Founder of Christianity. Our method is to instil into the minds of men the thought that shall help them to perceive their divine kinship, and naturally the mind will dwell upon the Life of Jesus, the greatest example of the good accomplished by a life which conforms to the principles of Truth. The writer strongly advocates that every opportunity should be used for the more widespread of the Truth as we understand it, but does not consider it a worthy motive to seek the acceptance of our principles for the mere increase of membership. Lift our standard high—living clean and blameless lives, and willingness to occupy all fields which promise the betterment of our kind, surely should have a drawing power. The only practical way of spreading our principles and testimonies seems to be by individual faithfulness to the call of service in whatever direction there may be a qualification. The requisites for membership should rest not only on an intellectual acceptance, but on a life reasonably consistent.

During the discussion of the subject we were warned about being too sure that the flood tide had set in, but we should help it on. If as a body we have not been an aggressive force in the community, as individuals Friends have stood for big and great things, and their power to-day shows it.

After a few moments of silence the meeting adjourned.
ESTHER S. STACKHOUSE, Sec'y.

CONCORD FIRST-DAY SCHOOL UNION.—This Union met at Swarthmore, Pa., on the 15th inst. The meeting was well attended, and the various exercises conducted with spirit. The schools constituting the Union, sixteen in number, all reported, and most were in a flourishing condition. A few, however, were suffering from reduced members, caused in most cases by the removal of Friends to other centers. This element of change was commented upon as being cause for encouragement. We must recognize the growth of our suburban towns, and although some of our meetings will be losers thereby, the Friends who remove to new localities are stimulated to fresh responsibilities in regard to their growing families; hence we see efforts being made, as at Lansdowne, Pa., to have First-day schools and meetings for worship, and such efforts should be encouraged. At the same time en-

couragement in some form should be extended to those schools and meetings losing their membership.

A suggestion was made relative to the sometime introduction of music in our First-day schools, but the prevailing expression was against such an innovation. It was thought that the power of love and good instruction were stronger attractions than music to hold the children together. Three excellent object lessons were given, and questions as to how we can increase the sense of responsibility for the right training of children in parents and teachers, and also whether we shall teach the belief of Friends, brought forth much excellent and pertinent expression.

The Union adjourned to meet at Concord, in Tenth month next.

BUCKS QUARTERLY MEETING HOME.—The plans for the new Home of Bucks Quarterly Meeting, to be built at Newtown, Pa., by ex-Chief Justice Edward M. Paxson, as a memorial to his parents,—Thomas and Ann Paxson, of Buckingham, have been completed, and the contract for erection awarded to Garret B. Girton. A picture of the building is published in the Newtown *Enterprise*.

The architect is Edwin F. Bertolett, of Philadelphia. The building will stand at the corner of Congress street and Centre avenue, having a front on each. It will be constructed of Newtown brown-stone, with interior walls of hard brick. On the first floor will be a hall, office, manager's parlor, house parlor, 17 by 24 feet; reading-room and library, dining-room, 22 by 24 feet; kitchen, pantry, etc. The second floor and third floor each will contain eleven bed-rooms, with ample closets, etc., two bath-rooms will be located on the second floor, and one each on first and third floors respectively. The basement will contain laundry, provision, storage, vegetable, and coal cellars, besides a boiler, or furnace-room. A passenger lift and dumb waiter will traverse the four stories of the building, and clothes shutters will lead from bath-rooms directly to the basement and laundry. The heating will be by hot water circulation and the lighting will be by electricity from the town current. Artesian water will be introduced.

ABINGTON UNION.—Abington First-day School Union was held at Abington, on the 15th instant. There was a large attendance and it was pronounced by all who spoke of it a very successful and satisfactory occasion,—one visitor, from another Quarter, saying it was the best Union he had ever attended.

Delegates from all the schools in the Quarter except Stroudsburg were reported, and nearly all these appointed were present. Alvin Haines opened the exercises in the morning, and in the afternoon Louis B. Ambler delivered an address of welcome. The afternoon exercises were mainly by the children.

Luncheon was provided in the dining-room of the Friends' School, near by, and a large company partook of it.

The next meeting of the Union will be held at Upper Dublin, on the third Seventh-day in Tenth month. The clerks, Mary H. Forman, and Joseph S. Evans, were re-appointed. Susan Y. Sheppard desired to be excused as clerk of the visiting committee, and Mary R. Livezey was appointed.

SOLEBURY, PA.—The Young Friends' Association of Solebury, met as usual, First-day, 9th instant. The minutes having been read and approved, Hugh W. Michener, in behalf of the Executive Committee, made the following report of appointments for next month: Question, "Can the germ of the Divine in each human soul be developed without any external aid?" to Agnes S. Ely. Paper, "The Quaker Poets," to Florence R. Kenderdine. Reading, Ely J. Smith.

Agnes B. Williams reported on History by reading an account of the Doukhobors. Laura E. Walton reported on the Section for Current Topics, and Eastburn Reeder read that portion of the Discipline relating to membership.

Frederick L. Smith discussed the relation of religion to history. Remarks were made by Seth T. Walton, Watson Kenderdine, and others.

An article by John Burroughs was read by Florence R. Kenderdine, after which the president, Mattie Reeder, as-

signed the various sections to the following: History, Martha C. Ely; Literature, Seth T. Walton; Discipline, Hannah Kenderdine; Current Topics, Edith B. Slack.

A letter was read by the secretary, Edward Simpson, to the effect that an assessment from each association will be required toward defraying the expenses of the General Conference of Associations. The amount required, two dollars, was made up by the members present. It was decided to have the next meeting on the first First-day in Fifth month, instead of the second, in order not to conflict with yearly meeting. A brief period of silence closed the exercises of the day. F. R. K.,

BUCKINGHAM, PA.—The Buckingham Young Friends' Association met at Buckingham meeting-house on First-day, Fourth month 16, with George Watson president, and Jane Atkinson secretary. After silence the president read the twenty-third Psalm, after which the usual routine business was transacted.

The Discipline as regards "Conduct and Conversation" was read by Ellen Smith, which was followed by a paper by T. O. Atkinson, "What influence has Higher Education on the Society of Friends?" Remarks on the subject by George Watson and Mary A. Watson were followed by a paper, "Benjamin Hallowell," written by Elizabeth Williams and read by Susan Atkinson.

Others to whom duties had been assigned, not being present, after the usual silence the meeting adjourned to meet in Doylestown meeting-house on First-day, Fifth month 21, at 2.30 p. m. W. LEIGH.

CAMDEN, N. J.—A meeting of the Young Friends' Association of Camden was held in the meeting-house, Third month 8, with a large attendance. The minutes of the previous meeting were approved. The business of the meeting was deferred for the following month. The report of the Executive Committee was read.

A paper, "Newton Preparative Meeting: A Retrospect," was presented by Howard M. Cooper. The Newton Meeting dates back to 1680. It was started by William Cooper, who settled at Pyne Pointe, now Cooper's Point, in the city of Camden, and Richard Arnold offering their homes for holding the meetings. To these little meetings the Friends, located at Shackamaxon, often came across the river. This was the commencement of our Newton Meeting, some two years before the settlement of Philadelphia. The meetings continued to be held in the Friends' houses till 1684, when a lot was purchased on Newton Creek, and a log meeting-house built thereon, one of the first in New Jersey.

In 1828 Joseph W. Cooper, though not a member, gave to the Friends the ground where we now meet. At that time from Market street to far north of Cooper street was all woods. Our meeting was designated "The little meeting in the woods." The meeting remained unchanged for nearly sixty years, when in 1885 many improvements were made, making it one of the most attractive belonging to Friends. "And long before another century shall be completed, let us hope the quarterly meeting will see the fitness of again holding one of its sittings in this, the oldest of its branches, and where it was founded."

Longfellow's poem, "Elizabeth Haddon," was read by Abby Bailey; and the prose account of the same Friend read by Wilhemina Ivins.

Three five minute papers on "What can the home do to help the meeting?" were prepared by Emily W. Collings, Fannie Schribner, and Reuben Gillingham. One Friend expressed the thought, "It is the home influence that is deep and far-reaching—the parental care, the mother's love, the first consolation in trials, the foundation of character, and the cradle of our ambition and aspirations. Thus we see the home training, while fitting for a life of usefulness, can also influence and cultivate a desire to help the meeting, by mingling in social fellowship, by cheerful greetings,—extending the glad hand of welcome to those who feel disposed to meet with us from time to time, even if they are not in accord with all our views, there will be an appreciation that cannot fail to be productive of good."

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Another Friend said she would love to see the meeting-house made so attractive and pleasant that a passing Friend if so disposed, might feel free to enter at any time, to meditate or rest, thereby gaining that courage and patience so needed in the every-day walks of life.

Two recitations were then given, one by Emily Burrough, and the other by Ollie Gibberson. After attending to the new business, the meeting adjourned to meet Fourth month 4.

LAURA COLLINGS, Secretary.

MICKLETON, N. J.—A regular meeting of the Young Friends' Association of Mickleton, N. J., was held Fourth month 8. The president opened the meeting by reading from the fifth chapter of Matthew. The minutes of last meeting were read and approved.

Elizabeth L. Engle read a very interesting account of the life of Sarah H. Pierce, late of Philadelphia, and also a tribute to her from the INTELLIGENCER, written by Aaron M. Powell. We then listened to a "salad," given by James Pancoast, composed of quotations from different authors. There being so few present it was suggested to have it given again at our next meeting. Benjamin C. Heritage recited a beautiful poem, entitled "The Temperance Picket."

As voluntary exercises Ellen B. Haines read two very good selections, one entitled "The Right Spirit," teaching us it is not the outside that makes the man. The other, entitled "The Old Doctor's Story," reminded us not to begrudge loving deeds and kind words, to those around us. Benjamin Heritage gave us a very interesting collection of current topics he had gathered during the past week.

The questions were answered and appointments were read for the next meeting. The roll was called and after the usual silence, adjourned to meet Fifth month 13. Number present, eighteen.

E. L. D., Sec.

LITERARY NOTES.

THE second number of T. A. Glenn's new monthly, *The American Genealogist*, (Ardmore, Pa., \$1 a year), is that for the present month. It has further instalments of John W. Jordan's paper, "Moravian Immigration to Pennsylvania," "American Descendants of Rhirid the Wolf," "Morton Notes," and "Scotch Planters of Ulster." A paper is given on the "Descendants of Godwin Walter," prepared from notes by Emma Walter, with additions by Anne H. Cresson and Frances K. Walter. Godwin Walter came to Pennsylvania from England, (presumably Wiltshire), in the ship *Unicorn*, Thomas Cooper, commander, in 1685, and was the ancestor of a large family.

A list of marriages at Great Valley Baptist Church, Chester county, from the note-book of the pastor, David Jones, Notes and Queries, and Book Notices, complete the number.

PUBLICATIONS RECEIVED.

LETTERS OF THOMAS CARLYLE TO HIS YOUNGEST SISTER.

Edited, with an Introductory Essay, by Charles Townsend Copeland. Pp. 276. \$2.00 Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

LIFE AND PUBLIC SERVICES OF EDWIN M. STANTON.

By George C. Gorham. With Portraits, Maps, and Facsimiles of Important Letters. Two Volumes. Pp. xvi. and 456, xvi and 502. \$6.00. Boston: Houghton, Mifflin & Co. (Received through John Wanamaker.)

A REMARKABLE increase in the population of Jerusalem during the last fifty years is exciting much interest. The number to-day is estimated at 45,000. Of these 28,000 are Jews. The whole Jewish population of Palestine is reckoned at 100,000.

THE *Pacific* (newspaper) states that the California Spanish Missionary Society is doing a good work among the Spanish-speaking people in that State. Recently a man over eighty years of age joined the church, and in alluding to the gospel story said: "Why was I not told this before?"

PERSONAL AND OTHER NOTES.

OUR friend Aaron M. Powell, writes us:

"We have accepted an invitation to attend the Lake Mohonk Conference on International Arbitration, to convene the 31st proximo, though as the dates are this year arranged it will take us away from part of our Yearly Meeting in New York. The Conference is, however, in the present ominous condition and tendency in our national and international affairs, so important, as involving peace principles, that we shall feel justified in leaving part of our yearly meeting to attend it.

"We think we shall also see our way clear to attend, as we have been several times invited, the approaching Philadelphia Yearly Meeting, which preparations for our European trip last year prevented."

At the meeting of the managers of the Friends' Home of Concord Quarter, (at West Chester, Pa.), last week, the legacy left the Home by Hannah Miller, of West Chester, was paid over. The legacy was \$500, and from it there had been taken the Pennsylvania "collateral inheritance" tax of 5 per cent., and the United States "war tax" of 5 per cent., so that the amount received by the Home was \$450.

A Pennsylvania woman now living in a Colorado city, writes to a friend in the East: "I cast my first vote yesterday for Mayor, etc. It was great fun. The men of our family and I went together. All the men about seemed to be gentlemen,—no smoking even; other men and their wives kept coming in, and it was quite sociable. I don't see how the most fastidious could find anything to object to, and I just felt proud to go into that little cubby-hole and make my mark opposite the straight ticket."

Charles M. Grimm, of West Chester, Pa., is a lineal descendant of John Bartram, the botanist, and carries his watch, which is a curious old time-piece and yet in a good state of preservation.

COMMUNICATIONS.

DIRECTIONS FOR SHIPPING.

Editors FRIENDS' INTELLIGENCER:

WOULD you please insert this notice for the benefit of those wishing to forward contributions to the Howland, Virginia, School? If sent as freight direct to A. M. Stanton, Sampson's Wharf, Northumberland county, Va.; send by freight to Baltimore, Md., then by steamer *Ida* to Sampson's Wharf.

If expressed it goes to Baltimore, and then by steamer *Potomac* to Coan's Wharf, Northumberland county, Va. There is no express office at Heathsville. Anything sent by mail comes direct to Heathsville, Va.

Some have written to inquire, and to save others the trouble I forward this. Papers and books are gladly received. We want to start a reading-room and library, so reading matter from an almanac to an encyclopedia will be welcome. One friend kindly sent a few numbers of *Scattered Seeds*, a dear little paper that I have often wished for, to give out to the children. Second-hand clothing is always in demand.

Heathsville, Va.

ANNA M. STANTON.

THE question of the use of the Revised Version of the Bible has recently been before the Convocation of Canterbury, England. The bishop of Rochester said that the Revised Version "is the most faithful available rendering into the English of the Old and New Testaments."

THE *Morning Star*, which is the organ of the Free Baptist denomination, says: "The position of that body with reference to the Philippine Islands is that none of them should be annexed to the United States, except in accordance with a free expression of the will of the people."

THE *Christian Advocate* states that "there are more than 1,500 Mormon missionaries in all parts of the world. They claim that they baptized in 1897, 11,000 proselytes, and a still larger number in 1898. We desire all ministers to familiarize themselves with what the Mormons teach."

ATTITUDE DURING PUBLIC PRAYER.

Two correspondents write from different places in Ohio to the *Sunday School Times*, Phila., regretting that a practice of sitting during prayer has "crept in." The S S T. comments as below.

POSTURE in prayer is not a matter of denominational custom or opinion. Centuries before Presbyterians were known by that name, or as a religious body, the matter was in discussion among Christians, and, even earlier than our era, among Jews. Many Orientals, now as of old, assume different attitudes in different phases of prayer. They stand waiting as servants, they kneel as suppliants, they prostrate themselves in humiliation, they lift up their faces and arms in grateful praise, they cover their faces and bow their heads in a sense of unworthiness before God. Orientals generally would not think of remaining in the same posture through an entire season of prayer. They claim to conform their position to their attitude of spirit. While the early Christians were accustomed to stand in public prayer at ordinary times, on many occasions they knelt in public to pray.

The proper posture in prayer at such times also included, according to the opinions of early Christians, the eyes raised to heaven, and the arms extended horizontally. It was not merely the erect figure that showed a reverent mien. The matter of posture in prayer had mention in several church councils. At the Ecumenical Council of Nice, A.D. 325, formal action was taken directing the standing in public prayer on the Lord's Day, and in daily worship between Easter and Pentecost; but this very direction for special days implied a change from other days. Standing is still preferred by many, but others besides Ohio Presbyterians have changed their practice, including Lutherans, Episcopalians, Baptists, Methodists, and those of other denominations. Dean Stanley says, on this point, "To pray standing was, in public worship, believed to have been an apostolic usage. It is still the universal practice in the Eastern Church, not only on Sundays, but week-days. But in the West [of Europe] kneeling has gradually taken its place; and the Presbyterians of Scotland, and at times, the Lutherans of Germany, are probably the only Occidental Christians who now observe the only one rubric laid down for Christian worship by the First Ecumenical Council."

There certainly is a gain in agreement as to a reverent posture and an orderly and serious frame of mind on the part of a body of worshipers in the Lord's house. And, in considering this, we ought not to forget the position of the hands and eyes, as well as of the body, especially if we would have regard to the most venerable customs of antiquity. For a few in a congregation to stand with eyes open listlessly, or looking about them, has the appearance of irreverence and disorder, even though nothing of the sort be intended. Perhaps this is why so many prefer the bowed head and closed eyes, and the posture of kneeling, or of seeming to kneel, in public worship.

THE *New York Observer* says Christianity has no competitors, it has only imitators. There is no morality which rivals, either in theory or in practice, the ethics which the world's one Master taught.

ANTI-IMPERIALIST LIBERALS.

Justin McCarthy, M. P., in the *Independent*, New York.

ALL that has happened in our political life here since I wrote to you last only tends to justify the explanation which I gave to your readers as to the true causes of difference in the English Liberal party. I told your readers from the first that these differences arise out of the question concerning what is called a "spirited foreign policy." "The spirited foreign policy" means, in fact, extension of empire and a readiness to undertake foreign war, if need be, on behalf of that purpose. Some members of the Liberal party are opposed to the quest after extended empire, and to any war which is not called for by the need of national defense.

Sir William Harcourt and John Morely broke away from their Imperialistic colleagues [in the Liberal party] because they could not, and would not, sanction the craving for extension of empire. Sir William Harcourt resigned the leadership of the Liberal party in the House of Commons and, as your readers are aware, Sir Henry Campbell-Bannerman was elected leader in his place. Since I wrote to you, however, John Morley brought forward a motion in the House of Commons which distinctly raised the whole question, and Sir Henry Campbell-Bannerman, to the consternation of most of his followers, supported Mr. Morley's motion. The motion was lost, of course, by a large majority, for it was opposed by all the followers of the Government and by most of the Liberals, but it had at least the effect of making it known to the country that, although Sir Henry Campbell-Bannerman does not acknowledge himself to be a Little Englander, he is determined that he will not encourage the Jingoists. I hope that his example will strengthen the Liberals in Parliament and all over the country, who deplore the reaction toward the sort of policy which found favor in the days of Lord Palmerston.

I feel well convinced that if the intelligence and the heart of the country could be appealed to directly on the question, the great majority of English Liberals would go with Sir Henry Campbell-Bannerman, Sir William Harcourt, and John Morley. Only a few weeks ago we seemed to be on the verge of a war with France, and only a few days ago we seemed to be on the verge of a war with Russia, and at each time the crisis arose out of some dispute about which the vast majority of Englishmen know nothing and care nothing. I am satisfied that not one Englishman in ten thousand knows anything about the merits of the dispute with Russia in regard to a Chinese railway, or could be got to feel the slightest interest in the merits of the controversy. There seems to me something profoundly melancholy and even terrible in the thought that a people might thus be committed to a great war with a foreign power about some question of which the nation has no knowledge, and in which its direct interests are nowise concerned. Sir William Harcourt and John Morley stood up manfully against the policy which would run such risks and commit the Empire to such responsibilities, and I am glad to think they have now the support of Sir Henry Campbell-Bannerman.

I am much inclined to believe that the dispute with Russia might have led to an actual quarrel if it were not for the personal influence of the Czar, who was determined that his proposals for International Peace should not be blighted in their very birth by persistence in such a policy. I was talking the other day with a distinguished English soldier, who has served his country in many a great campaign and who assured me that he knows the Czar well, that he believes him to be absolutely sincere in his desire for Peace, and that he regards him as the very model of a Christian gentleman. So far as I have any means of judging, the recent passion in England for what is called "a spirited foreign policy" does not arise with the army. It is of political birth altogether, and comes for the most part out of a vague kind of reaction against Gladstone's policy of peace and a sort of desire to prove to our neighbors that England can fight now as well as ever she did, and a yearning among certain sections of Liberals to make it known that it is not the Conservatives alone who are ready to go to war for the extension of the Empire. I wait in hope that this passion may soon cool down.

FEEBLE-MINDED CHILDREN.

Dr. M. W. Barr, of the Pennsylvania School for Feeble-Minded Children, Elwyn, Pa., in *Popular Science Monthly*.

PERIODS of extraordinary efflorescence or fruitage are followed by exhaustion and sterility not infrequently demanding the free use of the pruning knife; and, just as we remark how frequent is idiocy the offspring of genius, so do we find the same seeming paradox, of mental defect in rank and increasing growth the product of this most wonderful nineteenth century.

True, science has contributed to numbers by revealing as mental defectives the many "misunderstood," "the backward," "the feebly gifted," as well as by showing what was once esteemed moral perversion to be moral imbecility; but a truth to which science also attests is, that unstable nerve centers uniting and reacting through successive generations, producing various forms of neuroses, evidenced in insanity, moral and mental imbecility, idiocy, and epilepsy, do show the influence of a highly nervous age.

Our last census reports, although necessarily uncertain and unreliable, yet show ninety thousand mental defectives, not including the insane. Unrecognized and unacknowledged cases swell the number easily to one hundred thousand within our present borders. How many we are going to annex remains to be seen; but this is an enemy that attacks not our frontiers but our hearthstones. We have reached that point when we must conquer it, lest it should conquer us, and the means to this end may be summed up in three words—separation, asexualization, and permanent sequestration.

I find in our museum of educational work a little ball which I am inclined to regard the most valuable thing in the whole collection. The boy who made it was a low-grade imbecile. His hand against every man; he fancied every man's against him. Always under strict custodial care, that he might harm neither himself nor others, he would vent his spleen in tear-

ing his clothing. His teacher, a woman of rare patience and devotedness, sat beside him one day, tearing strips of old linen and laying them in order. "See, Willie, let us make some pretty strips and lay them so." His wonder grew apace at seeing her doing what he had been reprov'd for doing; at once he responded, and a new bond of sympathy was established between them. She was playing his game—the only one, poor little lad, that he was capable of—and he joined in.

"Now, we will draw out the pretty threads and lay them in rows." For weeks the boy found quiet pastime in this occupation, and the violent nature grew quieter in proportion. One day the teacher said, "Let us tie these threads together and make a long string." It took him months and months to learn to tie those knots, but meanwhile his attendants were having breathing space. "Now we will wind this into a pretty ball, and I will cover all you make for the boys to play with"; and a new occupation was added to his meager list.

The next link in this chain of development was a lesson in knitting. Again, through months of patient teaching, it was at last accomplished, and the boy to the day of his death found his life happiness in knitting caps for the children, in place of tearing both them and their clothing.

HINTS ON THE CARE OF ROSES.

Harper's Bazar.

JUNE roses require pruning but once a year. This should be done in spring, as soon as one is able to see where the strongest and healthiest shoots are going to be. The old wood should be cut back nearly half, and all weak, unhealthy branches should be removed. If the branches are thick, they should be thinned out well. Air should have free circulation through the plant.

Hybrid perpetuals require a different treatment. As their flowers are produced on new growth only, they should be grown on a system which insures the constant production of such growth. This is done by making and keeping the soil very rich, and by cutting the plants back sharply *after each period of flowering*. The term perpetual is a misleading one, because it carries with it the idea that the roses in this class, are under all conditions, ever-bloomers. But such is not the case. They bear a profuse crop of flowers in June and July. After that, by pursuing the treatment advised above they bloom at intervals during the season, but never in such profusion as in early summer. Without the treatment advised they will not do this. Many varieties are shy bloomers, and will only give an occasional flower after July. The freest bloomers are not prolific enough to suit the lover of fine roses, but their flowers, though few in number compared with those of the first crop, are so large, so fine in form, so rich in color, and so fragrant as a general thing that we cannot afford to overlook this class in making our collections of roses. It requires more attention than any other, but the results are well worth all the care we expend on it.

Of the June roses the best for general use are the mosses, in red, pink, and white; the Provence and

the good old damask, both delightfully sweet, large, double, and of fine shape, and produced with wonderful freedom; the yellow Persian, which well merits the name "Cloth of Gold," so rich is the color; and the small, low-growing Scotch and Austrian varieties. There are others in this general class which deserve a place in any collection, but I have named those with which the amateur gardener will be most likely to succeed. When he or she learns to grow these well, other sorts can be added with a reasonable chance of success.

PROGRESS OF EQUAL SUFFRAGE.

Woman's Journal.

SIXTY years ago women could not vote anywhere. In 1838 Kentucky gave school suffrage to widows. In 1861 Kansas gave it to all women. In 1869 England gave municipal suffrage to single women and widows, and Wyoming gave full suffrage to all women. School suffrage was granted in 1875 by Michigan and Minnesota, in 1876 by Colorado, in 1878 by New Hampshire and Oregon, in 1879 by Massachusetts, in 1880 by New York and Vermont. In 1881 municipal suffrage was extended to the single women and widows of Scotland. Nebraska gave school suffrage in 1883, and Wisconsin in 1885. In 1886 school suffrage was given in Washington, and municipal suffrage to single women and widows in New Brunswick and Ontario. In 1887 municipal suffrage was extended to all women in Kansas, and school suffrage in North and South Dakota, Montana, Arizona, and New Jersey. In the same year, Montana gave tax-paying women the right to vote upon all questions submitted to the taxpayers. In 1889 municipal suffrage was extended to single women and widows in the province of Quebec. In 1891 school suffrage was granted in Illinois. In 1893 school suffrage was granted in Connecticut, and full suffrage in Colorado and New Zealand. In 1894 school suffrage was granted in Ohio, a limited municipal suffrage in Iowa, and parish and district suffrage in England to women both married and single. In 1895 full suffrage was granted in South Australia to women both married and single. In 1896 full suffrage was granted in Utah and Idaho. In 1898 municipal and county suffrage were granted to the single women and widows of Ireland, the women of Minnesota were given the right to vote for library trustees, and Louisiana gave tax-paying women the right to vote upon all questions submitted to the taxpayers. In 1899 the Legislature of Oregon has passed an amendment to grant full suffrage to women, by a vote of 48 to 6 in the House and 25 to 1 in the Senate.

The trend of civilization is clearly in the direction of equal rights for women. Hon. John D. Long calls the opposition "a slowly-melting glacier of bourbonism and prejudice." He adds: "I want to be on record as having melted out early, or rather as having never been frozen in."

THE *Contemporary Review* states that there are some twenty or more colonies which have already been founded in Palestine and the whole face of the country is being changed by the efforts of the colonists.

SECRETARY GRESHAM'S FORECAST.

New York Evening Post.

SURELY it was a prophetic word which that sane and cool American, Secretary Gresham, wrote in 1894:—

"In our relations to Samoa we have made the first departure from our traditional and well established policy of avoiding entangling alliances with foreign powers in relation to objects remote from this hemisphere. Like all other human transactions, the wisdom of that departure must be tested by its fruits. . . . Every nation, and especially every strong nation, must sometimes be conscious of an impulse to rush into difficulties that do not concern it except in a highly imaginary way. . . . But our first adventure in that direction afforded most signal and convincing proof that the only safeguard against all the evils of interference in affairs that do not specially concern us is to abstain from such interference altogether. . . . The general act of Berlin has utterly failed to correct, if indeed it has not aggravated, the very evils which it was designed to prevent."

If Mr. Gresham could say this in 1894, what would he say now if he were alive and saw not only the natives in Samoa butchering each other, but the foreign forces there almost at blows? The way in which all ideas of justice and decency are necessarily mixed up in such a business is shown in the dispatches. A landing party kills 27 natives with machine-guns with no loss of its own. That is quite right. That is the way civilized men fight and teach savages to be good. But the next day the savages ambush the foreigners, whose machine-gun gets unluckily "jammed," kill half a dozen men, and cut off their heads. Thereupon the civilized and Christian world explodes with cries of "Butchery!" Why won't the brown man take his killing by the white man in peace? He will have to be killed some more till he learns this first lesson. Meanwhile, we observe that the angry Germans in Samoa are sneering at the Christianity of the English and Americans, and that Admiral Kautz returns the compliment with fine scorn of German Christianity. One would like to know what the natives could do, if they had a chance, in taunting the religion of their foreign slayers. "Muscular Christianity" made a good deal of a stir in its day, but the slaughtering Christianity of the present, as now on exhibition in Samoa and Luzon, bids fair to add new saints to the list—Saint Maxim, Saint Krag-Jorgensen, Saint Colt, and the other powerful and rapid-fire missionaries among the heathen.

Notes on Mexico.

From Chas. F. Lummis's "Mexico of To-day."

THE first sugar cane in the New World was planted in Santo Domingo, 1520—only twenty-eight years after the first voyage of Columbus—by Pedro de Atienza. It soon spread to Cuba and Mexico. Cortez built a crushing mill in Mexico, and left it by will to his heirs.

The first wheat in America was planted in Mexico. A negro slave of Cortez found a few grains among the rice of his rations, and planted them with care. This was about 1530.

Wheat in Mexico produces anywhere from 22 to 100 fold. The average in Europe is about five fold.

The tomato gets its name from the Aztec name *tomatl*, and is native in Mexico. So also is cotton; it was cultivated, spun, and woven by the pre-historic inhabitants of Mexico.

Chocolate was a favorite drink in Mexico, five hundred years ago.

The Ocean Currents.

THE force, speed, and direction of ocean currents are discovered by a systematic plan of throwing sealed bottles overboard and in time receiving reports of them. An explanation of this plan was printed in *St. Nicholas* for Sixth month, 1893.

These reports are indexed and classified, with the result that much valuable information is gained about the ocean currents.

For instance, a bottle thrown overboard Eleventh month 16, 1896, was picked up Third month 26, 1898, during which time it had drifted 4,700 miles. Another that was thrown over near Nantucket was found 512 days later, off the coast of Scotland. Another, starting from Cape Cod, brought up at Cornwall, having traveled 2,500 miles in 600 days.

Some bottles, however, have shown an average speed of thirty-one miles per day, while others have traveled along at the slower rates of twenty-six, fourteen, and even four miles per day. In the Pacific Ocean there are fewer chances of the bottles being picked up, but the experiments are tried there with fair success. As the work goes on, the number of bottles used is increasing, and the captains and skippers are becoming accustomed to finding the bottles and reporting them to the bureau.

A Bartram Bi-Centennial.

JOHN BARTRAM, the famous botanist, was born in 1699, (at Kingsessing, now part of Philadelphia), on the 23d of March. A meeting at the rooms of the Historical Society of Pennsylvania, on the evening of the 10th instant, commemorated the event. The rooms were well filled, many members of the John Bartram Association being present.

Dr. J. T. Rothrock, State Commissioner of Forestry, made an interesting address, speaking generally of Bartram's important contribution in science. Bartram, he said, in his time, stood almost alone for botany in this country. He was a divinely created botanical pioneer to make known to men of the old world the floral wealth of the new. His genius commanded the respect and admiration of the most distinguished naturalists of Europe, and the most famous one of them all said he was the greatest living natural botanist of the world.

Mira Lloyd Dock, of Harrisburg, spoke of Bartram's many achievements and wide range of knowledge, and concluded by saying that Pennsylvania should adopt the rhododendron, which Bartram discovered and transmitted to England, as the State flower.

President Albert Bartram Kelley, of the John Bartram Association, spoke in conclusion. He mentioned the acquisition of the Bartram house and grounds, for a botanical garden and park, and said that the Association hoped that eventually the city will restore the old house and establish a museum of Bartram relics therein.

Over-Capitalized Trusts.

It is estimated by the New York *Journal of Commerce* that the capitalization of three-fourths of the big trusts is at least double that for which a modern plant of equal productive capacity could be provided. In raising prices, in order to pay dividends on this fictitious capital, these trusts thus offer the strongest possible inducement for an invasion of competing enterprises, based on actual capital, that can earn large profits on greatly reduced prices.

THE Presbyterian ministers of Chicago have been discussing the scarcity of candidates for the ministry and have appointed a committee to consider the causes.

THE *Watchman* says: "Those who are wont to extol the advantages of written sermons should remember that there is such a thing as unprepared writing as well as unprepared speaking."

THE *Sunday School Times* says: "No one has a right to complain of the hardness of life who has not tried to make it easier for someone else."

CURRENT EVENTS.

DISPATCHES from Washington state that it is now being seriously considered whether the "regular" army must not be promptly increased to 100,000 men,—an increase of 35,000. There is said to be need in the Philippine Islands for 100,000 men. General Lawton, who was in command of the recent expedition to the south of Manila, is reported to have expressed this view. In Cuba, it is reported that the force there is inadequate. "The withdrawal of volunteers has been followed by an increase of brigandage and disorder." It is added as to Cuba that the unhealthy season is near, when "a large number of men are certain to be invalidated."

THERE is a strong desire among the volunteer troops now in the Philippines, who were enlisted "for the war," to come home. A dispatch from Washington, 16th inst., says an official report on the subject shows that, of those who have been offered opportunity to re-enlist, with the offer of a bonus in travel pay of over \$500, only about seven per cent. will accept. Governor Linde, of Minnesota, in a message to the Legislature, urges that measures be taken to secure the return of the regiment from that State, whose time is out, but which is being held, he says, contrary to law. Senator Pettigrew, of South Dakota, says he has had requests from 119 members of the regiment from that State for discharge, and he has written to the President on the subject.

THERE have been no further military operations of importance in the Philippines. General Lawton's expedition to the south of Manila has returned, and it appears had only partial success. Dispatches state that he "found it impossible to proceed in his pursuit of the insurgents and at the same time to retain possession of the captured towns in his rear," and more troops are now said to be necessary. In one of the encounters of Lawton's party with the Filipinos "the North Dakota regiment found the insurgents behind log trenches, and in driving them out lost five men killed."

North of Manila, near Malolos, the Filipinos seem to be still active. West of that place, on the 13th inst., "a small body" of them "attacked the camps of the Third Artillery, killing three privates, and wounding a lieutenant and two men."

THE complications in the Samoan Islands continues, and at one time last week threatened to involve the three nations which are trying to "govern" the islands, (Germany, England, and the United States), in a bitter dispute. News was received on the 12th that on the 1st inst. a party of 214 British and American sailors were "ambushed" by the natives, "on a German plantation," and obliged to retreat, with the loss of several officers and men. Many of the natives were killed. The officers' heads were cut off by the natives, but subsequently brought in "by some French priests."

The manager of the plantation where the fighting occurred, a German, was arrested by the English, on "affidavits that he was seen directing the natives in the attack," but he was subsequently handed over to the German warship's commander, "on the promise that he would be detained."

THE arrest of the manager, charges in some of the English newspapers of "German treachery," and in general the "bad blood" caused by the whole situation, made it difficult to maintain friendly feeling between the three nations, but especially between England and Germany, but this is now said to have been effected. The three commissioners—one for each nation—who are to go out to Samoa to effect a settlement, are all appointed, and will leave San Francisco in a few days on a Government vessel.

THE trial of ex-United States Senator Quay has been in progress since our item of last week. The prosecution is conducted by the District Attorney, P. F. Rothermel, Jr.; the defendant has five lawyers. The most prominent feature of the trial has been the objection made by the defense, at every step, to the admission of the evidence offered by the Commonwealth. Apparently, half the time has been consumed in argument on such objections. The Court, Judge

Craig Biddle, has almost uniformly ruled in favor of admitting the testimony, including what is called the "red book," a secret memorandum book kept by the cashier of the People's Bank, John S. Hopkins. (Hopkins committed suicide at the time of the bank's failure.)

THE Legislature of Pennsylvania had voted some time ago to adjourn on the 20th of this month; it is expected, at this writing, to do so. Few measures have passed finally during the session, and some of these have been vetoed. There has been no provision for an increase of revenues, and it is thought that the purpose is to have a special session called. Up to this time there has been no election of United States Senator.

THE policy of the German Emperor continues repressive. A despatch from Berlin says the entire German press is greatly alarmed by the news that he intends to introduce in the Prussian Diet a measure creating the city of Berlin and its suburbs into a separate province, and largely destroying the present self-government of the municipality. Some of the newspapers, however, encourage the measure.

THE Canadian Government has approved the suggestion of the United States Government for a *modus vivendi* on the Alaskan border, to overcome the possibility of a lawless outbreak pending a final adjustment, and the matter now awaits the action of the British Foreign Office.

NEWS AND OTHER GLEANINGS.

A LAW class of forty-eight women has just been graduated from the New York University, New York City. Most of them have no idea of practicing law, the aim being simply to give them a practical knowledge of the laws which concern them, especially in the direction of the management of property. "In this year's class were such women as Mrs. Washington Roebling, vice-president of 'Sorosis,' and the wife of the famous engineer; Mrs. Bonner, the wife of the publisher; Mrs. McKelway, wife of the editor of the Brooklyn *Eagle*; a daughter of ex-Mayor Gilroy, a daughter of Justice Leonard, of the Supreme Court, a daughter of Chancellor MacCracken, and others."

—A historic landmark of Atlantic City is about to disappear. Congress Hall, one of the oldest hotels in the city, was sold by auction last week and will be torn down at once. When the buildings are removed the land, which is considerably below the street level, will be graded and sold as cottage sites. Massachusetts avenue, on which the hotel faced, was the first highway built after the incorporation of Atlantic City in 1854, and the hotel was erected soon afterward.

—Two London newspapers, the *Mail* and the *Telegraph*, are proposing to issue editions on the first-day of the week—"Sunday" papers—and the proposal has caused much discussion, having even been considered in Parliament. A. J. Balfour has announced that the Government does not intend to interfere in the matter.

—The deer outside of parks in the State of New Jersey are safe for five years, as the Legislature last winter passed a law prohibiting the hunting or killing of them for the period named. The fine for hunting is \$100 with an additional penalty of \$100 for each deer killed, injured, or found in possession of the hunter.

—It is stated that more than 15,000 students are enrolled in the colleges and professional schools of New York City, and there are probably several thousand more students not regularly enrolled in schools, but who are in New York to study art and music. Of the enrolled students fully 5,000 come from homes outside of the city.

—A medical paper compliments the Philadelphia physicians on the fact that, whereas more than 25 per cent. of typhoid fever cases terminated fatally in 1886, and more than 20 per cent. in the years before 1890, there is now a mortality of scarcely more than 10 per cent. from the disease.

—Edward Entwistle, who, it is said, when 14 years old held the throttle on the first trip of Stephenson's first passenger railroad engine, the Rocket, on the Manchester and Liverpool railroad, in 1829, has just celebrated his eighty-fourth birthday at Des Moines, Iowa.

—The Topeka *Capital* says: "Kansas has begun to realize what war means. Nearly every county is represented at Manila, and many communities have felt the sting of death. Threescore of men have died of disease or been killed in action."

—The New England States are ahead of most other parts of the country in the average number of passengers in a train, but even on the New Haven road, dense as its traffic is, the average train load is little if any more than one full carload.

—Rudyard Kipling has gone to Lakewood, N. J., where he hopes that his convalescence from his recent severe sickness will be more rapid. "He has done no literary work, and has no plans for the future."

—A large flock of wild geese, numbering somewhere about 200, was observed near Newtown Tuesday afternoon, [11th inst.] winging their way northward at a great altitude.—[Newtown Enterprise.]

—It is announced that a Life of Theodore Parker is to be written by John W. Chadwick, of Brooklyn, the distinguished Unitarian minister and author.

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OF every one thousand inhabitants of the globe, five-hundred-and-fifty-eight live in Asia, two hundred and forty-two in Europe, one hundred and eleven in Africa, eighty-two in America, five in Oceania and the polar regions, and only two in Australia. Asia contains more than one-half of the total population of the earth, and Europe nearly one-fourth.

A NORTH BATH milkman has, perhaps, the unique pasture of Maine. It is an island, and when the tide is high the cows have to swim for it. The animals have become so accustomed to this that they will strike out without a moment's hesitation, and it makes a spectacle worth looking at when the fifteen cows all plunge into the water and swim for their feeding ground.

LAST TOUR TO OLD POINT COMFORT, RICHMOND, AND WASHINGTON UNDER PERSONAL ESCORT.

The last six-day personally-conducted tour to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Seventh-day, Fourth month 29.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

GETTYSBURG, LURAY, AND WASHINGTON.

PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on Fifth month 6. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the *extremely low rate* of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Phila.

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THE MEETING FOR WORSHIP. By Howard M. Jenkins. Small pamphlet. 12 pp. Single copies, 2 cents; 50 copies, 50 cents; 100 copies, \$1.00. By mail at these prices.

RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 2 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

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THE death rate in Michigan in 1898 was 12.5 in each 1,000 of population.

SWITZERLAND now has over one million depositors in savings banks, with an average for each family of two hundred and seventy-five dollars in cash deposits.

MRS. TILFORD.—"It must have taken Daniel Webster a long time to compile the dictionary; don't you think so?"

Tilford.—"Daniel? You mean Noah, don't you?"

Mrs. Tilford.—"Now, don't be silly. Noah built the ark."—[Brooklyn Life.]

AN ostrich can not kick backward. When the time has come for the bird to be despoiled of its feathers, its head is inserted in a bag and the plucker stands behind his victim. A blow from its foot has vigor enough to kill a man.

THE drought of the last few years has cost New South Wales an enormous amount of money. The flocks of the colony have shrunk from 66,000,000 to 46,000,000, representing a loss of 20,000,000 sheep. In addition there has been a loss of nearly 300,000 horses and 150,000 cattle.

No one seems to have taken the time and trouble to thoroughly investigate the early history of the honey bee in America. Enough is known, however, to assure us that it is not indigenous to the country, but was, in all probability, imported by the early colonists.—[Scientific American.]

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NOTICES.

. Communications intended for Women's Branch of New York Yearly Meeting may be addressed to me at Chappaqua, New York, care of Robert S. Haviland. EMILY P. YEO.

. Westbury Quarterly Meeting's Philanthropic Committee has arranged for a Conference to be held in the meeting-house, East 15th street and Rutherford Place, New York, on Seventh-day, the 29th, at 3 p. m., to be addressed by Dr. Lyman Abbott.

Subject, "The Disarmament Conference."

HARRY A. HAWKINS,
MARY W. ALBERTSON, } Clerks.

. Richland Friends propose holding their Monthly Meeting of Fourth month 28, 1899, at Stroudsburg, Pa., at two o'clock, p. m.

The change of hour is due to the fact that the trains from Philadelphia do not reach Stroudsburg until nearly noon.

. A Conference under the care of the Philanthropic Committee of Philadelphia Yearly and Bucks Quarterly Meetings will be held in the meeting-house at Makefield, Bucks county, Pa., on First-day, Fourth month 30, 1899, at 3 p. m.

The meeting will be addressed by Prof. F. H. Green. Subject, "Temperance."

All are respectfully invited to attend.

On behalf of Committee.

SUSANNA RICH, Clerk.

. The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, will be held in the meeting-house at Middletown, on First-day, Fourth month 30, 1899, at 2.30 p. m. William W. Birdsall is expected to address the meeting on the subject, "Literature, and its Influence on Character." CHARLES PALMER, Clerk.

. Bucks County First-day School Union will be held in Friends' meeting-house, Makefield, Pa., Seventh-day, Fourth-month 22, at 10.30 a. m.

All interested Friends are cordially invited.

ISABEL L. WORTHINGTON,
ROBERT KENDERDINE, } Clerks.

. The Western First-day School Union will be held in the Friends' meeting-house at New Garden, Pa., on Seventh-day, Fourth month 22, commencing at 10 o'clock a. m. All interested are invited to be present.

HORACE L. DILWORTH,
ELLEN P. WAY, } Clerks.

. The following compose the Committee to assist in securing homes for strangers in attendance at Philadelphia Yearly Meeting:

Charles E. Thomas, 868 N. 26th street.

Tamar Hartley, 1511 Swain street.

Martha D. Hough, 1340 Spruce street.

Matilda K. Lobb, 1702 N. 18th street.

Sarah L. Haines, 1513 Marshall street.

Joseph M. Truman, Jr., 1500 Race street.

Rebecca B. Comly, 1529 Centennial avenue.

. The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings during Fourth month:

23. Fawn Grove, Md.

30. Sandy Spring, Md.

MARTHA S. TOWNSEND.

. The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FOURTH MONTH:

30. Fairhill, 3.30 p. m.

FIFTH MONTH:

21. Merion, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, FOURTH MONTH 29, 1899.

{ Volume LVI.
Number 17.



A GOOD WORD EACH WEEK.

XVII.

PURE worship under the Gospel stands neither in forms nor in the formal disuse of forms : it may be without words as well as with them, but it must be "in spirit and in truth."

From the Book of Discipline of London Yearly Meeting, chapter on Meetings for Worship.

WHERE IS GOD ?

OH, where does God abide ?

I asked the lily, and her petal tips
Slow parted their white, smiling lips,
As softly she replied :

" In me He dwells. Lo ! that sweet perfume rare,
Which thou inhaledst from my heart, is there
Because He there does hide."

Oh, where may God be found ?

I asked the storm to tell me, if it knew,
And thundrous it replied, as on it flew :

" Hear how His steps resound
Within my hurtling heart. Lo ! down is trod
The bush, and bent the branch, because thy God
Along this way is found."

Oh, where does God belong ?

I asked the restless, surging mass of men ;
Like sound of mighty sea came answer then :

" Behold, not angels' song,
Or spherical music vast, speaks God at hand
As does the moan and laugh in every land
Of God's great human throng."

Oh, where does God not dwell ?

Of. not a single far off solitude,
Where God's sweet presence does not bide and brood,
Can earth or heaven tell !

In deepest desert may God's Jacob sleep ;
E'en there God's ladder rests, that He may keep
His tender vigil well !

—*Louis M. Waterman, in Youth's Companion.*

THE CARLYLE FAMILY LETTERS.¹

ONE of the most interesting and satisfactory additions which have been made to our stock of Carlylean literature are these "Letters of Thomas Carlyle." They are edited by Charles Townsend Copeland, lecturer on English Literature in Harvard University, who, besides fitting them together with needed notes and explanations, contributes a pleasing, if somewhat discursive, introductory essay on "Carlyle as a Letter-Writer."

Pursuing the thought partly expressed above, we say with emphasis that we do not recall anything in the collections relating to Carlyle that on the whole

¹"Letters of Thomas Carlyle to his Youngest Sister." Edited with an Introductory Essay by Charles Townsend Copeland. Pp. viii., and 286. Illustrated. \$2.00. Boston : Houghton, Mifflin & Co.

is more satisfactory. The letters are family missives. They are chiefly those written by him to his youngest sister, Janet, who married Robert Hanning, came to Canada, lived in Hamilton, Ontario, and died in Toronto, at the age of eighty-four, in Twelfth month, 1897. These letters begin in 1832, and close in 1873; there are, however, added in the volume, other letters to Janet Hanning, by other members of the family, and there are several from Carlyle's mother to Janet, and some from Carlyle to his mother.

The pleasing features about the letters include their simplicity, their animation, and their unmistakable tone of family affection. The love of the children for their mother, and of her to them, goes without saying, but besides all the members of the family show attachment to one another, and a real interest in one another's fortunes. Amongst all Carlyle's written work, we know of nothing more satisfactory than his biography of his father, the plain, Scottish stone-mason, and similarly these family letters, so simple and so unaffected, tell the story of life experience with a directness and pathos that no "fine writing" could equal. Take, for example—and many others might as well be chosen—this one from Carlyle to his sister. She was living at Liverpool, before her removal to Canada, and Carlyle, whose home was in London, was making a visit to the old Scottish home and its neighborhood :

SCOTSBRIG, 18th July, 1837.

My Dear Jenny : According to promise, I set about writing you a word of Scotch news, now that I am fairly settled here and know how things are. The railway train whirled me away from you rapidly that evening. Next evening, about the same hour, we were getting out of Liverpool harbor, and on the following morning, between 7 and 8 o'clock, I had got my eye upon Alick waving to me from the end of the jetty at Annan. It is almost three weeks now that I have been here and found all well, but it was only the day before yesterday that we got our first visit to Dumfries made out, and could rightly report about matters there. I fancied a newspaper with two strokes would communicate the substance of what was to be said in the interim.

There has been a good deal of discussion about Alick [a brother] and his going to America. He himself seemed of mind to go, but not very strongly or hopefully set on it. Our mother, again, was resolute against it, and made such a lamenting as was sufficient to dishearten one more inclined than he. So now I think it seems fixed so far as that he *will not go*. What he is to do here one does not so well see, but it will evidently be a great point gained for him that he give up thinking about departure, and direct his whole industry to ascertaining how he can manage here where he is. Men of far less wit than he do contrive to manage, when once they have set their heart on it. Jamie [another brother] is quite ready to go to Puttock and give up Scotsbrig to him, but I still rather think there will nothing come of that ; nay, some think Alick himself does not at bottom wish that, but is satisfied with finding Jamie so far ready to accommodate him and keep him at home. He seems very tranquil, cheerfuller than he was, and altogether steady ; likelier to have a little fair luck than he was a while ago. He must persist where he

is. There is nothing that can prosper without perseverance. Perseverance will make many a thing turn out well that looked ill enough once. John of Cockermouth is gone off to America about a fortnight ago with all his family. I got him a letter from Bunswark to a brother of his at New York. I doubt not he will do well. Clow of Land has his property advertised for sale; means to be off about the end of August, which also I reckon prudent. With two or three thousand pounds in his pocket and four or five strong sons at his back, a man may make a figure in America. James Austin and Mary [Carlyle, a sister] were at one time talking of America, but they also have given it up.

We had a letter from the Doctor [John Carlyle, a brother] shortly after my arrival here. He is well, living at Albano, a summer residence some twenty miles from Rome. He speaks of it being possible, or probable, that he may get back to England in September, but it is not certain. He will be pretty sure to come by Manchester and you if he come northward. The rest, as I have already hinted, are all well and following their usual course. Jamie [the brother, named above] and his wife and two sons go along very briskly. His crops look well. He had his peat-stack up (and mother's little one beside it) and his hay mown, though the late rains and thunder have retarded that a little. The country never looked beautifuller in my remembrance, green and leafy; the air is fresh, and all things smiling and rejoicing and growing. Austin is busy enough now with work. He had a bad time of it in the spring, when horse-provender was so dear. The children are well,—even the eldest looks better than I expected,—and Mary, their mother, seems hearty and thrifty. I mentioned that we had been at Dumfries. Alick took up our mother and me on Friday last in a rough "dandycart" of Mrs. Scott's, with a beast of Jamie's. One of the first questions my mother asked of Jean was, "Hast thou had any word from Jenny?" To which the answer was "No." Jean's child is running about quite brisk, though a little thinner than it once was; from teeth, I suppose. James Aitken has plenty of work, three or four journeymen. In short, they seem to be doing well. Finally, Jamie (Maister Cairlill) [this was a familiar name for James Carlyle, the brother] authorizes me to report that he this day met with a brother of thy Robert's, who said that the Peat-knowes too were all well. The day after my arrival here I fell in with William Hanning, the father, on Middlebie Brae, measuring some dykes, I think, with a son of Pottsfowns. He looked as well as I have seen him do. The same man as ever, though he must be much older than he once was. The tea parcel was forwarded to him, or sent for, by my desire, that same night.

Our good mother here is quite well in health; indeed, as well every way as one could expect, though doubtless she is a little lonelier now than when you were with her. She complains of nothing, but does her endeavor to make the best of all things. She wishes you "to write very soon and tell her how the world is serving you." She would have sent a word or two to that effect in her own hand, she says, but "having a good clerk" (me, namely) "she does not need." I am to confirm her promise of coming with me when I return southward, and staying till you tire of her. There was word from Jane [his wife] on Sunday gone a week. She wrote in haste, but at great length, and seemed very cheerful. She will not come hither this time, I think. Her mother is to return home about the end of this month. Jane appears quite prepared to stay by herself. She has some friends yonder whom she is much with, and she rather likes the treat. Mrs. Welsh expects Liverpool people with her to Templand, and can stay no longer.

I have ended my paper, dear Jenny, and given one of the meagrest outlines of our news. You will see, however, that nothing is going wrong with us; that we are thinking of you and desirous to hear from you. Be a good bairn and a good wife, and help your good man faithfully in all honest things. He is a thrifty fellow with a good whole heart. There is no danger of him. Help one another. Be good to one another. God's blessing with you both. All here salute you.

I am always

Your affectionate brother,

T. CARLYLE.

It will be remarked that this is nothing more than a simple family letter, occupied with domestic details. So it is, but there is a note running through it all of the qualities which make good and earnest people. "Mother, wife, family, and one or two friends, were very dear to Carlyle," says the editor of the volume under notice, and he quotes, on another page, a letter he wrote to John Sterling in 1837, describing the old home and its surroundings: "One night, late, I rode through the village where I was born. The old kirkyard tree, a huge old gnarled ash, was nestling itself softly against the great twilight in the north. A star or two looked out, and the old graves were all there, and my father, and my sister; and God was above all." In a letter in this volume to his sister, in 1855, he sends her a photograph of their mother, and after relating that there is some uncertainty as to the exact date of her birth, he says: "Alas, we cannot settle it now, nor is that the important thing we have lost hold of in the change [her death] that has happened to us all! But let us not lament; it is far from our part to lament; let us try rather to bless God for having had such a mother, and to walk always while in this world as she would have wished we might do."

The temptation is strong to go on with quotations. Many more striking ones might be given; the letters abound with them. Very seldom are we favored to meet with correspondence not intended for print so marked by rugged force and simple pathos. Defects can be found in Carlyle himself, and some serious holes can be picked in his literary work, but he comes to us nobly in these letters, as a man and a brother. It is no small thing to have artificialities, glosses, and veneerings stripped away and thrown aside, and to meet one of so strong a build in mind and spirit, face to face. After all, life is vastly greater than talk about life, and these letters, disclosing actualities, dealing with real experiences, not theatrically but in plain words of truth, are worth far more than many a more pretentious volume.

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 19.—FIFTH MONTH 7.

THE PERIOD OF WANDERING.

GOLDEN TEXT.—Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or no.—Exodus, xvi., 4.

Scripture Reading. { Exodus xv., 23-27.
xvi., 1-3.
xvii., 1-8.

DURING the reign of Rameses II. (see Lessons 1 and 2) a treaty of peace was concluded with the Hittites, after long warfare. This treaty left Palestine partly in the hands of the Hittites, and such power as Egypt then retained was gradually lost. There was an agreement also for the return of fugitive slaves from the one country to the other. This agreement was in force at the time of the Exodus, and added to the difficulties of the Hebrews, since it made the Hittites allies of the Egyptians so far as they were concerned. The power of Egypt had weakened

materially under Menephtah, but was still formidable. Finally, the Hebrew force was undisciplined and unused to war. The conditions were not ripe for the conquest of a permanent abiding-place. The number of the Hebrews as given in Exodus is vastly beyond what is possible under the conditions. Six hundred thousand men (Exodus xii., 37, and Numbers i., 45, 46) implies as many as two million or more souls. This number, especially with "flocks and herds, even very much cattle," could not possibly have been watered at the springs of Sinai; moreover, the comparatively small area of Goshen, where they lived in Egypt, and of Sinai, where they sojourned as nomads, render such numbers out of the question. After the settlement in Canaan the number forty thousand men is suggested in the Song of Deborah (Judges v., 8), but there is no sure basis for an estimate. The number was too large, at any rate, for a single company, and we see that they were divided into five groups, which probably separated so as to scatter the flocks and herds over a wide range of country. (Numbers ii.)

The Hebrews did not, then, set out at once for Canaan, but turned southward into the wilderness, already familiar to their leader during his exile from his people. Their first important halting-place was the great oasis of Sinai. But this was not to be occupied without a struggle. The nomad Amalekites already in possession thrust themselves across the path, and a battle was fought in which the Hebrews were victorious. Soon after they were hospitably received by the Kenite Jethro, the father-in-law of Moses. The Kenites were a small desert tribe under the priest-chief, not uncommon among Semites. Their religion was not unlike that of the Hebrews; indeed it was among them that Moses reached his more perfect conception of the Hebrew Jehovah, and it is very possible that he may have been influenced by the religious customs of the family of which he became a part. The Kenites finally allied themselves with the Hebrews and entered Canaan with them. Mention is made of them at various times before and after the conquest (Numbers xxiv., 21; Judges iv., 11). By the advice of Jethro the government of the people, up to this time wholly in the hands of Moses, was systematized so that his duties and responsibilities were lightened.

The question of the sustenance of the children of Israel during their period of nomadic life is one concerning which there is much misconception. In the first place they had with them their flocks and herds (Exodus xii., 32, 38). Then the wilderness was not a desert. It had numerous oases, and as we have seen was the home of various wandering peoples. Quails (Exodus xvi., Numbers xi.) are not natives of Sinai, but occasionally pass over this region in vast migratory swarms. (The statement in Numbers xi., 31, which reads as if the quails were piled up to a depth of two cubits all over the ground should read "flying about two cubits above the ground.")

"The manna, according to the Jewish tradition of Josephus, and the belief of the Arab tribes, and of the Greek church of the present day, is still found in the droppings of the tamarisk bushes which abound

in this part of the desert." (Stanley.) The sugary sap which flows from the tamarisk is still called "manna" by the Arabs, and is used as an article of commerce. "White manna is mentioned on the Egyptian monuments as a kind of vegetable food. . . . The Bedouins still speak of it as 'raining from heaven' because it falls from the trees with the dew. . . . Like that of the Bible, this manna looks like coriander seeds, tastes like honey, and melts in the sun." (Geikie.) The Hebrews had dates also, since "three-score and ten palm trees" are mentioned (Exodus xv., 27), and they may have purchased food of the other tent-dwellers in the desert (Deuteronomy ii., 6). The mention of the morning dew (Exodus xvi., 14) of itself shows that the wilderness was by no means an arid desert. That the difficulties of the desert were great we may not doubt. What was easy for Kenite and Amalekite, trained to living from hand to mouth, accustomed to see about them food and water only for the day or for the hour, was most difficult for the escaping slaves just emerged from the land of plenty. There in all their lives they had never been withdrawn from the sight of the Nile or its canals; here a spring must be sought out for each encampment, and sought with the burning anxiety of fear and ignorance. Even when found the water was not always agreeable, so that murmurings and discontent were common. In Egypt, even though they were scantily fed, there was never fear that the supply would fail. The unfailing fertility of the Nile country was about them and on every hand food was plenty. The wildness and barrenness of the wilderness of itself struck terror to a people accustomed to the teeming population of the Delta. It was not the most promising material for the making of a great nation or a great people. The Hebrews had neither emancipated themselves from the characteristic defects of slavery nor had they acquired the virtues of free men. They had all the weaknesses of both conditions, and none of the advantages of either. Just released from servitude, they did not yield willing obedience to a leader, yet they had no individual independence of action. They were blown by every wind of rumor or of fear, and complained of their leaders as if they were responsible for the difficulties about them; yet they were incapable of giving to those leaders the hearty support which alone could justify such placing of responsibility. Only time, and the constant experience of hardship endured, of difficulty overcome, could mould them into a united people and make a nation possible.

Such change, too, was necessary before they could grasp the conception of Jehovah which had been revealed to Moses. To a race of slaves God will necessarily be a taskmaster; to a race of freemen he may be recognized as a trusted leader. The slave cowers and fears God, for he feels that God as his master will use him for His own pleasure; the free-man stands erect and has respect for God, for he feels that God as his guide will lead him better than he can lead himself. This was the God of Moses. A later time will show an evolution of this to a further stage, when man shall see God as his father, in whose

power he can trust himself, nothing doubting. The time of Moses says, "The Lord is a man of war,"—the later time shall say first, "The Lord is my shepherd," and then "Our Father."

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS, PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 19.—FIFTH MONTH 7.

THE VINE AND THE BRANCHES.

GOLDEN TEXT.—If ye keep my commandments, ye shall abide in my love.—John, xv., 10.

Read the Scripture, John, xv., 1-11.

REVISED VERSION.

THE last lesson extended nearly to the close of the fourteenth chapter of John. That chapter concludes with the words, "Arise, let us go hence," and as the next three, the fifteenth, sixteenth, and seventeenth, are all of the same nature as the fourteenth, continuing the discourse of Jesus, it seems likely that there must have been, in copying, some transposition, or misplacement. It has been suggested that the words quoted are not in their proper place; they seem to belong at the close of chapter xvii. (Professor Benjamin W. Bacon, of New Haven, thinks chapters xvi. and xvii. should follow in chapter xiii., after v. 20.) Another suggestion is that the disciples, upon this being said to them, rose, but hesitated to separate, and that Jesus seeing their hesitation, and their dependence on him, added his further discourse. Upon either supposition, the place of the present lesson was still the "upper room," in Jerusalem. The night was wearing on.

The parable of the Vine and the Branches, which forms the lesson, is a beautiful and impressive one, when we come into the thought of a fellowship formed in the bonds of Christ—that is, a unity of feeling, of aspiration, of endeavor, on the foundation of Christian love. In such a case Jesus, the Christ, who enunciated the great principles of our faith, and who represented them in the actions of his life, becomes the Vine, and those devoted to him are the branches.

The Divine Spirit which was manifested in Jesus must make the vitality which flows through vine and branches, and which gives them their united and harmonious life. As the branch, when severed from its parent stem, withers and dies, so does man when separated from the Father. While the connection between the vine and the branch is complete, the sap flows throughout, the fragrant blossoms appear, and in course of time the fruit taking the place of the blossoms, and growing until matured. But should the branch be cut off, what follows? Not only does the branch wither, but the fruit decays; the promise which it gave is unfulfilled. So in the spiritual, if we lose our connection with the great Source of life and strength, if the divine spirit that filled Jesus does not flow into and through us, the promise of fruitage in us fails, the leaves wither, the fruit dries up, and there is spiritual death.

"Every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit." The thought here is rather more outward. God is called the husbandman, the gardener attending the vine. Every branch in the Christ brotherhood "that beareth not fruit, he taketh away." So too, "every branch that beareth fruit, he cleanseth it, that it may bear more fruit." Every true disciple desires to be in condition to bear fruit, and to bear more and more as he becomes perfected and strengthened. Again Jesus said: "Now ye are clean, through the word I have spoken to you." We cannot to-day hear his outward voice, as did they of that time, but we can hear the Christ-voice within us, and if obedient to its teachings, we will verify in ourselves this saying.

"If a man abide not in me [in the Christ Spirit] he is cast forth as a branch, and is withered, and they gather them and cast them into the fire." Let us endeavor that we "abide" in the divine life. With it, none can wither. And as, in the outward, the gardener collects the dead branches which he has cut off with his pruning-knife, and casts them into his fire, so the spiritually dead branches will spiritually be consumed. A parallel thought, here, may be that fire of affliction which want of trust or want of faithfulness brings, and by means of which we are often regenerated, when a smooth or easy life would have been to us a positive injury. In one sense anything burned is destroyed,—that is as an organism. But its substance is indestructible, and in the economy of nature is made over into new forms. So they who cannot be taught life's best lessons by a sunshiny experience may through the refining fire of discipline have their old life destroyed and their being renewed.

The closing verses of the lesson repeat and emphasize the thought that Jesus continually impressed upon his disciples: "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Discipleship with Christ, the divine, the eternal, is to be found in the following after him, dwelling in and near him, partaking of him. No purely intellectual view concerning him is of value; the supreme test is the life, the character, the "keeping" of his commandments. This is illustrated in the parable itself. The evidence of the flowing of the life of the Vine in its branches is the bearing of fruit. And what is this fruit? Paul says (Galatians, v. 22.): "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance."

The next lesson is taken, according to the "International" program, from the eighteenth chapter of John, so that the remaining verses of the fifteenth, from which the present lesson comes, and all of the two following chapters, are passed over. They should be attentively read. In the fifteenth, just following the present lesson, occur those important passages, (verses 13, 14, 15), in which the Master declares: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you."

THE INFLUENCE OF PLAIN LANGUAGE.

Paper read at the Easton, N. Y., Young Friends' Association, by Phebe A. Hoag, Fourth month 9, 1899.

LET us first consider what is meant by plain language. Jesus says, "Let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Friends have always taken this command as a guide to their conversation, believing that all forms of flattery should be avoided; hence they dispensed with the use of all "titles," addressing all persons of whatever rank by their Christian names. "Mr." and "Mrs." are but abbreviations of master and mistress, implying that the person so addressed is, or has the right to be, master over us, while Jesus says: "Neither be ye called masters, for one is your Master, even Christ." Even these titles were not used.

For the same reason they kept to the use of the singular pronoun when addressing one person, for in the time of the early Friends the plural pronoun was

so used only in addressing persons of a higher rank, and as they believed that all men are created equal, they did not think it right for them to thus appear to hold one person above another.

From the New York Book of Discipline of 1839 I quote the following: "Friends should keep to the simplicity of Truth, and our ancient testimony against the superstitious observance of days and times, and calling the days and months by Heathen names." Following, was given the derivation of the names of the months and days of the week, showing that they were all of an "idolatrous or superstitious origin," and Friends were encouraged to keep to "the language of Truth, in denominating the months and days according to the plain and numerical way of expression."

Thus we see a principle underlying each peculiar form of language as used by Friends. For their strict adherence to these principles they often met with persecution, but that did not move them when they believed they were right, and by faithfulness in these apparently smaller matters they were gaining that self-control and strength of character which have characterized Friends from their rise to the present time.

The language of Friends is beautiful,
So soft and gentle and sweet,
The heart seems overflowing with love
When its earnest accents we meet.

For who can utter the "thee" and "thou"
If the heart's not pretty near right?
To them we look for the guiding star
That leads to the Inner Light.

This simple and beautiful language
Is always pure and mild,
Its expression is quaint and simple
As the thoughts of a little child.

We feel there is strength of character;
For they've braved the taunts of men
To keep to these simple words of truth,
When to change 'twould have easier been.

We feel the simple truth is spoken;
It cannot be otherwise,
For who ever swerves from truthfulness
Who uses the "thees" and "thys"?

When on meeting we feel the hand-clasp warm,
And hear the "How does thee do?"
And are then addressed by our Christian name
We feel that the friendship's true.

From this plain language, simple and strong,
Is reflected out to the world
The feeling of sympathy, love, and truth,
And purity manifold,

Of sweet and Christlike charity,
Of a gentle and sincere heart,
And a life of earnest devotion, given
To God in every part.

May this simple language continue,
And never be lost from sight,
But form a distinguishing feature
Of this sect which stands for the right.

HARDSHIPS and sorrows are oftentimes the fires which burn out the dross of selfishness from human hearts.—*Selected.*

DRIVING THROUGH NARROW PLACES.

I HAD driven up in the carriage. One of the barn doors was open and the other was closed.

"Do you think I can drive through that one door?" said I to the boy.

"No, sir, but you can unhitch the horse and then draw the wagon in." But I reasoned, if there was room enough to draw the wagon in by hand there was room enough for the horse to draw it in without unhitching him; the only trouble was to know how to keep in the middle of the space and not strike the posts on either side. After a moment's thought, I saw how to do it, and drove the carriage in through the narrow door without any trouble, but with, perhaps, not more than an inch or two of room to spare.

It was done in this way: I thought, if I drive just as close as possible to the post on one side, there will be no danger of hitting the post on the other side; and so, without trying to keep in the middle of the road, I turned all my attention to the side of the wagon on which I sat, and carefully drove the gentle horse so that my end of the axle passed perhaps within an eighth of an inch of the centre post, and then I knew that there must be room enough at the other end to clear the other side of the door. So by attending strictly to my own end of the axles, the other end took care of itself without watching.

Men clamor for their rights and forget their duties. But if all men did their duties all men would have their rights. If you keep close to your own side of the passage way, you can drive through narrow places and not trespass on others' rights.—[The Christian.]

THE longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and loveable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing: it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is alike our duty and our interest.—*Bernard Barton.*

A MAN'S first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world; if the last interferes with the former, it ought to be entirely neglected, but otherwise there cannot be a greater satisfaction to an honest man than to see those approbations which it gives itself seconded by the applause of the public.—*Addison.*

AND think that he is mainly wise,
Who takes what comes of good or ill,
Trusting that goodness underlies
And worketh in the end—His will.—*Alice Cary.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FOURTH MONTH 29, 1899.

THE PLAIN PEOPLE PAY.

"PLAIN people," those of whom Lincoln spoke, cannot too definitely or too fixedly regard the fact that all public waste is at their expense. It is a fact very much obscured, and even denied, for it is part of the plan of those who commit the waste that those who must pay for it shall not understand what is being done.

Any one who doubts that it is the workers who carry the burden of government error, extravagance, waste, and destruction can, by a simple study of the elements of the problem, be soon convinced. All so-called "wealth" is the product of labor. There is practically no wealth which is not such product. All we have, contributory to our subsistence, or comfort, or luxury, is the outcome of toil. The imagined increase of wealth by revaluation, as when the "markets" rise, or its decrease, as when they fall, causes no real change in the existing stock of the world's products; they remain the same in bulk, and in character, after the market has fallen or risen, that they were before the shift in valuation occurred.

"Capital," so called, is but the product of labor, unused, and now usable to promote new labor. Capital has no other origin than that of past, performed, completed labor, whose results are now available for the support of further effort.

These are, it is true, simple and familiar statements of economic facts. But let us apply them a moment. Suppose that a great part of the community, including many of those who are at the time of life when strength and ability to labor is greatest, are drawn off and set not to make but to destroy, who is it that must replace the things destroyed? Obviously, those who remain laboring. When cities are burned, who rebuilds them? Not the destroyers. When villages are "shelled," when canals are cut, when railroads are torn up, when crops are laid waste, when trees are cut down, when homes are ruined, how are all these repaired and replaced, supposing it is ever done? Certainly, it is the plain people, who labor, who do not destroy but build up, that must make good all this loss.

We are at present spending millions of dollars, and even hundreds of millions, to destroy, in one place or another, the results of labor. The cost of doing this must be paid, and day by day it is paid, in the simple, actual, real toil of those who rise early

and labor late. It can be paid for in no other way. There is no magic in government, no necromancy in taxation. In the end, as in every other case, it comes back to a settlement, and those who produce must yield up their hard-got productions to square the account. The farmer brings his wheat, the mechanic his wages, the artisan his finished work, and every other worker, male or female, old or young, pays over the something which he has been busy in making. Thus is the waste and injury account squared, and it cannot be squared in any other way. Those who flourish as destroyers, on sea or on land, are kept, and their destructive work is paid for, out of the earnings of the plain people.

WE have published private letters from soldiers serving in the Philippine Islands, disclosing the barbarities of the war, and we could fill pages of the INTELLIGENCER with others that are appearing in the daily newspapers. They are mostly written as "home" letters, and were not intended for publication; they give frank descriptions of the scenes of blood and destruction. We believe they ought to be widely read, and we only refrain from printing more of them in our own columns because we fear that most of our readers would rather not have a mass of such details. The killing of men, women, and children, "every native we met," is testified to by one soldier; the burning of a "big church," and the killing of over a hundred men inside, is described by another; others describe the "looting," (a word derived from the robberies by the English troops in India), of houses, and the accumulation of vast quantities of plunder, and still others various shocking features of the war. It seems impossible to suppose that the people of the United States mean to continue this chapter very long.

WE value highly the series of Old Testament Lessons which have been in progress since the first of the year, for use in First-day schools, and which are regularly published in the INTELLIGENCER. They are intelligent, reverent studies of the Biblical materials, with all the light which the discovered monuments, inscriptions, tablets, etc., have shed upon them, and we doubt whether anything better can be easily found anywhere. A careful following of these Lessons, with the aid of some, if not all, of the authorities suggested as helpful, will be certain to give a good knowledge of the Biblical account.

It may be set down as certain that if we are to look at Cuba and the other islands that have come partly or entirely into our control merely as fields for "exploiting," as opportunities for our advantage, our whole experience will be unhappy. We might help the peoples of the islands; we can help them if we will, but the policy of grasping, self-seeking advantage is certain to fail.

THE announcement under the heading "Swarthmore College," on the inside page of the cover, speaks for itself and states the whole case very clearly. An encouraging start, we think we may say, has been given to the Fund, and it is to be hoped that it will, in due time, have a satisfactory increase.

BIRTHS.

WALKER.—Fourth month 4, 1899, to Ivins C. and Mary R. Walker, of Norristown, a daughter, who is named Ellen Lee.

MARRIAGES.

BONSAL—OVERDEER.—At the residence of the bride's mother, Fourth month 19, 1899, Charles Albert Bonsal, of West Chester, Pa., son of the late T. Vincent and Mary M. Bonsal, of Philadelphia, and Katharine F. Overdeer, of Gettysburg, Pa.

LINDSAY—JONES.—Third month 30, 1899, at the home of her parents, in Frederick county, Maryland, by Friends' ceremony, Ida M., daughter of Hiram B. and Mary E. Jones, and William A. Lindsay, Jr., she being a member of Pipe Creek Monthly Meeting of Friends.

LUKENS—PANCOAST.—At the residence of the bride's father, in Germantown, Philadelphia, Fourth month 18, 1899, under the care of the Monthly Meeting of Friends of Philadelphia, William Briscoe Lukens, son of Ephraim C. and the late Anna N. Lukens, and Mary Hurley Pancoast, daughter of David and the late Elizabeth Bickham Pancoast.

DEATHS.

FAIRLAMB.—Fourth month 17, 1899, Jonathan T., son of the late R. Crosby Fairlamb, aged 52 years. Interment at Media, Pa.

GAUSE.—At the home of her son, Whitson Gause, near Providence, Lancaster county, Pa., Twelfth month 5, 1898, Elizabeth Whitson Gause, aged 75 years.

STACKHOUSE.—At his late residence in Southampton township, Bucks county, Pa., Sixth-day, Fourth month 14, 1899, of Bright's disease, John H. Stackhouse, Sr., in his 56th year; a son of the late Charles and Hannah Stackhouse, of Horsham township, Montgomery county, Pa.

WATSON.—Suddenly, of heart failure, Fourth month 12, 1899, at his home on Hamilton Avenue, Trenton, N. J., John Watson, in the 70th year of his age.

He was born at Carversville, Pa., and came to Trenton to reside nearly 31 years ago. He was interested in his meeting, also in Friends' Association. M.

WOOLMAN.—At 1708 Race street, Philadelphia, Effie H., wife of George S. Woolman. Interment at Orange, N. J.

DOUKHOBOR NOTES.

THE removal of the Doukhobors who have been in Cyprus is now in progress. A report elsewhere printed in full, presented to London Y. M. Meeting for Sufferings, gives the details. The ship, the *Lake Superior*, the one that brought the second party from Batoum to St. John, was expected at Larnaka, Cyprus, on the 15th, and is probably on its way by this time.

At the meeting of the Committee in London, John Bellows said that the captain and crew of the *Lake Superior* were greatly struck with the religious character and consistency of the Doukhobors whom they had conveyed from Tiflis to Canada. The captain remarked to William Bellows, "Remember, if these people don't go to Heaven, you won't." William Bellows will accompany the emigrants from Cyprus to Canada.

There are still some 2,000 to 3,000 Doukhobors in Russia, in the province of Kars, who are in the same situation as those who have come away. They are to be brought over at once, to Canada. A grant of 130,000 acres of land will be made them by the Government—on the same terms, we presume, as to the others.

We have received one more contribution to the Fund in our hands.

THE "INTELLIGENCER" FUND.

Cash, per J. C.,	\$100.00
Previously acknowledged,	349.25
Total,	\$449.25

NEWS OF FRIENDS.

THE following communication was some time since sent to the President:

RICHMOND, IND., Third month 22, 1899.
To William McKinley, President of the United States:

The Indiana Yearly Meeting of the Religious Society of Friends, at its last meeting held at Waynesville, Ohio, Ninth month, 1898, directed a letter of sympathy and congratulation to be sent to the Czar of Russia on his proposed Disarmament Conference.

As no expression of unity with this Disarmament Conference has been sent to thee as the chief Executive of our government from our Indiana Yearly Meeting, we, as Friends, have felt that a responsibility rests on us to inform thee that this most vital subject had occupied our attention and to send thee a copy of the letter to the Czar.

We believe that the real support of this conference must come from the expressed wishes of the People, and our desire is that the President and the People of the United States fulfill to the utmost their part "to improve this opportunity of the century to inaugurate a movement that shall become, as the years go by, a stronger and stronger defense for peace and good will, and the best and unhindered development of arts, commerce, and religion."

ANNA M. VAUGHAN,
JOSEPH C. RATLIFF.

In sending the above, A. M. V. writes:

It may look a little lame that the letter to the President is not signed officially. It was an oversight that a letter was not sent to the President at the same time that the letter was sent to the Czar. From various reasons we failed to get the subject into our business meeting till last monthly meeting, but I wrote to all the monthly meetings of our Yearly Meeting, on my own request to introduce the subject into their meeting. Our own monthly meeting approved, and most of those I wrote to have approved, (all have approved who have replied).

The Friends' Meeting property at Fallsington, Bucks county, Pa., has been improved by the construction of new walks and drives. At Wrightstown, on the 15th instant (the Newtown *Enterprise* says) a number of interested members of the Friends' Association met at the meeting-house, and planted a number of trees on the property.

John J. Cornell and wife have a prospect of attending the approaching Concord Quarterly Meeting, at Wilmington, on the 2d proximo, (next Third-day), and Abington, at Horsham, on the 4th.

The Yearly Meeting of (Orthodox) Friends, held at Fourth and Arch streets, Philadelphia, began its sittings for business on the 17th inst., and closed on the 21st. The attendance was good, and the meeting reported very satisfactory. Several visiting Friends were present, among them being Eliza H. Varney, of Canada; Cyrus W. Harvey, of Kansas; Eli Harvey,

of Kansas; Thomas Ellmore and Katharine Stanton, of Indiana; Hannah and Rachel Stratton, of Ohio; Benj. Lightfoot, of Pittsburg; Elisha Steer, of Ohio; Dr. Richard H. Thomas, of Baltimore; Ellwood Conrad, of Ohio.

FROM AIKEN, S. C.

Editors FRIENDS' INTELLIGENCER:

DURING a brief sojourn in this place near the Schofield Industrial and Normal School, and as guests in the pleasant home of its founder, we have had a most interesting, encouraging, and hopeful insight into its daily work. Many improvements are noticeable since a visit made some years since, before the industrial departments were added, and before the Farm was one of its acquirements. Chief among the industries taught are printing, harness-making, carpentering, shoemaking, sewing, laundry work, etc. These are of great significance and give promise of a better future for the colored people who have so much to overcome in the way of generations of dependence. Nothing in the present outlook is so apparent and so hopeful as the improved condition socially and morally of the class who have availed themselves of the benefits of this training in better living. The boys and girls of these schools will compare favorably with the same class everywhere. They are neat and tidy in their dress, and an evident and praiseworthy desire is shown to make the most out of the little they have.

In general deportment, in respectful attention, and courteous manner, they are not inferior to the best. Very seldom do we find young people so responsive to any kind and friendly advances, and indeed in some cases it is most touching and pathetic. No one can remain here for any length of time and give anything of their heart to them without being impressed with this. They are as essentially a part of this—as it is sometimes styled—black man's country, as its sunshine, its tropical plants, and its singing birds.

We have been delighted and so much entertained by the daily devotional exercises in the chapel in which teachers, pupils, and visitors join. They yet produce in an inimitable way the plantation melodies, like which there is nothing in all the wide world, and which, we trust, they will never let die. They are the expression of a life and of a people and conditions that will never be repeated. I am sure we will carry home with us in our finer sense some lingering echoes of those that we have heard and a memory of the trustful dependence and simple faith which they breathe and which are a rebuke to our conventional interpretations.

The Friends have cause to congratulate themselves that they have in a degree been the pioneers in this Christian work of helping to regenerate a people who have known oppression and wrong, and should forever bear it in mind that here we have some work that we cannot afford to neglect.

The season here is not quite so far advanced as sometimes at this time of the year, but it is very springlike and warm, and every day is a delight in

the fresh, green foliage, the blooming flowers, and the fine concerts of the feathered songsters.

We shall find another spring unfolding, perhaps, when we come home, making *two* in our little year.

SARAH M. CARVER.

Aiken, S. C., Fourth month 21.

THE CYPRUS DOUKHOBORS.

At the meeting of the Meeting for Sufferings, (corresponding to our Representative Committee), of London Yearly Meeting, at London, on the 7th instant, the following report was presented.

THE Doukhobor Committee have to report that the long-continued sickness which prevailed among the immigrants in Cyprus, so disheartened them as to leave no hope of their ultimately settling in the island, and the committee have therefore chartered a vessel, the *Lake Superior*, which has already conveyed some 2,000 Doukhobors from Batoum, to take these also to Canada.

The steamer is now on her passage from Liverpool, probably passing Gibraltar to-day, and is due at Larnaka on the 15th, when she will at once take on board the 1,030 (or thereabouts) of the immigrants, of which our Society has had the care, under the able management of Wilson Sturge.

This reëmigration will necessitate our calling up a portion of the guarantee fund; one-fifth its amount meeting the immediate requirement. We do not anticipate more than a very trifling further call upon the guarantors in any case.

It must be remembered that before the Doukhobors left their homes in the Transcaucasus, communication between them and the committee was extremely difficult and imperfect; so that while these poor people were driven to extremity by their sufferings on the one hand, the committee, on the other hand, had no means of making clear to them the position in Cyprus, and of warning them against the sudden move *en masse* which involved them in such illness and loss of life after landing in the island without preparation for their housing, etc.

The committee, therefore, have had to face a position they had been powerless to prevent, and to make the best of it. They are thankful that at the present moment there remains no serious illness, and no infectious complaint, among the poor people, to hinder their early removal to Canada, where the authorities have done everything in their power to smooth the way for their coming, providing food and shelter for their immediate needs, and finding work for such of the men as may not be able to begin at once the cultivation of the lands that are allotted to them.

Three Russian ladies, who have given their services gratuitously as nurses during the late period of sickness among the Cyprus Doukhobors, generously volunteer to accompany them in the long voyage from Larnaka to Quebec, in case their help should be required; and the Dominion Government generously gives them passes, as it has done in the case of the nurses who accompanied the previous parties of Doukhobors, over the Canadian Pacific railway lines.

The Doukhobors take with them the tools, bag-

gage, and tents they now have in Cyprus, for use in the new settlement.

JOHN BELLOWES, Clerk to the Committee.

SOUTHERN CALIFORNIA SCENES.

From a Private Letter.

WE find Santa Barbara a very pretty place. This morning we went out to the Old Mission, and saw and heard the monks. I don't think I have any Catholic blood at all in my veins, but my heart always gives a little jump at the thought of these old Padres. Invariably the missions are picturesque.

On Easter Sabbath I drove thirty miles, from 10.30 a.m., to 6.30 p.m., up to Mesa Grande, nearly five thousand feet above the sea. A cousin teaching school there came down to San Diego to see us, and I drove home with her and had quite a thrilling little visit. She lives (boards) right in the midst of the Government Reservation for the Indians. The little brown, adobe huts were every where in sight, and their inhabitants were wonderfully interesting to me. Some of them are quite civilized, and others live on acorns, and depend upon stealing for their luxuries. While I was there the white people in the neighborhood gave a party for the *old* Indians, and I wish you might have seen the guests as they arrived,—the old women bare-footed, their long white hair uncombed; the men attired in wonderfully queer garments, in all stages of decay. Their manners are none of the best, for they have a way of taking cakes, pies, etc., by the middle and shoving them into their dresses, or into sacks brought for the purpose. But the children are cute, and quite clever, some ways. They are learning English, and seem to approve of Uncle Sam, and the Government schools.

While we were at Pasadena we went up Mount Lowe. Part of the ascent is by trolley, over deep and dreadful canyons, around sharp curves, always making abrupt ascent until we reach Alpine Tavern 5,000 feet above the sea. It is a wonderful feat of engineering, and a most interesting trip.

But the prettiest place I have seen since I came to California is Smiley Heights, at Redlands. It is the home of the Smiley Brothers, (Albert K. and Alfred H.), of Lake Mohonk, and Lake Minnewaska. Never before did I know what could be done in landscape gardening. They had acres of roses and all kinds of flowers in full bloom. And away up on the top of the mountain is the loveliest little lake, fringed with red geraniums, (and red geraniums in California are something worth while). As the road wound in and out this mass of shrubbery and bloom, one could catch every little while lovely glimpses of the mountains and valleys. I cannot describe it, but I wished for you all!

Santa Barbara, Cal., Fourth month 11.

FIVE thousand Indians, dissatisfied with conditions existing in the reservations of the Indian Territory, have left in a body for Mexico to establish a union reservation on a large tract near Guadalajara. The emigrants belong to the Cherokee, Creek, and Delaware tribes. They are said to have a capital of \$425,000.

TRUE MISSION TEACHING.

The following extract from a private letter written by a teacher in a Chicago school, where her work is among the "incorrigibles,"—with whom she is wonderfully successful—has the ring of a true mission teacher. We should all be thankful for her self-sacrificing devotion.

MANY thanks for your interest in my work with the boys. I often feel that I am working in vain, as far as good results are concerned, and yet as I see before me each day, a dozen boys who will not stay in school in any other room, a week, and who have come regularly, hardly missing a day in my room for five months, I feel that perhaps after all I am doing something.

I have obtained from friends many copies of [juvenile newspapers], for such luxuries are unknown in the boys' homes, and they delight to look at them before school and sit in perfect rapture when I read to them the stories. Then they beg to take copies home at night to read, and I find that it keeps them from spending their evenings on the street, or in low theatres.

They have everything to overcome within and without, for they are badly born and their associations are of the most pernicious kind, while they have all been smokers, since they were five or six years old.

They live by the old Testament doctrine, "an eye for an eye and a tooth for a tooth." The sweeter one of Christ's time, is still beyond them, but I hope to make some little impression upon them in time.

CHILD CULTURE.

A Friend greatly interested in the right kind of child culture gives in a private letter this good advice to a young mother. This mother, much impressed by it, desires it passed on to others through the INTELLIGENCER.

MAY the baby have a healthy body and mind, and may its parents have the wisdom to let it alone, and give it plenty of good air and sunshine and love, and allow it to grow naturally and develop into what it was intended to be, and not try to make it over. If she is a rose don't try to make a lily of her. Just keep the weeds away and slugs off. It grieves me to see so much over-education of the young. Forcing their immature brains and piling knowledge upon them until all the joyousness of their early life is taken from them. Children old before their time! oh! the pity of it! and they can only be young *once*. Nature will revolt, and there will be untold suffering if it is not stopped, and those who are responsible will wonder why their children should die so young, or live to wish they were dead. I am glad physicians are becoming aroused to the danger. Our teachers are suffering as well as the children.

MANY persons have doubtless been surprised in reading the letters of our soldiers from the Philippines to read of pianos, carriages, silk dresses, etc., as forming part of the booty carried off from the deserted habitations of the Filipinos. It is difficult to reconcile such evidences of civilization, not to say taste and luxury, with the "barbarous" and "semi-savage" character of the people we are fighting, as described in the cable dispatches.—*Baltimore Sun*.

SECRETARY James G. Blaine, on April 11, 1889, instructed the American Samoa commissioners at Berlin that the plan of governing natives without their consent was "not in harmony with the established policy of this government."

Conferences, Associations, Etc.

PEACE CONFERENCE AT ABINGTON.—On the afternoon of Fourth month 16, (following the Abington First-day School Union), the Philanthropic Committee held a Conference at Abington meeting-house on the subject of "Peace and Arbitration." Isaac Michener presided, and Arabella Carter acted as secretary. After the minutes of the previous meeting were read, Elizabeth W. Ely read extracts from an article on "The Failure of Philanthropy," and while this may sound somewhat pessimistic, yet the trend of thought was rather encouraging than otherwise, since it suggested a remedy inasmuch as it placed "Christian Godliness" as the proper motive for philanthropy.

Elizabeth Lloyd, of Newtown, then gave an excellent talk on the subject of the day, in which she contrasted America's present efforts at annexation of the Philippines with the peaceful measures adopted toward Hawaii, with a far preferable result in the latter case. Self-preservation is said to be the first instinct in man, but self-renunciation is Christ's first law, and by the observance of this the Hawaiian Islands were not only Christianized by the missionaries, but were civilized as well, and to-day are Americanized, so forming no such difficult problem as the Philippines are likely to prove, they being subjugated by force, and not by justice and right. The whole world is ours to Christianize, but not one inch for war. This is God's way of taking up the "White Man's Burden."

Alfred H. Love followed, saying in part that what man creates, he may abolish, but what God creates is unchangeable. Slavery was abolished, and so may the incubus of war be removed, since it is man made, and without God's sanction. Arbitration comprehends mediation and conciliation as well. He spoke of the inconsistency of teaching and training a boy for morality when he is a child, and then when he is eighteen years of age, the country demands him for use in war.

A petition expressive of sympathy for the Czar of Russia having been presented for signatures, the meeting desired the president and secretary to sign on behalf of the assembly. This was done, so helping in a little way to lengthen the list, already 50,000 strong.

Alvin Haines expressed his appreciation of what had been said by both speakers. While he bore arms during the Civil War, yet now he realized there was a far better way of settling difficulties. James Q. Atkinson added similar remarks, and Alfred H. Love spoke of the encouragement it was to receive such a unanimous endorsement of the petition as was given by this assembly.

Although the afternoon was very stormy and the attendance was smaller than usual on such occasions, yet deep interest was maintained throughout the session.

ARABELLA CARTER.

NORRISTOWN, PA.—The Friends' Association held its meeting, on the evening of the 18th instant, at the home of Isaac and Martha Richards, on Swede street. The attendance was larger than usual.

Winfield W. Conrad, of Port Kennedy, read an account of the establishment of Valley Meeting. It was held first at the home of Lewis Walker, the ancestor of a numerous family. Later he deeded an acre or more of land, now the graveyard. The article, prepared by Joseph J. Walker, about 1893, contained many interesting reminiscences.

William R. Jamison read a selection, "The Power of Cheerfulness," and Charles Platt another, "Lessons of the Hour." An essay on the "Influence of Quakerism on the World," taking a hopeful view of the topic, was read by Isaac Richards. Martha Platt read a sketch of the life of Benjamin West, the celebrated painter, giving interesting incidents of his early life.

A proposition from Plymouth Friends to hold the last summer meeting of the Association at their meeting-house, in order to aid in starting a similar organization there, was read. It would necessitate going to Valley Meeting in the fall instead of at midsummer, as has been done for several years. The whole matter was laid over until the next meeting, which will be held at Friends' Home.

MILLVILLE, PA.—The Young Friends' Association met at the meeting-house Second month 12. The opening exercises included a period of silence, and the reading of the fourth chapter of Ephesians by the president, Henry W. Eves. Roll-call was followed by reading the minutes of last meeting.

"Making the Most of Life," from J. R. Miller's writings, was read by S. Jennie Kester. "Three Ways of Praying," was read by George M. Henrie, "His Coming," by Reba E. Eves. Alberta Kline read "The Preacher's Vacation," and James Sands recited "The Beggar Child."

The question, "Why did our Society increase more rapidly at its rise than at the present time?" was considered. The discussion was opened by William Burgess and Henry W. Eves, and elicited interesting remarks from others present. Current Topics were reported by Charles Eves.

On Third month 12, the Association was opened by the president reading the fifth chapter of Timothy. Roll-call and responses were followed by reading and approval of minutes of preceding meeting. The program consisted in a series of questions asked and answered by George Eves, Arthur Henrie, and Beatrice W. Eves.

J. Lemuel John read from the "Life of Peter Yarnall," Julia E. Christian, "The Path of Duty"; Charles Eves read "The Culture of the Cross," Sarah Rote recited "No Room for Boys," Emma H. Eves read an essay on "Harmony." The question, "What is Inspiration?" was discussed by William Burgess and other members.

FRANCES M. EVES, Correspondent.

FLEMING, PA.—The Young Friends' Association meeting, Third month 27, was opened by the president reading a part of the fourth chapter of Proverbs. Roll-call was responded to with extracts, or the description of some Biblical city. Mary Fisher gave some description of the life of Lot, another made the statement that the lesson to be taken from the experience of Lot's wife is "that the backslider cannot escape punishment."

A short paper concerning the Doukhobors and their settlement in Canada was given by Myra Underwood. A poem, "God's Answer," giving as the divine answer to the petitions of his sorrowing, distressed children, "Work thy way out into light," was read by the secretary.

Florence N. Cleaver read an interesting account of Joseph Nichols and the people called Nicholites, (formerly in Maryland). Sue Underwood told of the ancient rites of eating. "The Angel of Patience," from Whittier, was read by Eva W. Cleaver.

The report of the Philadelphia Young Friends' Association meeting of Third month 13 was read by the secretary. The president read the 43d Psalm. After the reading of the program for next meeting, adjournment.

N. M. FISHER, Sec.

BROAD CREEK, MD.—Friends' Association of Broad Creek Meeting (Harford county, Md.), met Fourth month 9, and was opened by the president reading the 23d Psalm, and the comment of J. R. Miller, author of "By the Still Waters" and other religious works. The roll was then called, and minutes of last meeting read and approved.

"A Plea for the Oppressed" was read by Emma C. Scarborough. This selection was a plea for the suffering Cubans and others, with an earnest entreaty that these national differences might be settled according to the teachings of Jesus Christ.

The secretary read an essay prepared by Beulah C. Clement, "The Power of Kind Speech." A thought presented was that there are times when there is as much harm done by kind words unspoken as by the unkind word spoken.

Next was a reading, a poem, by H. Rebecca Reynolds, entitled, "I hear the Angels Whisper," after which Virginia L. Gorrell gave an interesting sketch of the life of George Fox.

G. McCoy read a paper on "Early Quakerism," written by Dr. O. Edward Janney, of Baltimore. It was much appreciated.

Next was a Bible story entitled "Moses," written and read by Anna M. Jones, a little girl of ten years. Though given in a child's language, the story was complete and in har-

mony with that which we find recorded in Scripture. Emily Reynolds then read a very pretty selection entitled "Heaven." Referred questions were then answered, viz.: "Who was the Quaker poet?"—John H. Stokes. "Why do Friends use the plain language?"—Wm. M. Scarborough. "Why did Friends emigrate to America?"—Sarah R. G. Jackson.

Referred questions for next meeting were then read and given to William G. McGoy, Beulah C. Clement, S. Rosene Stubbs, William M. Scarborough, and Charles E. Jackson. The program for next meeting was read, and after a few moments' reverential silence the meeting adjourned, to meet again First-day afternoon, Fifth month 14, at 2 o'clock.

SARAH R. G. JACKSON, Secretary.

LANGHORNE, PA.—The Langhorne Young Friends' Association met at the home of Mary Bunting, Fourth month 20.

The president, John Wildman, called the meeting to order, and the minutes of the previous meeting were read by the secretary, Anna R. Paxson, and approved.

After transacting the business of the evening, the program was opened by C. Grace Marple, with a paper entitled, "The Gods of Greece," in which she said that "the Greek Gods were treated more like human beings than heavenly deities; they were held in love and companionship rather than in fear and reverence, and they gave no book of teachings to their people."

Louisa P. Osmond read a memorial of Louisa J. Roberts, for many years one of the editors of FRIENDS' INTELLIGENCER. She was an ardent worker in the Society of Friends, and also among the Indians and the Negroes. She wrote for *Scattered Seeds*, and the *Lesson Leaves*.

"What are the duties of young Friends in the Society?" was the question answered by Edward Palmer, in a short but forcible paper, which called forth discussion upon the subject of the younger members attending business meetings and serving on committees.

Sara E. Allen read an article on "Reforms, Public and Personal," which said that individuals could not substitute "public reforms" for "personal reform."

After Eddie Gillingham had recited "The Corn Song," in a pleasing manner, the secretary read from the INTELLIGENCER extracts from the minutes of the Rising Sun and the West Chester Friends' Associations. This was followed by discussion upon the question as to what constitutes the difference between religion and morality.

J. Howard Marshall then announced that Wm. W. Birdsall had consented to be present at our next meeting and would give a talk.

It was decided to hold the next meeting on the 27th of Fifth month, in the meeting-house on Maple Avenue, and to extend an invitation to all who are interested.

Fifty-five persons answered to roll-call, and after a few moments of silence the meeting adjourned.

A. R. P., Sec.

SPEAKING of London life, Julian Ralph says: "Wherever men tinker, mend, make, or trade in a small way, they are maddening to deal with. There is an American woman in London who, after repeated disappointments, at last got a plumber into her house to look at a leaking pipe. She turned the key in the door and pocketed it. 'Now,' said she, 'I've got you here at last, and I mean to have you do this work. You can send for tools and help by one of my maids, but out of this house you don't go until this pipe is repaired.'"

CONGRESSMAN Charles Curtis, of Kansas, is an Indian of the Kaw tribe, (a news paragraph says). He is a Republican from the district embracing Topeka, and has now served three terms in Congress, and holds a certificate for a fourth. He is a lawyer by profession, an earnest and accomplished speaker, and the most conspicuous "friend at court" of the red men.

THE yearly drink bill in England is increasing steadily, but in France the increase is a much more appalling one. In 1880 the French had only 256,000 public houses outside Paris: now they have 425,000. During the same period, and not unnaturally, the annual number of suicides has risen by 50 per cent.; and the criminal prosecutions have risen from 371,000 to 509,000.

Educational Department.

SWARTHMORE COLLEGE NOTES.

At the regular meeting of the Young Friends' Association, Fourth month 16, a paper on St. Peter was presented by Emma Waln. Discussion followed, "Resolved that the Teachings of Jesus are practical to-day." Affirmative led by Caroline S. Hawke, 1901; Negative, G. Arthur Seaman, 1901.

The Senior Class in Biology has taken up the study of Histology. At present they are watching the daily development of three dozen eggs in an incubator.

The Senior Class in Social Science will shortly begin bi-weekly visits to various places of interest in connection with their work. The county jail at Media, Pa., and the "School for Feeble-minded Children at Elwyn, will be the first to receive attention.

The Class in Pedagogy has made several visits to the classes in the Swarthmore Preparatory School to gain an idea of practical methods of teaching.

Calvin F. Crowell, '99 recently presented a paper at a regular meeting of the Joseph Leidy Scientific Society on the subject "The Cocoanut and its Products." '99.

WESTTOWN SCHOOL REPORT.—The annual report of the Committee in charge of Westtown Boarding School was presented to the Yearly Meeting (4th and Arch streets), on the 21st instant. In the spring term of 1898 there were 158 students at the school, 82 of them being boys and 76 girls. In the fall and winter term of 1898-99 there were 170 pupils, 88 boys and 82 girls. The total amount of income of the school during the year was \$42,903.49, while the total expenditures were \$46,483.10, thus leaving a balance against the institution of \$3,579.61. The net income from the farm was about \$1,500.

Approval was given in the report to the plan of the Westtown Old Scholars' Association to raise a fund of \$100,000, to be known as the Westtown Centennial Memorial Fund. Half of the interest from its investment will be at the disposal of the Committee in charge of the School, and the other half will be used at the discretion of the Westtown Old Scholars' Association. The W. O. S. A. proposes to hold a reunion of all those who have ever attended the School on the 10th of next Sixth month. The school will celebrate its centennial year on the 6th of Fifth month.

GEORGE SCHOOL CHANGE.—Dr. Jesse H. Holmes, who has been connected with George School from its opening, in charge of the Department of Physics, has resigned, and will leave that position at the close of the school year. He expects to devote the coming year to study, in the department of History, and will probably spend part of the time abroad. This is preparatory to an important engagement to which he has been invited in another Friends' institution.

PRINCIPAL RESIGNED.—Reuben Grant Bennett, who has been Principal of Locust Valley Academy, Long Island, for two years, has resigned that position, intending to devote himself more particularly to his special branches, in Applied Science. He is a graduate of Swarthmore College, 1897, having previously graduated at Franklin College, New Athens, Ohio.

MAYOR VAN WYCK of New York has shown good sense in disapproving a bill permitting a canvass of the public schools for subscriptions to build the *American Boy* man-of-war. Solicitation of funds from pupils should not be allowed for any purpose, he says. Especially not for such a purpose as that.—[Springfield Republican.]

PROFESSOR George Frederick Wright, the geologist of Oberlin College, recently made a study of Niagara Falls and he estimates that the gorge made by the falls since they began their recession occupied less than 10,000 years in its formation. He based his conclusions on the supposition that one-quarter of an inch was worn away from the side of the gorge annually by atmospheric agencies.

LITERARY NOTES.

"THE NEW WORLD" quarterly magazine, (Boston, Houghton, Mifflin & Co.), in its latest issue, Third month, has an impressive list of contents, headed by an article on "The Study of Early Church History," by Prof. A. C. McGiffert, of Union Theological Seminary, New York, whose "History of the Apostolic Age" made so much stir when it appeared two years ago. The next article is one on "Archæology and the Higher Criticism," by Dr. J. P. Peters, formerly of the University of Pennsylvania (now rector of an Episcopal church in New York City), in which he gives an intelligent and helpful summary of the results of recent archæological research in reference to the Bible. The researches in Egypt, he says, "have thrown almost no direct light upon the Bible," and he adds that, "We are not yet able to date with certainty the period of the exile, or to prove, from Egyptian sources, the presence of Israel in Egypt." The discoveries in Phœnicia do not include anything of great antiquity. From northern Syria we are just beginning to get results, the oldest inscription so far being of about 1500, B. C. The most important discoveries have been in Assyria and Babylonia, and these Dr. Peters describes more fully. They discredit the historical value of Daniel and Esther; on the other hand, they support the "accuracy of some of the historical facts recorded in the fourteenth chapter of Genesis." Dr. Peters discredits the methods of Prof. Sayce; he calls them "impossible and unscientific." On the whole, Dr. Peters advises caution, at present, in forming theories on the points in dispute among Old Testament students; more light is needed, and this further digging and more discoveries may supply.

Another article which we find in this issue is that on "The Spiritual Development of Paul," by Prof. George A. Barton, of Bryn Mawr College; we trace in it an expansion of the lectures delivered by Prof. Barton at the Wilmington Summer School, in 1897.

The address of Dr. George Dana Boardman, "Disarmament of Nations, or Mankind One Body," delivered before the national gathering in Washington, in 1890, after being "out of print" for some time, has been reprinted in a fourth edition, by Howard M. Jenkins, (921 Arch street, Philadelphia), in order that it may be kept in circulation. (It was reviewed in the INTELLIGENCER of Third month 11.) The present pamphlet, it is proper to say, is much expanded from the original address, Dr. Boardman having added important new matter, and a Prefatory Note.

The pamphlet deserves a general circulation. It is, at every point, we think, so far as it relates to present-day affairs, in harmony with the peaceable principles held by Friends. (Dr. Boardman makes in one place a passing allusion to old wars, which he thinks may have been justified, but he insists that there is no justification for war, now, with the world's present enlightenment.) It quotes freely from Whittier, and speaks at length in eulogy of William Penn. The pamphlet is elsewhere advertised.

An interesting description of the Hawaiian Islands is given in *Harper's Weekly*, by Caspar Whitney, and it is quite a relief from the war papers that have overwhelmed us so long.

Julian Ralph's article in *Harper's Magazine*, on "Keeping House in London," is very entertaining. It is a continuation of the articles by the same author, which have appeared in recent numbers of the *Magazine*, and shows the amusing difficulties which an American encounters in setting up a domestic establishment in England.

The volume of "Thomas Carlyle's Letters," elsewhere noticed in this issue, is handsomely illustrated.

The April number of the *Popular Science Monthly* is liberally contributed to by Delaware county (Pa.) writers. Dr. Spencer Trotter, of Swarthmore College, has a delightful paper with the title, "The Coming of the Catbird," describing the spring and early summer bird migrations as they may be observed in the Delaware Valley; and Dr. Martin W. Barr, principal of the Training School for Feeble-Minded Children, one of the most useful and successful of our institutions for the defective, has an instructive article with the title, "Mental Defectives and the Social Welfare." The latter has several illustrations.

Charles Scribner's Sons, New York, will publish in this country the new biography of Oliver Cromwell, by Samuel Rawson Gardiner, the English historian of the Commonwealth, and earlier period. It is to be elaborately illustrated. They are the American publishers, also, of Hilaire Belloc's "Life of Danton," which is reported to be having a large sale. The author will be well remembered as a University Extension lecturer in Philadelphia, two years ago. His book is regarded as an important contribution to the literature of the French Revolution.

The London *Academy*, commonly considered the best literary periodical in England, recently offered a prize for a list of the twelve best books of the season. In a recent issue the result of the contest was given. The "Letters of Robert Browning and Elizabeth Barrett Barrett," to which we recently referred in the INTELLIGENCER, received a large majority of votes.

SOCIAL SCIENCE.

HOME INFLUENCE ASSOCIATION.

THE Home Influence Association of Philadelphia closed its meetings for this spring on Third-day evening, Fourth month 18. The president, Florence M. Lukens, gave an interesting report of the address of Horace Fletcher, author of "That Last Waif," at the Third month meeting of the Philadelphia Auxiliary of the Mothers' Congress. Horace Fletcher is working for the up-lifting of humanity by the right education of the young, and pleads for social quarantine through the free kindergarten. A committee was appointed at the Auxiliary meeting, which has for its object the establishment of a free kindergarten in each of the six hundred churches of Philadelphia, before the opening of the twentieth century.

The address of the evening was by Dr. James B. Walker, on "Personal Hygiene." Dr. Walker said we are surrounded by an environment which we cannot escape, and by which our bodily condition is affected,—the atmosphere. Some may seek the air that suits their special conditions, but the bread-winner must take it as he finds it. Employers should, for reasons of policy if not humanity, use those appliances which will give a reasonably pure air to their employees. Yet they cannot be greatly blamed, when in public halls and school-rooms so little thought is given to ventilation. The air of occupied rooms is constantly being vitiated, but it will become purified if the outer air is permitted entrance.

Organic poison is found in all houses having modern conveniences of drainage, etc. Bacilli of typhoid, diphtheria, tuberculosis, etc., are generally present, but care and proper ventilation, and isolation of the sick, with due care of diet, etc., will make us proof against them. Bath-room doors must be kept shut and bath-room windows open. Bedrooms should have air from the outside, not from other parts of the house. Typhoid germs may be breathed into the throat and then washed into the blood by pure drinking water.

The sunlight is a great purifier. A working-room into which sunlight does not enter should not be allowed to exist. Heavy curtains not only exclude the light but collect and hold poison. Living-rooms, bed-rooms, nurseries, school-rooms, work-rooms, should be flooded with sunshine. Plants

are wholesome in a room in daytime, but their chemical process being reversed they are not good companions at night. Because of the moisture they give off, they are good in sick rooms.

Avoid drafts as you would poison. They bring on catarrhal illness, which attacks the weakest part, and are the foundation of nine-tenths of existing ills.

Those who oppose filtration are opposing nature's method of purification. Drink freely: water is our great solvent; it washes the blood. Do not wash food down before it is masticated, but water taken properly with food is beneficial. A glass of hot water with a pinch of salt is excellent to wash out the mucus of a diseased stomach, but a normal stomach does not need it.

Beware of heavy flannels that are too warm for our heated rooms and warm, unseasonable days. It is better to have lighter underclothing and a variety of weights in outer garments.

Disease is not hereditary, though weakness of condition may be. If there is an inclination to take cold easily, a cold sponge bath each morning will be helpful. If the system is not strong enough to react readily, do not give it to the entire body, but only to the waist, or even confine it to the neck and chest. Avoid drafts, get as much pure air and sunlight as possible, keep the feet dry, and the mind tranquil, and a healthy condition will prevail. W.

PERSONAL AND OTHER NOTES.

THE marriage certificate of John Sotcher and Mary Lofty, who were married in 1701, and whose wedding was attended by William Penn, (the meeting for the purpose was specially appointed, so he could be present), has recently been found. Persistent search had been made for it by descendants, especially by Jane C. Chace of Valley Falls, R. I., who is a descendant, (she was a Moon, of Bucks county), but unavailingly, until a few weeks ago, a visitor at the rooms in the Washington Headquarters building, at Morristown, N. J., found the certificate among the collections deposited there,—this being quite an inappropriate place of deposit.

John Sotcher was steward at Pennsbury, William Penn's country place, (on the Delaware, above Bristol), and Mary Lofty was the housekeeper. A large family descended from them, though apparently few, if any, are now living named Sotcher. Two daughters married Kirkbrides, and have a long line of descendants in that and other names.

Prof. William L. Pearson, of Penn College, Oskaloosa, Iowa, (Orthodox Friends') who had been East for several months, in the interest of that institution, has returned home, and the *American Friend* says that "he has succeeded in securing many gifts to the College," and that "his patient work has materially increased its resources," but adds that "Friends do not yet realize the importance of the work," etc.

Prof. Pearson's presentation of the case of the College we heard with interest. It showed how difficult the situation is for such institutions, without adequate endowment. He said, in reply to a question, "Yes; salaries are low, but, worse than that, our resources have been inadequate to punctually pay even the sums promised."

James and Rebecca Pound, of Sparta, Ontario, have recently been lovingly reminded by their friends of the esteem in which they are held. James completed his 81st year on the 25th instant, and Rebecca will be 79, in a few days. Their seven children, all married, are all living, and they themselves have settled into a quiet, retired life, cheerfully active, and interested in the Society of which they are members.

One of their daughters is Tryphena P. Way, whose husband, Henry H. Way, D.D.S., came from eastern Pennsylvania, and is located at St. Thomas, Ontario.

In an address as president of the Women's Christian Temperance Union, at Doylestown, Pa., on the 8th instant, Elizabeth Lloyd searchingly reviewed recent public events, and summed up by saying:

"Under existing circumstances our immediate duty is three fold: to do all in our power to relieve the suffering of Cubans, to protest against the continuance of the war of subjugation in the Philippines, and to teach that under all circumstances and in all climes total abstinence from every form of sin is the best preserver of health."

Dr. William I. Hull, and his wife, of Swarthmore College, are intending to sail early in Sixth month,—a few days before the College Commencement,—for England, to be absent during the summer. Friends will accompany them on the voyage out, and for a time in London.

Beatrice Magill, another of the Swarthmore Faculty, will also spend the vacation abroad. She intends to sail on the 3d of Sixth month, in the *Spaaradam*, for Rotterdam, and will give some time to art study in Holland.

Rebecca B. Nicholson, of Camden, N. J., who has had large experience in conducting parties on tours, is organizing an extended trip, to start from Philadelphia Sixth month 27, to Southern California, the Yosemite Valley, Oregon, Alaska, etc., returning by the Great Northern Railroad to Minneapolis, and to Philadelphia by Eighth month 15. This will occupy just fifty days. Rebecca says she took out a party, in 1897, "reaching San Francisco only five hours late, when those that were in special trains were that many days late."

Our friend John William Graham writes the INTELLIGENCER from Lynmouth, on the North Devon coast of England, 8th inst., where he has been enjoying the Easter vacation. "We are having holiday on this lovely coast," he says, "and have to-day visited the Doone Valley of Blackmore's story."

COMMUNICATIONS.

DIVERSITY OF OPINION.

Editors FRIENDS' INTELLIGENCER:

How is it that even amongst us Friends there are quite different views about public affairs? I find some sign of it in the letters printed by the INTELLIGENCER, though most of them are of one mind concerning the question of the Philippines. *Newark, N. J.* S.

[The essential answer to this question is that the majority of people are influenced by the daily newspaper they read. Most of the papers have been "floating with the current," preferring to be "popular," and so fomenting war movements. For months the facts of the public situation have not been fairly or fully dealt with in the Imperialist dailies. Those who follow them implicitly are of course influenced by them.—EDS.]

AN INTERNATIONAL COURT.

Editors FRIENDS' INTELLIGENCER:

The war demon dies hard, as some one has expressed it, but is doomed. If the coming Peace Congress at The Hague shall result in the establishment of an International Court for settling differences between nations, it will have met its doom. The world moves. Not only the outward, physical world in its orbit round the sun, but the world of thought and enlightened sentiment, and enlightened sentiment in this late day of the Christian era, can surely devise some means for settling questions without the barbarism of war. There are reasons, besides its inhumanity to man, why it should be entirely abolished. Industries have multiplied, and the individual is of more value to himself and more value to the State. War engenders animosities. Ireland, now treated with leniency, yet remembering former injuries, is not easily pacified. France is waiting for opportunity to regain her lost provinces. We hear of arbitrament by the sword. Such arbitrament does not endure.

Pacific settlements lead to amity and friendship. "Peace has her victories no less renowned than war." May her banners wave until mankind comes to recognize its universal brotherhood. E. AVERILL.

West Vienna, N. Y.

ENDOWMENT FOR LAING SCHOOL.

Editors FRIENDS' INTELLIGENCER :

The following communication was received by New York's committee on the Education of Colored People, and the Clerk was directed to forward a copy to the INTELLIGENCER.

ANNA M. JACKSON, Clerk.

[The communication follows.]

"After reading, some months ago, Abby Munro's pathetic appeal for an Endowment Fund, it occurred to me, Why could not Friends of the different yearly meetings make a trial, at least, for an endowment fund for the Laing School?

"Knowing the many and increasing calls for help among us, I have hesitated to express my thought until now, when the committee asks for suggestions as well as reports.

"In this effort every meeting should join. Unfortunately many can give but little, but 'many a little makes a muckle,' and this can be an increasing fund each year, until the end is attained.

"I hope we have now a sufficient sum to pay salaries for this year, and in the summer some movement for an endowment might be started.

"The need is so apparent that it is unnecessary to enlarge upon this subject."

For Friends' Intelligencer.

ADDRESS TO THE STARS.

A GORGEOUS sunset crimsoned all the West,
And to the zenith cast its fiery rays.
Then as the evening hour drew gently on,
One by one the shimmering stars lit up the heavens
Till the whole firmament was full of light.

Ye twinkling luminaries, swung in space,
Upheld and guided by a power divine,
Tell me, if in your distant realms afar
Ye hold communion with your sister stars?
Does the same light flash from your distant orb
That show'd to the wise men of Judea
The manger where the infant Christ was born?—
The seed and substance of the living God,
And sent to suffer for the sins of men.
Is there an atmosphere existing there,
And teeming with vitality like ours?
Does man there lord it o'er his fellow-man,
And make, as here, accumulated wealth
The passport to the higher walks of life?
Do war and pestilence invade your sphere,
And storms and earthquakes rock you to the core,
Volcanoes spurt their hissing, seething mass
Of fiery vapor to your very skies,
And shake you up with consternation dire?

Or are ye, twinkling stars, a paradise
For souls, emancipated from the clay,
That soar to distant fields of pleasure there,
And bask forever in eternal joys?
Ye stars, that fill infinity of space,
Boundless, illimitable, none can see,
No mind conceive the vastness of the plan
By which you're guided on your distant course;
There countless stars 'round countless suns revolve,
System on system, countless worlds extend
Through the vast realms of nature's broad expanse;
And the controlling power a Deity.

Strange! that the erring mortal cannot see
The handiwork of God in nature's plan;
That all the parts of a stupendous whole
Are but the working of a master mind
That guides the planets in their mazy flight,
And holds, as in the hollow of His hand,
The destiny of nations and of men.
When night her sable curtain closes 'round,
And worldly cares press on thee as a weight,
Go out beneath the starry canopy,
And hold communion with thy Maker there.

London Grove, Pa.

BENJAMIN W. SWAYNE.

"BENEVOLENT ASSIMILATION!"

Springfield Republican.

To the Editor of The Republican: Our best friends are those who tell us of our faults. Judging from the recent issues of your excellent journal, I think that our common country has the best of reasons, on the principle of the above familiar adage, for reckoning you among its very best friends. You are surely not among those who hesitate, "because the war is upon us," to speak out frankly as to its causes, and our duty to bring it to an end at the earliest possible day. These things being so, you will not surely fear to assume the responsibility of publishing what an interested reader feels it his duty to say of the position of our country in the crisis which is now upon us. I can say this better, at this time, in the words of others than in my own.

A correspondent from abroad, a well-known legal writer, and an American by birth, writes me a long letter, of which it would do the public good, I am sure, to read every word. I give the spirit of it in this quotation: "As to the morality of our present course in the Philippines, it appears to me much like that of a man who should force his way into a house to rescue the householder from a robber, and after beating the robber, knock down the women and children, and bedrudge the householder until he submitted to make him a deed of the house and a transfer of all the rest of his possessions, and give himself and his wife and children into slavery. To complete the parallel, it remains but to imagine this Samaritan on his way home from prayer-meeting, at the time, with his Bible under his arm, and a pious text in his mouth. The private person who should act in this manner we should make no difficulty in disposing of. Nothing he might say about 'manifest destiny,' or 'benevolent assimilation' would avail him." I might quote much more, but will not intrude upon your necessarily limited space, when there is so much, at this time, that sadly needs to be said.

I pass then to the striking lines of another foreign correspondent, whose words will be none the less impressive because expressed in the form of a sonnet:—

"BENEVOLENT ASSIMILATION."

What sacred call hath Freedom's chosen land
With fire and sword to make ten thousand slaves?
To teach the gospel of the Christ who saves,
By dragging prostrate foes with red right hand
Before his shrine? What mission to command
That they do homage to a flag which waves
In lawless conquest o'er their brothers' graves?
How shall these untaught pagans understand
The learned subtleties of clerk and priest,—
That chains can bind in Christian brotherhood!
That those who love God most may spare men least!
That messages of love are writ in blood!
That wars are needful, since we must increase
The power of those who own the Prince of Peace!

OAKES BURLEIGH.

If this is a specimen of the poems of this writer, I bespeak for her great success in the volume now nearly ready for the English press.

Will not my countrymen heed these warning words? Will they continue, through greed and lust of conquest (but thinly veiled under the hypocritical

pretense of the propagation of our Christian faith), to turn a deaf ear to the earnest, entreating voices of the best and most thoughtful statesmen of our country, and the stirring appeals of the poets and prose writers on both sides of the sea! EDWARD H. MAGILL.

Swarthmore, Pa., Fourth month 2.

A PLEA FOR THE FEET.

Harper's Bazar.

THERE is scarcely any part of the body as sensitive and appreciative as the feet, but, like the English "slavey" or lodging-house drudge, they are always "put upon" and never complain. They are really just as tender as the hands, though, having been covered from infancy with hard leather and ill-fitting hose, they have grown used to limited space and care. The bones are very delicate and beautiful, the pores very large and absorbent, and the whole surface full of nerves.

They should be kept, nails and all, as clean and soft as the hands, then the skin would seldom harden into uncomfortable thicknesses.

A dainty little lady of fifty years declares that her fresh complexion and bright eyes are due partially to well-kept feet. "I never let them get cold, for that chills the whole body. I have knitted slippers for night use over the floor, and take plenty of exercise every day, with deep breathing, and warm under-clothing, especially below the waist-line. Then I wash them every night in plenty of warm water, and rub them with witch-hazel or alcohol; sometimes I give them a bath of cold water and sea-salt, always drying with brisk friction. I used to have corns. How do you think I cured them? By dancing. I danced them away; for a poor circulation causes corns oftener than tight shoes. I rub my feet with vaseline at least once a week, and change my stockings every other day." Stockings can be washed with soap and hot water very quickly, but should always be dried in the sun, never in a sleeping-room over night, as many people do. It is most unhygienic.

Most women walk on their heels, and physical culturists lecture till weary about the ugly protuberant abdomens, displaced viscera, and strained nerves. The cause lies in the tight, narrow-toed, high-heeled shoes to which women have been slaves since the time of the Crusades. It hurts to walk properly, unless all corns are removed, smooth stockings assumed, and broad-toed shoes worn from that moment on. A badly darned stocking is like a tack in the shoe. Weak ankles should be rested every day by placing a pillow over the instep as one lies face downwards on a lounge. Salt and water massage is good, and one gymnasium teacher advises walking, whenever possible, upon tip-toes; this can be done in one's room or when working about the house.

Very soon, with rest, exercise, cleanliness, and cosmetic care, these patient little slaves, which we systematically neglect, although we depend so much on them, will reward us with renewed strength.

CHICAGO has one policeman to every 701 of population, Pittsburgh one to 720, St. Louis one to 784, San Francisco one to 627, Philadelphia one to 625, Boston one to 417, and old New York one to 398.

WHEN THE SUN DIES OUT.

OUR sun is now a yellow star similar to Capella, and hence it will eventually become bluish-white like Sirius and Vega, says Professor T. J. J. See in the *Atlantic Monthly*. The secular shrinkage of the sun's radius will cause a steady rise in its temperature, and when the body has reached the stage of Sirius, where the temperature is perhaps doubled, the light emitted will become intensely blue. The temperature may be expected to go on rising till a small radius is attained, and finally when the dense mass, intensely hot, becomes incapable of further shrinkage, on account of increase in the molecular forces resisting condensation, a cooling will gradually ensue, after which the body will liquefy and then rapidly decline in splendor. The sun will thenceforth be wrapped in everlasting darkness, and the chill of death will overtake the planetary system. A condition of darkness thus follows close upon a period of intense brilliancy, and hence the obscurity of such bodies as the companions of Sirius, Procyon, and Algol. The most obscure satellites are thus associated with some of the brightest and most intensely luminous stars in our sky; and here the smaller of the two masses, as in the case of the planets of the solar system, have developed most rapidly.

In view of this approaching extinction of the sun's activity, it becomes a matter of interest to inquire how long its heat will sustain life upon the earth. Though it is difficult to submit the subject to accurate computation, it is easy to see that the exhaustion of the sun's light and heat certainly will not occur for several hundred thousand, and perhaps not for several million years. Thus the ultimate doom of our system need occasion no anxiety among those now living, but the result is philosophically interesting to those who look several million years into the future.

As experiment has shown that the sun's vertical rays falling continuously upon terrestrial ice would melt a layer three centimetres in thickness per day, it follows that a similar shell of ice would form over the earth in case the sun's light and heat were cut off; thus in a month the whole earth would be frozen like the polar regions, and only the deeper bodies of water, containing a great amount of heat, would remain in a liquid state. The oceans themselves would freeze over within a few years at the latest, and the winds and even the tides would cease to agitate the terrestrial globe, which would henceforth spin in its orbit as a rigid lifeless mass.

THE Queen of Italy, says a gossip, weighs 176 pounds; Queen Victoria, 171 pounds; the Queen of Spain, 147 pounds; the Queen of Belgium, 143 pounds; the German Empress, 136 pounds; the Queen of Portugal, 132 pounds, and the Czarina of Russia, 129 pounds.

"A NOTABLE evidence of the growth of temperance sentiment in connection with armies," says a leading Methodist journal, "is the announcement that the Grand Duke Vladimir has issued an order prohibiting the sale of brandy in the regiments of the Russian army."

STATISTICS show that there have been 250,000 deaths from the bubonic plague recorded in India during the past two years. The total is believed to be greater than this, as the natives are known to have concealed many deaths.

THE CONSCRIPTION IN EUROPE.

THE *Economist*, of London, one of the most thoughtful of the English newspapers, recently had an article on the continental armaments, which no one can read without dismay. The writer calls attention to the steady and enormous increase in the armies and navies of Europe. Within the present year an immense addition to the armies of both Germany and Russia is proposed. There is always some weak point which has to be strengthened, some designing neighbor whose force has to be equalled. But more alarming than the increase of force is, the *Economist* says, the increasing power and importance of what is called "the general staff," that is, the small group of officers who are in control of each army, and arrogate to themselves exclusive knowledge of what force and what measures are necessary for the defence of the country, and begin to treat the civil power with a certain contempt. Illustrations of this are best seen in France in the Dreyfus affair, but they may be found everywhere. In Germany popular liberty has already been practically suppressed by the military power. The *Economist* says:

"The 'staffs' are perpetually advising for sound reasons increases in the proportion of artillery and cavalry, both of them very expensive arms; they ask for new barracks or fortifications, and they suggest improvements in diet and equipment. More officers, too, and non-commissioned officers are needed for more men, short service implies strenuous work, which soon exhausts equipments, and behind all these sources of an outlay which bewilders the treasuries, there is another, sometimes more expensive than all. Scientific discovery never ceases, some one is always inventing more rapid cannon, or machine-guns which will pour more bullets, or a rifle which will fire fifteen shots while the old one fires twelve, and the moment the new weapons are proved and tested satisfactorily they have to be accepted. If not, the Power which does accept them may master the whole continent, for soldiers, however brave, will not stand to be shot down in masses by superior machines, to which their own machines can make no adequate reply. The Dervishes are among the bravest men in the world, but the slaughter caused by British Maxims and rifles cowed even them, and European soldiers in this respect are not more staunch than Arabs. There seems, indeed, to be no limit to the expenditure except the positive exhaustion of the treasuries, and if these huge armies are determined to spend all revenue upon their own organization, that may be a long way off yet, for, though economists suspect, they do not yet know, where the productive limit of taxation is."

The writer adds that in his belief the peace proposals of the Czar will be more seriously discussed at the coming conference than most people imagine, and that a vigorous effort in the direction of disarmament may result from it.

THE streets of Havana, it is represented, are less dirty than they were under Spanish rule. Franklin Matthews writes to *Harper's Weekly*, that they are "as clean as those of New York City under the Tammany regime."

Czar's Response to American Addresses.

A WASHINGTON despatch, (18th inst.), says the Secretary of State has made public the following note, addressed to him by Count Cassini, the Russian ambassador:

Russian Embassy, Washington, D. C., April 17, 1889.—Mr. Secretary of State: Since the publication of the circular of the 12th of August of last year, which his Excellency Count Mouravieff, addressed to the representatives of the foreign Powers accredited at St. Petersburg, numerous evidences of grateful recognition have come from the United States to his Majesty, the Emperor, my august master, in the form of addresses, letters, and telegrams.

His Majesty the Emperor of Russia, is pleased to see in the unanimity of the sentiments which attend the courteous acquiescence of all the Governments in taking part in the conference of The Hague an additional pledge for the success of efforts tending to cause the growth of the fruitful principle of universal peace in the mind and in the public life of all nations.

Deeply affected by the expressions which have reached him from the United States, and which prove how completely the ideas of peace, founded upon the development of the moral and material well being of the peoples, find a warm response in this great country, his Majesty the Emperor, has deigned to charge me to convey his most sincere thanks to all those who have sent his Imperial Majesty the expression of their sentiments with regard to so highly a humanitarian achievement.

In hastening to fulfill this order of my august master, I beg your Excellency to be pleased to accept the assurance of my highest consideration. C. CASSINI.

Married Five Times.

THE Smyrna (Del.) *Times* reports the death of an old lady, in her 91st year, who had been five times married, her fifth husband surviving. It says (19th inst.):

"Mrs. S. E. Mustard, wife of Captain John Mustard, died on Friday, after a long illness, in the 91st year of her age. She was in every way a worthy woman, whose virtues were best known at home; kind in her bearing and religious in her temperament.

"Her maiden name was Jester, born and reared in the vicinity of Milford. Her first husband was named Ryland, who died a young man, her second, Mr. Beauchamp at Odessa, who died in early life. Subsequently to this she became the wife of Robert Palmatory, who was considerably her senior. Captain John Eaton, who had moved from his farm in West Kenton hundred to Smyrna was the next one to seek her hand to make his home happy, but he only lived a few years. Twenty-five years ago she became the wife of Captain John Mustard, and was in every way a worthy companion.

"The last several years she was subject to considerable affliction. It is rare for two persons to reach such an advanced age as they, he [her husband] being between three and four years her senior."

Covered Buttons.

Harper's Bazar.

THE first maker of covered buttons was Mrs. Samuel Williston, of East Hampton, Massachusetts. In early life her husband prepared for the ministry, but his eyesight failing, he was compelled to give up all study and support himself. He opened a general country store, and his wife gave a great deal of attention to a notion-counter. One winter day, in 1826, she was sorting her stock, when it suddenly occurred to her to cover some of the wooden buttons, then in general use, with cloth. They attracted much attention among the customers of the little shop, and were finally known to all the neighboring towns, and became very popular. Williston and his wife contrived machinery to do the work, the first ever employed in America. An immense factory sprang up, and made half the covered buttons of the world, and Williston died worth several millions. And the source of all this wealth originated with a bright New England woman.

The Armenian Want.

It is distressing to hear that the misery of the Armenians continues, in many places, acutely. The English Friends' committee continue to call attention to extreme cases, and we suppose they still send some funds forward. In a leaflet, a few days ago, they print a letter from a missionary at Bitlis, R. M. Cole, dated 18th of Second month, last. He says a number of people have died literally of starvation.

"I learn from the deacon of our church here in Bitlis that his own brother-in-law, Simon Avedissian, died from starvation this last week, and his aged mother went in the same way only a few days before.

"Simon had been a successful shoemaker in Constantinople for years; but, like thousands of others, was exiled from that city to this, his native city, where for these two years he has tried to eke out an existence, though if he got work at all he could make only a piaster (about 4 cents) a day, in place of living as a master workman at the capital. Not able to pay rent, he had to take up this cold corner, and that until death seemed their only portion. I was impatient with our deacon that he had said nothing to us about it, since my arrival from America, so we might have saved them. The deacon now tells how he kept doing for them, so far as his ability would permit, whenever he knew their special straits. Sometimes he has sought to take up a contribution in the market, but so modest and shrinking was the man, he would put a stop to it if he could.

"It seems when his mother was buried, he too was so faint from want of food it was a wonder two deaths instead of one had not resulted at the same time. He could not go to the funeral, but only spoke of being ill, while in fact he was on the verge of starvation and died shortly afterwards, leaving a wife and daughter of nine years, and a baby boy of seven months."

Canvassing for Marriages.

INTERESTING testimony as to the attitude held by some clergymen regarding the marriage ceremony, says the New York *Evening Post*, was given recently at a legislative hearing in Milwaukee, on a bill to require the procurement of a license by parties desiring to be married, with a provision that five days must elapse between the granting of the license and the performing of the marriage ceremony, during which time the license must remain on file. The latter provision is intended to prevent the hasty marriage in Wisconsin of runaway couples from other States, who cross the States boundary line to escape the restrictions of marriage laws elsewhere.

These incursions of brides and grooms are very large, according to the Registrar of Vital Statistics of Milwaukee. In that city alone last year 1,700 couples from States other than Wisconsin were married, and of these 1,600 came from Chicago. To capture the fees attending these marriages there is much rivalry among some of the Milwaukee clergymen. The Registrar said that the ministers divide with the carriage-drivers the fees they receive, and that he had been offered money to send couples to certain ministers to be married. The son of one of these marrying clergymen volunteered testimony that his father was accustomed to marry many people, and had left cards at the hotels and on the excursion-boats. He could see no wrong in that practice, nor in the custom of tipping the drivers who brought couples to the house. It was done in all cities, he said.

Only We Genteel.

T. W. HIGGINSON, writing in *Harper's Bazar*, discusses the tendency to take a narrow, neighborhood view of the good manners and good standing of other people.

"In that very amusing book of English reminiscence, 'Collections and Recollections,' a country woman describing a city lodger who had seen better days, said, 'I am positive she was a real born lady, for it took her hours to peel her potatoes'; while a witness at the trial of a London swindler, said that he 'had always regarded the man as a perfect gentleman because he had rooms at the Langham and dined with the Lord Mayor.' Mr. Cecil Rhodes would now aim far higher than Lord Mayors and Langham Hotels,

and he has certainly peeled his own potatoes very well by all accounts; yet the phrase "English gentleman" is still of dubious application in his case. Even Mr. [Philip Gilbert] Hamerton, who uses the word with much professed liberality, could hardly include him in his definition.

"Mr. Hamerton, it will be remembered, could not quite agree with Dr. Thomas Arnold, who could find no gentlemen in Europe, outside of England; for he graciously admits that there may be half a dozen or so, since he himself has known nearly that number. 'There was much truth,' he says, 'in his [Dr. Arnold's] observation. It was not quite absolutely true. I have known two or three Italian officers and one Savoyard, and a Frenchman here and there, who were as perfect gentlemen as any to be found in England, but they were isolated like poets, and were, in fact, poets in behavior and self-discipline.'

"Mr. Hamerton was not remarkable for his sense of humor, and he undoubtedly felt himself to be uttering, in these words, a very handsome disclaimer in behalf of his nation. To an American it looks otherwise. It is as if one should say: 'It is not quite absolutely true that all the honest men live on my side of the street. There are as many as two or three, on the other side, who have never, so far as I know, picked a pocket.'"

Cost of Living in England.

IT costs more to live in England, unless you live poorly, Julian Ralph says, in *Harper's Magazine*, than in this country. He proceeds:

"Living, in a word, is cheaper for the English poor than for our own, and dearer for the well-to-do than in America, because there are here two standards of living. The unit of value for the well-to-do in England is the sovereign, or the five-dollar piece, whereas our American unit of value in housekeeping and practical affairs is a dollar. The unit of value with the English poor is a sliding standard that runs from a penny down to a farthing, just as in America it is a nickel.

"No American of middle circumstances who has made his home in London will dispute my statement that it costs more to keep a family there than it does at home. Men's clothing, wines and liquors, servants, flowers, and a very few minor articles are cheaper in England, but these advantages are offset by the higher cost of all other necessities. The cheapest cut of beef is twenty-five cents a pound, the best fish sell for as high as fifty cents a pound, butter is thirty cents a pound, coffee is forty cents, strawberries never go lower than eight or ten cents a basket, and good small fruits generally are very much dearer. Peaches are a quarter of a dollar apiece, milk is eight cents a quart, cream is fifty cents a quart, oysters fetch a dollar to a dollar and a half a dozen, bread is about as cheap as at home, loin of pork is twenty-five cents a pound, the cheaper mutton (from New Zealand) is twenty cents a pound, and English mutton fetches seven cents more.

"These are all West End prices, but they are not high prices. They are the quotations of a very careful buyer."

CURRENT EVENTS.

SOME stirring events were reported from the Philippines, last week, after our report closed. On the 12th (reported 18th), a party of men from the gunboat *Yorktown*, fifteen in number, in charge of Lieut. J. C. Gilmore, were captured by the Filipinos. They had gone to Baler, on the east coast of the island of Luzon, for the purpose of rescuing and bringing away the Spanish garrison there (consisting of eighty soldiers, three officers, and two priests), but on landing were surrounded and taken prisoners. Their subsequent fate is as yet unknown.

On the 20th instant, a force of about 200 Filipinos attacked the outposts of one of the United States volunteer regiments (that from the State of Washington), near Taguig, but were "compelled to retire," with severe loss. On the 21st another fight occurred, the South Dakota regiment being engaged. "The heat is intense," the dispatch said, "and there were several prostrations among the troops."

On the 23d, a detachment of the 4th United States Cavalry was sent to reconnoitre east of Malolos, and encountered the Filipinos. Reinforcements were sent, and the engagement became bloody, it being reported "the most severe and desperately contested that has occurred since the fighting with the Filipinos began. It is known that the American loss was eight men killed and forty-three wounded." Amongst the killed was the colonel of the Nebraska regiment, John M. Stotsenburg. He was the son of Judge John M. Stotsenburg, of Indiana (a friend of Peace and Arbitration), and grandson of the late Evan C. Stotsenburg, of Wilmington, Del.

Further active movements by the United States troops, with severe fighting, and loss, are reported since the above.

THE desire of the volunteer troops serving in the Philippines, (whose time is now out, under the terms of their enlistment), to come home, is general. An absurd report was circulated in some of the "Jingo" newspapers, (especially the New York *Sun*, which is very violent), that they had been urged to this by a "plot" in the United States. General Otis has cabled that he has no evidence of any "plot." Many letters are published in the Western and Southern newspapers from the men, saying they wish to return. A member of the Tennessee regiment, Crandall, whose letter is published in a Memphis paper, says: "We all want to come home very bad. If I ever get out of this army I will never get into another. They will be fighting 400 years, and then never whip these people, for there are not enough of us to follow them up." The writer concludes by saying, "the people of the United States ought to raise a howl and have us sent home."

THE trial of United States Senator Quay was concluded on the 20th instant, somewhat suddenly, the defense not offering any testimony. The jury was out about twenty hours, and returned on the 21st with a verdict of acquittal. Governor Stone immediately gave him the appointment of United States Senator, to fill the vacancy caused by the failure of the Legislature to elect. The United States Senate, in similar cases, in recent years, has refused to seat Senators so appointed, the last case, that of Corbett, of Oregon, in 1898, by a non-partisan vote of 50 to 19. The clause of the Constitution authorizing the Governor to fill vacancies refers to such as occur "by resignation or otherwise, during the recess of the Legislature."

THE Governor of California, Gage, announces that he has appointed "Dan" Burns United States Senator to the seat vacated by Senator Stephen M. White. This is a case like that of Quay, in Pennsylvania, the California Legislature having failed to make election. It is now said that the Governors of Delaware and Utah, who are both Democrats, will make appointments from these States, their cases being the same, and there will be two of each party before the Senate, when it assembles next winter.

It was announced, last week, that Thomas B. Reed, of Maine, for some time Speaker of the United States House of Representatives, had determined to retire from Congress, and take up the practice of law in New York City. The reason assigned most prominently is his wish to accumulate an estate; he is to have, it is said, a guaranteed income of \$50,000 a year, in the law firm of Simpson, Thacher & Barnum. The Washington correspondent of the Boston *Transcript* says the true reason for his retirement from public affairs is his disapproval of the course of the Administration, especially with regard to Expansion, and his unwillingness to further occupy a position of so great responsibility, while this policy prevails.

THE cessation of active war operations in Cuba has permitted a partial resumption of industry. The sugar crop for 1899 is officially estimated at 307,903 English tons, against a total for 1898 of 232,032 tons. The tobacco crop is said to be of good quality, and more abundant than for two years past. The money, \$3,000,000, given from the United States Treasury, in response to the demands of the Cuban "troops,"

is about to be disbursed, and it is believed that many of them will go back to peaceful pursuits, though many, it is feared, will not.

THE Assembly of New York, on the 23d inst., passed the Senate Anti-trust bill by a vote of 105 to 2. The purpose of the bill is to prevent monopolies in articles or commodities of common use, and to prohibit restraints of trade and commerce. It provides penalties for violations of the provisions of the act, and directs procedure to enable the Attorney-General to procure testimony in relation to such violations.

THE law passed by the Pennsylvania Legislature two years ago (April 12, 1897), known as the "Direct Inheritance Tax Law," was decided to be unconstitutional by the Supreme Court of the State, on the 22d inst. The case involved was that of the estate of Marmaduke C. Cope, of Philadelphia, who died Ninth month 5, 1897, his executor's account showing an estate of \$917,519.88. The court holds the law unconstitutional because it exempts estates of \$5,000 and under from tax, this being an "inequality."

THE jury at Charleston, S. C., in the United States Court, trying the party of men who set fire to the postmaster's house at Lake City, and shot him and his family, could not agree, and were discharged, on the 22d instant, after being out twenty-four hours. In dismissing the jury, Judge Brawley was moved to tears, as he referred to the crime. The case goes over to the next term of court for retrial.

Judge Brawley is a one-armed man, a veteran of the "Confederate" army. He directed the trial with courage and fairness.

SEVERAL lynching cases of peculiar savagery have occurred. At Newman, Georgia, on the 23d (First-day), "in the presence of nearly 2,000 people," a negro, Sam Hose was "burned at the stake." Before the torch was applied his ears were cut off, and he was otherwise mutilated; "before the body was cool, it was cut to pieces, and the bones crushed into small bits." He had killed a woman, Mrs. Cranford, and was charged with criminal assault upon her. The same night, or next morning, another colored man, Elijah Strickland, "a preacher," was hung, near the same place by a crowd, and his body also mutilated. He was charged with complicity with Hose, but strenuously declared his innocence.

NEWS AND OTHER GLEANINGS.

A DISPATCH from London on the 22d says: "Dr. James Martineau, the venerable Unitarian minister and scholar, yesterday celebrated his ninety-fourth birthday. He hopes to be able to attend, as he has been wont to do for many years, the opening of the Royal Academy. Though feeble in body, his mind continues alert to everything. It is an illustration, perhaps, of the growing toleration of the most misunderstood and most hated of English sects, that even the established church journals join in congratulations to Dr. Martineau."

—Edward Atkinson, of Boston, the well-known statistician and writer, recently announced that he had not been able to secure a copy of "Senate Document No. 62." This is the official publication that contains dispatches relating to Philippine affairs. It appears to be withheld from the public. The Springfield, Mass., *Republican* says it was only able to get a copy, "through the persistence of an agent who camped on the trail of the Commission on public documents, and announced his intention of staying there until one was forthcoming."

GOVERNOR William Amos Poynter, of Nebraska, is known about his home as the "farmer governor," owing to his having spent twenty-one years in tilling the rich prairie soil.

WITH a population of 5,500,000, London has every day 120,000 strangers. Some may remain a week, some a month, but all the year around there is an average of 120,000 visitors who are within the metropolitan boundaries.

NOTICES.

* * The Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the meeting-house, 15th and Race streets, Philadelphia, Seventh-day, Fourth month 29, 1899, at 1.30 o'clock p. m.

The sub-committees meeting as follows:

The Indian, in Room No. 2, at 10 a. m.

Peace and Arbitration, in Room No. 3, at 10 a. m.

Colored People, Race Street meeting-house, at 10 a. m.

Improper Publications, in Room No. 4, at 10 a. m.

Purity, in Room No. 3, at 9 a. m.

Women and Children, in Room No. 5, at 9 a. m.

Temperance and Tobacco, in Room No. 1, at 11 a. m.

Educational and Publication Committee, in Room No. 1, at 9.30 a. m.

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

JAMES H. ATKINSON, } Clerks.
ELEANOR K. RICHARDS, }

* * Communications intended for Women's Branch of New York Yearly Meeting may be addressed to me at Chappaqua, New York, care of Robert S. Haviland. EMILY P. YEO.

* * Westbury Quarterly Meeting's Philanthropic Committee has arranged for a Conference to be held in the meeting-house, East 15th street and Rutherford Place, New York, on Seventh-day, the 29th, at 3 p. m., to be addressed by Dr. Lyman Abbott.

Subject, "The Disarmament Conference."

HARRY A. HAWKINS, } Clerks.
MARY W. ALBERTSON, }

* * A Conference under the care of the Philanthropic Committee of Philadelphia Yearly and Bucks Quarterly Meetings will be held in the meeting-house at Makefield, Bucks county, Pa., on First-day, Fourth month 30, 1899, at 3 p. m.

The meeting will be addressed by Prof. F. H. Green. Subject, "Temperance."

All are respectfully invited to attend.

On behalf of Committee.

SUSANNA RICH, Clerk.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, will be held in the meeting-house at Middletown, on First-day, Fourth month 30, 1899, at 2.30 p. m. William W. Birdsall is expected to address the meeting on the subject, "Literature, and its Influence on Character." CHARLES PALMER, Clerk.

* * The following compose the Committee to assist in securing homes for strangers in attendance at Philadelphia Yearly Meeting:

Charles E. Thomas, 868 N. 26th street.

Tamar Hartley, 1511 Swain street.

Martha D. Hough, 1340 Spruce street.

Matilda K. Lobb, 1702 N. 18th street.

Sarah L. Haines, 1513 Marshall street.

Joseph M. Truman, Jr., 1500 Race street.

Rebecca B. Comly, 1529 Centennial avenue.

* * The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings during Fourth month:

30. Sandy Spring, Md.

MARTHA S. TOWNSEND.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FOURTH MONTH:

30. Fairhill, 3.30 p. m.

FIFTH MONTH:

21. Merion, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

ARMSTRONG & McKELVY

Pittsburgh.

BEYMER-BAUMAN

Pittsburgh.

DAVIS-CHAMBERS

Pittsburgh.

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ANOROS } Cincinnati.

ROKSTEIN }

ATLANTIC }

BRADLEY }

BROOKLYN } New York.

JEWETT }

ULSTER }

UNION }

SOUTHERN } Chicago.

SHIPMAN }

COLLIER }

MISSOURI } St. Louis.

RED SEAL }

SOUTHERN }

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Cleveland.

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CORNELL

Buffalo.

KENTUCKY

Louisville.



THE truth of the matter is, there are so many mixtures of Zinc, Barytes, Whiting, etc., sold under misleading brands of "White Lead" and "Pure White Lead," that in order to obtain Pure White Lead it is absolutely necessary to make sure that the brand is right.

Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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* * First-day evening meeting to-morrow will be at 35th street and Lancaster Avenue, at 7.30 o'clock. The company of Friends generally is invited, and that they extend an invitation to others.

* * A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Chichester, Delaware county, Pa., on First-day, Fifth month 7, 1899, at 3 o'clock. MARY P. HARVEY, Clerk.

* * The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Fifth month:

7. Woodlawn, Virginia.
14. Huntingdon and Eastland, Pa.
21. Pipe Creek, Md.
26. Deer Creek, Md.
28. Broad Creek, Md.

On behalf of the Committee.

MARTHA S. TOWNSEND.

LAST TOUR TO OLD POINT COMFORT, RICHMOND, AND WASHINGTON UNDER PERSONAL ESCORT.

The last six-day personally-conducted tour to Old Point Comfort, Richmond, and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Seventh-day, Fourth month 29.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond will be sold at rate of \$34.00 from New York, Brooklyn, and Newark; \$32.50 from Trenton; \$31.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at that place, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

LAST PERSONALLY-CONDUCTED TOUR TO WASHINGTON VIA PENNSYLVANIA RAILROAD.

The last of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington, D. C., will be run on the 11th of next month (May). The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

For itineraries, tickets, and full information, apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

GETTYSBURG, LURAY, AND WASHINGTON.

PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on Fifth month 6. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the *extremely low rate* of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Phila.

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THE MEETING FOR WORSHIP. By Howard M. Jenkins. Small pamphlet. 12 pp. Single copies, 2 cents; 50 copies, 50 cents; 100 copies, \$1.00. By mail at these prices.

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PHILADELPHIA, FIFTH MONTH 6, 1899.

{ Volume LVI.
{ Number 18.

A GOOD WORD EACH WEEK.

XVIII.

"THE care of this world," with its distrust, unthankfulness, and anxious forebodings, is a canker-worm that eats into the very vitals of the soul.

From the Book of Discipline of London Yearly Meeting, Advices on Liberty and Benevolence.

REGRET.

As one should lightly rugged ways descend,
O'er trailing, tangled vine and hidden snare,
And in her arms a brimming jar should bear,
Till quick mis-step half of its wealth should spend
On barren rocks, and evermore should bend
Her long regretful glances back to where
Her treasure so was lost, with little care
For what was left, or where her steps might tend,—
So thou, O Heart! who mournest waters sweet,
Thy cup hast wasted in unheeded ways;
Who gropest onward, turning wistful gaze
Forever back, unguiding still thy feet,
Though over treacherous path thy footstep strays,
And ever grows thy treasure's waste complete.

—Annie Steger Winston, in *S. S. Times*.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.¹

FOR nearly twenty summers the grass has grown green upon a low mound in a quiet corner of the Friends' burial-ground at Lincoln, Virginia. The spreading branches of a stately oak protect it from the summer's heat, and afford shelter for the song-birds of the south-land, who sing a requiem over this

"low green tent
Whose curtain never outward swings."

A plain head-stone with a simple record reveals the fact that all that was mortal of Samuel M. Janney was here hidden from our sight, after an earthly pilgrimage of nearly eighty years.

To us who are nearing the "border land," and who were privileged to know him here, the memory of such a life is full of grateful recollections. It is with a desire that the younger generation may have a deeper knowledge of his purity of character,—his attractive personality joined to infinite tact,—and above all, the rare spiritual perceptions which governed him in all things, that this memoir is attempted.

He was born in Loudoun county, Virginia, on the eleventh of First month, 1801, being the eldest child of Abijah and Jane Janney. His grandfather, Israel Janney, was a great-grandson of Thomas Janney, who

¹[This paper was prepared by E. F. R., at the request of FRIENDS' INTELLIGENCER.]

was the founder of the family in this country. The mother of Samuel M. Janney was of Scottish descent, being the daughter of John and Hannah McPherson. When he was twelve years of age his mother was removed by death. There is abundant testimony to her great loveliness of character.

In rearing a large family, Abijah Janney adopted as a ruling principle in parental government the power of love and a good example. At a very early age Samuel M. Janney seems to have been desirous of doing the right and avoiding the wrong. He early learned to read, but the country school which he attended until he was about fourteen years of age, afforded scant opportunity for rapid improvement. He had access to very few books. There were scarcely any in the neighborhood. It was therefore under difficulties that he obtained even the rudiments of an education.

This country school was about three miles from Goose Creek meeting-house. The building was of unhewn logs, with an immense stone chimney on the outside of the house. A large fire-place opened on the inside capable of receiving a back log four feet in length. The windows were low and wide, and but few in number, and the outside door opened directly into the school-room. The desks were placed against the wall in a continuous row on three sides of the room, and in front of them were long benches made of slabs, with the flat side upward. There was a small high desk for the use of the teacher. Some pegs driven into the wall at one end of the room served for the boys' hats and the girls' sun bonnets, and a bench underneath for the dinner baskets and the water bucket. The room was as bare of appliances and ornamentation as a school-room well could be, being entirely destitute of maps, charts, globes, or black-boards. A large white oak stood near the house, and a smaller one not far off, and still farther away stretched an immense tract of woods, behind which loomed up the Blue Ridge mountains. A cool spring, a little below the house, from which a rippling brook ran through the meadow beyond, supplied the water for the school.

Some years later Samuel M. Janney commemorated this interesting period of his life in a poem, entitled "The Country School-house," for which he received a prize, offered by George P. Morris, editor of the New York *Mirror*, for the best poem or essay.

Some stanzas from the poem are here given:

"Near yonder oak that rears its blasted head,
Its aged trunk with verdant moss o'ergrown,
A school-house stood (that day long since has fled),
Where many an hour of blissful youth I've known.

"A little lovely glen with flowrets sown,
Whose mingled sweets the passing winds inhale,

A crystal stream with alder shrubs o'ergrown,
Meandering slowly, wanders thro' the vale.

"While all around the mighty forests rise,
Where nature's choir continual concert keep,
And towering hills, whose heads invade the skies,
And frowning rocks, and precipices steep.

"The school boys' heart when roving thro' these fields,
To fame's report, and honor's voice unknown,
More lasting bliss, more true enjoyment yields,
Than does ambition seated on a throne.

"But soon, obedient to the teacher's call,
Back to the school they slowly wend their way,
Reluctant leave the chase, the quoit, the ball,
And sylvan shade that seemed to court their stay.

"And when the sun low verging to the west,
Casts the long shade of evening o'er the plain,
With joy they hear once more the kind behest,
That calls to blissful liberty again.

on the North Fork of the Beaver Dam Creek, which takes its rise in the Blue Ridge mountains, and comes tumbling down into the Loudoun Valley, enriching the low-lands, giving motive power to mills and factories, and slaking the thirst of the flocks and herds that roam the valley. Near by stood "the mill," for the Janneys were millers for many generations. The subject of this sketch used to say to his little grandson, "Eat some bread with thy dinner, my pet boy. Remember, thee belongs to a family of millers, and bread is the staff of life."

(It seemed very fitting when this "pet boy" had attained to manhood, that he should have found his wife in Margaret Miller, a daughter of Francis and Caroline Hallowell Miller. So now the old injunction may be repeated with special fitness to the little Samuel M. Janney, third.)

About this time his uncle, Phineas Janney, of Alexandria, Va., who was a commission merchant,



GOOSE CREEK FRIENDS MEETING-HOUSE, VIRGINIA.

In the village of Lincoln, Loudoun county, Va. Here, during most of his life, Samuel M. Janney attended and ministered. His home, "Meadow Lawn," is close by, and the boarding school, Springdale, about one-fourth of a mile away. The burying-ground, in which his remains lie, is to the left of the picture, across the public road.

"With many a gambol now they homeward go,
And tell some tale of wonder by the way,—
Or, loitering, linger where the wild flowers bloom
Or watch the glories of departing day."

It is a faithful description of the school-house of his youth. Long years afterward, when he had passed the "noon-day mark" he sometimes re-visited the romantic spot which had inspired his muse, and would point out the sunny slope in the meadow by the brook-side, where he was wont to gather the luscious wild strawberries—

"Or else, perhaps, more pleasing still I trust,
He roved delighted with some youthful fair,
Or sought the fountain to assuage her thirst,
Or plucked the wild rose to adorn her hair."

The home of Abijah Janney and the birth-place of his eldest son was more than a mile distant from the school-house. Nothing now remains of the house but the ruins of the stone chimney. It was situated

and an importer of iron, gave him a position in his counting house in that city. Phineas Janney was a "gentleman of the old school." He was of fine presence, suave and courtly in manner, "given to hospitality." No wonder that he and his gentle wife drew around them friends and relatives to a home where the "latch string" was always out. They were childless, and the young nephew from Loudoun naturally became their protégé. The atmosphere of intelligence in Uncle Phineas's home, together with the advantages of a good library, was especially attractive to him. His fine, sensitive nature quickly responded to the refining influences by which he was surrounded. From this time onward his eager thirst for knowledge induced him to devote all of his spare time to reading and study. He attended a night school to learn the French language. As an example to the children of this day, who have such extensive

opportunities for study, it may be mentioned in passing, that with only his evenings to devote to it, he became proficient in French, and spoke the language with so correct an accent, that he was complimented by a distinguished French scholar.

A deep and lasting impression was made upon his mind at this time by the reading of the Bible, especially that portion of it which relates to the spotless life of our great example, Jesus Christ. As he approached manhood he continued to read almost everything that came in his way. The activities of religious people in the city were very congenial and attractive to one of his ardent temperament, yet he felt no desire to become a member of another body, fully satisfied that Friends were more nearly his ideal standard of Christianity. He was especially favored with the religious services of two ministers of Alexandria, Edward Stabler and Dr. Elisha C. Dick. Speaking of Edward Stabler he said: "He was a remarkable example of uprightness and purity in conduct and conversation, had great fluency of expression, and was sometimes eloquent." His son, William Stabler, was among Samuel M. Janney's intimate friends, and was frequently his traveling companion in his religious journeys.

On the 22d of Fourth month, 1825, the first great sorrow of his young manhood came to him. His step-sister, Rachel Ellicott, passed "over the river" into the other life. She was a lovely young woman of twenty-one summers.

From the effects of a pulmonary disease she had for a long time been slowly wasting away. As the close drew near she was calm and peaceful, sent for her brother to give him her parting words, and gently went to rest. He says of her: "Thus passed away from earth to Heaven, a pure and lovely being, who had once been the object of my ardent attachment and sanguine hopes, but whose lingering illness had sobered and chastened my feelings towards her, until I regarded her with a brotherly affection and Christian sympathy."

His interest in the colored race was excited at an early age. In 1824, he was one of the teachers in a First-day School for colored children, which met in the second story of the Friends' meeting-house in Alexandria. At this period of his life he gave much attention to the subject of slavery. In connection with others who formed themselves into a Benevolent Society, he made a specialty in rescuing from the slave-traders persons who were illegally held in bondage. He wrote essays, and assisted in getting up a petition to Congress to abolish slavery in the District of Columbia.

(To be Continued.)

LOOKED at in the light of history and with due knowledge of human nature, there is no new problem. No question has arisen in our time, or can arise, which is essentially new. There are new lights, new opportunities, new forms of duty, new kinds of bane and blessing; but, essentially, they are phases of relationships and responsibilities which are as old as human society upon the earth.—[Christian Register.]

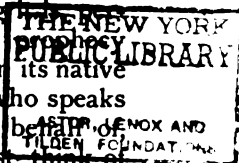
From The Outlook, Fourth month 22.

THE OLD TESTAMENT PROPHETS.

BY DR. LYMAN ABBOTT.

SAYS George Adam Smith: "In vulgar use the name 'prophet' has degenerated to the meaning of 'one who foretells the future.' Of this meaning, perhaps, the first duty of every student of the Bible is to earnestly and stubbornly to rid himself. In its native Greek tongue 'prophet' meant, not 'one who speaks before,' but 'one who speaks for, or on behalf of another.' It is in this sense that we must think of the 'prophet' of the Old Testament. He is a speaker for God. The sharer of God's counsels, as Amos calls him, he becomes the bearer and preacher of God's word. Prediction of the future is only a part, and often a subordinate and accidental part, of an office whose full function is to declare the character and the will of God."

I ask the reader of these papers to comply with this counsel, and earnestly and stubbornly to rid himself of the idea that a prophet means one who foretells events. The Greek word *prophets* does not justify this interpretation. It means, primarily, not one who speaks before, but one who speaks on behalf of another. The Hebrew word of which it is a translation has the same significance. That the prophets did not regard themselves as foretellers is clear from the character of their writings, only a very insignificant part of which is taken up with predictions of any kind. In those predictions they did not always agree with one another, and the events do not always occur as they were anticipated. When Jonah told the people of Nineveh, "In forty days Nineveh shall be destroyed," he foretold what did not come to pass. "God," says the sacred writer, "repented of the evil that he had said he would do unto them," and, as a historic fact, Nineveh was not destroyed for many years after the date at which, according to the story, the prophecy purported to be delivered. Nor did the prophets themselves regard accuracy of prediction as the test of their prophecy. On the contrary, they distinctly repudiated this test. One of the greatest of the prophets, the author of the book of Deuteronomy, written six or seven centuries before Christ, by an unknown author, declares that though the prophet has accurately foretold future events, and his witness is historically sustained, if his teaching does not sustain loyalty to Jehovah, not only is it to be counted of no value, but he himself is to be counted worthy of death. "If," says he, "there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to



death." If the prophet's message is luminous with truth, if it is inspiring, if it presents to the people a grander conception of God than they have before entertained, and calls them back to a more righteous life in his service, then, and only then, is the messenger to be accepted. Not by any magical quality, but by its religious spirit and character, is the teaching of the prophet to be measured. Such is the standard which the prophets themselves raised as that by which all prophetic writings are to be judged.

It is not difficult to see how the other conception, that the prophet is primarily a foreteller, became prevalent. In the first place, he was in some sense a foreteller. There are two ways by which an individual or a nation may determine a course of action in a time of doubt; two ways, for example, by which we may judge in our present National crisis what course America ought to pursue. We may consider the condition of the Philippines and their relation to us and our interests, and may ask ourselves what course toward them will promote our welfare, what will be safe or what advantageous for us, what is likely to be the result next year, or for the next twenty-five years, if, on the one hand, we annex the Philippines, or if, on the other hand, we let the Philippines go. We may try to stand on the edge of the year, peer into the future, and determine what any specified course will bring forth. This is the method of the opportunist, the man of expediency. We may, on the other hand, ask what do justice and liberty demand, what is the duty of America toward a half-emancipated people, what opportunity for service is given to us, how can we best promote that kingdom of justice and liberty which God has enabled this Nation first to establish within its own borders, next to extend over this continent, and now, apparently, to push forward among the islands of the sea. Asking this question, we can enter upon the course which the answer to this question indicates, with courage, not because we think we see good coming from it to ourselves, but because we believe that good always inures to those who walk in the paths of righteousness.

The second was the course which the Hebrew prophet pursued. He was never an opportunist, he never even attempted to consider what the result of any proposed action would be to-day or to-morrow. He considered only what was just. Or, if he discussed questions of expediency, he determined them by the fundamental principles of righteousness. This made him a foreteller. When Thomas Jefferson, long before he or any other man could have anticipated the Civil War, looking upon slavery, said, "I tremble for my country when I reflect that God is just," Thomas Jefferson was a true prophet, not because he had a magical vision of future events, but because the sense of divine justice and the consciousness of human iniquity made him feel sure that unless the Nation rid itself of its iniquity it would suffer penalty inflicted by divine justice.

Let the reader, then, of these papers understand, whether he agrees with it or not, the writer's point of view. This is that, though a prophet does sometimes predict, and though his prediction is sometimes

wonderfully fulfilled, his prediction and its fulfillment constitute neither the measure nor the value of his prophecy. The prophet speaks to fear, warning men of danger; he speaks to hope, inspiring them to life; but he does not to any great extent give detailed information respecting events to come. This is not his function; for no such purpose was he sent into the world. He is not a foreteller, but a forth-teller. He speaks, not of the future, but for another; and that other, God. "Just as a dumb or retired person," says Ewald, "must have a speaker to speak for him and declare his thought, so must God, who is dumb in respect to the mass of men, have his messenger or speaker; and hence the word 'prophet,' in its sacred sense, denotes him who speaks, not of himself but is commissioned by God." In this sense prophets have lived from the time of Moses to the present time. Every true Christian teacher ought to be in some sense a prophet, not forecasting future events, not foretelling what is to happen, but communing with his God, and getting direct from the Father the message which he presents to those who listen to him, because he is the interpreter of another; and that other, God.

The prophets of the Old Testament, then, are, first of all, men of God. Not men who have reached the conclusion, by philosophical inquiry, that there is a God, but men who have talked with him, walked with him, lived with him, and received their message from him. There is something said in the Bible about prayer, or man's speaking to God; there is much more said about inspiration, or God's speaking to men. These Hebrew prophets were men with whom God talked, men who came forth from God, bringing their message from him. In this faith they speak. Because of this faith they were accustomed to say, "Thus saith the Lord." "Hear the word of the Lord, ye rulers of Sodom," cries Isaiah. "The Lord God hath spoken, who can but prophesy?" says Amos. The extent to which this consciousness of the divine presence underlies the speech of the Hebrew prophet is indicated by the fact that the single phrase, "Thus saith the Lord," occurs more than two hundred times in the Old Testament.

And yet we are not to forget that this message which came forth from God came into, not merely unto, the prophet. It became a part of his nature, and came forth from him mixed with his own thoughts. It partook of his own nature. These prophets were no machines, no amanuenses writing at dictation. They were men inspired with God's spirit, conscious of God's presence, possessing some thought or feeling or passion which they believed was God given, and bringing their message to their people in their own language, and colored by their own personality. The differences in the form and even the spirit of their utterances is quite as great as is to be found in the utterances of any other class of writers. The sternness of a Carlyle is in Amos; the gentleness of a Whittier is in Hosea; the popular enthusiasm of a Wyckliffe is in Micah; the statesmanlike quality of a Cranmer is in Isaiah; the pathos of a Tennyson in his most pathetic moods is in Jeremiah; the radiant happiness of a Browning in his

most optimistic moods is in the Great Unknown. God speaks in these prophets, but if we would understand their message we must understand the men.

And we must understand the age in which they lived and the conditions under which they wrote, for they are preëminently men of their age. Concerning the events of their age, they speak; to the men moved by those events they bring their messages; by those events they are themselves educated. It is, therefore, necessary to study them in connection with the events in the midst of which they live, and concerning which they speak. Without some knowledge of their times, their utterances are often sure to be misunderstood, and not infrequently are almost unintelligible. As it would be impossible clearly to comprehend Jeremy Taylor's "Liberty of Prophecy" without any knowledge of the life of England in the seventeenth century, Dr. Eliphalet Nott's famous sermon against dueling without knowing the story of Hamilton and Burr, the anti-slavery poems of John Greenleaf Whittier and the anti-slavery addresses of Theodore Parker and Henry Ward Beecher without knowing that slavery existed in republican America, so it is impossible to understand the scathing denunciations of Amos, the tender pleadings of Hosea, the manly and virile pathos of Jeremiah, the hopeful visions of the Great Unknown, the Puritanism of Malachi, and the ecclesiasticism of Zechariah, without knowing the history of Israel from the days of Jehoshaphat to those of the Restoration after the exile.

Something more, however, than an understanding of great religious principles and the great national events to which the prophets apply them is necessary to a comprehension of the prophetic teaching. Spiritual sympathy with them in their struggle against the vicious tendencies of their times is necessary to a comprehension of their spirit, and, except as their spirit is comprehended, their teaching cannot be. Each of them might have said to their auditors, as Paul to the throng at Lystra, "We also are men of like passions with you." They were men, and into their human life the reader must enter, sharing it with them. Patriots were they, loving their country with devotion; but they loved righteousness even more, and when they saw their country growing corrupt, they denounced the corruptionist, however high in station, with the fiery indignation of men who, because they love Jehovah, hate that which is evil. They shared the fears and hopes of the men of their time, and yet had an experience both of fear and of hope which transcended that of the commonplace auditors to whom they addressed their warnings and their encouragements. Men of great courage of conviction were they—none braver in human history than these ancient Hebrew prophets; Elijah denouncing King Ahab, and challenging him to conflict before the people; Nathan going to King David with his parable and saying to his face, "Thou art the man"; Amos breaking in upon the high festivities of the people with his message of stinging rebuke; Micah denouncing the rich for their oppressions of the poor. Great men were they—among the greatest of the world's leaders: sometimes statesmen, yet never politicians; sometimes poets, yet never sentimentalists;

great thinkers, but never mere scholastic philosophers; reformers, yet not impracticables; historians, but neither partisans nor opportunists.

Each had his peculiar message—Isaiah the wisdom of maintaining political independence, Amos the supreme value of righteousness, Hosea the divineness of pitying love, the Great Unknown, the redemptive power of suffering. Yet a common truth runs through all their messages and makes of them one great message: that God is a righteous God; that he demands righteousness of his people and that he demands nothing else; that no forms or rites or ceremonies can possibly compensate for wrong-doing; that whatever individual and whatever nation conforms to the laws of righteousness secures the favor of God, and, in that favor, is assured of strength, life, well-being; that whatever individual and whatever nation disregards those laws insures for itself penalty, and, if it repents not, destruction—this is their message, repeated with every variety of inflection which varieties of temperament can produce, and applied with every change of application which changed circumstances can demand.

BLOCH'S GREAT BOOK ON MODERN WAR.

Editors FRIENDS' INTELLIGENCER:

THE following is one of a series of articles on the general subject of Peace and War, written by Professor P. Mieille, of the Lycée de Tarbes, Hautes Pyrénées, France. These articles are appearing in a daily journal called "*Les Pyrénées*," published in the town of Tarbes, and present, upon the whole, an encouraging view of the general aspects of the Peace question the world over, in which the author is deeply interested. Prof. Mieille is also the inventor of the new system of International Correspondence between students, professional men, and others, as one of the important aids in the acquisition of a practical use of foreign languages.

I propose to translate some of these articles, having the greatest general interest, for the columns of FRIENDS' INTELLIGENCER.

EDWARD H. MAGILL.

Swarthmore College.

FUTURE WAR IMPOSSIBLE.

We said, in the beginning of our campaign for Peace, that we would strive to avoid all vain declamation in our denunciation of war and of an armed Peace. Peacefully resolved, but before all practical, we have not received the proclamation of the Czar and the announcement of the Conference with the simple hope that there would come from it the Millennium, dreamed of in their simplicity by the early Christians. As we have said with reference to the doctrines of Count Tolstoy, we firmly refuse to admit any other arguments than those which can resist examination and pass the test of practical reason. Without denying the value of sentiment and enthusiasm,—precious qualities of our race,—we have preferred to appeal only to simple, good sense, so sure of the strength of our cause, that to state it in its simplicity, freed from all the artifices of language, and destitute of all the ornaments of rhetoric, has appeared to us the surest means of gaining it, without appeal, in the minds of our readers. To-day we desire to show the impossibility of war. We will do it, citing always our authorities as we have previously done, and depending only upon arguments derived from facts.

War impossible! Such might be the sub-title of the recent work from which we shall draw our facts, and of which we find a critical analysis in "War Against War," and the "Review of Reviews."

This work has for its title, "Future War, in its Technical, Economical, and Political Aspects."¹ Its author, M. Bloch, is one of the most distinguished economists of the Slavic world, and connected with him are named with bated breath the military specialists who have aided him in the technical part of his work, which, we may say in passing, is composed of six volumes octavo.

This work of M. Bloch has, it appears, produced upon the Czar such an impression that from the day when the reading of it had brought conviction to his mind, he has resolutely taken his stand in favor of peace, and with what sincerity and what ardor he has done this his proclamation is a proof.

"Future war," etc., is the keenest and most formidable appeal against war and militarism, but it is less a work of polemics than an exposition of facts. Almost no abstract arguments; facts, figures; with the impartiality and calmness of science militarism is extended upon the dissection table—shall we not say the table of vivisection?—and its muscles are laid bare, its wounds displayed; all its organism, with its most secret defects, brought out and thoroughly examined. And from this examination comes this conclusion: the great war, that general war of which so much is said, is hereafter impossible! But we let M. Bloch speak, limiting ourselves to condensing as much as possible the result of his researches, technical, economical, and political. He begins with this syllogism:

In the present condition of armaments and fortifications, no war between the great Powers of Europe could be terminated in less than two years, perhaps three, according to the testimony of experts.

Now, no war could be prolonged so long, in consequence of the lack of resources in men, in material, in money, and in provisions, considering that the losses of men, and the expenses of material would be tripled by the scientific conditions of future battles.

Therefore, war being powerless to settle in a definite manner international conflicts, statesmen will no longer dare to engage in it, especially re-trained as they will be by revolutionary and social movements, which would be the inevitable consequence of every prolonged war, whether victorious or not.

Examine, says Bloch, the changes which have been made since 1870 merely in the small arms. Thirty years ago the dangerous zone of the ball extended only a few yards beyond the point of its fall. To-day the ball has a trajectory so great that the dangerous zone in the line of fire exceeds 600 metres, and will soon reach, and even surpass a kilometre. Now, as it is improbable that upon the crowded battle-fields with which the future threatens us, a ball will meet no one in its passage of 1,000 or 1,500 metres, we can almost establish it as a principle that one ball out of two or three will have a victim. Detailed and precise calculations, with their drawings, show that the gun of five millimetres, modelled in

1892, is thirteen and a half times more effective than the Mauser of 1871. And that is not all. The introduction of arms of small caliber allows the soldier to triple his charge of cartridges, and one can imagine the destructive force of an arm thirteen and a half times more powerful, supplied by a triple number of cartridges.

The artillery has been rendered no less terribly effective. Let us take, for example, the French artillery: the French cannon of 1894 is exactly twenty times superior to the cannon of 1870. But since then the number of our field pieces has risen from 780 to 4,513; whence we see that the destructive power of this artillery has increased in the proportion of 116 to 1. And this proportion will be 232 to 1 with the new cannons of rapid fire. What we say here of the French artillery applies as well to the triplicate as to the duplicate artillery.

The statistics of General Muller show us that with an average of 140 cartridges per cannon, the armies of the five Powers which a great war—the great war—would bring into the field, could kill more than 11,000,000 men. And with 500 cartridges apiece, one could kill—allowing a margin for lost shots—the immense number of 41,000,000 men.

Judge, then, after the frightful mortality of the war of 1870, of the mortality of the future war. This mortality, says the author, would be increased in an incredible proportion by the difficulty of rescuing the wounded on the field of battle. The guns of small caliber, 6, 5, and 3 millimetres, of which the firing in rapid succession would literally mow down battalions and entire regiments, would establish between the two hostile armies a dangerous zone so mortal that it would be impossible to venture there, and the wounded would remain on the field of battle, losing all their blood and yielding to the tortures of despair and thirst.

Let us add that at four or five hundred metres, the ball of small caliber strikes four or five men, two or three between eight and nine hundred metres, and is still mortal beyond one thousand metres. So it is all over with the beautiful assaults and brilliant deeds of arms. The legendary exploits of our old legions, carrying with the bayonet fortified towns, making an assault upon points bristling with cannon, are things of the past, that we shall see no more. War is no longer to-day anything but a scientific moloch, crushing its victims in its entrails of burning fire, and no longer giving them the supreme consolation of a heroic death. Death from a distant ball, from an invisible enemy, without the excitement of battle, without the intoxication of combat, that is what future war reserves for the flower of European youth.

According to Bloch, experts agree in declaring that with the new inventions of fortifications even on the field of battle, battles will last three times as long, and may be prolonged for entire weeks, ending only with the exhaustion of the ammunition of one of the combatants. As we have said, it is admitted that with the use of the repeating guns, the assault of fortified points will become absolutely impossible, or the last resource of despair.

The consequence of future war will be no less dis-

[¹ A Russian work. Prof. Mieille gives its Russian title.—Ers.]

astrous in an economical point of view. Already the evil of an armed peace is undermining, like a contagious fever, our unhappy Europe. The great patient still enjoys the semblance of vigor; but gradually its vitality is becoming exhausted, and in spite of the infinite resources of its robust constitution, one can foresee the day, if no remedy is applied, when the New World, triumphant, will pronounce, with ironical pity the funeral oration of the old.

Gold, which is the blood of nations, flows through all the pores of militarized Europe, flows to be swallowed up in the gulf of armaments which never surrendered its prey.

(1) Seven billions¹ are annually absorbed by the military budgets, and these seven billions represent only a part of the sacrifices which militarism imposes upon Europe. Who can calculate the sum of productive labor which is lost by the enforced idleness of millions of young men? Who could guess how many useful inventions, which would change the face of the world, are retarded, and perhaps forever lost, by the application of modern inventions to the discovery and perfecting of engines of destruction. Imagine the impulse given to commerce, to industry, to agriculture, by merely one-half the money squandered in senseless preparations for an impossible war!

According to careful statistics, established by the average figures of the expenses occasioned by the last great wars, the daily cost of future war would rise, for the five great powers, to nearly one hundred and five millions; or for one year, nearly forty billions. And if, as most specialists believe, the great war could not terminate in less than two years, it would be necessary to calculate upon an expense of from eighty to one hundred billions.

Nor is that all. The most moderate calculations estimate at about five millions a day the amount of assistance that the five powers would be obliged to distribute to civilians to prevent the poor of that part of the population from literally dying of hunger. One can say without fear of exaggeration, that the results of this monstrous war can be summed up in two words: ruin and famine. Ruin for the greater part of the industries, especially for those of luxury, which constitute, at present, the principal part of the fortune of France; ruin for commerce, ruin for agriculture. And as a result, no longer merely hideous bankruptcy, as said Mirabeau, but hideous famine. We do not wish to make too dark this picture already sufficiently gloomy in itself, and we do not insist; the reader will judge for himself.

Let us pass to the political consequences of this war, which senseless persons, I call them insane criminals, claim as a deliverance. Let us imagine what would be the internal condition of each of the great powers after a struggle of two years. Everything inclines us to believe that they would be neither conquerors nor conquered, or rather that the combatants, equally weakened, would retire to their respective homes equally exhausted. Let us suppose that of the three or four millions of men which each power has placed in the field, one-half have survived. Let

us suppose them returned to their homes. What will they find there except desolation and poverty? The resources of the government exhausted, commerce destroyed, the workshops closed, the fields uncultivated, perhaps the cities burned and plundered, the villages consumed, the half of the population begging their bread, as after the great wars of Louis XIV.

Can one believe in good faith that these millions of unhappy ones would be easily resigned to their fate? Can one dare to hope that they would not make use of the perfected arms which have been placed in their hands to try to ameliorate their lot? The motto of the Lyons silk weavers of 1832: "Live working, or die fighting!" would it not become that of all the European paupers? For industry ruined, the public credit destroyed, work will necessarily fail, and perhaps for long years. And the governments, whatever they may be, deprived of resources, will no longer be able even to have recourse to the uncertain and dangerous palliative of national workshops.

It would be revolution; still worse, complete anarchy. This revolution, what would check it? Would it be the middle class? But the middle class would have lost its power. Of the hundred thousand officers who had come from that class, there would survive scarcely one-tenth, demoralized, weakened, incapable, after the disaster, of exercising the least moral effect upon the people.

Would it be the people themselves? Alas! what could be expected from a people famished and without work? Poverty is an evil counsellor, and every change is received with enthusiasm by one who has nothing to lose, as the insurgents of Milan cried out last May, "to die by the ball is better than to die of famine and poverty."

Have we not reason to say that a war which would involve in its result such consequences, is a suicidal, monstrous war, a capital crime against humanity itself? Is it too much to hope from the good sense of the governed, from the wisdom of governments, to believe it impossible?

It is the work of a sage, of a wise man, and of a philosopher, this beautiful book to which we perhaps owe the Rescript of the Czar. But it is also the work of a patriot. And patriot ourselves, patriot even to the inmost fibre of our French heart, we would wish to spare to our dear country these painful and perhaps mutual experiences.

And to conclude, we will leave to the meditation of our readers these words of Mr. Block:

"Let the people know the truth, let them consider the magnitude of the danger, and they will do everything to render war impossible."

P. MIEILLE,

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It is the little word you speak, the little thought you think, the little thing you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day that are making or marring your future life.—*Selected.*

¹ The sums of money are reckoned in francs, not in dollars.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FIFTH MONTH 6, 1899.

COUNSELLING TOGETHER.

PHILADELPHIA Friends are about to assemble, at Race Street meeting-house, for their annual gathering. It is well to pause and consider the purpose of this gathering. Is it for religious service, for examination into the affairs of the organization, or for social commingling?

It is for all of these, and for more than these: First, we hold that every service should be a religious service if our lives are dedicated to the cause of Christ; being ever mindful of Paul's injunction to "do all (things) to the glory of God." It is, secondly, a near duty to see to it that the condition of our membership in each of our meetings is in accordance, or measurably so, with the principles we profess. As members of our religious household, our interest and care should extend over all, that we may be mutually helpful to each other. Some weary of this routine, but no one should, for just as our daily food is important, and ever recurring, for our physical needs in our homes, so do our moral and spiritual natures need the constant watchfulness that constantly sustains character, and carries it through to life's desired end,—a continued and eternal dwelling with the Infinite.

And, in answer to our third query,—it is of no small importance to meet face to face annually, Friends from our different meetings. To give them the warm greeting of brotherly love and sisterly affection, cheers the heart and stimulates to greater faithfulness when cares press hard, and anxieties will not be thrust aside. To know that we are a part of a body of people whose aims are similar, whose tastes are congenial, and whom we can always meet on a social plane as members of the same religious household. This is an inspiration that helps us to surmount obstacles, and enables us also to share our pleasures. Let us not then underestimate these occasions as social opportunities. But "more than these," the things of the world; it is here we face a grave problem. Yet it is one we cannot ignore. However we may decry it we are of the "world's people" in one sense. We must take our place as best we may in the ranks of those who are striving for better conditions for the entire human race.

Shall we not counsel together as to the best methods for us to work towards this end? We are passing through a grave crisis. Evil doing is abroad in the world. Yet we are conscious of the growth of goodness—when we compare time by centuries—but

it is exceeding slow. How can we as a Religious Society hasten this growth? is a question for us to consider. It is no time for idle dreaming, but a time for wise action. "In the multitude of counsellors there is wisdom" is the assertion of the wise man of olden time. Shall we not hope that this may be our experience in the coming yearly meeting? Let all seek quietly and prayerfully for that guidance that alone can make us wise, so that any counsel we may have to give will lead, at least, to "safety."

SOMETHING like dismay is felt by those interested in the Forestry work at the intimation that the Pennsylvania Commissioner of Forestry, Dr. J. T. Rothrock, is to be removed by Governor Stone. Dr. Rothrock has been for years past the central figure of the movement in Pennsylvania, and his full acquaintance with the subject, both as a student of botany and a practical woodsman, his untiring perseverance, and his single-minded devotion, have put the work in this State in a most hopeful situation. It is recognized by all acquainted with it that Dr. Rothrock's removal at this time would be most unfortunate, and it is to be hoped that Governor Stone can be induced to see that his retention is demanded by the public interest.

THE reports of the Conference held at Richmond, Indiana, in Eighth month last, have been sent out upon lists furnished to the several monthly meetings in Philadelphia Yearly Meeting. The list may not have been entirely complete, and if any have been omitted, notice should be sent at once to the INTELLIGENCER office, with shipping directions.

THE usual General Conference of Friends' Associations will be held on Second-day evening of Yearly Meeting week, (15th instant), at the meeting-house, 15th and Race streets, Philadelphia. The program is elsewhere announced.

BIRTHS.

BYCRAFT.—At Coldstream, Ontario, Canada, Third month 8, 1899, to John and Mary E. Bycraft, a son, who is named George Hemmingway.

COLES.—At Maple Shade, N. J., Fourth month 28, 1899, to Henry B. and Deborah Walton Coles, a son, who is named Charles Benjamin.

HERR.—At Moorestown, N. J., Third month 26, 1899, to Henry C. and Rachel L. Herr, a daughter, who is named Edith Strohm Herr.

MARRIAGES.

DARLINGTON—HOOPES.—At the home of the bride in Westtown township, Pa., Fourth month 27, 1899, by Friends' ceremony, Minnie B., daughter of Ellwood Hoopes, and Charles R., son of the late Francis Darlington, of West Chester, Pa.

GAWTHROP—HAYES.—At the home of the bride's parents, Fourth month 20, 1899, under care of Birmingham Monthly Meeting of Friends, Frederick Herman, son of Newlin Gawthrop, of Wilmington, Delaware, and May Amelia, daughter of William M. and Rachel H. Hayes, of West Chester, Pa.

LEWIS—BOSLER.—At the home of the bride, Ogontz, Montgomery county, Pa., Fourth month 29, 1899, by Friends' ceremony, Davis Levis Lewis, son of George D. and Hannah A. Lewis, and Carolyne Comly, daughter of Joseph and Cynthia G. Bosler.

DEATHS.

SAUBE.—Suddenly, on Sixth-day morning, Fourth month 21, 1899, at her residence in Harrisburg, Pa., Sara Hoopes Saube, in the 40th year of her age.

She was the daughter of the late Francis Pratt and Abigail Hoopes of West Chester, and wife of Emil Saube, of Harrisburg. Her early life was spent in London Grove township, Chester county; later she graduated at the West Chester Normal School, and became a popular teacher for a number of years. A member of the Society of Friends by birthright, she always manifested her interest by attending its meetings whenever convenient.

Generous, companionable, and cheerful in disposition, she had a wide circle of friends, as was evident from the large number of people who gathered to pay their last respects at Harrisburg, West Chester, and London Grove, where funeral services were held.

"The Spring is here with leaf and flower,
And golden clouds and sapphire sky,
And oh, 'twas hard, with all so fair,
To know the loved must die.

"The eye sees nought of Nature's bloom
Nor heeds the smiling day,
When one who made existence bright,
Alas! has passed away.

"Farewell; 'tis hard to give thee up,
But, like a hallowed spell,
Thy image ever in our hearts
With hope and faith shall dwell."

F. R. B.

WALTON.—In London Grove, Chester county, Pa., Fourth month 5, 1899, Howard J., son of Howard J. and the late Jennie Michener Walton, aged 3 months and 25 days.

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT

No. 20.—FIFTH MONTH 14.

SINAI AND THE LAW.

GOLDEN TEXT.—Ye shall not make other gods with me; gods of silver or gods of gold, ye shall not make unto you.—Exodus, xx. 23.

Scripture Reading.—Exodus, xx., 1-18.

It is necessary at this point to return to the subject of the time and authorship of this portion of the Bible. It was pointed out in Lesson 2, First Quarter, that there is no basis for the tradition which assigns the authorship of the Pentateuch to Moses. Again in Lesson 3, First Quarter, some of the reasons were given for believing that these books are of a composite character, the final writer having collected and incorporated into his narrative materials of earlier times. The books did not reach the complete form until the fifth century before the Christian era. At that time a representative of the Jewish priesthood brought together a full statement of the ceremonial law, together with the accepted tradition of its origin. This was cast into narrative form, and incorporated several other writings which dealt with similar or connected subjects. Two of these, which were among the most important, were written about or before the beginning of the ninth century before Christ, and therefore over three hundred years earlier. These writings make up the narrative portion of the Pentateuch. The priestly writer has used them as an introduction to that which seemed to him of greatest importance, namely, the laws and institutions of Israel. He has, however, embodied

in them numerous additions. Such cases are the story of creation (Genesis, 1), the covenant with Noah after the flood, the institution of circumcision (Genesis, 17), and a number of genealogies. It must be understood that the ninth century writers themselves drew for their materials on still older tradition, either oral or very probably in some cases written.

A third document, dating from the latter part of the seventh century, B. C., was incorporated almost entire in the completed Pentateuch, and was substantially the same as the book of Deuteronomy. It was written with a purpose similar to that of the priest of the fifth century, and the materials, therefore, are largely parallel to the legal portions of Exodus, Leviticus, and Numbers. The author of Deuteronomy evidently drew for historical matter on the same ninth-century writers who have already been referred to as contributing to the other portions of the Pentateuch.

There is to be noted an important difference between the two earlier and the two later writers whose works are thus compounded into one: The earlier (known as "J" and "E" because of their respective use of the words "Jahweh" and "Elohim" for God) lived in a time when religion was still comparatively simple, and when the relation assumed by man toward God was much more direct and informal than it afterward became. The later writers, and especially the latest, lived when ecclesiasticism had taken firm hold. Men must approach God through the church; a priestly intermediate was necessary in all dealings with Him, and indeed in many of the usages of everyday life. On this account the writers of the ninth century are often called the "prophetic" and those of the later dates the "priestly" writers. The remaining portions of the Pentateuch consist largely of the code of the ecclesiastical period of Hebrew history. Tradition attributed the whole of it to Moses; but it deals with social, moral, and religious conditions which have no bearing on the formative period of Hebrew national life with which the great leader was associated. It is distinctly the law of developed society, and is altogether out of place in a study of the life of fugitive nomads, their conquest of a permanent home, and the slow evolution of their national life. For these reasons it seems best to postpone such study as may be deemed profitable of the legal portion of the Pentateuch until we reach that time in Hebrew history to which they definitely apply.

There is, however, a nucleus of ancient law which may be separated from the more modern ceremonial code in which it is incorporated. The "Ten Words," or "Ten Commandments," are pronounced by all students to be of great antiquity. Both this and a code of laws regulating the social life of the people (Exodus xx., 23, to xxiii., 38), are attributed by one of the ninth century writers (E) to Moses, apparently on the basis of still older traditions. Moreover, these, together with some details concerning the construction of a desert tabernacle and ceremonies pertaining distinctly to desert life, have plainly to do with conditions such as those told of in Exodus. We may assume that the substance of these portions of the Law constitute the revelation to Moses at Sinai.

The great oasis of Sinai was the home of the

Hebrew fugitives for nearly a year. No doubt it was a region thoroughly familiar to their leader from his early experiences. "They stood in a vast sanctuary, not made with hands,—a sanctuary where every outward shape of life, animal or vegetable, such as in Egypt had attracted their wonder and admiration, was withdrawn. Bare and unclothed, the mountains rose around them; their very shapes and colors were such as to carry their thoughts back to the days of old creation, from everlasting to everlasting, before the mountains were brought forth, or even the earth and the world were made."—(Stanley.) "The sacred mountain . . . rose in awful grandeur before the whole camp; a stupendous height of granite rocks, torn into chasms and precipices, and shooting aloft in a wild confusion of pinnacles."—(Geikie.) Between the heights of Sinai on the south and those of Horeb on the north, stretched the great plain where the camp was pitched. Soon after the arrival of the caravan there occurred a terrific storm of thunder and lightning which shook the very earth and filled the hearts of the Hebrews with terror. It seemed to them that the very voice of God himself spoke in those awful crashing peals which echoed from peak to peak, and the flashing lightning strokes seemed the very sword of that Jehovah who was a "Man of War." After the storm was over Moses withdrew to the mountain to pray and to listen to the voice of Jehovah. It was there that the memorable revelation was given to him which definitely distinguished the Hebrew religion from all others of the time. It was, essentially, that Jehovah, the God of the children of Israel, demanded personal righteousness. The ten commandments link together clearly for the first time the ideas of duties to God and duties to man. The first four have to do with duties to God: I am thy God, (1) Thou shalt have no other gods; (2) Make to thyself no image; (3) Thou shalt not use the name of thy God to deceive; (4) Remember the Sabbath. The others deal with human relations, (5) Honor thy parents; (6) Do not murder; (7) Do not commit adultery; (8) Do not steal; (9) Do not bear false witness; (10) Do not covet. Such recognition of the necessity for basing relations with God on a foundation of righteousness toward men represents a very long step in advance. In many of the Semitic and other religions of antiquity licentiousness was a part of the worship offered to gods, human life was an acceptable sacrifice, and man's dealing with other men was a thing wholly apart from religious life. The revelation of the connection between God and personal righteousness is the special glory of Moses. As it was revealed to Abraham that his God was one, so now it is further revealed to his descendant that the worship of Him involves that mastery of passion and desire which is expressed in the word righteousness. The religion was not a perfect one. The commands were commands from without. A man might obey the letter of them and yet be ungenerous, unkind, unloving. But they contain the germ of Christianity itself. This germ nurtured by the prophets finally bloomed in that which contained the whole "law and prophets": Thou shalt love thy God—thou shalt love thy neighbor. From the outward observance of

commandments written on tablets of stone to self-government according to commandments written on tablets of the heart—this is the development from Moses to Jesus: this is the subject matter of our study in the lessons to follow.

The rulings in the Book of the Covenant (Exodus xx., 23 to xxiii., 33) are to a considerable extent expansions and applications of the "Ten Words," or penalties for violation of their provisions.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

Fifth Month 14.—No. 20.

JESUS BETRAYED AND ARRESTED.

GOLDEN TEXT.—Put up again thy sword into its place, for all they that take the sword shall perish with the sword.—Matthew, xxvi., 52.

Read the Scripture, John, xviii., 1–14.

REVISED VERSION.

As was explained in the comment on the last lesson, we pass in the "International" program, over the remainder of the fifteenth, and all of the sixteenth and seventeenth chapters of John. The sixteenth is the prayer which Jesus offered, beginning, "Father, the hour is come," in which, near the close, he made supplication for those who followed him,—"that they may all be one; even as thou, Father, in me, and I in thee, that they also may be in us. . . . The glory which thou hast given me I have given unto thee; that they may be one, even as we are one; I in them and thou in me."

Completing his discourse, and ending his prayer, Jesus left the "upper room," and "went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." It was still the night of the 6th of April, or—being perhaps past midnight—early morning of the 7th. The garden was Gethsemane. The brook Cedron, (commonly called Kidron), is a stream whose valley lies at the western foot of the Mount of Olives, between that and Jerusalem, and which, first bearing south, turns then eastward and falls into the Dead Sea.

The garden of Gethsemane is located by tradition, and a space, nearly square, about 150 feet by 160, east of the Kidron, has been walled in, and designated as *the* Garden. Writers on the subject, however, point out that there is no sufficient authority for fixing it in this place and Thomson, ("The Land and the Book," i., 432), explicitly disapproves the place "The position is too near the city, and so close to what must always have been the great thoroughfare eastward that our Lord would scarcely have selected it for retirement on that momentous and anxious night. In the broad recess of the valley of the Kidron, therefore, "several hundred yards to the northeast of the present Gethsemane," he is inclined to locate the garden, "in some secluded spot," which he hopes "will forever remain undisturbed by the idolatrous intrusion of all sects and denominations."

In the garden, or just before entering it, several incidents occurred, besides the betrayal and arrest. Peter's denial of the Master was predicted to him, as recorded by Matthew, Mark, and Luke, but not by John. Jesus endured the agony of realizing his near terrible death, and thrice going apart, prayed, "O. Father, if it be possible, let this cup pass away from me; nevertheless, not as I will but as thou wilt." He was "strengthened" from above,—as Luke describes it, an angel appeared unto him,—but yet his agony was such that "his sweat became as it were great drops of blood falling down upon the ground."

Each time, as he came back to his companions he found them sleeping, and exhorted them to watch and pray.

The party of Roman soldiers who had been sent to arrest him approached Jesus in the garden. They had lanterns and torches, (though it appears from the chronology fixed upon that the night had a full moon), and weapons. Judas, who "knew the place," and knew also that "Jesus oft-times resorted thither with his disciples," had arranged that the soldiers should seek him there.

The narrative of the betrayal and the arrest should be read as given in the several gospel accounts. Others add facts of value to those presented in the text from John which we are now studying. Matthew says, (xxvi., 47), "a great multitude" accompanied the party, and he records the incident of the betrayal with a kiss. Judas had said to the officer, "Whomsoever I shall kiss, that is he." And then, "straightway he came to Jesus, and said, 'Hail, Rabbi!' and kissed him," (in the Greek, "kissed him much") and then the soldiers "came and laid hands on Jesus and took him." Following that it was that Peter, "having a sword," drew it and struck off the ear of the high priest's servant, Malchus, and then Jesus rebuked him, and made the declaration—a most impressive and significant one—which forms the Golden Text. How came Peter to have a sword? it may be asked. Certainly the disciples did not go armed. The reasonable supposition is that he had at the moment, or a little time before, in expectation, secured the weapon. It is fair to observe that Matthew does not say it was Peter who struck the blow, but assigns the act (xxvi., 51) to "one of them that were with Jesus;" and also that Mark says (xiv., 47) it was "a certain one of them stood by," while Luke says (xxii., 50), "a certain one of them." But, at any rate, Jesus made his own testimony emphatic; whether it was Peter or another who had made the exhibition of the "natural man" and had so failed in the Christ teaching, the Master declared to him, "all they that take the sword shall perish with the sword." Those who rely on outward force instead of inward power will in the end share the failure of the force system. Christianity itself is here typified and proclaimed. It rises triumphant above the wreck and decay of barbaric conditions.

Jesus was then bound and led away to Annas, who was father-in-law to Caiaphas, "who was high priest that year." Matthew says that "all the disciples left him and fled," and Mark makes nearly the same statement.

The treachery of Judas is fixed in history for all time as exemplifying the basest action of man. What induced him? Why did he so betray his Master? John says he was covetous and dishonest from the beginning. According to Matthew and Mark it was the temptation of money, the "thirty pieces of silver." Luke says Satan had entered into him. There is an extensive literature on the question. Some have suggested that Judas, confident of the miraculous power of Jesus, meant to compel him to display it conspicuously in his own defense. Others have thought that Judas had—in a contrary direction—become doubtful of the Messiahship of Jesus, and wished, after all, not to disturb the priestly system.

Judas, it is remarked, was "the only southerner" among the twelve disciples. He came, it is supposed, from Kerioth, in the tribe of Judah.

"I FOR ONE," said Senator Hoar, of Massachusetts, in a speech at Boston, on the 19th ultimo, "do not believe that the temper and character of the American people have changed in a twelvemonth. I believe that the principles of the Constitution, and the principles of the Declaration, the doctrines on which the Revolution was fought and won, are still dear to the heart of the American people."

NEWS OF FRIENDS.

[On account of recent change in the arrangement of times and places for holding Whitewater Quarterly Meeting, the following information is given:]

Times and places of holding Whitewater Quarterly Meeting, Indiana Yearly Meeting of Friends:

The Third month Quarter is to be held alternately at Milton and Duck Creek, at Milton in 1900, and Duck Creek in 1901.

The Sixth month Quarter is to be held each year at Richmond.

The Ninth month Quarter is to be held at Westfield in 1899, at Huntington in 1900, at Lincolnville in 1901, and following in that order, commencing again at Westfield in 1902.

The Twelfth month Quarter is to be held at Fall Creek, each year.

By direction of Whitewater Monthly Meeting of Friends, held at Richmond, Indiana.

ANNA M. VAUGHAN, Clerk.

Fourth month 26, 1899.

Westbury Quarterly Meeting was held in New York, Fifteenth street and Rutherford Place, on Seventh-day, the 29th ult., with a large attendance. In the meeting for worship remarks were made, successively, by Joseph A. McDowell, Henry W. Wilbur, and Robert Hatton. In the business sessions of the men's and women's meetings, which followed, the Queries were read and answers thereto, with other customary business preliminary to the approaching yearly meeting. In the men's meeting the subject of dispensing with the formal answering of the queries, introduced by Edward B. Rawson, called forth a lively exercise.

The Executive Committee of New York Yearly Meeting's Committee on Philanthropic Labor also held a meeting on the afternoon of the 29th ult. The various superintendents of departments made reports, the substance of which will be presented in a general report to the yearly meeting. Accompanying this report, it was decided to present to the yearly meeting "An Appeal for Purity," recently issued by the American Purity Alliance, for presentation to various religious and philanthropic bodies, and to the secular and religious press.

A message of sympathetic greeting to the Peace Conference, soon to convene at The Hague, was adopted and directed to be forwarded to the Chairman of the American deputation at The Hague.

A minute was also adopted expressive of much regret on account of the official opinion of the Attorney-General of the United States, which would practically nullify the law enacted by Congress to abolish liquor selling in army "canteens," and asking the President to direct that the laws be executed in accordance with the obvious intent of Congress.

Under the auspices of Westbury Quarterly Meeting's Philanthropic Committee, a largely attended public meeting was held on the afternoon of the 29th ult., at Fifteenth Street meeting-house, and addressed by Dr. Lyman Abbott, on the "Disarmament Confer-

ence." His address, which was much appreciated by the large audience, was an earnest, effective plea for a permanent International Arbitration Tribunal. He was followed, successively, by Aaron M. Powell, Samuel B. Haines, and Henry W. Wilbur. The meeting was of a most encouraging character.

Isaac Wilson has a prospect of attending Philadelphia Yearly Meeting, also Nine Partners, and Shrewsbury, and Plainfield Half-Year's Meetings, on the way.

Shrewsbury and Plainfield Half-Year's Meeting will be held at Shrewsbury, N. J., on Fifth- and Sixth-days, the 11th and 12th inst. A Philanthropic meeting will be held in connection therewith.

Easton and Granville Half-Year Meeting will be held at Granville, Washington county, N. Y., Fifth month 17 and 18.

VISITS TO FRIENDS IN INDIANA.

Editors FRIENDS' INTELLIGENCER :

HAVING been prevented by sickness from attending our quarterly meeting, which was held at Duck Creek, we felt drawn to join William W. Foulke and Anna M. Starr, (who had also been prevented from attending by indisposition), to visit in the love of Truth some meetings within the verge of Whitewater Quarter. We set out in our carriage on the afternoon of Fourth month 7, and drove to William's home at Richmond, Ind. The next day, he accompanying us, we drove to the Duck Creek settlement of Friends in Henry county, where we were kindly entertained by our cousin Samuel Hoover, and wife.

Next day being First-day, we attended meeting there, where we were joined by Anna, who had come by rail. The house was well filled and the audience attentive. In company with others we dined at Levi and Mary Cook's. In the afternoon had an appointed meeting, although it was not as large as the one in the morning, owing to a Sabbath-school convention nearby; we felt it to be a precious time. After meeting, called on Levi Wood's family, his wife not being able to attend meeting. Lodged with Warren Hinshaw and wife. Next day her mother, Martha Kenward, accompanying us, we called on our dear aged friends Jonas and Rachel James, and also on their son Thomas, whose wife has been much afflicted for several years. After sometime spent in social converse we felt drawn into the quiet, and words of sympathy and encouragement were given. Dined with Albert and Luella Kenward, who have an interesting family of children growing up around them. In the evening held a parlor meeting at our cousin's, Edward and Hannah Strattan, some of the neighbors being present. Spent the night with them. Next day took dinner with another cousin, Margaret K. Wood, and son. Then on to Fall Creek settlement. Spent a pleasant evening and the night with Morris and Margaret Hardy.

On Fourth-day morning called on Woolston Swain and family. His aged wife has been an invalid for a number of years. We found her in a very

sweet frame of mind, bearing her afflictions with cheerful patience, several times saying, "I am greatly blessed and have so much to be thankful for." They also have an afflicted daughter. We felt drawn into deep sympathy with him and daughter, whose life work seems to be to care for the afflicted ones, and who are so nobly and tenderly fulfilling that duty. After spending a short time socially, without any prearrangement, or forethought, a hush seemed to fall on all, and we were drawn into that living silence where the Divine Love is felt to flow from spirit to spirit. Some feeling words were spoken, and we parted in tenderness and love. Dined with Anna Rogers and daughter, her husband being in Florida. Here Anna and I rested for a few hours, while my husband and son spent the afternoon in social calls on the aged and afflicted. Toward evening drove to Charles Swain's, where a parlor meeting had been appointed. A number gathered, and all seemed to feel that it was good to be there. Here we spent the night.

On Fifth-day morning called at the home of Albert and Sarah Lewis. She had been confined to the house for some weeks with grippe. Found her improving, but not able to go to meeting. Attended their monthly meeting. Quite a number were present from the Duck Creek Meeting. Among the first to welcome us as we alighted from the carriage, was our dear friend Jonas James, who although 86 years of age had that morning ridden eighteen miles to attend the meeting, expecting to return in the afternoon. We felt our meeting here to be a favored season, the dear Father having been in our midst. This ended our labors at this place. Before starting on our long drive across the country to mingle with our friends at the Camden Meeting, we with a number of others took dinner at Morris Hardy's. Here we parted with Anna M. Starr, she not feeling able for so long a ride. Drove about nine miles to Markelville, where we staid with uncle Joseph Weeks. Next morning took an early start and reached Camden about sun set. We felt somewhat wearied with our journey, but spent a pleasant evening, and the night with Warren Gregg and family, their five bright little daughters and aged parents adding much to our enjoyment.

Next morning we called on dear old Mary Meredith, or Anna Mary, as she is lovingly called, who is in her ninetieth year, and so deaf and blind that it is almost impossible to converse with her. She said in a sweet spirit of resignation, "I wish I could go home now, while you are here. I don't know why I stay so long, but I am trying to be patient and wait until the call comes." She enjoys the INTELLIGENCER very much, says the print is so plain that by sitting in the sunshine she can read most of it. In the afternoon, Seventh-day 15, we attended their monthly meeting which was held at the home of Isaac and Mary E. Underwood. In consideration of their age and inability to get out, the meeting is held at their home during the inclement season. Although their meeting is small and they sometimes feel discouraged, we feel that there is still a precious seed there, that with proper care will spring up and bring forth an abundant harvest. Earnest

efforts were made to encourage them to be faithful to duty.

Passed the night with Josiah Jones's family, and on First-day morning called on John Edmonson and wife, she being in very poor health. Then on to meeting, which was held in the meeting-house, which was well attended, and the labors seemed to be appreciated. In the afternoon a parlor meeting was held with dear Aunt Mary, which she much enjoyed. After spending the night with David and Hannah Hoover, and their children, we started on our homeward trip, arriving at William Foulke's that evening. Found his family in good health. Next morning set out for our Ohio home, where we arrived a little after noon. We were from home eleven days, and traveled about two hundred miles. We all felt richly repaid for leaving the cares of farm, and home and going at the Master's bidding. For he who said the laborer is worthy of his hire is ever ready with his sweet reward of peace, which is more precious than silver or gold.

MARGARET K. SHOEMAKER.

Fair Haven, Ohio.

THE ADDRESSES TO THE CZAR.

Editors FRIENDS' INTELLIGENCER :

THE Philadelphia committee who launched "the message of sympathy to the Czar," desire to thank all those who sent in signatures. We know (through experience) that no small amount of trouble has been taken in obtaining them. It may interest them to know that twenty or more States have been represented, twenty-three universities and colleges, (principally by their presidents), and some, or all, of their faculties, six bishops, some fifty or sixty clergymen of various denominations, one chief-justice, an ex-Senator of the United States, heads of institutions, lawyers, doctors,—between six and seven thousand persons in all. The roll has been expressed to our ambassador at St. Petersburg, the Hon. Charlemagne Tower, to be presented to the Czar; and the way was opened by letters sent before. A duplicate message was forwarded to Hon. Andrew D. White, ambassador to Germany, and one of our representatives to the Hague Conference. All belated signatures will be carefully forwarded by mail.

William Penn's "Holy Experiment" in government is a common heritage, "the only government," said Thomas Jefferson, "ever administered on Christian principles." Let us go forward, not backward, towards that model. William Penn (not his successors) took up the white man's burden towards an untamed and uncivilized race, and performed the task not by modern methods of brute force, but by the Golden rule of Heavenly wisdom. As long as that was applied, the burden was light and the yoke was easy to White and Red man alike.

J.

Philadelphia, Fifth month 1.

SOMEONE says: "A life that finds no time for pleasure is a mistake; but a greater mistake is the life that devotes all its time to pleasure."

IN a mission school in China are fifty girls that were rescued from rivers into which their parents had thrown them to drown.

Conferences, Associations, Etc.

NEW YORK AND BROOKLYN.—At the Young Friends' Association of New York and Brooklyn, held Fourth month 23, a paper was presented on "The Influence of Geography and Climate upon Character."

The writer said, in substance: "Climate includes the state of atmosphere as regards heat and moisture which prevails at a given place, together with its general meteorological conditions, in so far as they exert an influence upon plant and animal life. Geography means location, environment, natural advantages, etc., including the special significance of these factors in determining international, commercial, and social relations. Temperate climates, with their seasons, facilities for easy communication, and diversity in topography, are the conditions most conducive to high human development and progress. The Hebrews and Greeks stand as examples of nations having enjoyed and profited by such natural advantages. The United States, in still larger degree, enjoys all the most advantageous natural conditions. Hence it becomes incumbent upon us from our rich, natural endowment and the height of civilization which this has made it possible for us to attain, to extend a helping hand to peoples less favored."

In the discussion many interesting points were raised as to the relative influence of climate and geography and of religion, of race characteristics, and of various incidental factors which play so large a part in a nation's progress. All these are doubtless powerful influences, working together towards the same end, but through and with them all the spirit of Divinity in man is a strong, controlling force, which, coming out in love to man and in noble ideals, has wrought much of our higher civilization.

MARY A. NICHOLS, Correspondent.

TRENTON, N. J.—A regular meeting of Trenton Friends' Association was held Fourth month 24, with the president, W. Maxwell Marshall, in the chair.

After roll-call and reading of minutes some time was given in speaking of the two valuable members who have so recently passed away, William Hancock and John Watson. This was opened by the president presenting a sketch of the life of each.

William Hancock was a man who possessed that happy faculty of making all feel he had a kindly interest in them. He was a practical Christian worker, and, as one of our members expressed, "A whole-souled, broad-minded Christian gentleman," ever ready to do a kindness, not alone in word, but in deed. He was always willing to do that which would promote the interest of this Association, and was particularly devoid of show and ostentation. Many a burden was lightened because of his tokens of kindness and sympathy. His religion was the kind which makes the world better—deeds, not creeds.

"In John Watson we have had removed from among us one of our most earnest workers, a man of bright intellect, and one who was a firm believer in the principles of Friends. His interest in this Association was great, and up to the time of his death he was actively connected with it. His presence alone was a source of strength, but he was a ready speaker, impressing one at once with the earnestness of his thoughts. The nature of his disease was such that he knew he might receive the call any moment, and his calmness and resignation were the outcome of complete submission to the Divine will."

At the thought of the loss this Association had received by the passing away of these two sincerely regretted members, a deep feeling of solemnity pervaded the meeting.

After the necessary business of the meeting was disposed of, Daniel Willits having been appointed to open the discussion following the reading of the paper by Dr. Hull at the Conference of next Fifth month, the literary program was taken up and was as follows: "A sketch of the life of Thomas Chalkley," by Harvey T. Satterthwaite. This was an interesting account of that prominent Friend.

A paper on the "First Query in the Discipline of Philadelphia Yearly Meeting," was read by Carrie Preston. The writer said that, "as we sit in solemn silence before God these meet-

ings should be attended in dedication of heart, and while it is necessary to have the Queries, it often seems like mere form." Regarding attendance, she said many do not attach sufficient importance to the attendance at religious and business meetings, and urged the importance of the young being encouraged to help bear the responsibility, in order that the society may advance. She also said Friends should be quite as particular to take their seats in meeting promptly, as they would be to keep a business engagement.

The discussion which followed showed that the Queries are a subject of much importance.

After a few moments' silence, the meeting adjourned.

FLORENCE H. TITTENSOR, Sec. pro tem.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association of Hopewell was held at Hopewell, Fourth month 23. The sixth chapter of John was read by the president, at the opening of the meeting. Minutes of last meeting were read and approved.

Edward L. Irish, on behalf of the Membership Committee, reported three new names. Howell M. Bond, being appointed for history, read a portion of the life of William Penn. Daniel W. Lupton read a piece entitled "His Way." Ann B. Branson read "Meetings for Worship," taken from Friends' Discipline. Current Topics, by William E. Branson, were well selected and instructive.

Referred question: "What should be the duty of the public in regard to the protection of our dumb animals?" was answered by David P. Lupton, who thought the first duty of the public is to educate ourselves along that line which will develop a higher plane of thought concerning them. Wrongdoing oftentimes is but ignorance, even in the care of our dumb animals. If there is not already a law to prevent cruelty to animals, there should be one in our State, and organizations to see that it is carried out. Those who have animals in their care should treat them with kindness, give good food and handle gently.

Sarah B. Hardisty, Daniel T. Wood, and David W. Branson contributed much to the interest of the meeting by reading selections.

The meeting closed after a few moments of silence.

ANNIE J. REES, Sec.

HUNTINGTON, IND.—The Young Friends' Association met Fourth month 21, at the home of Margaret and James Plummer. The meeting was called to order at 8 o'clock by the chairman, Eva Moore.

After the business of the evening was transacted, a paper was read by Lauretta Nichols. Her subject was "The Struggle for Power between Pope and Emperor." The paper was purely historical, and very instructive, giving a brief account of the Popes to the present time. After general discussion the meeting adjourned to meet Fifth month 19, at the home of Lauretta and Benjamin F. Nichols. Reader, — Joseph Plummer.

WILLIAM C. MOORE, Cor. Sec.

WOODSTOWN, N. J.—The Young Friends' Association of Woodstown held their regular meeting in Friends' meeting-house, Fourth month 27. The president, Mary E. Borton, opened the meeting by reading from the 15th chapter of John. The minutes of the last meeting were read and approved.

Professor J. Russell Smith, of George School, then entertained the audience by giving his lecture, "Friends in the Anti-Slavery Movement," accompanied by lantern slides. The pictures thrown on the canvas could not be otherwise than of great interest to Friends, and added much to his history of the past. The subject, he told us, was a broad one, and could be told but briefly in the time allotted. He spoke of the many Friends who had been interested in the work, and of Whittier's being the only poet of his time to come boldly forth and write for the slave.

This lecture was along the line of work lately gone over by the Association, and was much appreciated by them. After the announcement of the program for the next meeting, and a period of silence, the meeting adjourned.

E. L. D., Secretary.

WESTERN FIRST-DAY SCHOOL UNION.—Western First-day School Union was held at New Garden, Pa., on the 22d of Fourth month, and was felt by all to have been a very interesting and instructive occasion.

The eleven schools included in the Union sent statistical reports. The morning session was devoted to the transaction of the regular business, and in the afternoon the following program was carried out: A valuable paper on "Inspiration and its Use," by Annie M. Lawrence; "Concrete Teaching," by Jane P. Rushmore; a "Talk on the Lesson Leaves," by M. Florence Yeatman, and Henry S. Kent, who was in attendance by invitation, presented an excellent object lesson on "Seeing and Hearing."

All the exercises were exceedingly interesting and practical, and brought forth much profitable comment. The Union adjourned to meet the fourth Seventh-day in Tenth month next, at London Grove.

W.

MILLVILLE, PA.—The Young Friends' Association convened Fourth month 9, and after a period of silence, the 40th chapter of Isaiah was read by the president. After roll-call the secretary, Mary R. Eck, made her report.

Laura Davis read "The Tapestry Weavers," and Fred Eves "Value of Society Membership." An excellent paper was prepared and read by Edith H. C. Heller, subject "Worship God in the beauty of Holiness." It was appropriately followed by an essay by Anna Wildman on "Life and its Fulness."

Mary R. Eck read from the 11th chapter of the Life and Letters of James and Lucretia Mott. Expressions of appreciation were offered on their helpful lives.

"To what extent are forms and ceremonies helpful to religion at the present time, and is it possible to dispense with them wholly?" This subject was opened by an interesting paper by Ellen Russell. Current events were reported by Jessie John and remarks by William Burgess were followed by adjournment.

F. M. E., Correspondent.

FLEMING, PA.—The Young Friends' Association meeting, Fourth month 16, opened with the reading of a poem, "April," by the president. At roll-call each member gave some particular evidence to prove that the world is growing better. This proved to be an interesting exercise.

The question, "Are our business methods of to-day in harmony with the Christian life?" was considered by Edith W. Cleaver and others. There was quite an interchange of thought on this, some to the effect that, though we are sadly lacking in this respect, yet there is reason for encouragement, for these, like all other devices of mankind, are subject to changes. What we need is to carry our religion with us more into our business affairs.

"What can we, as a body, do against the alcohol and tobacco habit?" was referred to Florence N. Cleaver, who simply referred it to others, asking for information. A number participated in the discussion, and the prevailing opinion was that we should encourage home influence. It is *there* the work should be accomplished, then the influence will go out to others.

Sue Underwood read some account of the "National University" proposed to be erected at Washington.

Individual opinions concerning the book "In His Steps" were given by Jennie Fisher, and others. We believe that the work is calculated to do much good, making religion practical, instead of theoretical. Those who had read the book testified to the benefit they had derived from it.

"The Waiting Light" was read by Mary J. Fisher. "Prophecies of Easter," by Florence N. Cleaver, and "A Moment in the Morning," by the secretary.

Lucretia M. Way, of Half Moon, was present; her encouraging words were much appreciated. Closed with silence.

N. M. FISHER, Sec.

ALL the days of the week are used as days of rest: Christians use "Sunday"; Greeks, "Monday"; Persians, "Tuesday"; Assyrians, "Wednesday"; Egyptians, "Thursday"; Turks, "Friday"; Jews, "Saturday."

Educational Department.

BALTIMORE FRIENDS' SCHOOL.

THE corner-stone of the new building for Friends' School in Baltimore was laid on the 24th ult. (A description of the building, as proposed, appeared in FRIENDS' INTELLIGENCER, Third month 25.)

In the corner-stone, in a copper box, were placed circulars of Friends' School, Park Avenue, from 1889 to 1899, containing names of teachers and students and school committees; catalogue and circulars of Friends' Elementary and High School, 1866, 1867, 1868, and 1898-1899; photographs of the teachers and students in the primary department of Friends' School, Park Avenue; copies of Friends' Discipline; copies of FRIENDS' INTELLIGENCER, and other newspapers; names of school and building committees; professors and teachers for 1899-1900, and architect and contractors of school building, etc.

Jonathan K. Taylor, chairman of the building committee, and also of the school committee, put the stone in place, and spoke briefly, saying in conclusion: "In the presence of the Creator of the Universe and this company of spectators we have laid the corner-stone of the Friends' new school, Park Avenue and Laurens street. And now may our united prayers ascend to Him who is ever ready and willing to listen to his children that the act thus performed may redound to the benefit of mankind and to the glory of God."

After the laying of the stone, the large company present adjourned to the lecture-room, where a number of persons spoke, including Jonathan K. Taylor; Prof. John W. Gregg, of New York, who is to be principal of the new school; Eli M. Lamb, Principal of Friends' Elementary and High School; Alice C. Robinson, Dr. O. Edward Janney, Dr. Henry Branch, of the Ellicott City Presbyterian Church, and Dr. E. S. Todd, of the Strawbridge M. E. Church.

By arrangements recently consummated the new school is to unite with itself the Friends' Elementary and High School, conducted by Eli M. Lamb. The equipment of Professor Lamb's school, now on McCulloh street, has been purchased by the committee, and all of the interests of that school will be transferred to the new school, which will be known as the Park Avenue Elementary and High School. Eli M. Lamb becomes Associate Principal.

The corps of professors and teachers will also include John W. Gregg, principal, and Prof. Stephen C. Harry, mathematics and astronomy; Frances E. Hartley, classics; Rachel E. Lamb, rhetoric; Emma J. Broomell, elocution, literature, etc. Primary teachers, Helen H. Ely and Louisa P. Blackburn; kindergarten, Hannah T. Yardley, Dora Curtiss, and Louise Thomas. The school will be opened in Ninth month next.

CHANGES IN TEACHERS.

A. Davis Jackson, of Lancaster county, Pa., now a student at Swarthmore College, in the graduating class, has been appointed Principal of the Locust Valley Academy, L. I., for the coming year. He has had experience as a teacher, at George School, (where he graduated in the Class of 1895), and previous to his attendance there.

Belle Hannum, who has been for two years Principal of Bacon Academy, Woodstown, has been appointed at George School to the vacancy caused by the retirement of Mary Underhill, teacher of mathematics.

Reuben Grant Bennett, who has been for two years Principal of Friends' Academy of Locust Valley, has been appointed at George School, to fill the vacancy caused by the retirement of Dr. Jesse H. Holmes, in the department of Physics and Chemistry. He was highly commended by Dr. Hoadley and Dr. Day for his work at Swarthmore, which included original investigation of importance.

Anna M. Ambler, teacher of Latin and mathematics at Abington Friends' School for some years past, has resigned, and has been appointed Principal of Friends' School at Camden, N. J.

Carlie McClure, who has been Principal of Friends' School at Salem, N. J., for two years past, will leave that position at the close of the present school year to accept one in Friends' Academy at Locust Valley, L. I. She is a Swarthmore graduate, of the Class of 1893.

FRIENDS' SCHOOL AT PLYMOUTH.—The success of Friends' School at Plymouth has been encouraging, the *Norristown Herald* says. "Improvements were made last year and the previous year. Those in charge are seriously considering the propriety of putting an additional story on the building."

The school is in charge of Prof. Benjamin Smith, assisted by Helen Livezey.

LITERARY NOTES.

HEADLEY BROS., of London, have just published "The Story of William Penn," by Frances E. Cooke, author of "An American Hero," etc. It is a biography, in easy and familiar style, of the great Founder of our Commonwealth, (would that we had him back in direction of our affairs!) and has several pictures,—among them the interesting old farmhouse, still standing, called King's Farm, near Amersham, Bucks, where Penn and Gulielm Maria Springett were married in 1672.

We have no doubt the little volume (price in London 1 shilling, 6 pence), will be read with pleasure by many who would not care to take the time for the more extended biographies. We could have suggested some corrections in statements of fact, especially in the early part of the narrative. The description (p. 2) of Captain Penn, (later the Admiral), as becoming "wealthy," and building himself "a house on Tower Hill," is quite misleading, as, also, is the inference (p. 3) that he first fought, in the navy, on the royalist side, the fact being that the navy, when the breach between King and Parliament occurred, was promptly secured by the latter, and never supported the royalist cause. On page 11, Buda should be Breda, and on page 79, the lieutenant of the Tower is called Sir William, instead of Sir John, Robinson. (His name is correctly given on page 86.)

In *Scribner's Magazine*, this month, Senator Hoar continues his Political Reminiscences. He speaks in this installment of Senator Sumner's death, and pays his character a deserved tribute. "It has been said," he says, that Charles Sumner was not practical. He was the most practical of modern statesmen. Everything he did ought to have been done; everything he tried to do and failed to do ought to have been done. The progress of the cause of the negro stopped when he died."

Joel Chandler Harris continues his "Chronicles of Aunt Minervy Ann,"—sketches of Southern life; and F. Hopkinson Smith has a pleasant article, "Between Showers in Dort," describing and illustrating the little old Dutch town.

Professor Angelo Heilprin, of the Philadelphia Academy of Natural Sciences, one of our best-known geographers, is the author of a series of illustrated papers on "Alaska and the Klondike," the first of which appears in this month's issue of the *Popular Science Monthly*. In the same number, Ira Remsen, professor of chemistry at Johns Hopkins University, and one of the leading chemists of the country, treats of liquid air.

The *Atlantic Monthly* opens with an article upon the Australian Extensions of Democracy, by H. de R. Walker, who discusses the management of affairs, especially financial, in the five great Pacific colonies of England. Professor William James concludes his "Talks to Teachers" on Psychological subjects with a discussion of the Will in its double shape of impulsion and inhibition, action and restraint, and shows the complicated and contradictory actions that result from these complex conditions. Jacob A. Riis, in

"The Battle with the Slum," picturesquely details the advances that have been made in New York during the last twenty years in improving the condition of the helpless poor, the difficulties encountered, the opposition overcome, and the reasons for hope that the good work and the good results will remain permanent.

PUBLICATIONS RECEIVED.

- THROUGH NATURE TO GOD. By John Fiske. Pp. 195. \$1.00. Boston: Houghton, Mifflin & Co. (Received through John Wanamaker, Philadelphia.)
- HISTORY OF THE PENNSYLVANIA RAILROAD COMPANY, with Plan of Organization, Portraits of Officials, and Biographical Sketches. By William Bender Wilson. In Two Volumes. Illustrated. Pp. vi. and 418; vii. and 322. \$5.00. Philadelphia: H. T. Coates & Co.
- THADDEUS STEVENS. By Samuel W. McCall. (American Statesmen.) Pp. vii. and 369. \$1.25. Boston: Houghton, Mifflin & Co.
- JAMES RUSSELL LOWELL AND HIS FRIENDS. By Edward Everett Hale. With Portraits, Facsimiles, and other Illustrations. Pp. viii. and 303. \$3.00. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

FRIENDS' ASSOCIATIONS CONFERENCE.

A GENERAL CONFERENCE of Young Friends' Associations will be held in Race Street Meeting-house, Philadelphia, on Second-day, Fifth month 15, 1899, at 8 p. m.

Addresses: "The Religious and Public Life of William Penn," Gilbert L. Hall, Swarthmore Association; Discussion opened by Daniel Willits, Trenton Association. "William Penn and His Holy Experiment," Joseph S. Walton, Philadelphia Association, Discussion opened by New York-Brooklyn Association. Wm. W. BIRDSALL, Chairman.

ALICE LEE BARNES, Secretary.

ANNA S. ATKINSON, Secretary Executive Com.

THE DOUKHOBORS.

THE steamship *Lake Superior* was expected to leave Larnaka, on the 19th ult., for Quebec, with the whole of the Cyprus colony on board. She is now nearly due at Quebec. On the same day the *Lake Huron* was to leave England for Batoum, at the eastern extremity of the Black Sea, to take on board about 2,000 more from the Kars district, to proceed also to Canada.

The English Friend, Wilson Sturge, reports all well among the Cyprus emigrants. He will probably stay some two months longer in the island, to arrange for the harvesting of the crops and the disposal of the farms.

PERSONAL AND OTHER NOTES.

THE article on Highlands Creek Meeting, published in the INTELLIGENCER some weeks ago, was contributed by E. Hicks Trueblood, not by Ellwood Trueblood. (The name was given E. H. Trueblood.) A suggestion in a friend's letter leads us to mention this.

A subscriber in California says: "The INTELLIGENCER, we feel, is a source of strength and comfort to us in our home so far from our old friends, and we are especially pleased with the share it has taken in reference to the war with Spain, and with the—to me—inexcusable course that has been followed in the Philippines."

Prof. Benjamin F. Battin and his wife, who were for several months at Berlin, engaged in study, have gone to Jana. We have some interesting notes from Prof. B., on the bird life of that part of Germany, which we will print next week.

Mary Travilla and Sarah R. Paiste, of West Chester, Pa., are among the company of those who are purposing to go abroad for the summer. They will sail on the 10th of next month, in company with Dr. Hull and wife, of Swarthmore.

NEW YORK NOTES.

At a meeting of the Board of Managers of "The Penington," on the 29th ult., arrangements were completed for the purchase of the house and lot No. 215 East 15th street, immediately adjoining Fifteenth Street Friends' meeting-house, now occupied by "The Penington." After the yearly meeting has been held, at which time all the available space for "The Penington" is already engaged, the managers have decided to make alterations and additions which will materially increase its facilities for the entertainment of Friends and Friendly people. It already fills a place of usefulness much appreciated by Friends.

The Young Friends' Association of Plainfield Meeting had their meeting on Fourth-day evening, at which Aaron M. Powell, by invitation, read a paper on "Elias Hicks,—the Preacher, the Philanthropist, and the Man."

ADDRESS BY DR. JOSEPH MAY.

At the rooms of the Universal Peace Union, 1305 Arch St., Philadelphia, Fourth month 28. Stenographic report for FRIENDS' INTELLIGENCER, by George B. Cock. (Dr. Joseph May is minister of the First Unitarian Church of Philadelphia.)

OUR gathering here to-day, as we are doing, a little company, while the city is full of excitement in the celebration of a representative military character, expresses our moral attitude. We cannot—at least I cannot—even by participating outwardly in such an occasion, I cannot any longer, even by looking on at such a great parade, give my countenance to anything that glorifies war.

I have not always seen the truth of this position so clearly as I see it to-day; yet I am not wholly unworthy of the terms in which I have been welcomed; and to-day I feel myself to be in the extreme sense a peace man. It is hard to be shut out, even by what seem to us the truest and highest sentiments from the great, prevailing sympathies of our people; and there is something in the cheer of a popular festival like that of to-day which by warming our hearts can and does, unquestionably, enkindle some sentiments that are worthy and are beneficial.

As to the great Civil War, the memories of which are stirred again to-day, certainly it is more nearly justified in my judgment than any other. It presents a very difficult question to one who feels that all war is crime. But if it could not have been avoided when it came, even that war might have been averted; and how much better so! It was pointed out very strikingly in an address in this city some years ago by the Hon. Andrew D. White, now ambassador to Germany, a man not only of warm human sympathies, but of the broadest culture, and especially of the profoundest historical learning,—it was pointed out how much better it would have been, if, before the causes of the great Civil War came to a head in an actual conflict, our citizens could have come together and jointly agreed upon such measures and upon such sacrifices on the part of the whole nation, as might have prevented that war. "Suppose," he said, "the nation had accepted the cost of emancipating all the slaves then in the country, what an enormous economy of money, and how the two sections would have been drawn together by the generous consent of the northern section to assume a portion of the losses which emancipation would have imposed upon the southern one." Coming from such a man, the suggestion was to me most striking. And just so, also,

of the American Revolution. Mr. White, on that occasion clearly hinted, and other scholars have indicated, how much better it would have been if our fathers could have kept their patience under great provocations yet a little while longer. They had the best sentiment of England with them; they had many of the greatest and most influential English statesmen with them. There is every reason to believe that it might have been possible to avert the terribly desolating and exhausting war which actually followed.

MORAL EFFECTS OF WAR.

The worst consequences of war are always its moral effects. No matter how justifiable its causes, war always lowers the finer moral tone of peoples. And this was perfectly true of the Revolutionary War. It left among our people a legacy of hatred which those of my age can well remember. I was brought up in Lexington, where the first bloody encounter of the war took place; and even the schoolboys of that period,—a period more than half a century after the war,—were filled and permeated with antipathy to the very name and thought of everything British. The Revolution also left us a legacy of false pride, which has been most injurious to our national character.

The Civil War seemed to leave less moral evil than either of the others in which we have been engaged. I think it did leave less, simply because its causes were really of a higher character. Our armies quickly disbanded; the North quickly forgave the South, and reinstated her in fellowship; our nation seemed, indeed, ennobled in some respects, through the self-sacrificing spirit in which thousands and thousands of men had gone forth to uphold the government. But we have lately seen, I think, that that war also bequeathed to us of its evils. Especially it is plain that it sowed the seeds of militarism in our people; it made the military class prominent and influential; it gave us renewed and dangerous confidence in military methods. The young of the generations since have grown up in an atmosphere of admiration for military power and for military heroes like Grant, Sherman, and Sheridan, which caused our youth last year to respond to the government's call with an alacrity which was wholly unjustified by the objects of the Spanish War. The humanitarian sentiment throughout the country, with a marvelous inconsistency, accepted war as its practical expression.

I will not speak of the War with Spain except generally. Grant every reason ever alleged for it, and it remains certain that it need not have been waged. Spain was manifestly yielding to all our demands, reasonable and unreasonable: a little patience and she was certain to consent to evacuate her possessions in this hemisphere. Last summer I read an article in the *London Times*—an editorial—in which it was said that "If the Americans had been better accustomed to the language of diplomacy they would have seen that Spain was yielding to their demands just as fast as a nation could;" and I have no doubt this was strictly correct. That great paper, in other words, perceived that there was no occasion for our entering upon a war; or, at any rate, that it might

have been postponed. Religion and humanity called upon us at least to move more slowly. Common sense urged us to delay military action until we were better ready. Had we done so, had we delayed four or five months, there would have been no war; for Spain would have yielded. But, my friends, our politicians did not want that: they wanted war, for political reasons; and I believe for commercial ones. They hurried it on; and—what we have most to deplore—there proved to be so much of the war-spirit among our people that it was accepted with eagerness.

THE WAR IN THE PHILIPPINES.

Of our present war in the Philippines I can only speak in terms of utmost horror and reprobation. It seems to me to have no justification whatever. It is a war of aggression, pure and simple. Mr. Frye said last night in New York "The Philippine territory is honestly ours,"—"ours," as Mr. Croker said, "by right of conquest;" but there is not even that right; the islands have never been conquered by us, nor even by Spain. But even if we succeed in conquering them, (as I suppose we shall go on to do), that will give us no right over them. The burglar who overcomes a householder, and secures his booty, has no more right to it than before he entered the house. Admitting it was right for us to destroy the Spanish fleet, that act gave us no right to appropriate the lands of the Filipinos, and to impose on them a government not invited nor accepted by themselves. There was never a more absurd, as well as unprincipled, bargain since Judas betrayed his Master, than ours, to buy from Spain for \$20,000,000 the title to subjugate the Filipinos. It was not even *necessary*; neither the exigencies nor the laws of war imposed such a payment upon us. I never heard of money being thrown away by Americans so utterly and rashly as that \$20,000,000. It is most plain what we should have done,—not to have required the Filipinos to submit to us as our first condition, but to have said to them: "Now we are here and have driven your oppressors away from you, if we can serve you as a sister people, if we can help you to establish free institutions and a stable government,—we will gladly do it in the spirit of sisterhood."

THE FILIPINO RIGHTS.

But it was said the Filipinos are not fit for self-government. How do we know that? And if it be true, how would it give us the right to attack them, to waste their lands, destroy their wealth, and efface the civilization they had achieved? They could not have done worse by one another than we have already done by them. The most we were justified in doing was that we should offer our assistance,—even the assistance, if you please, of our military power,—to defend them from the aggressions of others. Had we done this in good faith, no doubt it would have been accepted; but from the beginning we plainly showed the spirit of conquerors and the purpose of conquest. Very soon our officers, inspired, probably, by our Administration, refused all coöperation with the Filipinos; at Washington their representatives were coldly repulsed; their remarkable memorials (which sounded

strikingly like the documents of our Revolutionary fathers), were uncivilly rejected; our Administration took distinctly the attitude of despotism toward them. There seems much reason to believe that our Administration privately cherished the intention of taking possession of the Philippine Islands before ever Admiral Dewey sailed to Manila. It is not much wonder that the Filipinos attacked our force as they did. It was incredibly foolish in them; but even that should not have led a mighty nation to the prosecution of a desolating war upon a people manifestly so inferior, and contending for the very principles on which we pride ourselves as those on which our nation is founded. Suppose their attack forcibly repelled: we ought then to have forgiven it, and still to have held out to them the hand of fraternal kindness and help. It would have been an example of magnanimity which would have electrified the world, and would have promoted the democratic idea incalculably through the manifestation of our confidence in it, and as a noble fruit of free principles as realized among us. Now we have proclaimed to the world that while we maintain our own political freedom we have no general confidence in democratic principles. The very first time we have come into contact with a population outside our own continent in such a way as to test our republicanism we have discarded our fundamental principles and thrown them to the winds. Nothing could more have discouraged the populations of Europe from their aspirations to political freedom than our present attitude and conduct in the Philippines.

Let me incidentally point out another of the legacies of warfare and of our infidelity to our principles here at home. Since our first ancestors landed on this continent we have been in relations with one, and almost all the time with two, inferior races. Nothing could exceed the inconsistency with our religious and political principles shown in the way in which the population of America have, from the beginning till this moment, treated the Indians and the negroes. Recent efforts at their education have shown it to have been always perfectly practicable to civilize and educate both those races to respectable citizenship. Both Indians and negroes, at the Hampton, Carlisle, Tuskegee, and other schools rapidly civilize. It is actually wonderful that centuries of degradation and oppression still leave in them the capacity so quickly to become civilized men and useful citizens. This being the case, my friends, what an utter disgrace it is to the generations of our predecessors and to ourselves that the condition of those two races has remained as it has been almost till now! How inefficient our Christianity! How cold our humanitarianism! How little we have had of the spirit of brotherhood which should have impelled us to share with them the advantages we ourselves possessed! What might we not have done in four centuries,—or two centuries,—if we had made it our duty to raise those peoples to the level of civilized and Christian manhood! But you know their pitiable histories. It is hardly yet a generation since we were holding the blacks as slaves and denying them every right of human nature. The Indians we maltreated

in almost every possible way; and through incessant warfare and under cruel oppression have almost exterminated them. I heard General Miles himself say, and emphatically repeat, that in all his experience among the Indians, every single warlike outbreak of theirs had been caused by the injustice, dishonesty and cruelty of the white men. That great soldier declared there need never have been any trouble with the Indians had they only been treated with justice, consideration, and strict honesty, and with fidelity to agreements made with them. Nothing could have been more emphatic than the language that he used. But instead of sincere, brotherly, affectionate efforts to educate them and to make them citizens, we have kept them uncivilized; robbed them of their natural rights and maintained a perpetual warfare with them, which has destroyed the majority of them and kept up in them all the worst sentiments towards us.

(Conclusion to Follow.)

STORIES FROM MT. PLEASANT "SHELTER."

In the Laing School *Visitor*, for Fourth month, A. M. N., (Anna M. Nicholas, teacher of industries, etc.), tells the following pathetic stories of the old people who have "passed on."

DADDY PETER.

THE winter has been one of quite unusual severity; and all the extremely poor—and especially the aged—have suffered untold miseries induced by the frosts and the cold.

Those at the "Shelter," although more comfortable than many others, have found the demand upon their feeble stock of vitality too great to be met.

"Daddy" Peter Washington kept up bravely, until after the death of Mary Palmer, whose grave he helped to dig; but when the "big freeze" of February came, and the snow lay upon the ground for three days, his strength rapidly declined, and he kept his room for a few days. Then "he done tuck to he bed," as Nancy said, and it became evident that he was nearing his end.

We did all that we could, and his friends rallied about him; then dropsy set in, and a fortnight more of "hard trial" closed his earthly career. He was the first inmate of the Shelter, and was much over ninety years old; he was sadly missed by the others.

MARY BERRY.

"I was a stranger, and ye took me in." We spoke in the February *Visitor* of the entrance of an old negress—Mary Berry—into the Shelter. She had walked a long distance, leaving nothing behind "wort totin along, missus."

She said in her expressive language, "I's been too hard punish by de frost." And indeed a running ulcer upon her leg, brought on by cold and impoverished blood, and her weak and starved condition, attested to the truth of her assertion. She was safely domiciled in "Daddy's" vacant room, where she sank down upon a cot, and rested and slept away the rest of the day.

Old Tira and Sallie were very attentive and sympathetic, bringing her some of their best to tempt her to eat. For two days Tira watched the new comer, and talked to and questioned her. Old reminiscences

came to both, and they suddenly recognized each other as long-separated sisters-in-law, Tira having married Mary's brother away back in old "slavery days." They literally fell upon each other's necks, and great indeed was the rejoicing; Tira insisted upon her sharing the half of her room made vacant by the death of Mary Palmer.

Here the two old women visited and chatted over the old times and relationships, and acquaintances, much as two of their more cultured white sisters would have done, and enjoyed each other's companionship.

But days of rest and comfort could not overcome the effects of her long and terrible "punishment," and one day, after the doctor had pronounced her "much improved," an unlooked for stroke of paralysis ended her plans of happiness in the "Shelter," in the society of "my own dear sister," as she styled Tira.

We buried her on Friday, and felt truly sorry for the old woman, now more lonely than ever, after parting with the sister so long lost and so lately found.

This is the fourth weary old pilgrim buried from the "Old People's Shelter," since its opening in November, 1897.

CURRENT EVENTS.

DISPATCHES from Manila, on the 28th ult., announced that two Filipinos, officers on the staff of General Luna, who has been in command of their forces, or a part of them, came through the American lines with a flag of truce, that morning, to consult with General Otis on terms of peace. They asked for a time in which the Filipino Congress might assemble, to consider the situation. General Otis is understood to have refused the overture, and said he did not recognize the existence of a Filipino government. The two officers told him that if peace was forced upon them by further fighting it would not be permanent.

A FURTHER conference between General Otis and the Filipino officers in Manila, on the 29th, was fruitless, Otis declining the Filipinos' proposition for a three weeks' cessation of hostilities, to enable them to summon their Congress. "Full amnesty" was, however, promised by him. It was "believed that the envoys would return with fresh propositions." The Congress was to meet on the 1st instant at San Fernando, a place north of Malolos, at which the "capital" has been fixed.

A STATEMENT prepared at the War Department shows that 198 men were killed in the Philippines from February 4 to April 28, and 1,111 wounded; a total of 1,309. The number who died of disease is not stated. Filipino prisoners report that there are 75,000 refugees north of San Fernando, and that smallpox is spreading among them.

STILL later dispatches from Manila announce that Aguinaldo repudiates the supposed "peace" overtures, alluded to above. He has telegraphed to the Filipino Junta at London that his "government" has nothing to do with the present negotiations, and that under no circumstances will he accept an American protectorate. Some of the military authorities at Manila have expressed the opinion that the movements of the Filipinos are meant to "gain time," as the rainy season is now beginning, when the operations of the United States troops will be increasingly difficult, and this is not at all unlikely.

THE payment of the \$20,000,000 due to Spain in settlement of the terms of the Paris treaty was made on the 29th ult. Four Treasury warrants of \$5,000,000 each were given to Jules Cambon, the French Ambassador at Washington, who has represented Spain in all the negotiations.

THE report of the Wade Court of Inquiry was made to the Secretary of War on the 29th ultimo, but its contents will not be made public until it has been read by the President. It is said, however, that it finds that the charges of General Miles against the refrigerated beef are not sustained by the evidence, and that the "canned roast beef" was good when supplied to the Government, being spoiled by unfavorable conditions.

THE widow of the late Robert Louis Stevenson, the English author, has written an earnest letter condemning the "shelling" and slaughter of the natives in the Samoan Islands, especially at and near Apia, by the English and American war-ships, in the present complications there. Her son, Lloyd Osbourne, (step-son of R. L. Stevenson), has also written to much the same effect. They regard the old chief, Mataafa, whom the English and American officials will not recognize, as the true leader of the Samoans, and the one whom the people desire for king.

THE danger of a war in South Africa between the English forces and the Boer people, (the Transvaal Republic), has been considered serious. Efforts are apparently making by the party headed by Cecil Rhodes to bring about a collision. The increase of the English troops in South Africa is earnestly urged. The Boers have been strengthening their military forces and fortifying their frontier. They have, however, made some concessions to the "Uitlanders," the foreign element engaged in gold-mining. A "monster petition," bearing 21,000 names, had been sent by these people to Queen Victoria, asking the British Government to interfere in their behalf. Lord Salisbury, the English Premier, seems earnestly desirous to keep the peace. Joseph Chamberlain, the Colonial Secretary, a strong "Imperialist," is considered to favor the movement to crush the Boers and their republic.

ENGLAND and Russia have concluded an agreement, calculated to keep the peace in China. It was signed on the 28th ult., at St. Petersburg. The British government undertakes not to press "concessions," railway or other, in the North of China, and the Russians agree to the British demand that no part of the basin of the Yangtse river be alienated. The purpose is to put an end to the battle of "concessions," railway and other, which has been raging for the last two years. The Russians desire to develop the region opened by their great Trans-Siberian railway, and perhaps to borrow money in England for further internal improvements.

IN Parliament, at London, on the 1st instant, Lord Salisbury, in the House of Lords, and A. J. Balfour, in the Commons, announced the conclusion of the agreement at St. Petersburg. Lord Salisbury desired that the particular matter now agreed on should not be overestimated. "But," he said, "I attach very great importance to the signing of this agreement, because it is a sign of the good feeling so desirable between the Governments of Russia and England," and he expressed the hope that the good feeling thus illustrated would extend to the peoples of the two nations, and that it would "lead to future agreements on other matters."

A TORNADO did great damage in Missouri, at the town of Kirksville, in Adair county, in the northern part of the State, on the 27th ultimo. The early reports announced a great loss of life, and later ones confirmed this. The number of dead and fatally injured, it is said, will reach fifty-five, and may be in excess of that, many persons being still missing. The property loss at Kirksville is said to be about \$200,000. Two hundred families were made homeless. Newtown, in Sullivan county, also suffered.

A VIOLENT labor disturbance has occurred in Idaho, at a mine at Wardner. A large body of miners, "union" men, who resented the employment of "non union" men, went to the place, on the 29th ultimo, and blew up the reduction mill with powder. The damage done is estimated at \$250,000 to \$300,000. One man was accidentally killed. Soldiers have been sent to the place.

NEWS AND OTHER GLEANINGS.

PROF. H. V. HILPRECHT, formerly of Philadelphia, and his American exploration party, have resumed operations at Nippur, Babylonia, on the lowest part of the temple of Bel, "Father of the Gods," and hope to settle a number of disputed points. The expedition will be gone two years.

—A monument to Pasteur has been unveiled at Lille, France, the cradle of his discoveries. Many eminent bacteriologists took part in the ceremony, including Prof. Ray Lankester, Prof. Delbruck, of Berlin, and Prince Oldenburg, of St. Petersburg. The statue represents a peasant woman holding up her child, which has just been bitten by a mad dog, to Pasteur, that he may inoculate and save it.

—The California Legislature, at its last session, extended school suffrage to women, with only one dissenting vote in the House and six in the Senate. The bill was strongly supported by President Jordan, of Stanford University, and President Kellogg, of the California State University. California is the twenty-fifth State to give women the school ballot.

—The practical value of the wireless system of telegraphy was shown in England, last week, when the crew of the

Goodwin Sands lightship were able to communicate with shore and give warning of the sinking condition of the ship as the result of a collision.

—An internal-revenue tax of \$200,000 was paid last week in Boston on the inheritance under the will of Edward Austin, who left an estate valued at \$10,000,000. It is said to be the largest individual war-revenue tax ever paid in Massachusetts.

—The Governor of Missouri has signed a bill prohibiting employment of non-residents as deputy sheriffs, deputy constables, or as police officers. The bill is intended to prohibit the importation of Pinkerton detectives to the State.

—An Eastern loan agency, having a branch in St. Louis, reports, the *Globe-Democrat* says, "that many farmers are taking up their loans which draw seven or eight per cent. and are renewing them at five per cent."

—The German newspapers express the hope that the United States will take advantage of the insurgent peace negotiations and quickly end the war in the Philippines.

—The Treasury Department has ruled that the act excluding Chinese from this country must be enforced to the letter.

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THREE elephants in the London Zoo earn £2,000 a year, by carrying on their backs the visitors to the Gardens. The elephants are stationed in different parts of the Zoo, and there seems to be a bit of professional jealousy between them. Apparently they are on very good terms between hours, but when business is brisk, and the largest one is coining money, for he is the favorite, the other two try to lash him with their trunks as he passes.

LAST PERSONALLY-CONDUCTED TOUR TO WASHINGTON VIA PENNSYLVANIA RAILROAD.

The last of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington, D. C., will be run on the 11th of next month (May). The rate, \$14.50 from New York, \$11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced Chaperon will also accompany the party.

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PHILADELPHIA, FIFTH MONTH 13, 1899.

{ Volume LVI.
Number 19.

A GOOD WORD EACH WEEK.

XIX.

THE danger [of "love of money"] depends not upon how much a man has, but upon how much his heart is set upon what he has, and upon accumulating more.

From the Book of Discipline of London Yearly Meeting, Advices on Liberality and Benevolence.

For Friends' Intelligencer.

SONNET: LIFE.

I SEEMED to see the children of the earth,
Each soul a shining star,—each heart a flower ;
And every soul with wierd, unearthly power
Sent forth its spectral ray ; some souls gave birth
To glorious halos,—others in their dearth
Of sparkling radiance, feebly seemed to glower ;
Such souls as these wore each a withered flower,
And by the flowers knew I grief and mirth.
One face I loved, in beauty bright and fair,
No golden halo showed, and hidden there
A cankered bud disclosed a heart of pride ;
While one I had forgotten seemed to shine,
And showed a heartsease in its light divine,
More perfect far than all the rest beside.

SARAH P. BYRNES.

Paris, April 7, 1899.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

ON the 9th day of Third month, 1826, he was married to Elizabeth Janney, daughter of John and Elizabeth Janney. The latter were not living at the time, the mother having died when Elizabeth was seven years of age, and the father when she was nineteen. Accompanied by his second wife, he had gone to the West Indies in search of health, but died on the return voyage, and was buried at sea.

The wedding ceremony of Samuel M. and Elizabeth Janney took place in the Friends' meeting-house in Alexandria in the presence of a large number of their friends and relatives. A goodly company of the elderly Friends were entertained at the wedding dinner, by the step-mother of Elizabeth Janney, and a still larger number of young people in the evening. Then followed a series of "companies," given in honor of this popular young couple, by their numerous friends and relatives in that aristocratic, hospitable old Virginia town.

The wedding journey which they took a few weeks afterwards was quite an extended one for that day, when much of the traveling was by stage and canal

boat. Samuel M. Janney's account of it is preserved. They went to New York, and up the Hudson as far as Albany. The steamboat was crowded with Friends returning to their homes from New York Yearly Meeting, some of them having come from Canada. From Albany they took a hack, and went to New Lebanon Springs, where they climbed to the summit of the highest hill, and were well repaid by the view of the valley below. A little beyond Lebanon, embowered in green trees, was the Shaker village, where our travelers were hospitably entertained. They were struck with the perfect neatness which everywhere prevailed, and purchased several articles of Shaker handiwork. Among them was the silver pen with which Samuel M. Janney wrote the account of their wedding journey. They proceeded in a hack going to Troy, Saratoga, Glen's Falls, and Lake George. On the way they stopped at Glen's Falls to visit a cave which had attained celebrity as the place where Cooper located one of his most interesting scenes in "The Last of the Mohicans." It is said to be the cave, where Cora and her companions were concealed from the Indians, and afterwards captured by them.

Next they traveled westward by canal boat to Utica, visited Trenton Falls, took stage for Auburn and Rochester, visiting Genesee Falls, and then by packet boat went to Lockport, Buffalo, and Niagara Falls. They visited the Tuscarora Indians, who had a reservation of six thousand acres of land, and then numbered about two hundred and sixty Indians. While there they visited, in his own cabin "Cusick," a Tuscarora chief and interpreter, and a man of much respectability in the tribe. He was a professing Christian. In the war of the Revolution he had been under Lafayette's command. In speaking of him, Cusick used to say : " Many a time in the battle I threw myself between him and the bullets, for I loved him." He held a lieutenant's commission from General Washington, that entitled him to a pension, which he received for several years. Then Congress passed a law that the recipients of such pensions should swear that they could not live without the pension. This the old chief refused to do. He said "now here is my little log cabin and it's my own ; here's my patch, where I can raise corn and beans and pumpkins ; and there is Lake Oneida, where I can catch fish ; with these I can make out to live without the pension, and to say I could not, would be to lie to the Great Spirit." So the pension was given up.

The travelers resumed their journey by taking steamboat down the St. Lawrence river, passing the group known as "The Thousand Islands," but which really comprises one thousand six hundred and ninety-two islands. Reaching Montreal, they visited the French Catholic Cathedral, and saw the service performed by about one hundred priests and attendants,

who were dressed in the most splendid apparel. Samuel M. Janney says: "The chanting of so many voices in unison with the peals of a fine organ had an imposing effect, as they echoed and reverberated through the aisles, and along the vaulted roof of this extensive building. But the forms and gestures made use of appeared to be absurd in the extreme and foreign to the simplicity and meekness of Christianity." The travelers visited at Montreal also the Convent of the "Gray Nuns."

Their next point was Quebec and the Falls of Montmorency. Then by stage they traveled through the New England States to Boston, where they spent several days in sight-seeing. While there on First-day afternoon, being the 9th of Seventh month, they went to a Unitarian church to hear a eulogy on the life and character of John Adams, who had died on the 4th of the month. They now proceeded (again by stage) to New Bedford and Fall River, and by steamboat through Long Island Sound to New York. After spending a day or two in that city they went to the Catskill Mountain House, and visited the Falls. The wild and romantic scenery of these mountains was fully appreciated. Returning to the Hudson river, they went on board "the elegant barge, *Lady Clinton*," in the afternoon, and the next morning found themselves again in New York. After making a short stay here they proceeded homeward.

They were absent fifty-eight days and traveled two thousand, eight hundred and thirty-four miles. It was, it will be seen, a remarkable journey for a young couple of the Society of Friends, in that day, and as such is worthy of this much notice.

Speaking in his later years of his marriage, Samuel M. Janney said: "It has resulted in a union that I regard as the greatest of my temporal blessings. In prosperity and adversity she has been a safe counsellor, a sympathizing companion, and a help-meet, steadfast in love and devotion." The result of this union was eight children, of whom four died in infancy, and one after reaching manhood. After the loss of these children, he said, in a letter of condolence to a friend who had lost *all* of her children: "It seems to me we

have a deeper interest in the future life, since we have contributed the pure, innocent spirits of our children to augment the number who have entered the mansions of bliss."

In the year 1828, he entered into partnership with his brother-in-law Samuel H. Janney to build and conduct a cotton factory at Occoquan, Va. For the two years following he continued to reside in Alexandria, they having a commercial house in that city. He then removed to Occoquan, and for the next nine years regularly attended the Alexandria Meeting, generally going on horseback. Their inexperience in the business, failing health, and other causes combined to make this venture an unsuccessful one.



MEADOW LAWN. SAMUEL M. JANNEY'S HOME.

He purchased the place and removed there, after leaving the boarding-school, Springdale, which was closed in the spring of 1853. At Meadow Lawn he resided until his death. It is about a hundred yards from the meeting-house.

Twice after engaging in this business, was he compelled by slight hemorrhages from the lungs to seek the healing waters of the Red Sulphur Springs, in Monroe county, West Virginia. The first time he went on horseback, a distance of 350 miles, and with his ink-horn fastened to his saddle in front of him, beguiled the tedious hours of travel with writing. The second time that he made the journey, he went in a carriage, accompanied by his wife and other members of his family. The result of both journeys was very beneficial. More than a quarter of a century later, he and his wife accompanied their invalid son John to the Red Sulphur, making the journey in carriage, taking with them also a saddle horse. Again did the

waters have a remarkable healing effect.

His first appearance in the ministry was in the year 1832, in the Alexandria meeting. He took for his text: "The Lord is in his Holy Temple, let all the earth keep silence before him."

His first published work was "Conversations on Religious Subjects between a Father and his Two Sons." A few years later he published a small volume of Poems. He was encouraged by his friends to do so, and the edition of one thousand copies was readily disposed of. His taste for poetry, however, gradually declined, and he concluded that he would succeed better in prose. This proved to be the case.

In 1839 he removed to Loudoun county, Va., for the purpose of opening a boarding school for girls.

"Springdale" was about a quarter of a mile from Goose Creek meeting-house, and a path which led across a little stream, through the field, and over a stile, was trodden twice a week by the "Springdale girls," perhaps thirty in number, with the teacher bringing up the rear.

This employment of teaching was so much more congenial to him than a commercial life that the change brought great peace to his mind.

The heavy cloud which hung over him at this time was his inability to meet all of his indebtedness before leaving Occoquan. But he determined in time to pay it all, and for twenty years he patiently labored to be able to say that he owed no man anything. And he succeeded. In all those years of struggle, he says that he "had the hearty sympathy and affectionate aid of his wife, who generously allowed the income from her own estate to be appropriated to the payment of his debts." The writer of this article well remembers the last work that he did for the accomplishment of this object. He was engaged in writing his important work, the *Life of William Penn*. When, in the narrative, he reached the time of the death of Penn, he became so deeply absorbed in the recital, the whole scene became so real to him, that he was entirely oblivious as to time. He *forgot* that it was Fifth-day morning and the time of meeting. When it suddenly occurred to him, he put on his hat and with his quick step went up the hill to Goose Creek meeting-house, where the meeting had for some time been in session. Going to his usual place at the head of the meeting, he explained and apologized for being so late, took his seat, and no doubt held sweet communion with the All-Father.

(To be Continued.)

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 21.—FIFTH MONTH 21.

THE NOMADS.

GOLDEN TEXT.—The Lord is slow to anger and plenteous in mercy, forgiving iniquity and transgression.—Numbers, xiv., 18.

Scripture Reading.—Exodus, xxxiv., 1–14.

THE sojourn at the oasis of Sinai was of about a year's duration. In the course of it there occurred an outbreak of idolatry, a portion of the people making for themselves an idol like those worshipped in Egypt, and performing before it the idolatrous rites to which they had, perhaps, been accustomed in their days of slavery. This occurred during a temporary absence of Moses, but with the sanction of his brother Aaron, who had been left to represent him. The authority of Moses was sufficient, on his return, to restore order, and the image was destroyed. It seems possible that Aaron, however, nursed some sense of injury and anger, for we find him concerned a few months later in a seditious movement against the authority of Moses. (Numbers, xii.)

The organization of the nation which took place during the sojourn at Sinai was very simple. Seventy elders were selected who acted as judges in cases of dispute, all matters of importance being subject to

appeal to Moses. The army, too, was reduced to a certain simple order with captains and other officers. As previously stated, the nation was divided into five groups for ease of sustenance. (Numbers, ii.) The religious organization was also simple, and, as is almost always true among Semites, was closely related to the social organization. Certain families were set aside as a religious order, a certain part of the army to guard the ark of the covenant, and a certain portion of the nation to camp immediately about the tabernacle. The ark and the tabernacle which contained it can hardly have reached the elaboration described in Exodus xxv., xxvi., during the nomadic period. Probably the latter was at first no more than an ordinary tent set apart for religious purposes. (Exodus xxxiii., 7.) The ark contained the stone tablets having the ten commandments upon them, and certain other objects connected with the religious experiences of the Israelites. In the course of time the rude tent was to grow into the grandeur of Solomon's temple. For this nomadic period it was the rallying-point of the loyalty of the new-made nation.

"And it came to pass on the twentieth day of the second month in the second year . . . the children of Israel took their journeys out of the wilderness of Sinai." Their course lay northward toward the promised land of their inheritance. Their movements were slow and the journey was broken by numerous stops at the oases of the wilderness. At one point they were smitten by a plague which killed many. (Numbers, xi.) At another occurred the plotting of Aaron and Miriam against their greater brother. (Numbers, xii.) Their sedition was a failure, and Moses pardoned this sin against himself even more readily than he had pardoned the sin against Jehovah in the idolatry of the golden calf.

Approaching now the southern boundaries of Palestine, spies were sent to bring report both of the fertility of the land and of the prospects of easy conquest. Meantime the host moved on to Kadesh-Barnea, south and west of the Dead Sea. The spies penetrated into the mountain lands of the Amorites, afterwards known as Judea, going on even to Hebron, the former home of Abraham. They brought back glowing reports of the land, made the more attractive to them because of their experiences in the waste and desert lands of the Sinaitic peninsula. But their reports of the inhabitants spread dismay among the Israelites. It would seem that they had expected fertile fields to await them uninhabited, and now that they "saw war" they showed that the slavish fear born of Egyptian servitude still manacled their arms and dulled their weapons. In spite of the protestations of a few of the bolder spirits (Numbers, xiii., 30), they drew back from the invasion and turned their faces once more to the wilderness. It was plain that the stern school of desert life must be brought to bear for a considerable period before the Egyptian slaves should become Hebrew freemen. They continued the nomadic life for perhaps a generation, probably centering their movements about the oasis of Kadesh. Here they experienced battle and defeat; rebellion set one faction of them over against another; pestilence smote

down many. The trials, the hardships, hope deferred and faith half-dimmed by disappointment, but rising again triumphant under heroic leadership—all these hammer blows, in the course of years, forged out a strong and enduring nation from the unpromising material whose experiences we have been following. Miriam was buried at Kadesh, and Aaron not far away at Mt. Hor. The course of the wandering nation was marked out with the graves of those who had come up out of Egypt. The young men grew old and the children took their places. At last their leader felt them to be ready for a new attempt to seize the fertile lands of the Jordan valley. Avoiding by a detour the land of Edom, where they were refused passage, they passed up on the east side of Jordan to where the Arnon river flows by the land of Moab to the Dead Sea. North of the land of Moab was the mountain country of the Amorites: a name applied in a general way to the inhabitants of the high lands of western Palestine, those of the plains being known as Canaanites. These names, however, were sometimes used interchangeably. It was the sight of the Amorites of southern Palestine which had so discouraged the Hebrew wanderers on their first attempted invasion and who had defeated them near Kadesh. From the west of Jordan the Amorites had invaded the territories of the Moabites and Ammonites and had conquered a space between them including several cities. The Hebrews made their first attack upon this body of Amorites and were successful, thus coming into possession of their first permanent territory.

The chief effects of the nomadic period on the Israelites were the cultivation of independence of spirit, which had been largely lost in slavery times; the formation of a national spirit, which involved a willing obedience to authority, sharply distinguishable from the obedience of the slave; and lastly the strengthening of faith in God, which had been almost lost in the bewilderment of Egyptian polytheism. This faith deeply impressed by the unhopd-for deliverance at the Red Sea passage, had been directed by the genius and inspiration of Moses to the building up of righteousness and character. The ten commandments are the special monument of this period, marking as they do the point where religion is definitely recognized as dealing not merely with man's relations with God, but also and equally with man's relations with man.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 21.—FIFTH MONTH 21.

JESUS BEFORE THE HIGH PRIEST.

GOLDEN TEXT.—He came unto his own, and they that were his own received him not.—John, i., 11.

Read the Scripture, John, xviii., 15-27.

REVISED VERSION.

THIS lesson follows directly that last given, in the eighteenth chapter of John. It was still the night following the passover supper, but past midnight, and therefore the morning of the sixth day of the week, and 7th of the month, the day of the Crucifixion.

After his arrest, Jesus was taken, bound, by the soldiers to the residence or "palace" of Annas, who was the father-in-law of Caiaphas, the Jewish high priest. Why to Annas is not clearly explained, except on the ground of his being—as he was—the most influential man of all the Jewish hierarchy, the "power behind the throne." He had been high priest himself for seven years (A. D. 7-14) and five of his sons, besides his son in law (Caiaphas) subsequently were made high priests. They formed a great family; they were Sadducees; rich, aristocratic, powerful, wielding the authority of the church, "worldly" people, in fact, resenting vehemently any proposal that threatened to disturb their control, or affect their position.

It must be remembered that Jesus had denounced the church administration. As the prophets had done, in earlier time, he spoke severely and plainly of the corruption, extortion, and oppression with which it was honey-combed. All accounts agree that the (Jewish) people suffered under this, and that they therefore the more readily listened to Jesus. It was the hierarchy, the ecclesiastical power, that his new system especially threatened, and that now intended his death.

An examination before Annas took place while the members of the Sanhedrin were gathering. It is probable that Annas and Caiaphas occupied the same "palace," and in its courtyard occurred the denial of his Master by Peter. One of the disciples, assumed to be John, had followed within the courtyard, and at his entrance, at his request, the girl who kept the door admitted Peter also. As she did so, she asked, "Art not thou, also, one of this man's disciples?" And Peter, (so far from being a "rock" on which to build, a foundation firm and immovable), lied, and said "I am not!"

The examination before Annas was brief; at least there is little said of it in the account. The members composing the Sanhedrin were hastily got together, and Jesus was taken before them, Caiaphas, the high priest, presiding. While the hearing before him went on, Peter was again twice challenged, as he stood warming himself before the "fire of coals" in the courtyard, as a follower of the accused Galilean, and as often repeated his denial, cursing and swearing the second time, both Matthew and Mark say, to emphasize the lie. And then, "immediately the cock crew," Peter remembered what Jesus had told him the evening before, and Matthew says, "wept bitterly."

The word "sanhedrin" means an assembly; it does not necessarily imply a legal body, a court, acting by authority. As a matter of fact, this assembly of the church officials had at that time no judicial power; it was suffered to exist, and within certain limitations to act, by the Roman officials. It has been compared (Geikie) in the instance we are considering, to a "vigilance committee," and strictly speaking it was little more than that. It derived its importance only from the submission of the Jews, who regarded it as part of their church system, and from the tolerance of the Roman rulers. What it now proposed was to accuse Jesus of some crime punishable by death, to judge him guilty, and to demand of Pilate, the Roman governor, that he be immediately executed. And this, practically, was what took place.

John gives no account of the hearing before Caiaphas, but Matthew and Mark dwell upon it somewhat, and especially speak of "false witnesses" who had been procured to come forward and testify against Jesus. These witnesses, however, failed to provide the evidence needed for the purpose, and the Council were baffled. But later, two witnesses declared that Jesus had said he was able to destroy the Temple and rebuild it again in three days, and, finally, upon the demand of Caiaphas (Matthew, xxvi.,

63), Jesus made answer, according to the record, which Caiaphas pronounced blasphemy, and the Council declared him "worthy of death." Then according to the account in Matthew—John does not record it—they abused him, they did "spit in his face, and buffet him: and some smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that struck thee?" (Mark and Luke give much the same account.)

The night had now passed; according to the account in Luke, the day had broken when the hearing before Caiaphas and the Council began. Following Matthew it would seem that the hearing was before daybreak, but that as the light of the morning appeared the Council reached its conclusion, and directed that Jesus be taken before Pilate, and his death for blasphemy be demanded.

The whole of the action described in the lesson is essentially oriental, and characteristic of the time in which it occurred. The trial was, of course, a mockery of justice, according to our modern systems, when seen in their integrity, though not more unjust, doubtless, than sometimes goes on in our very midst, where the accused person is poor, unknown, and is without influence, and when the more elaborate processes of the law, with their great cost, cannot be invoked for him.

For Friends' Intelligencer.

SIGNIFICANCE OF PLAIN SPEECH.

THE language of Scripture is not only a peculiarity of the Society of Friends,—it is one of their most important principles; important, because most conspicuous and engaging, from being the language of Love; when, in connection with plainness of behavior and apparel (both being important principles) we show forth in life and conversation the fruits of the spirit—patience, temperance, brotherly kindness, and charity.

When we lay down any of our live testimonies and adopt the forms and methods of the world, we weaken our position, destroy our influence with those we hoped to serve, and put to shame Him whom we profess to follow.

Some of our esteemed and earnest members,—those who are zealously laboring for the continuance of the Society, and the widening of its borders, seem willing to lay down this principle, saying, there is no religion in it. There is no intrinsic value in the ensign of a nation, yet there is a deep meaning in the Flag wherever it may be displayed.

There is no religion in plain speech, behavior, and apparel themselves, but a power for good is exercised when these are faithfully adopted. Let us remember the words of Admiral Penn, just before he died: "Son William, if you and your friends keep to your plain way of preaching, and your plain way of living, you will make an end of the priests to the end of the world." We all use the Scripture language, Thee and Thou, in our petitions to our Heavenly Father. In the family it is becoming—and but few would dispense with it there. Why not adopt it in the world of mankind,—are we not all children of one God?

At this time we are in a revolution that is shaking all religious and national institutions, and testing their faith in infinite love; and many are looking to Friends inquiringly; thus showing that the same Divine Power is operating upon the hearts of mankind, perhaps more effectually than at any former period.

Then let us place such a value on these principles, and so highly esteem our privilege of spreading them, as to show those with whom we mingle that these badges are an aid in keeping our lives unspotted from the world.

Our religious building was wisely erected,—its foundation is the Rock of Divine Revelation, and under the revealings of the spirit of Truth the principles and testimonies it has always held have been maintained through opposition and suffering; these are the pillars, lintels, and other indispensable parts, constituting the beautiful structure which you and I desire to have perpetuated. Shall we take out a lintel, a joist, or a brick, and weaken and deface this spiritual house of ours? When one brick or stone is removed, how much easier it is to take out the second; and when any important parts are displaced, the structure will be marred and impaired.

"Friends inherit privileges won by patient suffering and devoted fidelity to conviction; it is right we should prize them, and seek to hand them on in their integrity, undimmed by the changed conditions of our day, to those who follow after."

JOSEPH POWELL.

BOOKS.

Epistles of London Yearly Meeting, 1839, 1869.

BOOKS may be regarded as companions; they become associated with our retired thoughts, and insensibly infuse somewhat of their spirit and character into those who converse with them. It behooves us to exercise a sound discretion as to what publications we admit into our homes; that neither we nor our children may be hurt by that reading which would tend in any degree to leaven our minds into the spirit of the world, and to unfit us for the sober duties of life. The books which we introduce to the young require particular care: they may give a bias to the mind, and materially influence the future character. Some of those which, we fear, find access to our families are calculated to give false views of life, and to lower that standard of morals which Christianity upholds; and others, though they may not stimulate evil passions, are adapted to lessen the attachment of our youth to the principles of their education, or even to rob them of their tenderness of conscience, and to alienate them, it may be by slow gradations, from the fear of God.

THE Master has told us that we are to enter into our closet and shut the door and pray to our Father which is in secret. This is the moment for us to come into contact with the divine forces that are around us. Up to this point, circumstances have acted upon us; now is our chance, our opportunity, to retire into ourselves, to generate spiritual power by contact with the divine, and in this strength to react in turn upon our circumstances.—*Dr. W. W. Newton.*

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GIVE the children pets. Teach them to be kind and gentle to these pets; to love them, to care for them regularly and tenderly. It will help mould a perfect character.—*Selected.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FIFTH MONTH 13, 1899.

"CANTEENS" AND WAR.

THE disappointment and disapproval expressed throughout the country over the "opinion" given by the Attorney-General of the United States in relation to the "canteen" system in the army is natural and reasonable. The public opinion which procured the passage by Congress of the law abolishing these liquor saloons among the soldiers had a right to expect that the law, when enacted, would be carried out in good faith, but the action of the Attorney-General has been made the means, instead, of balking and defeating it.

No one can say that intoxicating drink should be put to the lips of any young man, by the public authority, whether he be a civilian in ordinary dress or a soldier in uniform, and the resentment of the "canteen" system by those who have at heart the advancement of sobriety and the diminution of drunkenness was a manifestation of a healthy feeling. And yet this remains to be said,—it has already been suggested, we think, if not plainly said, in the *INTELLIGENCER*,—that there can be no very material improvement of war conditions, by depriving them of alcohol. As a matter of fact, deprivation is impracticable. Alcohol is, and is always likely to be, easily within reach of the officers; they may have drink when and in what quantity they choose, and the majority of them, it may be assumed, will not vote to deprive themselves of it. The utmost that can be done, therefore, is to keep it from the men, and even this, if the "canteens" could be wiped out, would not be fully accomplished.

War and war procedure, the operations of camps and campaigns, the execution of sieges, assaults, and battles, can never be made temperate. Whether they are provided with "canteens," or are not so provided, there can be nothing sober about these activities of war. The "shelling" of towns and villages, the slaughter of women and children, the wholesale destruction of human life upon "orders" given, are proceedings which alcohol may or may not make a little worse, (to do so seems impossible), but which in their evil qualities stand by themselves, independent of any merely alcoholic form of intoxication. That quaint old Pennsylvania German, Jacob Ritter, who preached in our Friends' meetings during many years of his blameless life the gospel of Christ, but who was in his earlier years a soldier in the Revolutionary army, said that he saw the officers

mix gunpowder with the rum dealt out to the men, in order to inflame their passions, but our modern experience goes to show that even if this were considered an effectual means to the desired end, it is quite unnecessary, since the willingness of trained troops to use unhesitatingly the modern implements of slaughter is all that could be asked by anyone.

There was, last year, and there still survives, we fear, a theory that war may be a purification, and that those engaged in it may be so temperate in their lives as to perfect the chain of its virtues. We have already said above what we think of this theory—that it is fallacious. Ridding war of intemperance, even if it were possible—which it is not—would not make war appreciably less evil. It is a case of trying to cure a terrible disease by alleviating a secondary symptom.

THE Managing Editor of *FRIENDS' INTELLIGENCER* is at present expecting to be absent from the office, during the summer months, this year. He will sail, if nothing prevents, for England on the 24th instant, and will return about the 1st of Ninth month. He hopes to go to The Hague, for a few days next month, to observe—from the outside—the great Conference, but will spend nearly all his time in England and Wales, and very largely among Friends. Letters intended for him, and addressed to him as usual, either at the office of the *INTELLIGENCER*, or at his home, (Gwynedd, Pa.), will receive appropriate attention at other hands, but anything intended for the paper should not be sent to his name, but be addressed to the *INTELLIGENCER*, at this office.

He hopes to write for the *INTELLIGENCER*, of course, during his absence, and he trusts that the advantage of his taking the holiday may be apparent.

REFERRING to the paragraph in this column last week, it now seems to be understood that Governor Stone will not remove, but will continue, Dr. J. T. Rothrock as Forestry Commissioner of Pennsylvania. This will be very encouraging and satisfactory to those interested in the forestry work, and is, indeed, a matter of deep interest to all who value the prosperity of the State. No one thing now in progress will contribute more to the wealth and happiness of the people than the successful reforestation of its waste lands.

THE suggestion by Dr. May, in his address, that the spirit of the border "Indian fighters" is to be seen in the warfare in the Philippines, finds its commentary in this passage from a recent Manila dispatch:

"Major General Lawton is advancing. He has organized a band of forty scouts to go ahead of the column. The band is under W. M. Young, an old Indian fighter, who killed five Filipinos last week."

BIRTHS.

MITCHELL.—At their home, 3316 Race street, Philadelphia, Fourth month 26, 1899, to George L. and Mary Keeney Mitchell, a son, who is named Carrol Thompson Mitchell.

MARRIAGES.

SMEDLEY—BLATHERWICK.—At the residence of the bride's parents, Blue Anchor, N. J., Fourth month 27, 1899, Nathan C. Smedley, son of Margaret A. and the late Albin

M. Smedley, and Mary Eleanor Blatherwick, daughter of George W. and Anna L. Blatherwick.

DEATHS.

GILLESPIE.—At the home of her son, in Nevada, Story county, Iowa, Second month 4, 1899, Penelope Gillespie, aged 82 years, 2 months, and 16 days; a member of Whitewater Monthly Meeting, Indiana.

She was the widow of Norillo Gillespie, who died in 1878, was the daughter of Joseph and Betsey Johnson, and granddaughter of Benjamin and Rachel (Moorman) Butterworth, all four of whom came to Warren county, Ohio, from South River Monthly Meeting, near Lynchburg, Campbell county, Virginia, in 1812. She and her husband moved to Laporte county, Indiana, in 1835, and to Marshall county, Iowa, in 1854, and settled on a farm now largely covered by Marshall town. She was a woman of meek and gentle nature, knowing the law of kindness. Was allied to the Terrells, Lynches, Clarks, and Anthonys. C. B.

JOHN.—At his home in Penrose, Whiteside county, Ill., Fourth month 19, 1899, in the 68th year of his age, Dr. Abia Comly John, son of the late Elida and Sarah H. John.

His was an eventful and loving life, and in his long practice as a physician he had won the affections of the people among whom he lived. He was a member of Illinois Yearly Meeting of Friends. *

MARTINDALE.—At West Chester, Pa., Fourth month 15, 1899, Willard Foulke Martindale, only son of Chester P. and Bertha Foulk Martindale, aged 5 days.

WILSON.—Of heart trouble, First month 22, 1899, Charles Wilson, son of the late Samuel R. Wilson, of Sandiford, Philadelphia county.

Although not a member, he had a kindly feeling for Friends and showed an interest by attending the circular meetings at Frankford where his father and later his mother were members.

WRIGHT.—Fifth month 5, 1899, John C., son of the late Isaac K. Wright, in his 69th year; a member of the Monthly Meeting held at Green Street, Philadelphia.

MARY WILLIS KIRK.

At Fair Hill, near Sandy Spring, Maryland, Fourth month 29, 1899, Mary Willis Kirk died after an illness of some weeks.

She was born at Stanmore, near York, Pennsylvania, in 1819, where her parents, Amos and Mary Farquhar, resided. While she was yet a child, they moved to Sandy Spring, living at Fair Hill. She spent much of her time with her sister Margaret E. Hallowell, in Alexandria, Virginia, who was the wife of Benjamin Hallowell, then engaged in his school for young men. She learned from him to value those higher studies at that day little opened to girls, and he delighted to watch her bright mind develop and expand. When very young she became a teacher herself, an occupation she was admirably fitted for. Later she returned to Sandy Spring to assist her brother, Doctor Charles Farquhar, in the establishment of a girls' boarding-school at Olney, but his early death closes a very promising beginning.

Again making Alexandria her home, she married while there, in 1850, Richard S. Kirk, and Fair Hill, her old home, became her home ever after, for later on her husband purchased the property, then held by Baltimore Yearly Meeting, the purpose being a school for the education of girls. For years she, with her brother William H. Farquhar, taught there, and still all over the country are women who owe to her their correct start in life, for her ability to impress upon others some of her own integrity of character, thirst for knowledge, and aspiration for higher things, was wonderful. Her usefulness in this line was closed by the Civil War, when all Southern schools for the time suspended.

At this time in her life, and later on she had many and severe trials, in which a less noble nature might have faltered and failed. She swerved not; but conquered all difficulties by that heroic spirit that marked all her actions. Books were her constant companions, choosing the best authority, she would turn to the old poets; her exquisite taste in therefrom, and her reading and reciting, added another

charm to her society. She would speak of outliving her contemporaries, but her loving and admiring friends increased with her years. The aged sought her, the young gathered around her, and the little children were glad to be near her.

England's Queen was her own age, and she always felt interested in watching her course through her life, while we thought that had *her* lot been thus cast, with her handsome face, her dignified, stately manner, she would have "graced a throne." And she was truly queen in her realm, and the crown she wore was studded with imperishable jewels, her many virtues. Those left to learn to do without her, *for a while*, and who will find the lesson hardest, are her ever-devoted son, Charles F. Kirk, a daughter, Sarah E. Kirk, her own relations and those of her husband, who felt it a high privilege to follow her almost to "the open door leading to the great Eternal forevermore."

M. B. M.

Olney, Md.

NEWS OF FRIENDS.

ABINGTON Quarterly Meeting was held at Horsham, Pa., on the 4th instant, the attendance being large. The day was pleasant, and many found the trolley line which now passes the house a convenient way of reaching the place. In the first meeting the burden of ministry was borne by John J. Cornell, who spoke at length from the text, "What shall I do to be saved?" and was considered much favored in his message. Other visitors included Harriet E. Kirk, of Philadelphia, who spoke in the first meeting, Joel Borton, of Woodstown, N. J., who spoke briefly near the close of the business meeting, and John Wildman, of Langhorne. The business was mainly the reading of the queries and their answers, in the consideration of which a number of Friends took part. The committee on clerks presented the names of Elizabeth W. Ely for Clerk, and Walter H. Jenkins for Assistant Clerk, who were approved. (The meeting is held in joint session.)

Concord Quarterly Meeting was held at Wilmington, Del., on the 2nd instant. The day was unseasonably warm, but there was a fair attendance of members. Several visitors were acceptably with us. John J. Cornell spoke most earnestly and logically, declaring many gospel truths. Margaretta Walton also ministered with acceptance. Several ministers of this quarter spoke briefly.

In the business session the answering of all the queries received serious attention. The reading of the minutes of the previous quarter recalled the subject of the letter sent to the Emperor of Russia, and his reply to all such communications, recently published in the INTELLIGENCER, was read as a fitting response thereto. Some excellent words and good suggestions were given relative to this most interesting subject.

After a session of over four hours, meeting adjourned, and Friends were ready to partake of the lunch provided. This accommodation has become a feature of each of our quarterly meetings, the meeting itself having made an appropriation for this purpose.

Southern Quarterly Meeting will be held at Easton, Maryland, Fifth month 31, and Sixth month 1, at the following times: Fifth month 31, 2 p. m.—Meeting for Worship and Discipline. Sixth month 1, 9 a. m.—Meeting of Ministers and Elders; 10

a. m.—Meeting for Worship, often called "Youths' Meeting."

The time of holding the Fourth-day meeting has been changed from 10 a. m. to 2 p. m., to accommodate those who come by train. Friends can now leave Philadelphia and Camden, Del., in the morning, (reaching here in time to dine with Friends here who will meet the train with carriages), attend all meetings, and return the next afternoon.

We have no minister living in the limits of this quarterly meeting. We are always very glad to have any come among us, either at quarterly or other times. The presence of ministers or any Friend is always pleasant and profitable to us, and we hope that any who can will visit us. K. E. Y.

SOME RECENT BOOKS.

EDWARD EVERETT HALE is an admirable literary artist for a work such as this, in his volume on "James Russell Lowell and His Friends," (Boston: Houghton, Mifflin & Co. \$3.00). His style is lively and entertaining, and his full knowledge, his habit of historical accuracy, his wholesome humor, and hopeful attitude toward human affairs, all contribute to make the narrative both valuable and pleasing. The book is certain to be attractive to all those who are interested in the name and fame of Lowell—and indeed what American is not?—or in the friends he had, or the times and circumstances amid which he lived. It is not merely illustrated but enriched by the large number of portraits, views of places, (there are several of "Elmwood," Lowell's home at Cambridge, which has been purchased for preservation as a park), facsimiles, etc., and all of them have a real relation to the text, and enhance its interest to the reader.

Dr. Hale, of course, is well equipped for the work, in his knowledge of the subject. He was a little younger than Lowell—three years—but he knew him very well, and besides knew "all about him," including his ancestry, his family, his early and later career, and the "friends" with whom he was associated. In Lowell's young manhood there was a group of young men and young women, ten or twelve, who formed, as is very often the case, a closely attached little circle. One of these was Dr. Hale's brother Nathan Hale, afterward famous as conductor of the Boston *Daily Advertiser*, and another was their sister, Sarah Everett Hale, while two others were William A. White and his sister Maria. The last became the wife of Lowell, and is known not only by her marriage to him, but by her exquisite poem, "The Alpine Sheep," written on the death of their oldest child, and by her beautiful portrait. It was she who accompanied Lowell to Philadelphia, when he came here to live a while in 1844—1845, for they had been married "in the end of December, 1844." She wrote for the *Anti-Slavery Standard*, as her husband did; she died at "Elmwood" in the Tenth month, 1853. Her portrait, already mentioned, is one of the treasured pictures in many collections, and Dr. Hale says of her that "she was exquisitely beautiful; her tastes and habits were perfectly simple;

her education, as I look back on what I know of it, seems to me as perfect as any education can be."

Dr. Hale's narrative of Lowell's life, as has already been intimated, is increased in interest, at every step, by a wealth of detail, entertainingly told, about the many interesting persons with whom Lowell was associated. He speaks of Prof. Agassiz, George Bancroft, Carlyle, the Channings, Lydia Maria Child, James Freeman Clarke, Richard Henry Dana, Emerson, Edward Everett, Hawthorne, Holmes, Howells, Longfellow, Motley, Charles Eliot Norton, W. W. Story, and many others. One of the illustrations is a facsimile of a letter from Lowell to Dr. Hale, dated at Elmwood in the Eleventh month, 1890. It begins: "M. Guizot [the French author and statesman] asked me, 'How long do you think the American Republic will endure?' My answer was, 'So long as the ideas of its founders continue to be dominant.'"

John Fiske has added to his philosophic work a small volume, "Through Nature to God." (Boston: Houghton, Mifflin & Co. \$1.00.) It is in three parts: "The Mystery of Evil," "The Cosmic Roots of Love and Self-Sacrifice," and "The Everlasting Reality of Religion." We cannot, in the comparatively brief notice to be here given, attempt an analysis, or adequate discussion of the book. In the Preface, Dr. Fiske explains that the second part is, with a few changes, the Phi Beta Kappa address delivered by him at Harvard University, in 1895, and intended as a reply to Prof. Huxley's famous Romanes lecture, delivered at Oxford in 1893. "The detection," he says, "of the part played by the lengthening of infancy in the genesis of the human race is my own especial contribution to the Doctrine of Evolution." The third part of the volume aims to show that "that other influence" alluded to by Tennyson, "that inward conviction, the craving for a final cause, the theistic assumption, is itself one of the master facts of the universe, and as much entitled to respect as any fact in physical nature can possibly be."

The whole of the book is a maintenance of the belief in a divine order; the author especially insists upon "that sublime conception of the Unity of Nature, by which the minds of scientific thinkers are now coming to be dominated." "When," he says, "we have once thoroughly grasped the monotheistic conception of the universe as an organic whole, animated by the omnipresent spirit of God, we have forever taken leave of that materialism to which the universe was merely an endless multitude of phenomena. We begin to catch glimpses of the meaning and dramatic purpose of things; at all events, we rest assured that there really is such a meaning."

The name and fame of Thaddeus Stevens are so associated with the State of his adoption, Pennsylvania,—to which he came when he was twenty-three years old, in 1815,—that it seems remarkable no Pennsylvanian has yet prepared a satisfactory biography of him. However, Representative Samuel W. McCall, of Massachusetts, has now contributed to

the *American Statesman* series, (Boston: Houghton, Mifflin & Co. \$1.25), a good biography, mainly occupied, as the nature of the series to which it belongs required, with his public life, and especially with his service in Congress from 1859 to his death in 1868. In this period of nine years occurred the tremendous crisis of the civil war, and the hardly less difficult period of Reconstruction, and throughout both Thaddeus Stevens was the master mind of the popular branch of Congress.

Thaddeus Stevens was a very able, almost a great, lawyer, and he was a very earnest partisan, whose partisanship was redeemed by unusual independence of character, and by his unwavering devotion to human rights. He was always the friend of the oppressed; he defended without a fee many a fugitive slave, and indicted friend of the fugitive; he spoke eloquently for Castner Hanway in his trial for "treason" in the Christiana riot; and it will not be successfully denied that he was faithful and fearless in the performance of duty as it appeared to him. In one of the later speeches of his career in Congress he said: "I believe that we must all account for deeds done in the body, and that political deeds will be among these accounts. I desire to take to the bar of that final settlement the record which I shall this day make on the great question of human rights."

He was almost an old man when he returned to Congress in 1859 to enter upon the herculean labors of the nine years following—he was sixty-seven years of age. But his force, in the midst of many men of great ability, was admitted by all. "Thad. Stevens" was one of two or three whom President Johnson particularly insisted would better be hanged. His prepared speech had "a directness and energy combined with a terse felicity of expression for which it is difficult to find his match among American orators. Nobody, said Mr. Sumner, could express more in fewer words, or give 'to language a stronger bite.'" He was a striking figure, even when he was past three-score and ten. "No stranger," said Senator Dawes, of Massachusetts, "would pass him on the street without turning for a second to look at an unmistakably great character."

ENCOURAGE THE CONFERENCE.

Editors FRIENDS' INTELLIGENCER:

I HAVE for many years been an interested reader of the INTELLIGENCER, and years ago an occasional contributor to your columns, but have now reached an age which only a minority of the human race ever reach, (eighty-two years), and perhaps had better keep the silence I have of late years maintained. But I have read with such intense interest the communications on the subject of the late war with Spain and its resulting consequences, that I can hardly refrain from writing you once more. And more especially on the outlook of the approaching great convention, invited by the Czar of Russia, which may result in a great blessing to the world at large.

Of course every effort that can be made, whether by a great potentate or an obscure individual is laud-

able, and should meet with encouragement by the whole human race, and the more so when coming from so great and influential a source. Whether it is possible for such a proposition to meet with immediate success, or not, is not the question now, but it is possible to encourage it, and it is possible for more or less good to grow out of it. There must be a beginning to every effort, and from the beginning every advance must come, be it greater or less. For any one to say or suggest that the Czar has behind the proposition an object for his own aggrandizement, is a mere insult to him, and the one who makes the suggestion insults himself and the human race by making the suggestion. It is a shame that the suggestion ever was made. The Czar is entitled to the thanks of the whole world for having had the courage to use his immeasurable influence to make the suggestion.

Of course the desired object cannot all be accomplished at once. It may require an age to accomplish the desired end. But if it does, it is nothing against the value of the accomplishment. "The world was not made in a day." Nor was it developed and furnished as it is, in another day. We must not lose sight of these truths.

But another great fact, and, it seems to me an evident one, is that human nature is the same now as it was whenever the world was created, and mankind placed upon it; for with the help of the extremely limited early education that was my privilege to get, I have never been able to decide how long ago that event took place. But it is evident by the best evidence we have, war was initiated when Cain killed Abel, and has existed ever since. Whether it will not end until the world does, is the question now. The beginning of war, at the time of the killing of Abel, was on the same grounds that wars are being made between nations now, and with no better excuse.

In all that has been said, it seems to me that ex-President Harrison's conclusions on the subject of the outcome of the Czar's proposition, although not spoken in the phraseology of Friends, is the nearest to the truth as the case now stands, of any that I have seen, viz: That wars will not cease while the devil remains unchained.

But in all our thoughts and yearnings for good to the human race, we must not forget or ignore the facts as they evidently exist and always have done. If we cannot change the whole nature of facts and things as they exist, we can do our best to cut off the sharpest points, if only one at a time, and thus do something to ameliorate the condition by degrees and open the door wider and wider for further improvement in the future ages.

It seems to me that a great step has been taken, out of which great good may yet develop, and let us buckle on our peace armor. We can do it vigorously and still keep within the line of Friends' principles. It would be difficult for me to say or do anything outside the line of those principles. I have never seen the necessity of doing any such thing to accomplish my desires, and never expect to meet any such necessity.

HAMPTON DODGE.

Detroit, Michigan.

Conferences, Associations, Etc.

FISHERTOWN, PA.—The regular meeting of the Young Friends' Association was held Fourth month 23. The meeting was opened by the superintendent reading a part of 1st Peter.

The minutes of last meeting were read. A selection was read by Ardelle Blackburn, containing these words: "Not high-sounding words of praise does God want, but rather worship God by doing good." "Sunshine" was recited by Mary Hammaker.

A short poem was recited by Jessie Blackburn. A selection entitled "Contentment" was read by Florence Way, teaching us to be contented with our lot, whatever it may be.

A selection, "What is worth while," was read by Margaretta Blackburn, followed by a recitation by Clement Way.

A poem, "His Best," was recited by Harold Blackburn.

A selection was read by Verdie Cleaver, followed by a poem, "We know not what is before us," read by secretary.

A selection, "Age and Youth," was read by Dorsey Blackburn.

The subject for discussion, "The Power we exert over others by Influence," was opened by Elias Blackburn followed by a talk by Rebecca Blackburn, and a selection by Margaretta Blackburn, on the same subject.

Sentiments were given by most of the members present. The attendance was much larger than any previous meeting.

Meeting closed to meet last First-day in Fifth month.

MARY J. BLACKBURN, Sec.

PENNSGROVE, PA.—On the afternoon of Fourth month 23, Pennsgrove Young Friends' Association met at the house of Pusey Coates, with fourteen members and a number of visitors present. In the absence of president and vice-president, Alva C. Brosius called the meeting to order, and Samuel H. Broomell opened the exercises by reading the 2d chapter of 1st Corinthians, followed by silence and singing, "Hide Thou Me." The minutes of the last meeting were approved as read.

The secretary read a paper on the life of David H. Barnes, which Elwood Pusey, of the History Committee, had taken from FRIENDS' INTELLIGENCER. His life had here one great usefulness and much of it spent in visiting religious meetings of the Society.

Alice R. Coates, representing the Literature Committee, read an article on "Small Things," from T. DeWitt Talmage's book "The Pathway of Life," teaching us that whatever we do, do well.

After a short intermission, Alva C. Brosius read a well prepared paper on the Fourth Query of the Discipline. A good selection, entitled "What a Lie Cost," was read by Sara M. Pusey.

The report of the Executive Committee was read, after which the nominating committee's report was read and names of new officers accepted. The calling of the roll was responded to with very good sentiments. After singing "Rock of Ages," and observing a brief silence, the Association adjourned, to meet next month at the home of Daniel Lukens.

EVA COATES BROOMELL, Sec.

ABINGTON, PA.—The Abington Friends' Association met at the home of Edwin L. Hallowell, Fourth month 22, 1899, with a good attendance. The minutes and Executive Committee's report were read, followed by reading from the Scripture, by Frances Calston.

The exercises were opened with the discussion of the book, "In His Steps, or What Would Jesus Do?" Arthur C. Smedley gave first a brief outline of the book, and then expressed his opinion upon detailed parts of it. While realizing the value of the author's purpose in requiring what he

did of his parish, he could but see what a burden our lives would become if we stopped before each action, and asked ourselves the question "What Would Jesus Do?"

Anna Hallowell expressed quite the reverse opinion of the book and its intended good. To her the manner in which the author pictures his own actions and those of his parish, seemed to be only sensational, and productive of no good whatever. Also, she said, how much more beautiful life would seem if we preferred a course which would gather the good out of everything, rather than hunting for and condemning all that which is evil.

Others presented many helpful views, which brought the one great thought uppermost,—that in any case we should each bear in mind the duty which is before us, and guard our daily actions by that which is best within us. And if we do this we are as faithful disciples of Christ as it is possible for mortals to be.

Hannah More's "Faith and Works" was then read by Lilian T. Saunders, and Anna Roberts recited "An Old Man in a Stylish Church." Israel Hallowell read a paper which opened the discussion of the question "Are our present business methods in harmony with Christian life?" Carrie Mather then read her paper on the subject, and generally



FRIENDS' HOME, NEWTOWN, PA.

Now erecting at Newtown, under charge of Bucks Quarterly Meeting, at the cost of Edward M. Paxson. (Description was given in FRIENDS' INTELLIGENCER, Fourth month 22.) Architect, Edwin F. Bertolett. Builder, Garret B. Girtton.

expressed the belief that although the department stores seem to kill smaller stores which keep but a single line of goods, still none of us would like to return to the old way of going from store to store buying the necessary brooms and buckets and taking them with us up the street to the next stopping-place. A brief general discussion ensued and Horace Stapler recited "An Old Fashioned Receipt."

Jennie Saunders read a part of the memorial of Mary Levis, after which Elizabeth W. Ely gave some of her impressions of Cuba. These were very interesting, and one item which pleased her hearers particularly was that the United States officials have forbidden the sale of intoxicants to any of the American soldiers.

Owing to so long a program, one or two of the appointments were postponed until the next meeting, to be held Fifth month 27, at Isaac Mather's, to which all interested Friends are invited. The meeting adjourned.

MARY PRISCILLA HARPER, Sec.

NEWTOWN, PA.—Newtown Young Friends' Association was held at the home of Ellie J. Burroughs, on Fourth-day evening, Fifth month 3. The meeting was called to order by the president, who read a few verses of 10th chapter of John. Laura W. White read a very interesting article on "The Remnants of Friends in Germany." This was a letter written to Benjamin F. Battin and published in the FRIENDS' INTELLIGENCER, First month 28, 1899.

The question, "What do you believe to be the most important Reform movement at this time?" was answered by

Phebe Eves and Thomas W. Stapler. Phebe Eves thought that the Temperance question was one of vital importance; it is not of mushroom growth, but of many years of patient toil, and one that is progressing rapidly. Woman's suffrage, which surely is coming, may also be ranked in this class. But the past year has shown our citizens plainly the need of political reforms, not only in our cities but in our State and National government. The system of "spoils" is not only a political but a moral question, and is eating out the very heart of the nation. Thomas Stapler made a few remarks, in which he said that the most important question of to-day is our war with the Philippines, and although he is very much opposed to war, he thought that an immediate disarmament would bring stagnation on our country.

A beautiful poem, entitled "The Quiet Meeting," was then read by Elisha Worthington. Under Discipline, Abbie Rice read three of the "Scriptural Bases of Queries," and Sarah Wilson gave her opinions of each.

This closed the literary part of the program for the evening. The Executive Committee report was then given, the program for next meeting being: Question, What have Friends done for the Indians? Martha Wilson. Is the giving of prizes, as followed by certain lines of trade, conducive to the good moral condition of the people? Ellie J. Burroughs. Scriptural Basis of the Queries, R. Anna Reeder and Elizabeth S. Kenderdine. Current Topics, Maude Kenderdine. Paper, George H. Nutt. After a few minutes of silence the Association adjourned to meet at Thomas Stapler's home in Sixth month.

M. R. W.

MOORESTOWN, N. J.—The Young Friends' Association of Moorestown met in Grange Hall, Fourth month 14, with a large attendance.

After transacting the regular business, Clement M. Biddle entertained the meeting with an interesting account of his visits to Egypt and the Holy Land, giving details of experience with the natives, and observations of the country. Of especial interest was the view obtained from the Mount of Olives extending north and south from Samaria to Philistia, while beyond the Jordan could be seen Mt. Nebo and Machairus. A nearer view embraced the towns of Jerusalem, Bethany, Bethlehem, and Jericho. The description given by the speaker of the historical interest attached to these and the Garden of Gethsemane, made more appreciable the parable and sayings of Jesus.

He spoke of the visit to Hebron, at which place is the Cave of Machpelah where Abraham and Sarah, and Isaac and Rebecca are buried. Mohammedans keep guard over this spot; Christians are not allowed to enter.

The account of the visit to Egypt was also very interesting, especially the ascent of the pyramids, the trip up the Nile, and the visit to Thebes and Luxor.

At the close of the meeting those present took pleasure in viewing the numerous specimens and objects of antiquity collected during these visits.

A. M. L., Sec.

MANSFIELD, N. J.—A meeting of Mansfield Young Friends' Association was held at the home of Franklin S. Zelle, Fourth month 20, with thirty members present.

At roll-call, Ethel Zelle, (daughter of our host), in response to her name, welcomed us with some appropriate verses, written for the occasion. The minutes of last meeting were read and approved. The names of four new members were added to the roll. The Executive Committee reported the program for next meeting.

Peter E. Harvey gave the Rise of the Society of Friends by reading portions of Sewel's History, Sarah A. Biddle read from the Discipline a portion regarding the duties of parents and children, showing that obedience is one of the first things to be early instilled into the mind of the child, as essential to future control. Mary L. Browne gave an interesting sketch of the life of Elizabeth Fry. The question "What Influence does the Young Friends' Association have upon the Home?" was answered in a well written paper by Joanna Shreve. She said in part, that "if the Young Friends' Association in its endeavor to disseminate the principles of Friends and introduce and discuss subjects of current interest in all reform

work, does not have a tendency to elevate the home life, and render it purer and sweeter thereby, then must we consider our Association in every sense of the word a failure, for of what value are all the intellectual attainments possible to obtain in this world, unless tempered by the pure spirit of Christ, without which, all else is as dross."

Mabel E. Harvey recited the poem "God's Way is the Best." After a brief silence, the meeting adjourned to meet at the home of Abraham Scott, Fifth month 25.

M. E. GIBBS, Sec'y.

EDUCATIONAL.

GEORGE SCHOOL NOTES.—About an acre and a half in an open space on the old "Indian ground," in the South Wood, near the Neshaminy, has been set apart for a botanical garden. It will soon be enclosed by a wire fence. Already a number of plants donated from the gardens at the University of Pennsylvania, have been set out, under the direction of Belle Vansant, of the department of Biology.

For some weeks past, during recreation hours, the boys have been having special practice for the athletic exercises which took place Sixth-day afternoon, 5th.

The Junior oratorical contest for the Alumni prize was held Seventh-day evening, 6th. The following were the participants: Mildred M. Eves, "A Lesson from History"; J. Russell Hibbs, "The Value of Sacrifice"; Ella Gillingham, "National Songs"; Alfred B. Creivitt, "Two Historic Nights"; Iva B. Stradling, "The Power of the Voice"; A. Russell Burton, "An Appeal for Equal Suffrage"; Maude Esther Rice, "A Dream of Love." The judges, Principal Louis B. Ambler, of Abington, Thomas Briggs, of Newtown, member of the Yearly Meeting's Committee on Education, and Phebe Eves of the class of '96, and now teaching in the Newtown High School, decided in favor of Maude E. Rice.

SCHOFIELD SCHOOL CLOSING.—The closing exercises at the Schofield School, Aiken, S. C., will be held on the 26th instant. A closing address will be delivered by Richard Carroll, recently elected a trustee of the school, a prominent colored minister.

TELESCOPE AT GEORGE SCHOOL.—A three-inch telescope has been added to the equipment of the George School. It was imported from France by Williams, Brown & Earle, of Philadelphia. The instrument is about four feet long, and is mounted on a tripod. It has three eye-pieces, varying in magnifying power from twenty to over a hundred diameters. It shows very distinctly the spots on the sun, the mountains and craters on the moon, the moons and belts of Jupiter and the rings of Saturn. It serves also to distinguish many of the double stars and to resolve the larger nebulae into stars.

FRIENDS' SCHOOLS, FOURTH AND ARCH YEARLY MEETING.—The report of the Committee on Education, at the recent session of the Arch Street Yearly Meeting, referred to 18 schools, with 257 pupils. The Superintendent, Anna Walton, reported two to four visits to each school, during the year, and the holding of monthly teachers' meetings. The meeting appropriated \$2,000 for the Committee's use.

RUSSIA in Europe has a forest area of about 500,000 acres. One-third of the country, indeed, is forest. The whole of the forest area of Russia is under careful crown management, and effective measures are taken to prevent waste. One peculiarity of the management in Russia is that certain forests are recognized as necessary to protect the water supply of rivers, and in these the felling of timber is under very strict regulation, the object being to preserve them for all time.

ACAPULCO, on the west coast of Mexico, is called "the most important Pacific port in the Americas," and also "the second finest harbor in the world," that of Sydney, Australia, "alone outranking it." Sydney is far larger, but not better sheltered. Cortes discovered the harbor in 1531.

LITERARY NOTES.

OUR friend W. W. H. Davis, Doylestown, Pa., has just issued another valuable contribution to the history of eastern Pennsylvania. It is an account of the opposition, made in the upper end of Bucks county, and the adjoining parts of Northampton, just a century ago, to the assessment of the special tax laid by the federal government, under the laws of Congress of July 9 and July 14, 1798. This opposition, led by John Fries, a "vendue crier," who had been a captain of militia in the Revolutionary period, was so vehement, and so far took on the character "by force of arms," that it was called a rebellion,—though nowadays we should think it but a trivial episode,—and Fries and two others, John Getman and Frederick Heany, were tried for treason, and sentenced to be hanged, but were pardoned by President John Adams.

W. W. H. Davis, who long ago began collecting the data bearing on the subject, has embodied in his volume, "The Fries Rebellion, 1798-99," all that can now be ascertained on the subject, and has added much explanatory matter, in the text and in foot-notes, to make the account clear. The passage of the tax laws, the development of opposition among the rural German people with whom Fries had influence, between Quakertown and Bethlehem, the resistance to the assessors of the tax, the mobs at the taverns, the disorderly march of the improvised military force of "rebels," the capture of Squire Everard Foulke, and other assessors, the rescue of prisoners from the custody of the United States Marshal, the arrests, the trial in Philadelphia, before Judge Richard Peters, the conviction, sentence to death, finally the pardon,—all this is set forth in full detail. (Doylestown, Pa.: the Author.)

Some change has been made in the *North American Review*. The issue for this month appears under the editorship of George B. M. Harvey, (who succeeds David A. Munro), the size of the page has been enlarged—quite to its advantage in appearance—and other improvements are made. The list of contributions this month is impressive. Of course we have several discussions by the war and naval people of the best way to put other nations under foot, but there are some also of a non-pagan sort. "Ian Maclaren" writes of "The Religious Situation in England," ex-Speaker Thomas B. Reed of the Nicaragua Canal, William D. Howells of "The New Poetry," and Nicholas Estevanez, formerly war minister of Spain, has a very interesting and forcible article on "What Spain can teach America." There are two timely articles on "Wireless Telegraphy." The work of the "Joint High Commission," which recently was considering United States-Canadian questions, is reviewed by "A Canadian Liberal," who writes as one having authority, though he is not flattering always to his own country.

William D. Howells praises very highly the poetry of James Whitcomb Riley, in the current *North American Review*. He says: "Probably the most widely read American poems in their time were Longfellow's 'Hiawatha' and Whittier's 'Snow-Bound'; but Mr. Riley's poetry is much more widely read than either. It reaches the lettered as well as the unlettered; it has had the courage of the familiar, the homely, qualities which are the most widely felt, and it is not because it is American (although we like it so), but because it is human that it finds its way over the fruitful levels where men are all equal. I do not prize it less than the new English poetry in form or spirit, for I think Mr. Riley a very great artist, with insight as subtle as the best of the new English poets, and sympathy as generous."

The *Review of Reviews*, this month, devotes considerable space to a survey of recent developments in American cities.

The editor comments on the reflection of Mayor Carter Harrison in Chicago, on Mayor Jones's remarkable triumph in Toledo, on the Detroit project for municipal ownership of the street railways, and on the general situation in Boston, San Francisco, Minneapolis, Cleveland, Denver, St. Louis, Philadelphia, Pittsburg, and New York. Dr. Shaw also contributes a special study of the new San Francisco charter—a remarkable document in its way, and George E. Hooker gives some interesting facts about Mayor Quincy's administration of Boston.

The front-page picture of *Harper's Weekly*, last week, was an illustration indeed of present-day conditions and contradictions. It was a drawing from a photograph taken in Manila—a United States soldier asleep in a church, in front of the altar. The man, with his belt of cartridges about him, lies on a spread of straw, and back of him rises a painted picture of the Crucified One extended on the cross. "A Respite from War in the Sanctuary of Peace," is the title given it.

In the *Literary Era*, (Henry T. Coates & Co., Philadelphia), the Historical and Genealogical Department, edited by Albert Cook Myers, grows in importance, and promises to be a valuable monthly discussion of the subjects which it treats. The editor of the Department is a graduate of Swarthmore, '98; his graduation thesis, on the Emigration of Friends from Ireland to Pennsylvania, presented much interesting material, and will we hope ultimately be published in book form.

The *Century* announces that it will issue three special numbers—that for next (Sixth) month to be an "Out-of-doors Number," the one following a "Story-teller" Number," and Eighth month a "Midsummer and Travel Number." An article by Henry Van Dyke, and several striking pictures of Niagara Falls, by the French artist, Castaigne, will be features of the first of the series.

PUBLICATIONS RECEIVED.

PAUPERIZING THE RICH. An Inquiry into the Value and Significance of Unearned Wealth to its Owners and to Society. By Alfred J. Ferris. Pp. xiv. and 432. \$1.25. Philadelphia: T. S. Leach & Co., 29 N. 7th street.

1698—THE BICENTENNIAL CELEBRATION OF THE FOUNDING OF THE FIRST BAPTIST CHURCH OF THE CITY OF PHILADELPHIA—1898. Edited by William Williams Keen, M. D., LL.D. Pp. 511. \$3.00. Philadelphia: American Baptist Publication Society.

PERSONAL AND OTHER NOTES.

In their collections of data concerning persons who have written books on Friends, the committee of Young Friends' Association of Philadelphia have had an interesting letter from A. C. Bickley, of London, author of numerous articles (upwards of fifty) on Friends in the "Dictionary of National Biography," and of a book, "George Fox and the Early Quakers." He is not a Friend, but a Churchman. Referring to the late Joseph Smith of London, the bibliographer, and his great work in collecting his "Catalogues" of Friends' books, A. C. Bickley says:

"I esteem it a great honor that I had an opportunity of calling Mr. Gladstone's attention to Mr. Smith's monumental work, and suggesting that he be rewarded by a national grant. This Mr. Gladstone, on account of the nature of Mr. Smith's work, was unable to do, but to mark his appreciation of a work so valuable to all students of English history and theology he sent Mr. Smith £50 (\$250). I only mention this because I think it may interest you to know how a high Churchman like Mr. Gladstone was could appreciate the labor of one whom he regarded as a schismatic in religion."

Dr. George Dana Boardman, whose great address on "Disarmament," just now reprinted, we have noticed, though so staunch an American, was born in Tavoy, Burma, where his father was a missionary, in 1828. When but six years old he was sent home alone, on a sailing ship, "suffering many trials from the unfeeling crew of the vessel." When he became a minister (he is a Baptist), he was settled in charge of a church in Barnwell Court-House, S. C., but he was obliged to quit his charge at the end of five months, on account of his outspoken condemnation of the assault on Charles Sumner, by Brooks, in the United States Senate, in 1856. For thirty years, 1864-1894, he was in charge of the First Baptist Church, at Broad and Arch streets, Philadelphia, —whose building is now replaced by the tall structure of the United Gas Improvement Co.

Dr. Rothrock, at the interesting Spring meeting of the Pennsylvania Forestry Association, in this city, on the 5th inst., spoke of the decrease of hickory. This is a distinctively American wood; there is nothing equal to it for strength and lightness in the world. American carriage-wheels, of light weight, are made great by their hickory spokes and felloes. But the hickory is fast disappearing. Formerly it was abundant in Pennsylvania; then the cutters sought it in Kentucky and Tennessee; now they have pursued it southward to the Gulf region. A large wheel-making firm wrote to Dr. Rothrock, recently, asking what was to be done next. What *can* be done, except to renew the hickory forests?

The Spring meeting was held in the Commercial Museums building, on south Fourth street, and Dr. W. P. Wilson, the Director of the Museums, delivered a brief talk, illustrated by views on the screen, showing some curious and interesting members of the forest families. Dr. Wilson, and those associated with him, have built up in these Museums a collection of objects relating to commerce and industry, of such dimensions as to amaze the ordinary visitor. The great Exhibition to be given in this city next fall (Ninth to Eleventh months), under the auspices of the Museums directory, will be an object lesson to the country.

COMMUNICATIONS.

TAXES AND HONEST USE OF THEM.

Editors FRIENDS' INTELLIGENCER:

I HAVE no money to throw away, but there is nothing for which I would rather spend my money than for taxes *which are honestly expended for the good of the Commonwealth.*

The above sentiment, expressed by a thoughtful member of our community, strikes me as being very full of significance at this period. It is sad to have to say it, but many people regard their taxes as obligations which they only meet when they cannot avoid them, not as one of the first of their duties in "loving their neighbors." On the other hand, it is true that so much corruption in the use of public funds tends to weaken community feeling, and promotes individual selfishness. Surely much education is needed along this line.

A. H. P.

EXPRESSION URGED.

Editors FRIENDS' INTELLIGENCER:

It has been on my mind for some time to make an appeal to Friends that they give voice to their disapproval of the methods in use to put down the so-called rebellion in the Philippines. I have sometimes been much disappointed by a seeming inclination to pay too much attention to the policy of the moment. In other words, to compromise with rather than stand directly for the right. We must not forget that where much is expected much should be given, and that the world at large have every reason to expect much from us in the way of standing for the truth.

E. T. B.

Philadelphia.

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women together.

THE ANTI-SLAVERY REPOSITORY.

THE Anti-Slavery Repository at the Home for Aged and Infirm Colored Persons, Philadelphia, is an attractive addition, and Friends are solicited to assist in perfecting it by the donation of engravings, photographs, etc., of those active on either side of the Anti-Slavery struggle, relics and mementos bearing on it, as well as the barbarisms which it opposed, also biographic and other works of historical value. Address Robert Madger, Philadelphia P. O., central, or J. M. Truman, Jr., 1500 Race St.

METEOROLOGICAL SUMMARY FOR FOURTH MONTH, 1899.

Mean barometer,	30.109
Highest barometer during the month, 6th,	30.439
Lowest barometer during the month, 8th,	29.639
Mean temperature,	53.6
Highest temperature during the month, 14th, 26th,	81.
Lowest temperature during the month, 2d, 3d.	29.
Mean of maximum temperatures,	64.6
Mean of minimum temperatures,	42.6
Greatest daily range of temperature, 25th,	31.
Least daily range of temperature, 7th,	12.
Mean daily range of temperature,	21.6
Mean relative humidity, per cent.,	60.2
Mean temperature of the Dew Point,	37.6
Total precipitation in inches, rain and melted snow,	1.43
Greatest precipitation in any 24 consecutive hours, 0.99 inches of rain, on the 7th and 8th.	
Number of days on which .01 inch or more of rain fell, 3	
Number of clear days 16, fair days 10, cloudy days 4.	
Prevailing direction of wind from the Northwest.	
Thunder storm on the 26th.	
Solar halo on the 4th and 14th.	
Snow, very light flurries, on the 1st and 2d.	
Frost, heavy on 22nd, light on 28th.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a.m., 60.5 on 26th and 30th.	
Minimum temperature of wet bulb thermometer at 8 a. m., 27.5 on 3d.	
Mean temperature of wet bulb thermometer at 8 a. m., 43.4.	
Maximum temperature of wet bulb thermometer at 8 p. m., 64.5 on 26th.	
Minimum temperature of wet bulb thermometer at 8 p. m., 30. on 2d.	
Mean temperature of wet bulb thermometer at 8 p. m., 46.6.	
Mean temperature of wet bulb thermometer for this month, 45.	

NOTE.—The monthly mean temperature for this month, 53.6° is 2° above the normal, and 3° above the corresponding month of 1898.

The amount of precipitation, 1.43 inches, is 2 inches less than the normal. No appreciable amount of rain fell from the 16th to the end of the month.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Fourth month 30.

SOMETHING UNUSUAL.

HE hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor.
He asked the cook and Mary,
He called mamma to look,
He even started sister up
To leave her Christmas book.

He couldn't find it anywhere,
And knew some horrid tramp
Had walked in through the open gate
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away,
Or else perhaps he'd chewed it up
And swallowed it in play.

And then mamma came down the stairs,
Looked through the closet door,
And there it hung upon its peg,
As it had hung before.
And Tommy's cheeks turned rosy red,
Astonished was his face,
He couldn't find his cap—because
'Twas in its proper place!

—Emma E. Marean, in *Youth's Companion*,

For Friends' Intelligencer.

BIRD NOTES IN GERMANY.

THE change in surroundings from the great city of Berlin to this small university town, nestled in the valley among the high mountains, has been doubly accentuated by the signs of coming spring, the most welcome of which is the song of the birds. Most written-about bird-songs yield the precedence in power, variety, and compass to the birds of the middle belt of North America; but what I have already heard here surpasses that noted in the Delaware Valley at this season of the year.

For the past few mornings I have been awakened about 4 o'clock by a chorus of songsters in the little park "Paradise," which lies along the bank of the Saale river in front of our windows. It is a morning song of praise—an oratorio, with a grand, full choir and several leading solists of greater clearness and power. As with mortals, there are some birds which join the chorus late and whose voices are correspondingly sleepy. This matin-song continues until the dawning light makes the work of the day possible, and the melodies give way to chirps and calls, an interchange of gossip and business, and the humdrum talk of the day.

At twilight, when leisure has been again earned, the even-song is sung. Most of these feathered friends are strangers still in name; but as the German's folk-music means so much to us, so their bird-song finds a ready response in our hearts. Two soloists deserve special mention, one in the early morn and one at night-fall; their songs are rich, full, running through several bars and strikingly melodious. They are capable of notation in our scales and show a higher evolution of the elements of music than many simple folk melodies; for example, those of the Magyar plains, which Chopin has so beautifully interpreted and developed.

Last First-day a walk on the Weimar road brought us to a forest where, as is general in Germany, the underbrush had been cleared away. The woods were literally carpeted with anemones, hepaticas, orchids, ivy, violets, daisies, and other spring beauties. Coming through the vale out on to the plateau above, we were on the battle-field of Jena. Near its highest point is the Napoleon Stone; and here as in several other places we had a chance to observe the larks. It is said that in England they rise until out of the range of vision, never ceasing their song; but I had never seen them fly high. Here they rose almost perpendicularly to a height of perhaps two hundred feet and then poised themselves by fluttering their wings—a kind of treading in mid-air. They remain a long while—I timed several for over ten and one for thirteen minutes—occasionally dipping or rising a few yards, and keeping up a constant flood of song which is a voluminous trill as if a dozen birds were singing at once.

B. F. B.

Jena, Germany, Fourth month 20.

ORIZABA, in Mexico, 18,200 feet high, is "the highest peak in North America." Its native name (Indian) is Citlaltetpetl, the star mountain.

ADDRESS BY DR. JOSEPH MAY.

(Concluded from Last Week.)

AND now observe what I was about to refer to. The worst penalty of the evil that we do is the evil which it works in our own characters and sentiments; and at home and abroad we are just now having a striking illustration of this truth. I can hardly bear to bring up before your minds the picture of the recent appalling atrocities perpetrated in Georgia. That a whole community of nominally civilized Christian people should be so permeated with savage sentiments as to make such acts possible at this period of the world's history is amazing; it is absolutely bewildering. One knows not what to think or say, of such an outburst of blood-madness. Not only that a certain number could perpetrate the act of hacking to pieces and burning alive a fellow-being, but that thousands should flock to the spectacle and should possess themselves of disgusting relics of it as souvenirs. It is too shocking to dwell upon unnecessarily.

But, observe; this moral condition of the Southern population is only a legacy from the wicked institution of slavery. It is the terrible retribution which our maintenance of slavery wrought upon the white race. It held back their own civilization and filled them, men and women, with sentiments worthy of brutes, rather than of human beings. It rendered nugatory a true Christianity. And there seems too much reason to believe that in the Philippines the same contempt of an inferior race, of a different color from ours, has animated our soldiery and led them to the commission of acts inconsistent with even the code of civilized warfare. The letters of private soldiers report too much of this to permit us to doubt it all. "Niggers" they call the patriot natives contending for their independence as our fathers contended for theirs; and they are too probably acting in the spirit which the contemptuous term implies. You will observe that the regiments chiefly employed in the Philippines are men in many cases accustomed to Indian warfare. If they have slaughtered women and children as well as men, if they have murdered prisoners in cold blood, it is their education in contempt for our Indians and negroes at home which has made it possible.

I cannot express my sorrow and chagrin at the position our nation is in, in conducting this war of aggression and subjection against a people in every way inferior to us, who had committed no act justifying war even on the common principles of nations,—of whom two years ago we had scarcely even heard. The reaction of such wickedness upon our own character as a people cannot fail to be of the most unfortunate description.

In a meeting more varied than this in its composition, I might be asked, "What would you do as things are?" I find good men professing to deplore the war, yet reasoning, "Now we are in it we must see it through. Having required the Filipinos to submit, we must make them submit." I see no justice, no right, surely no religion, in such a claim. If we have been doing wrong and are doing wrong, the first thing

is to stop that wrong ; and as a mere practical matter, we might surely do this now, after the demonstration we have already made of our power and determination. I would have our Administration call a halt in our atrocious warfare, arrange an armistice, and at least make an honest attempt to effect an understanding with the Filipino people by which the war should be ended and an orderly plan be adopted for placing the Filipinos on their feet as a nation. We ought never to have made the insolent demand that they should unconditionally submit to us. We ought now to withdraw it. But of course we shall not. I fear the majority of our people now demand their subjection as a preliminary to all else. Let us only hope that, weak and helpless, those poor brothers of ours, before their country is utterly laid waste, may submit to the inevitable, and let our cruel Administration have its way ; and when peace is restored and our power over them established, may our best public sentiment be felt, much more effectively than it has hitherto been felt, to secure justice and wisdom in the methods we adopt among them and to hasten the day when we shall retire from a position so inconsistent with our principles as a people, and one fraught with so many moral perils to ourselves as that of the domination of one free people over another.

CORRUPTION IN OUR POLITICS.

He who remembers the era of reconstruction in the South, the era of carpet-bag government there, must look forward with grave anxiety to the administration of the best possible government of the Filipinos by the United States of America,—themselves the prey of their own corrupt politicians.

My friends, we are in a most sad and trying period of our national history ; one more difficult and portentous, it seems to me, than our nation has ever been in. It reveals tendencies in our national character that are highly dangerous ; it reveals the weakness of the hold on our people of our best political principles and, especially, of the finer principles of morality and religion. I confess I am at times almost ready to despair. But that we must never do. Still we are in God's world ; his providence is over us ; his truth is before us in all its power ; our task is the same as it has always been, although it looks heavier than we had thought it, and our way may be longer than we were expecting.

I fear our greatest error in the past has been that we have devoted too much the energies of our thought to the theological and the personal side of religion and too little to the ethical side and the side of philanthropic service.

The attitude and utterances,—or the silence,—of our ministers during these two wars of to-day has been most surprising,—most disheartening. If all our churches had been devoted, first and above all, to the propagation of the principles of morality and of brotherhood ; to the bringing in, practically, of the kingdom of God on earth as a realized fact ; if the precepts of Jesus, the lessons of the Beatitudes, had been made our first and commanding law ; if we had taught our children mildness, gentleness, forgiveness, love ; we should not have been where now we are.

Let us go back to the beginning, if we need to ; let us make religion practical and moral ; let us make Jesus literally our pattern, our Saviour from the sin in our hearts,—not from its penalties. Our way will, indeed, be long ; you and I may not see on earth its end ; but we may do what in us lies and whatsoever we do shall not fail of its utility.

And, discouraging as the facts of to-day appear, I am, somehow, possessed with the vivid hope that the future is rapidly to brighten. The self-consciousness of the peoples, I deeply believe, is beginning to abhor war and to see its flagrant inconsistency with religion and civilization. Even such an event as the Czar's Conference, even though it should effect little practically, will turn the minds of the peoples toward the hatefulness and wickedness and wastefulness of war. International courts of arbitration are a thing almost within sight. We must go on insisting on our principles,—urging them in season and out of season with prophetic ardor and insistency,—leaving results to God, and trusting confidently in the coming of his millennial morn.

"God's ways seem dark ; but, soon or late,
They touch the shining hills of day ;
The evil cannot brook delay,—
The good can well afford to wait.
Give ermined knaves their hour of crime ;
Ours is the future, grand and great,
The safe appeal of truth to time."

PROHIBITION IN KANSAS.

Chicago Record.

THE prohibition law still prevails in Kansas, but its enforcement is a matter of local option. Towns are "wet" or "dry," according to the demands of public sentiment as to the closing of the saloons. In the large cities, generally speaking, there are breweries and distilleries, and the drinking places are wide open night and day, as in the States that have no prohibition law. There are, however, exceptions. Very little liquor is publicly sold in Topeka, for example, and in Lawrence, Leavenworth, and a large majority of the second class cities and towns none is sold except on the sly. Prohibition is not a dead letter nor a failure by any means, and I am told by almost everybody I ask that any proposition to repeal the law would be defeated by an overwhelming vote.

In some of the cities are singular exhibitions of inconsistency. In Pittsburg, a mining town in southeastern Kansas, for example, the city government licenses a number of saloons in direct defiance of the State statute that prohibits their existence, and the proceeds, upwards of \$1,300 a month, are devoted to the support of the schools. At the same time Pittsburg furnishes an unanswerable argument for the enforcement of the prohibition law, for its police expenses and the dockets of its police courts are larger than those of any other town of similar size in the State.

This is a universal rule. Wherever there is a dry town the police force is idle and the police court sits but once a week. In the "wet," towns it sits every morning, and has plenty to do.

A temperance argument of equal force can be found in the poor-houses. In some of the "dry" counties none is needed. In all the "wet" counties they are found well filled.

The prosecuting attorneys throughout the State are usually the autocrats who decide whether a community shall be "wet" or "dry," and their action is generally governed by public sentiment. Sometimes it affords a political issue, and candidates are elected with the understanding or upon a pledge that they will carry out a certain policy, and thus the majority rules. As I have said, the great majority of towns are "dry," but many alternate between the two conditions according to circumstances. When the enforcement of the liquor law is lax,—a tragedy, a shooting scrape, a murder, a case of wife-beating, a fatal accident that can be traced to liquor, the embezzlement of money by some fast young man—will so shock the moral sense of the community that the saloons will be shut up for a year or two; but the effect and the recollection of such events soon die away, and the drinking places gradually open, first the back door and then the front door, until something else occurs to close them.

THE SOBER SECOND THOUGHT.

Springfield Republican.

IN 1896 Patrick A. Collins, of Boston, one of the most prominent and progressive of Massachusetts Democrats, was Consul at London. Senator Hoar went abroad that year, and was in England when Mr. Collins gave a banquet to a number of our consuls abroad. In a speech at Boston the other evening the Senator thus characterized the occasion:

"Every man who was present was proud to be a representative of the great republic. He felt that he had over him a flag honored everywhere, by land and by sea, representing everywhere not only the power and the glory of 75,000,000 of Americans, but representing also the hope of humanity the world over. Nobody thought then of doubting that we were a world power, or thought of his country as isolated and hemmed in and hampered in her continental home. The whole tone and thought of that meeting, without a dissenting voice, without a break in its harmony, was that the mission of the United States was moral, and not a mission of force; that our country stood among the nations of the world as the great peacemaker and the great peacekeeper; that wherever that flag floated, it floated to represent peace on earth and good will to men. We should have as soon thought three years ago of asking the Saviour of mankind to come down from the Mount and take service under a Roman centurion, and go into the employ of Tiberius, in order not to be isolated, as to have asked the American people to descend from its lofty height to engage in the diplomatic quarrels of Europe or the scuffles for empire in Asia."

Yet, during the greater part of the past year we have seen, not merely the masses, but a large proportion of the educated class which has furnished our leaders, carried away with the notion that the American Republic had been a failure, that the policy of isolation from foreign complications, upon which we had always felicitated ourselves, was a dreadful mistake, and that the only worthy ambition of the United States was to "become a world Power." More extraordinary still, a Protestant church, which had always denounced Mohammedan and Catholic methods of spreading religion by the sword, has

through many of its most prominent clergymen retranslated Christ's injunctions to his Apostles so as to make it read, "Go ye into all the world, and shoot the Gospel into every creature." A leading representative of one of the largest denominations, expressing bluntly the feeling which was more vaguely phrased by most of his type, thus interpreted modern American Christianity in the Philippines: "The only thing we can do is to thrash the natives until they understand who we are, then is the time to send the Christ there."

Happily there are signs, as the year since the outbreak of the war with Spain closes, that the sober second thought has come to the people. The cruel test of experience has been applied to the rose-colored theories about the beauties of the "world-power" role. The fact is recognized that "forcible annexation" of the Philippines, "by our code of morality, would be criminal aggression," just as much as would have been the same course towards Cuba, which President McKinley, speaking the sentiment of the people, declared, in his message to Congress last April, "cannot be thought of." The truth has been driven home that a war of conquest by Americans means the same policy of cruelty towards the natives, misrepresentation by our authorities, and suppression of the facts by official censors, which always characterized the operations of the Spaniards.

THE average yield of sugar to the acre of cane is greater in the Hawaiian Islands than in any other cane-growing country in the world. It varies, however, a great deal; the average yield of Maui, for instance, is about three and one-half tons of sugar to the acre; Hawaii's average is lowered by the smaller producing qualities of her leeward or dry side, but would not go lower than four tons; Kauai, from four to five tons; and Oahu, six to seven tons.

THOUGH it is fully understood that the capitalization of the many Trusts and great incorporated combines is enormously watered, it is hoped by those who organize them that ultimately the fraudulency will be overlooked and the whole capital regarded as legitimate, and entitled to a return. Prof. E. W. Bemis, in his recent book on "Municipal Monopolies," says, it is easier to keep water out of capitalizations than to get it out after it has once got in.

KING HUMBERT, of Italy, is a vegetarian. He lives entirely on vegetables and fruit. The doctors have forbidden him to drink coffee, and his beverage is Bordeaux and plenty of water. The king never feels so well as when his fare is bread, potatoes, and oranges. Peaches are his favorite edible. The queen has made repeated attempts to become a vegetarian, but finally has given up in despair, being fond of "a generous diet."

THERE is a two-fold benefit in spraying for scale and similar insects with a solution in which Potash Whale Oil Soap is used. Potash is one of the essential foods of plants, and as much of the spraying mixture reaches the soil as well as the branches and foliage of the trees, the soil is benefitted by its application.—*Meehans' Monthly*.

RICHARD CADBURY, the wealthy English cocoa manufacturer, recently deceased, (a Friend), personally maintained some thirty home missionaries, and secretaries of adult schools, and philanthropic and other institutions in Birmingham, where the cocoa works are located.

THE *Sunday School Times* says: "If a man wants to be on the winning side, let him be on the right side. If a man is on the right side he will be on the winning side. The right side is God's side, and God's side is sure of a triumph in the end, however it looks to the world just now."

Searching the Mails.

Springfield (Mass.) Republican.

THE Postmaster-General cannot consistently stop with Mr. Atkinson's productions. He must sift the mails at San Francisco more closely. He must penetrate to the interior of every letter and every newspaper wrapper and every package and tear out and cast away all seditious matter, which means anything calculated to convey the impression that the administration is not unanimously supported at home and that the war is not unanimously regarded as helpful to the nation, and its institutions of government, and its commerce and its soldiers.

The incident is instructive as revealing with more startling clearness than ever the despotic tendencies of the imperialist policy. It uncovers the temper which brooks no opposition and will tolerate no criticism. The mailed hand of the rule of blood and iron is being gradually disclosed, which will next fall heavily upon freedom of speech within the old borders of the United States. It is impossible that a national career of conquest can be persisted in without the impairment of that most cherished privilege under the Constitution.

The Samoan Shame.

THE widow of Robert Louis Stevenson, the English author, (she was a California woman, a widow, before her marriage to him), has written a letter to the *Westminster Gazette*, London, from Funchal, Madeira, on the bombardment of Samoan villages by British and American war-ships. She says:

"President McKinley allowed no firing on Cuban towns unless they gave active cause of offence, and Commodore Watson was ordered not to attack undefended Spanish cities. Does the President keep his humanity for civilized countries alone?"

Mrs. Stevenson declares that the Samoan villages are inhabited in time of war by non-combatants, who have to choose between the shells of the war-ships and "taking to the bush." Under such conditions, she says, delicate women can hardly exist, while children die like flies. She comments severely on the attitude of the "Chief Justice," Chambers, an American, who has been involved in the troubles. She speaks further of "the scenes being enacted in these bombarded villages; the exodus of panic-stricken people rushing hither and thither, shells bursting everywhere, the cries of bed-ridden and helpless wounded people burning alive in their blazing houses, women in the pangs of child-birth, mangled children crawling on the sands, the sea before them and the bush behind them. And we read that the woods also were shelled. Who is to be held accountable for these deeds, that disgrace both England and America?"

Colonies Unprofitable.

A VALUABLE paper in the current issue of the *Popular Science Monthly* is that by Jacob Schoenhof, on "Colonial Expansion and Foreign Trade." He shows that the colonies of the great nations of Europe are not profitable but expensive.

"The three powers, France, Italy, Germany," he says, "point a lesson of unmistakable significance. The figures speak for themselves. No amount of expense can make the African and the Asiatic consume an appreciable amount of European merchandise. No amount of cultivation can make the tropics endurable to the northern man. Labor and exertion on his part under the rays of a deadly sun and miasma-breeding soil are entirely out of the question. Those who would make the endeavor in the manner of the temperate zone would only succeed the sooner in reaching the end of white man's settlement in the tropics, disease and death.

"Many point to the Dutch East Indian settlements as a successful commercial enterprise. But, taking the best construction given to the story from the trader's point of view, the present satisfactory conditions have been reached after a great deal of disappointment, loss, and bloodshed. A large revenue is acquired from Government sales of colonial produce; still, with all this added to the other revenues from land tax, excise,

and other duties, the Government has a deficiency of over 10,000,000 florins a year in her East India possessions. The budget for 1898 shows an expense account of 146,150,164 florins, which is met by a revenue from all sources of but 135,204,203 florins."

The "Sample" Business.

THE sample season is at its height, says an article in *Harper's Bazar*, and every week the New York dry-goods stores are sending millions of little pieces of spring and summer fabrics all over the country. In one establishment alone 150 yards of silk are turned into samples every day. As for cotton goods, the great maw of the cutting-machine greedily devours the sheer fabrics as if it were a monster trying to gorge itself with syllabub. The samples sent are chosen out of the multitude of colors and designs by women who are called selectors. To be a good selector one must have a knowledge of human nature as well as of the fashions. Each girl who occupies this important position has charge of a certain territory, and she soon learns what is the general trend of taste in that locality. For individual preferences, of course, she must depend on the letters, which come in shoals. But some of these would give an inexperienced person absolutely no clew either to the writer's wish on that especial occasion or even to her personality. This is the time when the selector falls back on experience and intuition. She reads between the lines, and promptly comes to some definite conclusion.

A False and Unjust Theory.

[From "What Spain Can Teach America," by Nicholas Estevanez, formerly Minister of War of Spain, in the "North American Review."]

It is evident that the Americans, the conquerors of to-day, will not fall into the errors of religious intolerance and commercial monopoly, which are unsuitable to these times. Nevertheless, they make equally grave mistakes by treating the Porto Ricans and the Filipinos in an overbearing or unsympathetic manner. In general, the Anglo-Saxons of both hemispheres hold the theory which divides races into superior and inferior, a theory which is as false as it is unjust and dangerous. Even if it had a solid foundation and a scientific demonstration, it would only be humane and wise to elevate those who are not favored by nature or circumstances, instead of abasing and humiliating them. I foresee that the Americans will have difficulties in the Antilles, especially with the negro race, as they already have in the Philippine Islands, because they believe the natives unworthy of freedom. A great people like the Americans, a people who have cultivated federal principles ever since the foundation of their government, are obliged by self-respect to respect all autonomies. A people who have not self-government are not in the plenitude of their dignity and rights. The republicans of North America should treat all the inhabitants of their new possessions in a democratic spirit, and without humiliating and mortifying any by overbearing conduct. Man does not live by bread alone.

President Lincoln on War.

IN 1864, in the early summer, a Great Fair was held in Philadelphia, in aid of the Sanitary Commission. The buildings stood on Logan Square. On the 16th of Sixth month, President Lincoln came to visit it, and at a collation prepared for him he made a short speech. In opening he said:

"War, at best, is terrible, and this war of ours, in its magnitude, and in its duration, is one of the most terrible. It has deranged business totally in many localities, and partially in all localities. It has destroyed property and ruined homes; it has produced a national debt and taxation unprecedented, at least in this country. It has carried mourning to almost every home, until it can almost be said that 'the heavens are hung in black.'"

An Essay on Water.

Laing School Visitor, Mt. Pleasant, S. C.

THE following is the production of a little country boy. I think no one will doubt its originality :

WATER.

I think that water is one of the greatest blessings that our kind God has made. Water is good to everything that can breathe. It is better than wine. Without water we soon must die. Plants often die for want of water. Mankind cannot live more than a week without it. Cows often go crazy when they can't get it. Dew is water also. The dew makes the earth look green in a summer morning. Water is delicious. Some people makes their living out of the water. Great fishes lives in deep water, such as the whale from which oil is made. Water is useful in shipping rice and cotton.

Three forth of the earth surface is covered with water and only one forth is land. Water is used in different ways, to drink, to wash with, and to swim in, and to drown people in. Lakes, rivers, seas, gulfs, bays, oceans are all water. Water was used in discovering America. Water was the grave of De Soto, the man who founded the Mississippi river. Water keeps fishes alive.

Ducks are fond of water. So am I. Water is good to keep you clean. No more to say on the subject of water. From J. L.

"Alcoholism" and Degeneracy.

DR. CESARE LOMBROSO, the Italian writer on insanity, has a very strong article in the *Popular Science Review*, this month, on "Insane Characters in Fiction and the Drama," in the course of which he says :

"Alcoholism, too, has taken on enormous proportions: Not that the ancients did not drink, but rather that pure alcohol had not yet been introduced ; while in the middle ages it passed for one of the most efficacious remedies—*aqua vita*, living water. Dr. Beard has made a most judicious observation in America which I have been able to verify in Sicily—that there must be a very advanced degree of civilization, or rather of degeneracy, produced by civilization, for inebriety to be transformed into that aggregation of disasters, especially of the nervous system, which is called alcoholism. Now we have not alcoholism only, but morphinism, cocaineism, all stimuli of the nervous system, which are used by barbarians as potent excitants, but not to the point of producing stable alterations except in rare cases, like the 'amuck' of the Malays.

"And now, we all of us, at least in the capitals and the great centers, find ourselves consumed by a feverish activity which makes the mind labor much more than Nature intended it should, under which is produced all this mass of neurasthenics, hystericals, besides the multitudes of moral insane, profoundly egotistical persons, without affection and wholly directed by a powerful passion for gold, for which they sacrifice everything, even salvation !"

Peaceable People in Borneo.

DR. WILLIAM H. FURNESS, of the University of Pennsylvania, entertained the Comparative Literature Society yesterday, (says a recent dispatch from New York city), with an address on the folk lore of Borneo. In his account of the people of Borneo, who are savages of a higher order of civilization than the term "savages" implies, he said that they live in co-operative communities, and sometimes as many as 400 persons will live in a house a quarter of a mile long. Each household is presided over by an "Orang Tuah," who, in turn, is governed in a measure by the chief of the tribe, known as the "Penghulu." The government of the household is conducted in the quietest manner. Dr. Furness has lived on several occasions in these houses for several weeks, and he has never seen anything approaching a violent quarrel between two members of the same house, nor has he seen the Orang Tuah or the Penghulu submit any of the members to harsh treatment.

Too Many Teachers.

BOSTON, it is stated, is educating more persons to be teachers than it has use for, and the problem is worrying the Board of Education and the Superintendent. It appears that there are annually falling vacant, on the average, about fifty places in the primary and grammar schools, of such a character that it is safe to appoint to them beginners at teaching, such as the graduates of the Normal school. But there are now in attendance at the Normal school 261 pupils.

At the present time, not only most of last year's graduates, but a majority of those also of 1897, and considerable numbers of those of earlier years, are waiting for opportunities which do not come. The Superintendent's remedy is to limit the annual admissions to the Normal School to seventy-five, these to be chosen by competitive examination. He argues that if there is to be disappointment among those aspiring to be teachers, it is better that it be faced at the threshold of the Normal School course than at its conclusion.

THE mother of President Loubet, the French "Chief Executive," as has been repeatedly mentioned, is a wrinkled old woman, a "peasant," who wears *sabots*,—wooden shoes. He visited his native town, Montelimar, which is where she lives, the other day. There was a grand procession, the whole town was "en fete." As the President's carriage drove by the balcony on which she was standing, looking down at him, in spite of the procession which was in danger of being spoiled, and in spite of all the pomp and the ceremony he was expected to observe, he stopped, jumped out, "and running up the balcony, caught the trembling little old lady in his arms, hugging and kissing her before all the world."

THE United States Government, it is remarked, has officially recognized the Mormon religion by appointing Elias Kimball, a Mormon, chaplain of the Second Corps of Engineers. He was commissioned in 1898.

THE average capitalization of the Massachusetts street railway is \$44,683 per mile ; in the Central West the average is over twice as large, or \$91,500. The actual cost in Massachusetts would be about \$35,000 a mile.

AN inheritance-tax law enacted in Michigan provides a tax of five per cent. on all inheritances over \$500, except to lineal descendants, who are exempt up to and including \$5,000, when a tax of one per cent. is imposed.

MARK TWAIN'S lawyers have bought for him the old frame house in which he was born at Florida, Mo. It is said that he will renovate the place and restore it to the condition it was in during his boyhood.

THE Northwestern Plow Manufacturers' Association, at Chicago, on the 8th instant, ordered that 15 per cent. should be added to the selling price of manufactured goods, owing to the advance in price of raw materials.

THE *Pacific* says : "Some preachers fail of success because they do not live up to what they preach. The man who practices what he preaches will be a magnet in drawing men to Christ."

Ex-SECRETARY John Sherman declares, in a letter written on the 8th instant, that his health would not permit him to accept the nomination for Governor of Ohio. He is seventy-six years old.

It will have to be admitted that while not ideally fitted for self-government, the Samoans could hardly do worse if left to themselves.—[The News, Detroit.]

THE *Morning Star* says "Many Christians are against war in general, but are always found favoring war in particular cases."

DR. WILLIAM LAMBERT RUSSELL died, at Barre, Massachusetts, on the 6th instant, of mumps, aged ninety-nine years. He was the oldest Harvard graduate.

AN effort is making among some of the Methodist churches to induce women to remove their hats in church.

CURRENT EVENTS.

ACTIVE operations in the Island of Luzon were resumed last week by General Otis's forces, and the town of San Fernando, to which the Filipinos had removed their capital, was taken. There are the usual reports of small losses to the United States troops, and of severe ones to "the enemy." A dispatch on the 7th says the United States troops were "much exhausted by the campaign," and that the companies which should have one hundred men each, averaged "less than fifty." The negotiations with the Filipino "envoys" appear to have come to nothing. The dispatches tell very little of the "Commission," of which President Schurman, of Cornell, is Chairman. It was intimated some time ago that "financial" means would be used to bring the Filipinos to an agreement,—meaning that the leaders might be bought.

THE "civilized" condition of the Filipinos, in some places at least, is indicated by the description of San Fernando. A despatch, 7th, says it "is the most picturesque and wealthy town the Americans have entered since the occupation of Manila. It is largely built of stone, the river is close at hand, and high hills almost surround it. Many sugar factories indicate a thriving industry in that respect, and there are numerous fine residences. General MacArthur's permanent headquarters is established in the best house in the town, which is richly decorated with frescoes and carved woods."

EDWARD ATKINSON, of Boston, has written several pamphlets on current questions, arising out of the war upon the Filipinos. Copies of these he sent by mail to the United States Commissioners at Manila, and to the "general officers" of the army. The pamphlets made extensive citations from the proceedings of the United States Senate, and quoted the language of President McKinley concerning Cuba, in his message to Congress, in 1897. It was decided at Washington that the pamphlets were "seditious," and they were taken out of the mails at San Francisco, by order of Postmaster-General Charles Emory Smith.

GENERAL Guy V. Henry, who has been the Military Governor of Porto Rico, has resigned, and is on his way home. He is succeeded by General George W. Davis. Rear Admiral John C. Watson, who has been stationed at Mare Island, San Francisco, has been ordered to Manila, to relieve Admiral George Dewey, in command of the fleet there. The latter desires to return to this country.

THE report of the "Wade Court of Inquiry" on the beef furnished the army has been made public, having been approved by the President. It censures the late Commissary-General Eagan, for purchasing so great quantities of the so-called "canned roast beef," it being "practically untried and unknown" as an army ration. (His purchases amounted to 7,000,000 pounds.) It censures also several subordinate officers. It reflects upon General Miles for delay in his complaints of the beef, and says his allegation that the refrigerated beef was treated with chemicals is not sustained. No further proceedings are to be taken. Newspapers that strongly condemned the beef regard the report as "white-washing."

A CLEVELAND despatch alleges that plans are being drawn for "a big railroad trust, which is to include all the lines between Boston and Chicago." It says that "it is not the purpose to have all the lines under one management exactly, but to apportion them among the Pennsylvania Company, the Vanderbilt interests and the Baltimore and Ohio Company, when it shall have been reorganized, giving to each system the lines which it can use to the best advantage." Later despatches deny the statement, but in such cases denials always follow the first announcement.

A VERY extensive iron and steel "deal" has been arranged, the Carnegie works being the chief feature. They pass into the control of H. C. Frick, and others, Andrew Carnegie retiring. A charter for a new company, called the Carnegie Company, has been secured at Harrisburg, with a capital of \$100,000. This is to be increased, it is said, to \$200,000,-

000. Andrew Carnegie has entirely sold out. He gets, it is stated, \$150,000,000, of which fifty millions is to be cash, and the remainder mortgage bonds. He said, in London, on the 8th instant, that he sold "in pursuance of a policy determined upon long since not to spend my old age in business, struggling for more dollars. I believe in a useful, dignified and unselfish reign after sixty."

GOVERNOR JONES, of Arkansas, has expressed himself as favorable to the suggestion that a Convention of Southern Governors and Attorney Generals be called to discuss plans for concerted action in the matter of anti-trust legislation, and it is probable that such a Convention will be called at an early date.

THE committee of the German Reichstag to which was referred the Meat Inspection bill which had been approved by the German Cabinet and Ambassador White has disapproved the measure, and reported in favor of a bill quite hostile to the imports of American meats. The army beef scandals in this country were used as arguments by those who wished a restrictive law. Word was sent out from Washington on the 8th that agitation of the army beef question ought to be stopped, now, as "no good result" could come from further debates over it.

NEWS AND OTHER GLEANINGS.

THE New England Historical Genealogical Society, (centring at Boston), which last year first opened its doors to women as members, has now, for the first time, invited a woman to address it. On the 3d instant, Anna Davis Hallowell, of West Medford, read an admirable paper on the life and work of Lydia Maria Child.

—A dispatch from Guthrie, Oklahoma, on the 4th instant, says: "Chief Keokuk, of the Sac and Fox Indians, died of small-pox to-day. The tribe now numbers only 312 full-bloods, 108 having died of small-pox. Keokuk, 'The Watchful Fox,' was a son of the greater Keokuk, Chief of Sac and Fox Indians, after whom Keokuk, Iowa, is named. The elder Keokuk died in Kansas in 1848, aged sixty-eight years. Keokuk's loyalty to the whites, and opposition to Black Fox, resulted in his being poisoned by a member of Black Hawk's band. Black Hawk was for a time Keokuk's prisoner, having been turned over to him by the United States government as the principal chief of the Sacs and Foxes."

—This distressing story was sent from Montreal on the 28th ultimo: "Seven years ago, Thomas Stewart, then ten years old, lost the sight of one eye, the blade of a penknife having been accidentally run into it. Dr. Alexander Proudfoot attended him. Recently the doctor advised the removal of the useless eye as the only means of preserving the other intact. This was agreed to, and the delicate task was intrusted to Dr. Proudfoot, who is assistant oculist and aurist to the General Hospital. The operation took place at the family residence, and at its conclusion it was found that a terrible mistake had been made—the healthy eye had been removed. On recovery from the effects of the anæsthetic, the patient found himself blind."

—The reports of the famine existing in large districts of the eastern provinces of Russia grow worse. (This was a few weeks ago.) Scurvy is ravaging the population in some places. According to a local newspaper, in the province of Kazan, that disease is spreading rapidly among the rural population. There have even been cases of death from starvation. From Simbirsk, a Dr. Babushkin, in a published letter, declares that it will take the peasants at least ten years to recover from their economic ruin, and that the number of cattle has been reduced to nearly one-third.

—The need in Armenia, in many places, is reported as continuing. C. S. Blackburn, of the American Mission at Urumia, in Persia, (whither many Armenians fled), reports on the 25th of Third month, the most terrible want of food, and continuance of misery.

—President McKinley left Washington on the 8th instant for the Virginia Hot Springs, where he will remain two weeks. A despatch says, "he expects to be absent from the capitol the greater part of the summer, public business permitting."

NOTICES.

* * A General Conference of Young Friends' Associations will be held in Race Street meeting-house, Philadelphia, on Second-day, Fifth month 15, 1899, at 8 p. m.

Addresses: "The Religious and Public Life of William Penn," Gilbert L. Hall, Swarthmore Association; Discussion opened by Daniel Willits, Trenton Association. "William Penn and His Holy Experiment," Joseph S. Walton, Philadelphia Association, Discussion opened by New York-Brooklyn Association.

WM. W. BIRDSALL, Chairman.

ALICE LEE BARNES, Secretary.

ANNA S. ATKINSON, Secretary Executive Com.

* * To-morrow (First-day) evening, meetings will be held at Race above 15th street, 4th and Green streets, 17th street and Girard avenue, and 35th street and Lancaster avenue, all at 7.30 o'clock.

* * Friends desiring accommodation at the meeting-house, or elsewhere, during New York Yearly Meeting, please communicate with

ELLA B. McDOWELL,
226 East 16th street, New York City.
or ELIZABETH B. CAPRON,
White Plains, N. Y.

* * The annual meeting of stockholders of Friends' Book Association of Philadelphia, will be held in Room No. 4, 15th and Race streets, on Second-day, Fifth month 15, 1899, at 7.15 p. m., when an election will be held for Directors to serve for the ensuing year.

SAMUEL B. CHAPMAN, Secretary.

* * Quarterly and Yearly Meetings will occur as follows:

- FIFTH MONTH:
15. Philadelphia Yearly Meeting.
 25. Bucks Quarter, Buckingham, Pa.
 29. New York Yearly Meeting.
 30. Burlington Quarter, Crosswicks, N. J.
 31. Southern Quarter, Easton, Md.

* * An adjourned meeting of the Association for the promotion of First-day Schools within the limits of Philadelphia Yearly Meeting, will be held in Race Street meeting-house, Fourth-day evening, Fifth month 17, at 8 o'clock.

It is desired to make the occasion one of especial value to First-day school teachers. All interested are invited.

JOHN L. CARVER, } Clerks.
MARY H. FORMAN, }

* * The following compose the Committee to assist in securing homes for strangers in attendance at Philadelphia Yearly Meeting:

Charles E. Thomas, 868 N. 26th street.
Tamar Hartley, 1511 Swain street.
Martha D. Hough, 1340 Spruce street.
Matilda K. Lobb, 1702 N. 18th street.
Sarah L. Haines, 1513 Marshall street.
Joseph M. Truman, Jr., 1500 Race street.
Rebecca B. Comly, 1529 Centennial avenue.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FIFTH MONTH:

21. Merion, 10.30 a. m.
AQUILA J. LINVILL, Clerk.

* * The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Fifth month:

14. Huntingdon and Eastland, Pa.
21. Pipe Creek, Md.
26. Deer Creek, Md.
28. Broad Creek, Md.

On behalf of the Committee.

MARTHA S. TOWNSEND.

ARMSTRONG & McKELVY
Pittsburgh.
BRYNER-BARKER
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ROKSTERN }
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }

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Philadelphia.
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Publisher's Department.

* * Pillsbury's Vitos, a wheat food, is being advertised in the INTELLIGENCER. If any of our readers will write to Pillsbury-Washburn Flour Mills Co., Minneapolis, Minn., and ask for book of Pillsbury Vitos Recipes, they will be sent a copy by return mail. This book contains about thirty recipes for serving Pillsbury's Vitos at breakfast, dinner, tea, and supper, prepared by Fannie Merritt Farmer, Principal Boston Cooking School, and Isabel Howard Neff, Teacher of Domestic Science, Cincinnati Public Schools. Each recipe is simple, accurate, and complete, and all are the results of experience.

* * The works of the Pettit Ornamental Iron and Fence Company, which have been familiar to many patrons at 1217-1221 Callowhill street, Philadelphia, have been removed to 46 North 11th street

* * Arguing for the use of whole wheat flour (such as that made by the Franklin Mills, at Lockport, N. Y.), a writer in the *Christian Nation*, New York, says:

"I went with a friend into a familiar New York city restaurant, something less than a year ago. There was a new face back of one of the counters, among the waiting girls. Said my friend, 'That girl's rosy cheeks tell the story of a new arrival from over the sea.' Her sister had served there, and her cheeks, when she first came over, had been as beautifully tinted as the new arrivals, but the bloom had flown, as a frightened bird from its bush. Travel throughout Ireland and Scotland as I have done, and you will observe two things: First, that the distinguishing characteristic of the young men and young women is their complexion, the tint of rich red blood mounting to the cheek 'as a rose in a garden of lillies'; and second, the almost utter absence of white flour. When you come

back to America, and note the almost utter absence, comparatively speaking, of wholesomely prepared whole-wheat flour, and the everywhere-abounding presence of the done-to-death white flour, the cause of the sickliness and ill health and increased mortality among our people is immediately apparent."

* * Readers of the INTELLIGENCER will do well to patronize those who advertise in its columns.

* * A friend recently inserted in the INTELLIGENCER, for one time, the advertisement of a woman wanting a place. A few days later, he said: "I had 22 replies to the advertisement, by persons wanting help, and probably ten of them would have been satisfactory places."

CHARLES BURTON,

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, FIFTH MONTH 20, 1899.

{ Volume LVI.
Number 20.

A GOOD WORD EACH WEEK.

XX.

THEY who would contend for the faith once delivered to the saints need to do it in the spirit of the saints, whose righteous zeal and holy earnestness knows no rancor.

From an editorial article in *The Friend*, Philadelphia.

For Friends' Intelligencer.

"FATE."

IF all our ends are fixed by Fate,
If all we do will naught avail,
If every striving, small or great,
Is but an empty, idle tale,—
What then, but cease those efforts vain,
Receive our good, endure our pain?
What then but fold our hands and wait?

H. M. J.

PHILADELPHIA YEARLY MEETING.

THE meeting of ministers and elders, on the 13th instant, convened in the Cherry Street house, at 10 a. m. The attendance was quite full, Bennett S. Walton acting as Clerk. (This meeting is unitedly held, men and women in one body.)

Among those present, by consent of the meeting—very cheerfully given—were Cyrus W. Harvey, a member of the smaller, (or Wilbur), body, of Kansas; and two Friends from England, J. Wilhelm Rowntree, and A. Neave Brayshaw, of York.

The afternoon session was closed earlier than usual, by the sad incident which is elsewhere mentioned, the sudden death of Aaron M. Powell. His wife and sister, (Dean Elizabeth Powell Bond, of Swarthmore College), were both in the meeting when it occurred. The Friends of the meeting, excepting those who were endeavoring to be of assistance, quietly remained seated, in perfect order, and the Clerk presently read a concluding minute.

FIRST-DAY MEETINGS.

In Race Street house, First-day morning, there was, as usual, a very large attendance; before 10 o'clock, (the hour of gathering being 10.30), there was standing room only. Many stood outside in the yard, during the meeting. After it had settled, Rachel M. Lippincott offered prayer. David Ferris spoke of the sudden departure of our friend A. M. P., and paid a touching tribute to him. He said: "He was one of those who kept his work accomplished. For more than fifty years he was devoted to the work of raising fallen humanity. No type was too low to be beyond his sympathy and love. He was always

prepared for the call to come up higher. A sweet, a loving, a devoted spirit has gone from our sight."

Isaac Wilson followed, at length, taking his text from Genesis: "It is good and very good." Cyrus W. Harvey then spoke, dwelling upon spiritual gifts, gifts of prophecy, etc. Lydia H. Price spoke, also Joseph Elkinton, and the meeting closed with prayer.

In the Cherry Street end of the house, the attendance was also very large, more than could be seated. James C. Strengtham, of Brooklyn, plead for a life of practical righteousness. Elizabeth Lloyd followed, and a number of Friends, including Isaac H. Hillborn, Matilda E. Janney, Samuel Jones, Peter Smedley, James Shilldrake, and Chalkley Webster, spoke, or offered prayer.

An overflow meeting in the Friends' School lecture-room of the school building was addressed by Thomas W. Sheward and Joseph S. Walton. In the afternoon at 3, the house was too small to hold those who came to attend the annual First-day exercises.

Beside a number of selections given by all the schools in unison, remarks on the Beatitudes were made by Joseph S. Walton, Mary Travilla, and J. Eugene Baker, followed by a selection from West Chester School, entitled "To the Czar." An address by Isaac H. Hillborn and the concert repetition of the Lord's Prayer concluded the exercises.

SECOND-DAY, FIFTH MONTH 15.

In men's meeting, at 10 a. m., there was about the usual number in attendance on the first day of the meeting. After a short time devotionally spent, the representatives were called, and—at this and the subsequent call, before the close of the session—only seven were found to be absent, for two of whom explanation was given.

Minutes were read for Isaac and Ruth Wilson from Westlake Monthly Meeting, Canada, and for Uriah Blackburn and Hannah M., his wife, elders, from Dunning's Creek Monthly Meeting, Pa. The minute given by Cyrus W. Harvey, a minister, of Spring River Monthly Meeting, Kansas, (Wilbur body), by his monthly and quarterly meeting was also read, and he and two English Friends, John Wilhelm Rowntree and Alfred Neave Brayshaw, who expressed a desire to sit in the Yearly Meeting, were made welcome to do so.

The epistles from New York, Baltimore, and Illinois Yearly Meetings were read, and called forth expressions of satisfaction. A committee to respond to them, and for other duties, was appointed.

In the afternoon the representatives proposed the appointment of Emmor Roberts as Clerk, and Isaac H. Hillborn and Alfred Moore as Assistant Clerks, who were united with. They also proposed the names of the men to form part of the joint committee on Treasurer's account, etc., which were approved.

The report of the Committee on Philanthropic Labor was read. It will be printed in full in the INTELLIGENCER. In connection with it an Appeal, on Purity, prepared by Aaron M. Powell, as President of the American Purity Alliance, was read.

In connection with the report the subject of Peace and Arbitration was brought up. Edward H. Magill proposed the sending of a message forming an International Court of Arbitration to the Conference at The Hague. Howard M. Jenkins desired to do this, but also to have proposed a restatement of the testimony of Friends on Peace. It was decided to refer both subjects to a joint committee of men and women Friends, to report at a future sitting.

In the women's meeting in the morning, at the opening, Margaret P. Howard offered prayer, and Lydia H. Price spoke briefly. The representatives all answered but eight, and for four of these reasons for absence were given. A committee was appointed to assist the Clerks in gathering the exercises. The minutes of the visiting Friends were read. The epistles from the other six yearly meetings were all read and favorably discussed. In the afternoon session, at the opening, the representatives proposed Sarah Griscom for Clerk, Matilda Garrigues for Assistant, and Emma D. Eyre for Reader, who were all approved. The committee on epistles was appointed, as usual, and it was proposed that only one epistle, to be prepared jointly by men's and women's meeting, be sent to those yearly meetings which sit without separation as to sex; this was agreed to, and the proposal was subsequently approved by men's meeting.

THIRD-DAY, 16TH.

In men's meeting, the remaining three epistles—those from Genesee, Ohio, and Indiana Yearly Meetings—were read. Comment was made upon them by several Friends; it was said that this epistolary interchange had a real value, and should be maintained in the life; the epistles now read, it was remarked, contained matter lively and edifying.

The report of the Committee on First-day Schools was then read. It will be printed in full in the INTELLIGENCER. Joseph Powell regarded the report as a good one. W. W. Birdsall said the most satisfactory feature of the report was the establishment of four new schools, and dwelt upon the importance of establishing new meetings when necessary changes of residence obliged Friends to leave the old ones. Cyrus W. Harvey spoke on the First-day school work, the need of distinctly teaching Friends' principles and testimonies, and of consecration on the part of those engaged. David Newport, Lewis V. Smedley, Edwin L. Pierce, and others spoke, Lewis especially offering words of encouragement to the committee for its work. Walter Laing, Allen Flitcraft, Joel Borton, J. Leedom Worrall, and Ezra Lippincott added brief exhortations.

The report of the Committee on Education and the Disposition of the Income of the Samuel Jeanes Fund was read. It will be printed in full. Remarks were made upon it by Isaac Eyre, Walter Laing, and others.

The report of the Correspondent of the Yearly Meeting, appointed to correspond with Isolated Friends, was read. The printing of the list of isolated members in the "Extracts" was approved. The preparation of a letter to isolated members and the subject of care over distant groups by a joint committee of the seven Yearly Meetings were referred to the Committee to prepare the General Epistle.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

(Continued from last week.)

A NOTABLE incident in the life of his family occurred in the Eleventh month, 1842, it being a visit from Lucretia and James Mott, who were visiting meetings in Maryland and Virginia. Edward Needles, of Baltimore, kindly brought them in his carriage from Baltimore to Goose Creek. In the course of their visit, Lucretia held a meeting by appointment at the court house in Leesburg, (the county seat of Loudoun county), which Samuel M. Janney attended.

In the course of her address Lucretia said: "I have lately been to London, and while there I saw a procession in which a banner was carried bearing this inscription, "Bread or Blood." The time *may* come when a procession will march through your streets carrying a banner with the inscription "Give me Liberty or give me Death." "A word to the wise is sufficient." The court-house was crowded, many holders of slaves being present. Her sermon was kindly received, and made a great impression.

For fifteen years Samuel M. Janney conducted Springdale Boarding School for girls. If he failed in manufacturing cotton, he certainly succeeded in this. He and his faithful and devoted wife were "Cousin Samuel" and "Cousin Elizabeth" to all of his pupils, and the love and esteem in which their memory is held to-day by scores of matronly women is echoed and reëchoed by their children and children's children.

[Of this period a friend says: In the past few years, when many reminiscences were published, and tributes paid to the early schools and teachers of our Society, regret was felt that some of the old pupils of Springdale did not contribute their testimony to its merits and the large amount of good it had accomplished in the cause of education,—not only within our own borders, but at a distance, its patrons not being confined to Virginia, but Maryland and some other States were well represented.

During the early years of this school many of its pupils were those having no connection with Friends and an untold, though silent, influence for good, went forth from those halls.

We who enjoyed the privilege of receiving instruction in this school gratefully remember the tender and parental care extended over us by our revered teacher and his beloved wife, and the kindness of his family to those who were inmates of this home; and I am sure I voice the sentiment of all who are left of that large number in saying that in each heart are

cherished many precious memories of those days; of him who so faithfully labored for our spiritual as well as intellectual advancement; and of those who were from time to time his earnest and efficient assistants and co-workers at Springdale.—A. M. S.,—Waterford, Va.]

Of a genial and sociable nature, easily approached, quick at repartee, no wonder that Samuel M. Janney was a prime favorite,—not only with the school girls, but with all the young people of the neighborhood. In social intercourse his pleasant, hearty laugh rang out with all the zest and freedom of those much younger in years. No wedding festivities in his neighborhood were complete unless "Cousin Samuel" was there,—not only to contribute his share of joyousness to the occasion, but also to impress upon the minds of the young couple the sacredness of the marriage vow, and the importance of asking the Divine blessing upon their union.

If he rejoiced with those that rejoice, no less did he mourn with those who mourned. Many are witnesses to his gentle ministrations and loving, sympathetic words in times of sorrow, or trouble, or bereavement.

Very soon after his first appearance in the ministry (1832) he began to visit other meetings, under a sense of religious duty,—first within the limits of his own

meeting as companion to George Truman, of Philadelphia, then to those belonging to his own yearly meeting. From this time forward he was frequently absent from home, often weeks at a time, attending to this required duty. In the latter part of his life he was frequently attended by his daughter Cornelia.

During all this time he never failed to lift up his voice against slavery. He had in his employ an intelligent colored man by the name of Talbot Gant, who catered for the Springdale table, especially for the meats, which he bought from the neighboring farmers. He was a keen, shrewd purchaser, and his employer, sometimes thinking that he drove too hard a bargain with the neighbors cautioned him upon the subject, and said to him, "Now, Talbot, I do not wish thee to be too close with my friends in buying their beef—I wish to pay a fair price for it. I am afraid, Talbot, that thee does not understand the Golden Rule." "Oh, yes Mr. Janney," he quickly replied, "I know all about the 'Golden Rule.'" "Well, what is it, Talbot?" "Why, Mr. Janney, it is this way: 'Do unto others as you think they would do unto you.'"

Perhaps it would not be inappropriate in this article to speak a little more at length about Talbot Gant, in order that younger readers may form some idea of the atmosphere by which the subject of this sketch was surrounded. Talbot was formerly a slave, but had been freed by his master and sent West. Being desirous of settling there, he very naturally wished the company of his wife. She was a slave. He came back to Virginia and stole her away, hoping to elude the vigilance of her owners. But in this he was disappointed. They were both arrested, she was returned to her mistress, and he was sent to jail in Leesburg, Va., where he was afterwards tried for "stealing a slave." The Friends generously contributed means to enable Talbot to engage counsel,—Thomas Nichols in an especial manner rendered him very effective aid. John Janney, a distinguished

lawyer of Leesburg, together with others, was engaged to defend him. The trial attracted much attention, especially the defense put forth by lawyer Janney. He said in substance: Long ages ago, "In the beginning," as it is called in Holy Writ,—the Lord God said, "It is not good that the man should be alone"—and there was a marriage in the Garden of Eden, and in the presence of Almighty God. Adam took Eve to be his wife, with the command that he should

cleave unto her and that "they should be one flesh." If *that* was a true marriage, none the less so was *this*, when Talbot Gant and Maria, in the presence of the same Almighty Power, took each other as husband and wife, promising to be faithful unto each other until death." This defense created a profound impression and Talbot was cleared of the charge of stealing. He immediately went to work to buy his wife, and succeeded. They were afterwards both employed at Springdale Boarding School, until they removed to Xenia, Ohio, where they became prosperous and respected citizens.

In the Eighth month, 1849, a southern Methodist minister, William H. Smith, President of Randolph-Macon College, delivered in the court-house at Leesburg a lecture professedly on education, but chiefly in defense of slavery. He took the ground that slavery is right in itself, and sanctioned by the Bible. Samuel M. Janney replied to the address in an article which was published in a Leesburg paper. He was soon after "presented" by the Grand Jury, alleging that he maintained that "owners had no property in their slaves." He defended himself so successfully that



SPRINGDALE BOARDING SCHOOL, NEAR LINCOLN, VA.

Established as a School by Samuel M. Janney, and conducted by him for fifteen years. The building is still standing, and otherwise used.

the Court determined to quash the proceedings. At about this time, under the encouragement of his friends, and especially that of Samuel S. Randall, he commenced writing the Life of William Penn. The success realized was far more than he anticipated. He afterward wrote The Life of George Fox, the History of the Society of Friends, besides numerous less extended works.

In the autumn of 1854 a boarding-school for both sexes was opened at Springdale, under the care of Samuel M. Janney, the school for girls having been discontinued eighteen months before. S. M. J. warmly advocated the natural method of educating boys and girls in the same classes, and the experiment at Springdale for that year was a great success. A pleasing rivalry sprang up between the two sexes in their studies, which resulted in great good to all. Friendships were formed which terminated in a more intimate relationship, affecting the whole after life of many of the pupils of that year.

On the 8th of Third month, 1858, the greatest sorrow of his life came to him in the death of his first born, his son John. He was in the thirty-second year of his age, and had been a companionable and sympathizing son. His father was overwhelmed with grief. He mourned for him as a mother mourns

"For a little one gone away."

For many months it seemed impossible for him to fix his mind upon business, and it was only by prayerful effort that he was enabled to do so.

In the spring of 1861 came the Civil War. His home was on the border,—only twelve miles from the Potomac. Nearly all of the Friends in this large settlement in Loudoun county remained loyal to the national government, and as they were within the rebel lines nearly all of the time during the war they were subjected to many hardships. The opening of the war found the subject of this sketch and his widowed daughter-in-law conducting a country store in what is now the village of Lincoln, he having given up his school some time before. The care of the store devolved almost entirely upon his daughter-in-law, he furnishing means to carry it on, and giving his name to the firm. The unusual circumstance in the South of a store conducted by a woman secured it from being raided by the soldiery or the bands of guerrillas who frequented the neighborhood. Proverbial southern gallantry was not lost sight of even in war time.

Rarely a day passed that "Confederate" soldiers or guerrillas did not come to the store, and to the credit of them be it said, they never took any goods from this store without paying for them. Many of them were from the far South, not accustomed to seeing a lady at the head of a store,—not accustomed to hearing the peculiar language of the Friends. One Fifth-day morning, two intelligent young Mississippi soldiers came into the store just before meeting time. They waited until all the Friends were served, and had gone into meeting, then they commenced to buy some caps. They stood at the counter a long time,—talking, asking questions,—the writer thought an unreasonably long time. Finally she said to them, "Young men, do you want these caps or not? It is our custom to close the store at 11 o'clock on Fifth-days and

go to meeting, and it is past the hour already." "Oh! we beg your pardon. Certainly, we want the caps." "Here," (throwing down some gold pieces on the counter), "we were only talking so long to hear you say *thee*."

(To be Continued.)

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT

No. 22.—FIFTH MONTH 28.

THE TIME OF CONQUEST.

GOLDEN TEXT.—All that the Lord speaketh that must I do. — Numbers, xxiii., 26.

Scripture Reading.—Numbers, xxiii., 1–27.

DURING the nomadic period of Hebrew history occurred the death of Menephtah of Egypt, and after a period of anarchy the accession of Rameses III. During nearly all of this time Egypt was obliged to wage war for her very existence. Indeed, for a time a royal Syrian adventurer seems to have made himself master of most of lower Egypt, and though the native Egyptians succeeded in driving out the invaders, they were beset again and again by the desert Semites, by the African Libyans, and by a coalition of the people of south-eastern Europe. As a consequence the authority of Egypt over Palestine practically disappeared. The Hittites seem to have taken part in the last great attack upon Egypt, and their empire to have been almost destroyed in its failure. Palestine, therefore, lay open to the first invader. Some of the western peoples, driven back from the borders of Egypt in the tremendous effort which, though successful, left Egypt well-nigh exhausted, may have settled in Palestine and have been absorbed by the native population. The Philistines of the south-west of Palestine may have been a group of these western invaders, which kept itself distinct, or they may have been, as already indicated, the residue from an earlier immigration.

As to the Canaanites of the plains, and their brother Amorites of the hills, they were without cohesion, community of worship, or any of the elements of a national life. Each city, accustomed to a foreign governor, was an isolated unit, which gathered to it only the country population of its immediate vicinity. Moreover, the whole land had been harried again and again by the wars of the contending empires on either side, taking part with neither side, but the prey of both.

Yet the hill country especially, saved in part by its situation from the ravages of war, had prospered. "The Canaanites (or Amorites) who inhabited the central highlands had long ago succeeded in subduing to agricultural uses the rugged ridges of many of the innumerable hills, and by a careful system of irrigation had made the slopes and valleys also permanently productive. . . . Enriched especially by vine and wheat culture, many of their numerous villages had grown into cities, each of them a centre of independent government, having its petty prince or king."—(McCurdy.)

The Assyrian empire of upper Mesopotamia, centering about Asshur and Nineveh, was originally

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an offshoot of Babylonia, and did not become wholly independent until about 1500 B. C., a time at which the Hebrews were still in Egypt. Just previous to this time Babylonia became subject to a foreign people from the north, and Assyria, which up to this time had been at least friendly, was alienated from the mother country. Hostilities soon broke out between the neighboring empires, and Babylon was reduced to partial subjection (about 1400 B. C.), and in the years following large conquests to the northward were added to the territory of Assyria. After this period of expansion Assyria sank for a time to quiescence. Babylonia regained her independence, though her position remained secondary. This period of comparative quiet on the part of both Assyria and Babylon was the time of the conquest of Palestine by the Hebrews. It will be recalled that Babylonia had formerly claimed all the territory to the westward as far as the Mediterranean. This claim was renewed on the part of the conquering Assyrians at a later time, with important results to the nation. For the time, however, the great powers of the world were all inactive. Egypt, wearied and weakened by long-continued wars, did not again take any important part in Hebrew history until the reign of Solomon. The Hittite empire from this time onward was almost entirely confined to Asia Minor, and although there is in the Bible narrative a suggestion that some hundred of years later their arms were not unknown in the Holy Land (ii., Kings vii., 6), yet they do not figure appreciably in the affairs of Israel. The power of Babylon was broken, not to be repaired until the time of the great conquerors of the seventh century before the Christian era. Assyria had not yet appeared in the politics of Palestine. It was perhaps the only period in many centuries when opportunity offered for a comparatively feeble folk to build up a really powerful kingdom between the great world-powers of Egypt and Mesopotamia.

We left the Hebrew people in the last lesson with only a small holding wrested from the Amorites, but including a few important cities, as Heshbon, the capital. This territory had been seized by the Amorites from the king of Moab, who therefore felt no call to take sides with his former enemy in resisting the advance of the Hebrews. But once established on his borders the invaders became an object of suspicion. Balak, king of Moab, did not feel that his strength was equal to that of the Hebrews, so he did not venture to attack them. He therefore resorted to the curious expedient of sending for the prophet Balaam to curse them. The home of Balaam was far to the northward, beyond the Euphrates (Numbers, xxii., 5), but it is evident that his fame had traveled far. The tale is familiar of his weak yielding to the king's entreaties, and his curious experiences upon the journey, and the necessity that was laid upon him to bless those whom he was hired to curse.

The main interest of the narrative, however, lies in the recognition on the part of the Biblical writer of the universal nature of inspiration. There is no denial that the Gentile prophet was a true prophet. It is distinctly recognized that God spoke to him, and the implied condemnation of his course lies in his refusal

to follow God's commands. For it is ⁱⁿ after his unwilling obedience (Numbers, xxi., 24) he conspired with the king of Moab for the ruin of the Hebrews by introducing among them the licentious rites of the Midianites. (Numbers, xxi., 16.) The recognition of the lofty ideals of Balaam is made most conspicuous in the writings of the prophet Micah, where is preserved a dialogue between Balak and Balaam not related in the original story. Balak's questions, "Shall I come before the High God with burnt offerings? Will he be pleased with rivers of oil? Shall I give my first-born for my transgression?" are answered by the Gentile prophet in the spirit of a later age and a higher inspiration than that of even the chosen nations of his time. "He hath showed thee, oh man, what is good; and what doth the Lord thy God require of thee but to do justly, and to love mercy, and to walk humbly with thy God." (Micah vi., 5-8.)

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 22.—FIFTH MONTH 28.

JESUS BEFORE PILATE.

GOLDEN TEXT.—Every one that is of the truth heareth my voice.—John, xviii., 37.

Read the Scripture.—John, xviii., 28-40.

REVISED VERSION.

At daybreak, or shortly after, the Sanhedrin sent Jesus to Pilate, themselves going also. Reaching the place, the "hall of judgment," they did not enter, "lest they should be defiled," and Pilate came "out unto them," demanding what accusation they brought against the prisoner.

The Sanhedrin, we must understand, had not power to impose a death sentence, and therefore they took Jesus to Pilate. A court, or judicial proceeding, under Roman law, could be held any time after sunrise, and the Jews were obliged to wait awhile, after the proceedings before Caiaphas. It was now early morning of the sixth day of the week, and 7th of the month, which is commonly called (by English speaking people) April. The time of the hearing before Pilate was probably 5 to 8 o'clock.

The official residence of Pilate, to which Jesus was taken, is supposed to have been the fortress or castle of Antonia, and to be the same referred to in Acts, (xxi., 31) as "the castle."

Pontius Pilate was the Roman governor, or in stricter phrase "procurator," (personal representative and director of the imperial authority), for the province of Judea. (He had been for Samaria, also.) He served ten years, from 26 to 36, A. D. The Emperor of Rome during this period was Tiberius, who succeeded Augustus in 14, and reigned until 37. Concerning Pilate there is an extensive literature, and a mass of traditional matter, mostly fabulous. His wife, traditionally called Procla, or Claudia Procula, and who (Matthew, xxvii., 19) cautioned him to "have nothing to do with that righteous man," has been commonly regarded a Christian, and in the Greek Church she is made a "saint." Pilate himself, according to a persistent tradition of the East, embraced Christianity also, and he too, in the Ethiopic Church, was made a saint. It is certain that Pilate, in his administration at Jerusalem, was harsh and rapacious, that popular outbreaks which were thus caused were cruelly suppressed by him, and that finally, in 36 A. D., Vitellius sent him to Rome to be judged by the Emperor. What resulted from this is uncertain. Several of the early church writers, including Justin

Martyr, Tertullian, and Eusebius, say that Pilate sent to Rome, for his own justification, an account of the judgment of Jesus, but the so-called "Report" and "Acts of Pilate," as well as two reputed letters of Pilate to (the emperor) Tiberius, are said by scholars to have no claim to authenticity.

The trial before Pilate is described by all four of the gospel writers. It took place outside the enclosed rooms of the palace, Pilate probably coming forth to sit in the judgment chair, upon what was known as "the pavement"—a floor of fitted stones. When (in verses 33-38), Pilate questioned Jesus, he appears to have done this privately, or at least not in the presence of the Jews, by calling Jesus within, into the "judgment hall." After the questioning, they returned outside, as said in verse 38, and Pilate said, "I find no crime in him."

The account of the trial should be read in the several gospels, as there are additional points contributed by each writer. Its striking features, apart from the one great fact of the Trial itself, are Pilate's hesitancy, the Sanhedrin's clamor for execution, and finally their choice of Bar-Abbas, the robber, to be released instead of Jesus. The condemnation of Jesus by Pilate, turned, it would seem, upon the assertion that he claimed to be king of the Jews, thus denying the Roman authority. But the record says that he claimed no such thing. "My kingdom," he declared, "is not of this world,"—that is, it is a rule spiritually exercised, not outwardly. If it were a worldly rule, then would his servants fight—he would have organized an armed opposition. His "kingdom" had its throne above; it was one which would reach and govern the consciences of the soul-life. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth," he said. He was the Prince of Peace, not a captain of soldiers.

Luke explains, (in chapter xxiii., verses 6-15), that when Pilate learned that Jesus was of Galilee, he sent him to be judged by Herod, who was the procurator of the province of Samaria, and was then in Jerusalem. But Herod, though he questioned Jesus, did not choose to exercise judicial authority in the case, and sent him back again—still in guard of the soldiers, and bound, no doubt.

Again Pilate declared to the accusing Jews, (Luke, xxiii., 15, 16), that he found nothing in Jesus worthy of death, and that therefore he would chastise and discharge him. But this would not serve their purpose; they demanded his death; "they were instant, with loud voices, asking he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done."

The words of the Golden Text afford a fitting conclusion. "Every one that is of the Truth heareth my voice." The Truth, the great eternal verities of God, is that which we need to be of. And being of it, we shall hear the Christ voice, the divine word, the Spirit of Truth. This was the voice which appeared outwardly through Jesus, and may be heard inwardly ever, by him who attentively listens for it.

GROWTH ends for most men, not when a certain year comes, but when a man consents to stop growing. God wills that we shall be free, but we fail to fulfill his purpose, because we take it for granted that the limitations of life are inevitable. Some of them are. Most of them are not.—*Outlook*.

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THE Lord is good; a stronghold in the day of trouble; and he knoweth them that trust in him.—*Nahum, i., 7.*

For Friends' Intelligencer.

ISOLATED MEMBERS.

In this age of steam and electricity, when better mail facilities, also the telegraph and telephone, all combined, seem to obliterate what we have called isolation,—that is, regarding some of our membership,—distance is almost annihilated, all our members are closer united, and should draw all nearer to the All-Father. Yet we miss the friendly feeling through the clasp of each other's hand, and the *near* public silent waiting on and with the Father. When, as we realize the many blessings we receive from the unfoldings and advance of science, and the greater enlightenment of the human family, we are more clearly shown,—yes, we are convinced, that our "Isolated Friends" are really those who neglect to wait upon God, and do not endeavor to know him, be they in our midst or be they far from us. They may study to improve and train the physical and intellectual powers, but at the same time they may dwarf or impede the growth of the spirit, through not embracing every opportunity to worship God in spirit and in truth. How appropriate therefore is being gathered in a state of silent waiting, when the mind, withdrawn from all temporal concerns, is engaged in secret prayer to God. In this frame of mind he opens to us our conditions by the influence of his Holy Spirit, when being brought into humility and contrition, we are enabled from a sense of our wants, to ask of him light to guide us in the paths of duty, and strength to perform all that he requires of us.

We sometimes suggest to young members (when settling where there is no Friends' meeting), particularly if they have children, would they add Faith, Hope, and Love to their hungering and thirsting for a meeting; would they often sit down at their own firesides; and there might be in their vicinity one, two, or more families near them, and in a like hungry condition, who when gathered in "My Name," under the Divine power or Gospel of Christ, they would realize his promise to be true. He would be felt to be with them.

JOSEPH POWELL.

Fourth month 25, 1899.

A BLESSED SECRET.—It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of the brave, true, holy living.—*Christian Work*.

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It is a part of my religion to look well after the cheerfulness of life, and let the dismals shift for themselves.—*Louisa M. Alcott*.

A WORD FROM IOWA.

Editors FRIENDS' INTELLIGENCER :

It is one of the convictions of Friends that war under any and all conditions is wrong. Yet God in his Providence has caused many of the greatest boons to the human race to come through its devastating fires. Liberty and self-government to a continent followed Saratoga and Yorktown. The emancipation of a race was insured at Appomattox. Man's extremity is thus seen to be God's opportunity. From what may seem to us utterly bad, God may cause to arise the aspirations of a generation.

Thus feeling and believing, it seems to me the better part not to pre-judge, certainly not to impugn directly or indirectly, the natives actuating a policy with which we may not agree. The contention that nothing good can come from what our convictions have condemned has placed us in a false position more than once. In 1776 advocacy of peace at any price made many Friends "Tories," and apparent advocates of a continuance of English rule, thus alienating their sympathies from a people "struggling for liberty"; now a similar position leads many Friends to express strong sympathy for the half-civilized "Tagalo," likewise supposed to be "struggling for liberty"; and thus in either case placing the Friend in a position of apparent antagonism to the land of his birth or adoption. A consistent advocacy of "Peace on Earth, good will to men," need not make us Pharisaical, neither should it cause us to indulge in many "we told you so's."

There is little division of sentiment as to the desirability of universal Peace and its preservation and perpetuity. War is dreaded like a pestilence and comes like a calamity to all alike. The question is, How are the issues threatening war to be met? If for any cause they become so grave that war comes, a nation's loyalty solidifies its sentiment, and other issues are laid aside for a more appropriate season. In this emergency, whether justly or unjustly, if the policy pursued is opposed or criticised to any considerable extent, it is unfortunate that its practical effect is to embarrass the Executive and encourage the nation's enemies, and thus prolongs and intensifies the conditions deprecated. It is true that to one of strong adverse conviction it is difficult to keep still, but there are many times in such emergencies that silence will prove to be golden. From the moral standpoint of our Society we should take the sober second thought before indulging in much anti-expansion talk, because so much of it savors of mere partisan politics. There is no doubt that many take this position through strong conviction, but many more see in it an opportunity to embarrass the administration and win political advantage for future use.

I would place no embargo upon the expression of an honest conviction, but feel that it is a duty on the part of one who believes he has a message to offer, to use the best attainable judgment as to when and how it is presented. The advocate of Peace as a principle, and of Arbitration as the best means of preserving it, will find his message to possess ten-fold more power in moulding public thought and feeling

when its blessings are manifested in happiness and prosperity. The time to guard against the possible dangers of storm is when the skies are clear. We should desire to place ourselves and our Society in a position to win respect and have a message to deliver that will be heard and heeded; but we close the door on our opportunity when we look to Hong Kong or Madrid for our news from the Philippines rather than to Washington, or when we represent the American soldier to be a wanton slayer of defenceless women and children, and the government that sends him a tyrant and oppressor, while the half-savage Tagalo is a patriot, fighting for home and country.

Surely we can maintain our testimony in favor of Peace and Arbitration as the rightful court in which to adjust national differences without impugning the motives of our fellow-citizens. If we cannot, then is the fault more ours than theirs.

Marshalltown, Iowa.

F. P. MARSH.

[Our dear friend expresses his views so kindly and considerately that we think we can add a few words without entering into argument.

1. When we speak of war as the occasion of blessing, we reverse the real order. Such gains as appear at the end of war, (for example, the freedom of the American slaves, 1865), are not the gifts of the war, but of the condition which exists when passion has spent itself. An agreement reached at the end of a quarrel does not confer credit on the quarrel. The war of 1861-65 never should have happened. Under John Woolman it would not. The (white) people of the United States are now much more unified than they were in 1860, but it is unsupposable that in order to thus unify them it was necessary they should slay one another for four long years.

2. Much the same thing may be fairly said of the War of Independence, 1775-83. The independence of the Colonies should not have cost a war. Under the rule of William Penn it would not. Justice, fair dealing, would have avoided it.

3. With reference to the officials, who are from time to time established at Washington, they are servants, not masters. This—as Abraham Lincoln phrased it—is a "government of the people," and there is no safety for them except in continual vigilance.—

EDITORS INTELLIGENCER.]

WHAT matter, friend, though you and I
May sow, and others gather?
We build, and others occupy,
Each laboring for the other?

—H. W. Teller.

IRRESOLUTION on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them are the greatest and most universal causes of all our disquiet and unhappiness. When ambition pulls one away, interest another, and inclination a third, and perhaps reason contrary to all, a man is likely to pass his time but ill who has so many parties to please.—Addison.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FIFTH MONTH 20, 1899.

AARON M. POWELL.

It is with a sense of great loss, and of real personal bereavement, that we refer to the death, elsewhere particularly mentioned, of our dear friend Aaron M. Powell. His sudden departure from amongst us is an event which has caused deep sorrow amongst those who first sustained the shock, and which will spread widely the like emotion, for he had many friends in many places, united to him by ties of affectionate feeling. His generous activities in behalf of the human family had extended over a long term of years, and into various fields, and in all of them he had gained the respect and regard of other earnest and unselfish workers. In the older effort for the abolition of slavery, in the temperance reform, and in the brave work to diminish the flood of impurity, he had exerted himself patiently and effectively, with the unflinching gentleness and tact which were a part of his nature.

The loss to the Society of Friends is very serious. We are indeed ill able to spare him. His ministry was appreciated and welcomed wherever he found his steps directed, and its spiritual quality, its gentleness and refinement, its clear and orderly presentation, and breadth and depth of thought, all contributed to enhance its value. In the last ten years or more he especially realized the call upon him to speak in behalf of the Friends' principles and testimonies, and the only regret that could be experienced concerning it was that we could not look forward for him to many years of vigorous and sustained services. His labors, now, have been cut short with a suddenness which has shocked all. And yet it may be truly said of him that he died at the post of duty. He was engaged in his Master's work when the end came.

The writer of these lines cannot appropriately close them without a personal word. His intended visit abroad had been a subject of warm interest to our friend, who had taken especial pains to promote its objects, and help make it pleasant. It will be a melancholy message that must now be conveyed to friends and co-workers with whom he had long been cordially associated.

THE special First-day School Lessons following the "International" selection of texts will not be continued after the close of the present quarter. As has been the custom with these selections they are taken one-half the year from the

New Testament, and the remaining half year from the Old Testament. This year, the lessons after Seventh month 1 will be from the Psalms and the Prophets, and therefore not very far removed from the subjects which are being treated of in the Old Testament series prepared by the Friends' First-day School Committee, and which we are regularly publishing. Two lessons from the Old Testament we think is hardly necessary to print weekly, in the INTELLIGENCER, and therefore, as stated, we shall not follow the International selections after they leave the New Testament.

BIRTHS.

EDMUNDSON.—At Maple Grove, Indiana, Fourth month 9, 1899, to Frank E. and Clotilda Dietrich Edmundson, a son, who is named Charles Dietrich.

FOULKE.—Fifth month 4, 1899, to Charles W. and Martha Foulke, of Richmond, Ind., a daughter, who is named Eleanor W.

GROSS.—Third month 30, 1899, to Herbert A. and Deborah Lamborn Gross, of Kensington, Ohio, a daughter, named Edith P.

DEATHS.

CHAMBERS.—At Toughkenamon, Pa., First month 22, 1899, Elizabeth L., widow of Mahlon Chambers, in her 83d year; a member with Olive Street Friends, Philadelphia.

CLOUD.—Fifth month 10, 1899, Flora M., wife of Harry C. Cloud, of West Philadelphia, aged 45 years; a member of the Monthly Meeting of Friends of Philadelphia.

Interment at Drumore Meeting ground, Lancaster county, Pa.

COOKE.—Suddenly, at her home, near Salem, Ohio, Fifth month 30, 1898, Mary H., wife of Edwin Cooke, and daughter of Charles I. Hayes, in her 40th year.

EDMUNDSON.—At her home near Huntington, Ind., Fourth month 12, 1899, Clotilde D., wife of Frank E. Edmundson, and daughter of Charles C. and the late Carolina Dietrich, of Philadelphia, aged 32 years, 5 months, 14 days.

She was an active and useful member of Maple Grove Monthly Meeting, and of the Young Friends' Association, she and her husband having been received into membership with Friends, Second month 10, 1897. She was educated in the Friends' school at 15th and Race streets, Philadelphia, and was a graduate of the Training School for Nurses of Philadelphia Hospital.
S. C. M.

HAYES.—At his home, in Salem, Ohio, Seventh month 9, 1898, Charles I. Hayes, in his 71st year.

He was the only son of Israel and Lydia (Lord) Hayes, both deceased, of Fallowfield, Chester county, Pa.

STILES.—At her residence in Camden, New Jersey, Fifth month 3, 1899, Ann M., widow of Levi B. Stiles, in the 68th year of her age; a member of Handonfield Monthly Meeting of Friends.

This dear friend, who has so lately been translated to the higher life we feel merits more than a passing notice. In the home circle she was the loving, tender, devoted mother; in the social life a gentle, sympathizing friend.

Quiet and unobtrusive, she ever exhibited those qualities of mind and heart which will long endear her memory to us.
L. M. T.

WALTON.—At Hummelstown, Pa., Fifth month 12, 1899, Emma J., widow of Allen Walton, in her 67th year.

YARNALL.—Fourth month 30, 1899, at her home in West Marlborough, Pa., of gripe and pneumonia, Mary D., wife of Martin B. Yarnall.

She leaves a young husband, and twin boys less than a year old, to miss her tender ministrations. A large number of sympathetic friends and relatives attended the funeral. Enoch Hannum and other Friends were favored with fitting words for the sad occasion.
*

AARON MACY POWELL.

Very suddenly, at Friends' meeting-house, 15th and Race streets, Philadelphia, Fifth month 13, 1899, Aaron M. Powell, of Plainfield, N. J., (and New York City), in the 68th year of his age; a minister of Shrewsbury and Plainfield Half-Year's Meeting, N. J.

He had come to Philadelphia in the morning, to attend the Yearly Meeting, and he was at the sitting of Ministers and Elders, in the forenoon. At the afternoon sitting, about 3.15 o'clock, he rose in the middle gallery to speak, and had uttered but a few sentences when he paused, and in an instant fell forward upon the rail in front. A Friend who was sitting on the facing seat, had perceived, when he ceased speaking, that something serious was threatened, and hastening forward, partly supported him as he fell. A physician was present in the meeting, but efforts to revive him were of no avail.

Aaron was born at Clinton, in Dutchess county, N. Y., on the 26th of Third month, 1832. His father, Townsend Powell, a Friend, was a farmer, and removed, when Aaron was about thirteen years old, to Ghent, in Columbia county, where the family home continued, and where George T. Powell (a brother) now resides. His mother was a Macy, and he was named after her brother, Aaron Macy. When he was about twenty, he was attending the Normal School at Albany, N. Y., intending to teach, and to pursue his studies at Antioch College, Ohio, whose president, then, was Horace Mann, for whom he had great admiration. But at this time his interest was drawn into the Anti-Slavery work. Stephen S. and Abby Kelley Foster, on a lecture tour, came to Ghent, and were entertained at his father's house, and he was so impressed with the exigent nature of the situation that he gave up his plan of a college education, and became an Anti-Slavery speaker. He continued in the work until the close of the Civil War, in which the slaves were freed, and was for some years afterward editor of the *Anti-Slavery Standard* until its discontinuance. Then he was drafted into the Temperance reform, and for twenty years was connected with the work carried on by the National Temperance Society in New York; he was associate editor, during this time, of the *National Temperance Advocate*.

In the course of his temperance work his sympathy and co-operation were asked by Josephine Butler and others in England, in behalf of the movement to abolish the "State Regulation," (which implies recognition), of Vice, and to this work, for several years past, he has given his efforts. He was President of the National Purity Alliance, organized by his efforts, and he was editor of *The Philanthropist*, the monthly journal published in New York in the interest of the work. He arranged for and presided over the National Purity Congress held at Baltimore, in Tenth month, 1895. He made several trips abroad to attend gatherings of a similar character, his last one in 1898.

His interest in the Society of Friends, always cherished, had caused him in his later years to take an active part, as his strength and engagements permitted, in its affairs. His ministry was acceptable. He was active in the Philanthropic movement, and he took a deep interest in the Friends' Religious Congress at Chicago, in 1893, and in the subsequent like gatherings, at Chappaqua, Swarthmore, and Richmond.

He was a frequent contributor to FRIENDS' INTELLIGENCER, and was warmly and actively interested in the cause it represents. His interest in all good works, including Peace, Temperance, and Prison Reform, was most earnest, and he only gave his principal effort to Purity because it seemed especially to have claimed him. He has had but moderately good health for several years, and has been obliged to husband his strength, working however many times fully to its limits. He felt that so much needed to be done he must do himself all that was possible.

His wife, Anna Rice Powell, survives him. Their only child, a daughter, many years deceased, lies buried in the Friends' ground at Ghent. His own remains were removed thither on Second-day, 15th, from Philadelphia, and the burial took place there on the afternoon of the 16th. On First-day evening, 14th, a gathering of friends was held at the home of Samuel S. and Sarah J. Ash, in Philadelphia, and loving testimonies were borne to our departed friend.

H. M. J.

FRIENDS IN THE WEST.

NEBRASKA HALF-YEAR MEETING, LINCOLN, NEB.

SEVENTH-DAY afternoon, Fourth month 22. The meeting for ministers and elders convened; the company of Joshua L. Mills of Illinois was very acceptable. Soon after settling into silence a desire was voiced that we each and all should come to the Heavenly Father as little children, asking for guidance throughout the several sessions of the Half-Yearly Meeting. Later our attention was called to the power of that influence which had drawn us from our homes and places of business, that we might mingle with others of the same faith, and worship our Heavenly Father, hoping thereby to gain strength to be more helpful to one another and to the world at large. We were led to feel that unselfish, loving interest is one of the strongest ties that binds our little meetings together. It was perhaps this same feeling of love that prompted the children to hold meetings, over two hundred years ago, when their parents were imprisoned for thus gathering.

The statement made during the business meeting, that our elders were mostly people advanced in years, and were often prevented from attending meeting by the infirmities of age, gave rise to a discussion as to whether it might not be profitable to add some from the younger walks of life. After answering the several queries and disposing of such business as claimed the attention of the meeting, we spent a short time in exchanging friendly greetings, and separated for the night.

First-day morning the hall in which we met was well filled. The solemnity that overspread the meeting was by no means lessened when a Friend appeared in prayer, earnestly desiring that we might be enabled to uplift the banner of Justice and Mercy; that we might be better prepared to perform the duties laid upon us.

Another Friend felt that there were those in the room who doubted the existence of the blessing of Divine Love. Such were referred to the Scripture: "Art thou he that should come, or look we for another?" This one told his servants to "go forth, heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received, freely give," and his commands were obeyed; what more evidence is needed? This testimony seemed to open the way for the reading of the 14th chapter of the Gospel of John. The reader spoke of the time when he first began to desire to lead a better life. He sought the truth in many places, in different churches, and then he began to secretly consult the Scriptures, all to no avail. He felt himself mocked by the "Lo! here's" and "Lo! there's." One day, while reading, the reply came to him which Jesus made to the Samaritan woman: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water I shall give him shall be a well of water springing into everlasting life." He was impressed that he must look to the divinity within himself for help. Soon after, in a quiet Quaker meeting, a great light came to him, a revelation, that each must build on his own foundation, not on another's, not even on the Bible, for the

same spirit that inspired the Bible may inspire each human being. Divine visitation has not and will never pass away. The same angel spirit that hovered over the earth at the birth of Jesus, hovers over our nation to-day, pleading "Peace on earth, good will towards men."

A stranger read the 13th chapter of Luke, and exhorted us to be ready for the coming of our Lord. After which the meeting closed with a feeling of thankfulness for the strength received.

At 2 p. m. the First-day School Conference convened. After the routine business was disposed of, an interesting program was presented, consisting of recitations, select readings, and a paper entitled "It's an ill wind that blows no good." The latter referred to our opportunities for work along the lines of Peace and Arbitration, and called forth some little discussion. Arrangements were made for its publication.

Second-day morning, after a short devotional meeting, the queries were read, some of which drew forth helpful thoughts and suggestions. We were admonished to remember that homage to our Creator is a permanent duty. We have queries that inquire about the payment of our financial debts, and we should also remember our obligations to our Heavenly Father. A strong testimony was born, against tobacco users inflicting the evil effect of nicotine poisoning on the inmates of their own homes, who never use the weed themselves, but often share the evil effects of its use. A question came up from the body of the meeting as to what "a free gospel ministry is," and do we violate our testimony in that respect, if we contribute to the support of a paid ministry. A free gospel ministry is one where the spiritual bread, freely received, must be freely handed forth as opportunity presents. Paul labored with his own hands to supply his physical wants, and we believe in following his example. As to contributing to the support of a paid ministry it is largely a matter of conscience and of circumstances.

Directly after the morning hour we listened to the reading of a very acceptable epistle from Prairie Grove Quarterly Meeting, also to a letter from our friend David Wilson, of Wenona, Ill.

An address from Genoa Monthly Meeting to the International Peace Conference to be held at The Hague, was read and directed to be endorsed by the clerk, and forwarded through the proper channel.

The close of the business was followed by a season of worship. We felt strengthened and repaid for any and all efforts made in behalf of the meeting. The only painful thought seemed to be that of parting with our friends, some of whom we might never meet again on a like occasion.

Committee, Hamptonetta Burgess, Mary O. Sargent, Katie E. Shotwell.

THE leading merchants and manufacturers of Milwaukee are becoming ashamed of the name popularly given to their city, "Beer City." They say, "the beer that made Milwaukee famous" is a damage to the prosperity of the city.

HEREAFTER, postmasters in making their monthly reports to the Second Assistant Postmaster General with regard to the mail-carrying service, must state whether the carriers employed on the routes are temperate,

NEWS OF FRIENDS.

SHREWSBURY AND PLAINFIELD H. Y. M. .

THE several sessions of Shrewsbury and Plainfield Half Year Meeting were held at Shrewsbury, N. J., on the 10th, 11th, and 12th instant.

On Fourth-day, the 10th, the meeting of ministers and elders convened at 3 p.m. Although not large, it was felt to be a profitable season. Isaac Wilson, who was acceptably with us, gave valuable counsel. He felt that the duty and concern of the elders should reach beyond those "young in the ministry," even to those whose serious thoughts and desires after good, if encouraged, would in time develop into such qualities as would fit them to be ministers or elders. He encouraged the idea of having the young Friends attend these meetings, that they may become disabused of the feeling entertained by so many that they are of such a superior order of religion that others than ministers and elders must be kept out.

There was a fair attendance at the Fifth-day meeting in spite of the rain, at which there was no desire to murmur as it was so much needed. Isaac Wilson's message this morning was one to search all hearts. He said as it was more blessed to give than to receive, it should be our duty when we go to our meetings not to consider how much we could receive *from* the meeting but if there was not something we could give *to* the meeting, and through this giving to receive our blessing. The requirement may be only a silent service, it may be a living silence, or it may be a message, however small and simple, that is given us, not for ourselves, but to be handed forth for the benefit of those who are gathered with us, and that we should consider it dishonest for us to keep for ourselves what is given us for the good of others. He felt that the greatest cause of the decline of our Society was our lukewarmness and our indifference about heeding the admonitions of duty that come to us.

Frances N. Williams desired that we do not, like Ananias and Sapphira, hold back a part of what is required of us, but that we ask of our Heavenly Father what he does require of us; and, abiding in his strength and his love, go forth and do it. After the meeting for worship the usual routine of business was transacted. The answers to the queries as they came from the monthly meetings were considered and a summary prepared to forward to the yearly meeting. The statistical report showed that our losses were somewhat in excess of our gains.

On Sixth-day morning the Philanthropic Committee of the Half-Year Meeting met at 10 o'clock. Reports of the work done by our monthly meeting committees during the year were presented and considered. Peace and Arbitration, Temperance and the Colored Schools of the South were the subjects that had received the most attention.

In the meeting for worship at 11 o'clock, Isaac Wilson took for the subject of his discourse the thought, if Jesus Christ should come to Shrewsbury what would he find? His view was not a discouraging one, and much valuable counsel was given about keeping our heart's gardens dressed and in order that such an influence shall go out from us as to

raise the standard of purity and goodness all around us. He emphasized the thought that Christ *is* among us now, and it is for us to be the humanity in which the Divinity of Christ may dwell, just as it dwelt in Jesus in his day; that God designed the human and the Divine to be united, and that which God had joined we should strive not to sunder. M. F. V.

Philadelphia Quarterly Meeting was held at Race Street meeting-house on the 9th instant. The attendance was only moderately full. In the meeting for worship Samuel S. Ash spoke, and was followed by Walter Laing. Cyrus W. Harvey, of Kansas, a member of the "smaller" body of Orthodox Friends in that State, spoke acceptably. Other Friends appeared in testimony and supplication.

The business meeting was held in the manner usual in this quarter, separately, the men Friends withdrawing and proceeding to the Cherry Street end of the house, the women remaining in the Race Street end. In men's meeting Cyrus W. Harvey was welcomed to sit with them, and spoke briefly in regard to the testimony on the ministry. The queries and their answers were considered, as usual at this time.

Edwin L. Pierce presented the minute granted him by Green Street Monthly Meeting, setting him at liberty to visit meetings in New York and elsewhere, which was endorsed by this meeting.

The monthly meeting of Friends of Philadelphia (Race street), at its last sitting, approved the report of a committee which proposed that the monthly meeting be held unitedly, — without separation as to sex, — in the Tenth, Eleventh, and Twelfth months of the present year. The further course of the meeting will be determined after trial of the three months.

A BETTER WAY.

Editors FRIENDS' INTELLIGENCER :

I DO not want to enter into controversy with any one, and especially wish to avoid it in such a case as that of the present war, concerning which it seems to me all Friends should see eye to eye. What I want to say is simply this: There should be, and is, an easy way out of the Philippine trouble. It is for the United States *not* to persist in conquering and annexing the Islands, but, instead, to give them our protection, while they organize their own government.

I have read, just now, an interview with Dr. Alfred Russell Wallace, the distinguished English naturalist. It appeared in a London newspaper, recently. Dr. Wallace knows the Malay people well. He says:

"Surely it is possible [for the Americans] to revert to their first-expressed intention of taking a small island only as a naval and coaling station, and to declare themselves the protectors of the islands against foreign aggression. Having done this, they might invite the civilized portion of the natives to form an independent government, offering them advice and assistance if they wish for it, but otherwise leaving them completely free. It might be advisable first to leave the great island of Mindanao, mostly inhabited by Mohammedans, to form its own separate government; and some guarantee might properly be asked for the fair treatment of the uncivilized portion of the population, such as the presence of

a few American residents as protectors of the aborigines. By some such method as here suggested the great republic of the West might aid in the production of a new type of social development adapted to the character of the Malayan race."

Why is not this most excellent advice? Why are we persisting in the war upon the Filipino people? How can any one be so misled as to think it right to go on in this way?

In the FRIENDS' INTELLIGENCER of Third month 18. (page 216), there was a most interesting account of what had been done in the "Straits Settlement," the Malacca Peninsula, south of the Philippine Islands, under the direction of Sir Andrew Clarke, an English official, to pacify and organize the native people, and establish good government of their own. It is a splendid example for us. I hope the article was read by all; it was entitled, "A Practical Pacification."

Fifth month 10.

S. R. S.

LETTER FROM PORTO RICO.

Editors FRIENDS' INTELLIGENCER :

I HAVE thought for some time that Friends ought to feel an interest in this island and its truly interesting people. Just now, the people are much in the same position as our neighbors in the South after the Civil War. They are poor, and there is a very large illiterate population, only one person in fifteen being able to read and write.

A Peabody or a Slater is needed to establish a school fund, to operate Teachers' Institutes, and establish Normal Schools. In the whole Island there are some 540 schools, but all are ungraded and of the character of a poorly managed rural school. There are no school-houses, schools being held in the houses of the teachers. There are no desks, and often not enough benches for the pupils. Often there is but one book to a class of twenty. The instruction is therefore largely oral.

There is no college on the Island, and no School which can fit a pupil for a college in the United States. Schools are kept open all summer without vacation. General John Eaton, who is Director of Public Instruction, aided by the Governor General, Guy V. Henry, [now returned to the United States], is doing everything to bring order out of chaos.

The people are dark stained with straight hair, docile, peaceable, laborious, affectionate in their families, and when young, bright and eager to learn. Just now, every young person is ambitious to read and speak English, as the colored people were anxious to read at the close of the Civil War.

The State religion sits very lightly upon the people, so lightly that some observers have, with Father Sherman, thought them entirely without religion. The Rev. Hugh P. McCormick, who has spent thirteen years in Mexico, thinks differently, and considers them a naturally religious people, but almost wholly free from superstition. He tells me that in this respect there is the widest possible difference between these people and some of the Spanish Americans, who are very superstitious and among the lower classes bigoted also.

Another point, and I will close this letter. These

people have differentiated on their little Island, until they are distinct from all the world. They are not Spanish, not African, not Indian,—not Anglo-Saxon certainly, they are, or they call themselves *Portorriquencous*. So peaceable are they, that they never rebelled against Spain in 450 years. I have thought, from their peace-loving qualities, their freedom from superstition, their good domestic qualities, that this would be a good field for Friends' missionary enterprise, remembering that Friends' principles once flourished in the West Indies. This has been the purpose in my writing this letter.

E. G. GROFF, Major and Brigade Surgeon.
Ancibo, Porto Rico, May 3.

Current Literature.

SOCIAL IDEALS IN ENGLISH LETTERS. By Vida D. Scudder. Crown 8vo. Pp. 329. \$1.75. Boston and New York: Houghton, Mifflin & Co. 1898.

This book is a refreshing and wholesome inversion of the every-day mental standards. It is a searching spiritual inventory of the departing century. It calmly ignores the "wide world of the obvious," and follows with keen scrutiny the unobtrusive but significant forces which are making the future. Its reading of recent English literature in the light of these ideas is most suggestive and inspiring.

The English literature with any sense of social ideals is somewhat scanty until the present century. The "Vision of Piers Plowman" in the fourteenth century, More's "Utopia" in the sixteenth, do indeed witness to the existence of social ideals, but show small sense of the possibility of social change. Dean Swift in the eighteenth century most bitterly criticised existing social conditions, but at the same time hopelessly accepted them as unchangeable. In fact, to have living social ideals it is necessary to recognize that the social world moves; but very few people and very few times have been granted an insight into this truth. To most men the social conditions into which they are born are the very hub of the universe, itself motionless, around which all else revolves.

But the French Revolution, that stormy prelude to the nineteenth century, introduced radically new social conceptions. However little actual progress it registered towards any satisfactory social ideals, it demonstrated with immense emphasis that "the old order changeth." That change was not necessarily progress was, however, demonstrated, with no less emphasis in the next half century. The search for the true line of advance for social development is the problem of our time, and the large Victorian literature which deals with it is of the most vital and absorbing present interest. It is almost too recent to be interpreted with any assurance that we discern its true value, and present conclusions are largely made up of personal predilections and beliefs. But some cardinal points concerning it have, of recent years, become too plain to be doubted. The chief of these is the realization that the acceptance of individualism as a social ideal is on the wane,—that the burden of social welfare is coming to be accepted as a function for the social body to assume, and that men are more and more regarded as their brothers' keepers.

Miss Scudder's book leaves discreetly indefinite the prophecy which is to be extracted from this literature. It is full of faith that it is a glad prophecy,—that society is growing into nobler aims, happier conditions, fuller life. It also assumes that the social change we are approaching is a momentous one. But it does not descend into the arena of current controversies, and is all the stronger in inspiration for refraining from partisanship.

A. J. F.

An article on the Negro Question, by J. L. M. Curry, is announced for the next issue of the *Popular Science Monthly*, (Sixth month). He was for some time United States Minister to Spain and is now Director of both the Peabody and the Slater Educational Funds, (for the promotion of education among the colored people), has had exceptional opportunities for studying the Negro in the South, and his conclusions are of especial value on this account. Dawson, the San Francisco of the North, is the title of an article by Prof. Angelo Heilprin, which will appear in the same issue. It gives a graphic picture of the curious aspects of life which may be seen in this latest of the mining camps.

Educational Department.

THE INTEREST GROWING.

AN increased interest is taken, we feel quite sure, in the Educational Department of the INTELLIGENCER. We hear, now, from more schools, and the Department is becoming more generally a medium of information and suggestion for all concerned in educational work. This is what we wish. We are always desirous to hear from schools and teachers, and others.

Why do not our Friends' teachers write us on educational subjects? Let us have their views (briefly), as well as facts about their work. It was one of the cherished plans of our late lamented friend Henry R. Russell to write for us, and he had the work in his mind when he contracted his fatal illness. Surely there must be others who have something to say. The Friends ought not only to be good educators, but be able as well to state the why and wherefore of their operations.

SWARTHMORE COLLEGE NOTES.

The Senior Contest for the Furman Prize in Declamation was held on Seventh-day evening, when the following program was rendered:

"Boat Race from 'Mortal Antipathy,'" Mary G. Ball; "How They Brought the Good News from Ghent to Aix," Mabel Clara Gillespie; "Commencement of a District School," Helen M. Fogg; "Warwick, the Kingmaker," Anna C. Holmes; selection, "The Bird's Christmas Carol," Elizabeth E. Willets. The judges awarded the prize to Helen M. Fogg.

The Junior Orations for the Sproul Prize have been submitted, and the following speakers have been chosen: Anna Gillingham, Joseph C. Haines, Mary S. Haviland, Katharine Pfeiffer, and Margery Pyle.

On Sixty-day evening the College and Friends were favored by an interesting illustrated lecture by John Wilhelm Rowntree, of England, on the career and work of the great German artist, Albrecht Durer, (1471-1528). '99.

TEACHERS AT ABINGTON.—The corps of teachers at Abington Friends' School, for the coming year, has been nearly made up. The Principal, as already stated, will be Prof. George M. Downing. Other teachers selected are:

Clara H. Barnard, of Martin Academy, Kennett Square, Pa., History and kindred subjects; Mary Brosius Kirk, A.B., (Bryn Mawr, '97), Mathematics and Latin; Carrie B. Way, B. L., continues Grammar, Reading, and Literature; Frederic F. Windle, B. S., West Chester Normal School, '97, succeeds Arthur C. Smedley in Science and Mathematics; Rachel S. Martin, continues Principal of Primary; Alice Kent Gourley, Painting and Drawing; Jessie M. K. Gourley, Matron.

TEACHER AT GEORGE SCHOOL.—Winifred Craine, L. B., has been appointed teacher of rhetoric and composition at George School, the coming year, in place of Mary E. Speakman, who resigned. She is a graduate of the University of Michigan, and has taught with success four years in the High School of Columbus, Ohio.

HORSHAM FRIENDS' SCHOOL.—Arbor Day was appropriately observed by the school on Sixth-day, Fourth month 28. Most of the exercises, consisting of readings, recitations, essays, etc., were held in the school-house, after which pupils and visitors went to the school-yard and proceeded to plant a tree. Just before the planting, addresses on trees were made by two of the pupils, and after the planting the whole school joined in a concert recitation, which was followed by a "Tree Planting Song." The tree was named Sarah P. Smith, in recognition of her years of faithful, interested, and intelligent labor for the best interests of the school.

The present school term closes Sixth month 9. The work done during the year has been satisfactory to both patrons and school committee. The coming year the school will be under the charge of S. Frances Moore as Principal, and Martha M. Parry, Assistant. The present Assistant, Emily W. Coale, has been appointed Principal of the Mickleton Friends' School, N. J. *

PROFESSORSHIP AT SWARTHMORE.—Dr. Jesse H. Holmes, who closes his work at George School this year, has been appointed the incumbent of a new chair of History at Swarthmore College. He will enter upon his duties in Ninth month, 1900, devoting the time intervening to study.

EDUCATIONAL CONFERENCE AT PROVIDENCE, R. I.—Friends of the other body will have their National Educational Conference at Providence, R. I., next month, 28th to 30th. President Isaac Sharpless, of Haverford College, is president of the Association.

Conferences, Associations, Etc.

EASTON, MD.—On Second-day evening, Fourth month 24, our Association was called to order at the home of John C. Bartlett. After the minutes had been read and accepted, the committee organized for the purpose submitted the names of Samuel D. Yeo, president, Laura B. Shinn, vice-president, and Anna White, secretary, as officers for the new term.

Lelia L. White read a selection, "Digging for Hidden Treasure," by Charles Reade. The history of the origin of the Discipline was told in a paper read by H. Lizzie Willson. In the writings of early Friends frequent mention is made of holding their meetings in open air. No regular code of discipline had been adopted by Friends at this time, and in cases of immorality or breaches of their Christian testimonies, the delinquents were admonished by those whose religious experience and weight of character qualified them for such services. In 1657, '58, and '59, documents containing Advices to Friends in relation to the testimonies of truth and the order of their meetings show that the principles of the Society were then in a great measure developed. The earliest collection of rules and advices in manuscript was formed in 1704, and in 1797 the compilation was issued in print.

Quite a lively discussion followed: subject, "Are we responsible for the wrongs we might prevent?" affirmative, Pauline de W. Bartlett and Samuel D. Yeo, negative W. Harry White, and Helen C. Shreve. In the absence of both appointees on the negative side, Henry Shreve and other members spoke in favor of that side. Wrongs are constantly being righted, said one of the affirmatives, in scientific lines, and the thorough investigations now being made for the causes and cures of disease are universally encouraged. Yet the most flagrant political and social evils are permitted to exist. It is so comfortable for us to rest at our ease and say that it is no concern of ours if our neighbor is so indiscreet as to get into trouble. But we should rise above our selfish interests. It is only an excuse that we are inclined to say, like Cain, "Am I my brother's keeper?"

An illustration given in defence of the negative side was the plan of government in the old feudal castle. Every man's domicile, it was said, is his castle, and should be safe from the interference of the outside world. The sentiment was expressed that if we make living examples of ourselves, it will do more good than all the precepts and advice we could give, and interference with affairs which do not concern us. The general discussion was very interesting.

The sentiments given as the closing exercise were followed each by a brief sketch of their author. The usual silence ended the meeting. ANNA WHITE, Sec'y.

SOLEBURY, PA.—The Young Friends' Association of Solebury met for the last time before the summer vacation on First-day, the 7th inst. The minutes of the preceding month were read by Martha Simpson, in the absence of the secretary. The report of the Executive Committee of appointments for Ninth month was presented by Seth T. Walton, as follows: Paper, Edith Michener; Oration, William E. Roberts; Paper, George H. Ely; Recitation, Marion M. Rice. The president appointed the following persons to serve in Ninth month on the various sections: History, Martha Simpson; Current Topics, John S. Williams; Literature, Florence K. Blackfan; Discipline, Annie M. Smith.

At this meeting the report on History was given by Martha C. Ely, Current Topics by Edith B. Slack, Literature by Seth T. Walton, Discipline read by Florence R. Kenderdine. "Can the germ of the Divine in each human soul be developed without any external aid?" was answered by Agnes S. Ely. Several present made remarks upon this subject. A reading was given by Ely J. Smith, and an interesting talk by J. Russell Smith, of George School, followed. After a short silence the meeting adjourned until the second First-day in Ninth month. F. R. K.

FLEMING, Pa.—Our Young Friends' Association met Fifth month 7, at 3 o'clock p. m., with a good attendance, and was opened by the president reading a poem, entitled "Lost Opportunities."

The roll-call was responded to by repeating beautiful extracts. Chapman Underwood answered the question, "Who was John?" by giving a brief history of his life.

A paper was read by the secretary, subject, "Our gifts from God, our Gifts to God," followed by some remarks from others. Bertha K. Cleaver gave from the INTELLIGENCER some very interesting accounts of old meeting-houses.

Current Events were produced by Florence N. Cleaver, consisting of some account of the "Peace Conference and its Object"; "Peter the Great and his attending Friends' meeting"; "The expelling of liquor dealers from the churches in Louisville, Kentucky." It was remarked that there are many things to convince us that the world is growing better. We see more widely extended the feeling of the Brotherhood of Man.

Mary J. Fisher read a beautiful poem entitled, "Make Somebody Glad." Another poem from Bertha K. Cleaver, "A Psalm."

We appreciate very much, the kindness of Howard M. Jenkins in sending for the use of our Association three copies of the address "Disarmament of Nations; Or, Mankind One Body," by George Dana Boardman.

Closed in silence.

N. M. FISHER, Sec.

CORNWALL, N. Y.—The regular meeting of Cornwall Friends' Association was held at the home of Edward Jones, on First-day afternoon, Fifth month 7.

The program was opened by an original paper, entitled "Our Simple Faith," prepared by Elizabeth K. Seaman. This was followed by selections, read by Theodore Barton and Rowland Cocks, and sentiments by nearly all those present.

It was decided to have the life of Samuel M. Janney read as a selection at the Association as it appeared in the INTELLIGENCER.

It was thought best to abandon the evening Socials which have been held during the winter and to let a lawn party take its place.

Ten new names were added to the roll, making our membership thirty-seven.

After a period of silence the meeting adjourned to meet at the home of Quimby Brown, Sixth month 4.

EDWARD COCKS, Secretary.

FRANCE has demanded valuable mining concessions in China as indemnity for the imprisonment of a missionary.

PERSONAL AND OTHER NOTES.

OUR friend Charles Bond, of Johnsville, Bucks county, Pa., brought us, the other day, a copy of the London Yearly Meeting Epistle of 1793. These epistles were printed on a four-page sheet, and sent out generally to Friends, wherever found. This one is signed by George Braithwaite, "Clerk to the meeting this year." It contains some good paragraphs on war, and might be read with interest, if reprinted.

A reader of the INTELLIGENCER, residing abroad, writes us: "E. and I look forward each week to the coming of the paper that is the closest connection we know with the relatives, people, and institutions we love best. When this reaches you, it will be nearly time for the Yearly Meeting, and you may be assured we shall have you all in mind at that time."

"I had a pleasant excursion with the Landmarks Club," writes a friend from Pasadena, Cal., on the 30th ult., "to the San Fernando Mission. The party of about 100 to 150 were taken the one-and-a-half miles from the station to the Mission in a variety of vehicles. We were in a hay-wagon, which carried thirty-two. Some one on the street called to our driver and asked after his 'large family'; he replied that he had 'a white man's burden.'"

"The ruins are of wide extent, and when in its prime the place must have looked like a walled city. It was on the road near the Mission that the Spanish officials surrendered California to General Fremont, in 1847. As the two commanders approached each other the Spanish general drew his sword and flung it away from him, and General Fremont did the same with his.

"There were lively times at these Missions, and great suffering, it is said, among the Indians, who were treated as slaves. As many as 12,000 were said to have been corraled at night, inside of the walls of the San Fernando Mission.

"Reports of buried treasures have led to much digging in the wine-vaults and in the church. The olive trees were quite large, and the groves covered a large space. Now the ruin is general, and the Landmarks Club, which aims to preserve the Mission building, has a large undertaking before it."

A letter from Martha Schofield, Aiken, S. C., 14th instant, has this paragraph: "My pen is crowded with work. We need \$800 to finish up the term, and I am sending this fact to many who have given some time in the last ten years. We go over all names and remind them of our needs. The work of Commencement, with many duties, is upon us, and I have had to give much time to a county Teachers' Association, which closed a three days' session yesterday—held in our chapel. The mercury above eighty degrees most of the time, and I think it thickens the ink as well as ideas. But I have one rule for myself which helps me greatly,—to live above weather and never complain of it, but go on just the same."

We have, from time to time, mentioned the building of new meeting-houses in England. It is now proposed to build one at Harlesden, in the north-western suburbs of London, called Willesden Junction. A meeting for worship was first held there in 1891, in a school building, and has been regularly maintained since. There is now a membership of 149, besides a number of attenders. An Adult School, and Children's School are held every First-day. The new house is expected to cost, with the ground, about \$20,000, of which \$12,500 is subscribed. The meeting-house will seat 220, and there will be three class-rooms, to seat 100 each.

Numerous petitions asking for Disarmament, and the establishment of an International Court of Arbitration, have been forwarded from Media, Pa., directed to Hon. Andrew D. White, United States Ambassador to Germany, and United States Peace Commissioner, The Hague, Holland.

G. L.

ROBERT H. WALTER, of Newburyport, Mass., a nephew, is contesting the will of the late Professor O. C. Marsh, of Yale, the eminent scientist, who made the University his beneficiary.

THE NEW CRUSADE.

As if some maiden dead for centuries past,
Drawn from the dusty couch whereon she lay,
And slowly gathering life, should rise at last
Warm with the breathing beauty of to-day;
As if some planet lost for many an age
Could light the world with its forgotten gleam,
And take through heaven its shining pilgrimage
To its old place; so dawns on us this Dream.

For so the dead Past springs resuscitate
To enrich the present with its buried gold;
We raise the early issues in the late,
And in the new Crusade revive the old.
We too, though armed but with the Spirit's sword,
Go to reclaim our sacred things from loss;
We too may fight the battle of the Lord,
And swell the mustering legions of the Cross.

The great thought thrills us like a breath of God,
Startling the inmost silence of the mind,
And rolls from sea to sea, and sends abroad
A sound as of a rushing mighty wind;
A sound that shall go out to all the world,
Echoing for ever, ever to increase,
Till War's red banner shall at length be furled
Leaving alone the silver flag of Peace.

So earth shall yet shake off her ancient chain;
Old wounds shall so be healed, old wants sufficed,
For Love wakes now, and Hope is born again,
And a new star is in the crown of Christ.
Who knows what golden years may spring to birth
When prophesying angels sing again:
"Glory to God in heaven, and Peace on earth,"
And all the listening nations cry "Amen"?

—Gertrude Ford.

GAINING WINGS.

A TWIG where clung two soft cocoons,
I broke from a wayside spray,
And carried home to a quiet desk
Where long forgot it lay.

One morn I chanced to lift the lid,
And, lo! as light as air,
A moth flew up on downy wings
And settled above my chair,

A dainty, beautiful thing it was,
Orange and silvery gray;
And I marvelled how from the leafy bough
Such fairy stole away.

Had the other flown? I turned to see,
And found it striving still
To free itself from the swathing floss
And rove the air at will.

"Poor little prisoned waif," I said,
"You shall not struggle more;"
And tenderly I cut the threads,
And watched to see it soar.

Alas! a feeble chrysalis,
It dropped from its silken bed;
My help had been the direst harm,—
The pretty moth was dead!

I should have left it there to gain
The strength that struggle brings;
'Tis stress and strain, with moth or man,
That free the folded wings.

—Edna Dean Proctor.

THE complete skeleton of a mastodon has been exhumed near Roxbury, Virginia, and the authorities of William and Mary College have taken steps to secure it.

ENTRANCE TO A CARRIAGE DRIVEWAY.

Meehans' Monthly.

THE approach to a residence is one of the most important considerations that confront the landscape gardener, as first impressions will naturally have effect on later ones.

Some tastes will lead persons to construct massive gate-ways, which in themselves may be truly magnificent, but which in relation to landscape effect will appear out of place unless the artist can so arrange trees and plants near-by to bring all into harmony.

In the case of a large estate, nothing should appear cramped, hence the entrance will be broad and the corners well rounded. On the lawn these corners afford opportunity for massing shrubbery; and a little further in from these may be an open group of well-selected trees. The choice of these trees and the future of the shrubbery, are matters of considerable importance. To the writer's eye, the absence of strict formality is desired, and the trees should therefore be graceful, like the elm, Wier's Maple, Cut-leaved Birch, Yellow Locust, etc.; and the shrubs be not continually sheared and rounded.

Evergreens in careful assortment take the place of the shrubs very acceptably, and make the entrance attractive summer and winter; and larger ones may also be used in place of the deciduous trees,—pines are perhaps most fitting.

Vines on walls and gate-posts are always pretty; but especially desirable are the loose-clambering ones like the Virginian Creeper. Let the latter be mingled with English Ivy for a back-ground and winter effect.

Flower-boxes for stone posts filled with summer plants and vines can be easily and tastily arranged and are admired by every one. In winter, they may be replaced by evergreens of dwarf nature or small specimens of larger ones, like Himalayan Pine, Lawson's Cypress, and Scotch Pine.

The main idea should be to construct the entrance as a whole, bringing in pretty features to enliven it and connect all with the estate in harmony.

DISLIKE OF MENTAL EFFORT.

From an address by ex-President C. B. Hulbert, of Middlebury College, Vermont.

PEOPLE recoil from mental exertion, and therefore repel books that tax the brain. "Load our shoulders, fill our hands, play on our sensibilities, but don't set us to thinking"; this is the demand. Says a leading publishing house in New York city: "Three-fourths of the youth of our country are habitual readers of the dime-novel class of books; but not one in fifty has any taste for the standard book. The trashy, sensational book sells by the tens of thousands, while the book of science, of history, of poetry, by the most popular authors, sell by the hundred or by the thousand."

Why is this? Not because they love trash; but because they hate thought. They prefer to have skillful hands play on the strings of their sensibility rather than to read books that dislodge them from their mental indolence and force them to think. In-

tellectual laziness is the prolific source of ignorance. The multitudes are not living uniformed, and without discipline and culture, because they are debarred by circumstance from our schools of learning: it is because, in their aversion to intellectual labor, they debar themselves from the means and opportunities of knowledge and culture placed within their reach.

I have spoken of the University of Common Sense in which all the people are included; but I must confess that it is over-patronized by hosts of people who are unworthy of these advantages. In their abuse of privileges in the institution they attend they are forbidden, by every law of honor, to complain of students in our academies and colleges who are guilty of the same offense. Let the common people desist from their favorite employment of throwing stones at our schools of learning because they contain students who misuse and abuse their opportunities, while they themselves are as really vulnerable for their neglect and disregard of opportunity. Mental laziness is not now and then; it is always: it is not here and there; it is omnipresent. Hence the universal demand upon authors of school books and Sabbath-school books; upon teachers of every grade of school, and upon preachers in the pulpit, to "explain, simplify, bring down, illustrate; remember our minds are infantile, do our thinking for us, make our work easy."

THINGS TO REMEMBER.

[This is from the "Christian Commonwealth," and is, on the whole, a very good list.]

REMEMBER that happiness, when it comes at all, usually comes to those who do not go in search of it.

Remember that in the struggle of life it is always possible to turn one kind of defeat into another kind of victory. Try it and see.

Remember that if you cannot realize the ends of your being in one way, you can in another. Realize something!

Remember that there is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.

Remember that, as you grow older, nature's tendencies are laying their grip upon you. Nature may be on your side when you are young, but against you later on.

Remember that you can get the better of tendencies if you fight hard enough, although you can never get the better of nature's laws.

Remember not to talk too much about yourself.

Remember that having fine sentiments is a poor substitute for being a man. Thoughts are gifts; but your life and your acts speak for you.

Remember to judge people by what they do, not by their sentiments—especially yourself.

Remember that you may have your best friends amongst those who disagree with you. Men can disagree with their heads and agree in their hearts.

Remember that the easiest person in the world to deceive is yourself. You can make yourself believe almost anything about yourself if you try it.

Remember that the self of the selves is never deceived. It keeps a record of what you are, and it puts

down everything. An act can never be undone. It has to stay.

Remember that the true way to conquer prejudice is to live it down. Do not talk about it with others ; do not talk about it to yourself.

Remember that prejudice hurts the one who cherishes it much more than the one against whom it is aimed.

Remember that to give up the struggle when it is in part over, because you cannot get the chance you want, may show that you deserved no chance at all. Take what chance you can get, and fight it through.

Remember that to keep chafing because fortune favors others more than you is the way to get even less out of fortune. Be a man !

Remember that great yearning and noble ambitions usually die away just about the time they are most wanted. Act on them now.

Remember that it is brave to be in the minority. That is where the strong usually are. Weak natures like to hide behind a majority.

A MOTHER-MADE MAN.

A WELL-KNOWN man was introduced at a great public meeting as a "self-made man."

Instead of appearing gratified by the tribute, it seemed to throw him, for a few moments, into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But then," they urged, "you were always such a great reader."

"Yes," he replied ; "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man. I think my mother had a great deal to do with it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples came to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said : 'Tom, if you do that, you will be a cheat.' And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, who told the story, "the boy who had such a mother ; happy the mother who had such a boy so appreciative of his mother's formative influence !" — [Exchange.]

WOMEN'S SCHOOL VOTE.

THOSE who have made the small school vote of women an argument against giving them full suffrage, should ponder the recent utterance of State Superintendent of Public Instruction, Mr. Skinner, on the women's school vote in New York State. In an open letter, he says of the education law now pending in the Legislature :

"The bill contains no provision abridging in any way the right of women to vote at school meetings, as granted by the present school law. So far as my power extends, no legislation of any character will be permitted which takes away any of the rights of women under the present law. It may be true that women generally do not avail themselves of the privilege, and fail to vote except in small numbers. This criticism may also apply to men. I have always found, however, that where women exercise the right of suffrage at school meetings, they are generally found upon the side which represents the best interests of our schools."

Helen Kendrick Johnson claims that a class of voters who only vote occasionally must be a danger to the State. That depends on what sort of voters they are. There is a large class of respectable men who do not generally vote, but who, once in a long while, when corruption has become intolerable, do turn out in force and bring about a change, as in the case of Tammany a few years ago. This element among male voters is sometimes called the "Quaker vote." The fact that these refined and intelligent men have the right of suffrage is not a danger to the State ; it is a distinct advantage to the State. It would be a greater advantage if they voted at every election ; but even their occasional voting does good. It has been the same with the women's school vote. They do not go to the polls in large numbers, except when there is some important issue at stake ; but then they turn out, and vote on the right side.

Mrs. Johnson says the women's school vote has accomplished nothing which could not have been accomplished better without it ; but this is contradicted by well-known facts. Gov. Roosevelt says that a new school-house was badly needed in his home town of Oyster Bay, but all efforts to get one failed until the mothers of the children were allowed to vote on the question. Then they got their new school-house at once. This is only a sample of many similar cases.

It should also be remembered that the women's vote is small only where it is limited to school suffrage. In the States where the women have full suffrage, they vote as generally as the man.

Alice Stone Blackwell.

"TWENTY-FIVE years ago," says the *Kansas City Journal*, "a Russian lad of sixteen years arrived in Hays City, Kansas, direct from the River Volga. He was dressed in a sheepskin coat, and his first act on stepping from the train was to light his pipe with flint and steel. Last week Hays City inaugurated a fine electric light system, of which this Russian lad is the sole proprietor."

An Oklahoma town was surveyed, lots sold and many of them occupied by about 800 people within twenty-four hours

JOHN AND THE STAMP.

The Children's Friend.

THERE was a boy who "lived out" named John. Every week he wrote home to his mother, who lived on a small farm away up among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage stamp was not touched by the postmaster's stamp to show that it had done its duty, and henceforth was useless.

"The postmaster missed his aim that time," said John, "and left the stamp as good as new. I'll use it myself on my next letter, and save two cents."

He moistened it at the nose of the tea-kettle, and very carefully pulled the stamp off.

"No," said John's conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because you see, there is no mark to prove it worthless. The post-office will not know it."

"But you know," said his conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action that he judges by."

"But no one will know it," said John, faintly.

"No one?" cried conscience. "God will know it, and he, you will remember, desires truth in the inward parts."

"Yes," cried the best part of John's character. "Yes, it is cheating to use the postage stamp a second time, and I will not do it."

John tore it in two and gave it to the winds; and so he won a victory. Wasn't it worth winning? It is often such little tests as these that reveal character.

I STAY my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways
And what is mine shall know my face.

—John Burroughs.



THE working men's insurance laws have had a very good effect in German cities in diminishing tuberculosis by compelling the wage earning classes to join sick clubs and thereby putting them in the way of taking better care of their health, and providing them with medical attendance and nursing at an early stage when tuberculosis is not yet incurable.

THE theory that mosquitoes play an important part in communicating malaria, which has been advanced by Professor Robert Koch, the celebrated bacteriologist, will form the subject of a comprehensive investigation by an expedition which he will lead into the tropics.

THE *Churchman*, (N. Y.), comments upon "the definite abandonment of the field of religious journalism by the *Outlook*, and, to a less extent, by the *Independent*. The former, it says, does not wish any longer to be considered a "religious journal," having become a literary magazine.

THE city of Ida Grove, Ia., is having a well dug at the pumping station twenty feet in diameter and about twenty-five feet deep. It is only about thirteen feet to the water level, so it is expected that the new well will have about twelve feet of water constantly.

THE number of criminals in penitentiaries in Iowa in 1884 was 1,260. After four years of prohibition under ex-Governor Larabee the number was reduced to 607. After the passage of the "Mulct law" the number had increased to 1,560.

Peace Crusade Work in Boston.

Editors FRIENDS' INTELLIGENCER :

IF peace does not come to all the world soon it will not be because the women of Boston have been unmindful of the great responsibilities of war. Two very enthusiastic meetings were held on the 9th instant, both in charge of women. The first was held in Tremont Temple, and was the last of the series of noon meetings. It was in charge of the women of the W. C. T. U. There were several hundred present who listened to "forty-five minutes of superb talk," as the meeting was characterized by Mary A. Livermore. The speeches at the meeting were all high and pure in tone, and not one of the speakers made in any way a criticism as to the policy of the Administration.

Mrs. Katherine L. Stevens presided, and Mrs. Alice Harris sang "Fear Not Ye, Oh Israel."

The leading address was made by Rev. William T. McElven. In his opening remarks he complimented the women on their helpfulness in the Peace Movement. He said there was only one position which the ministry could take on this great question. The day was surely coming when cannons, bayonets, and guns will be found only in museums, as relics of the past.

Other speakers were Mrs. J. K. Barney, and Rev. E. D. Burr. Mrs. Barney has circled the world, a trip covering a distance of 35,000 miles, for the W. C. T. U.

The W. C. T. U. meeting was followed by the Massachusetts Woman Suffrage Association meeting at the parlors of the *Woman's Journal*, Park street. All remarks tended to foster a movement for peace the whole world over, by the establishment of a high court whose purpose it would be to settle all disputes among nations. The coming Conference at The Hague is the first step towards such a tribunal. Mary A. Livermore presided, and introduced the first speaker, Mrs. Edwin D. Mead, who spoke of the Czar's Peace Conference as being the first time in history of an establishment of a peace tribunal where great politicians and business men could meet together in the common cause of peace. Mary Clement Leavitt was next presented, and said in part that her observations in her trip around the world had taught her that the standing armies of Europe are absorbing the life of the nations. If England, Russia, Germany, and the United States combined on the question of peace, justice, and righteousness, all the smaller nations would be compelled to do what is right by their people and within their own territory.

"The dream of scientific evolutionists is the federation of the human race," so said Rev. Samuel R. Fuller, who was the next speaker. He then went on to say that the mothers of this country had a duty to perform in training up their children toward peace. He advised mothers not to give their boy a soldier cap if they wished to inculcate a love of peace in him, and to have him read peace-loving stories instead of stories of war. In this way he would become faithful to the cause of justice and peace.

After two or more short addresses by prominent women, he meeting closed.

Boston, Mass.

State Conference of Religion.

It is proposed to call at an early day a State Conference of Religion, to be held at some point in the State of New York soon to be announced, somewhat of the character of the "World's Parliament of Religions" at Chicago a few years ago. Representatives of a dozen different denominations, including both branches of Friends, have approved the proposition to hold such a Conference. A preliminary meeting of these representatives is to be held in New York, at the United Charities Building, on the 23d inst., to organize committees, and consider and arrange details for the Conference. It promises to be an occasion of much interest.

[The foregoing paragraph was sent us by our friend Aaron M. Powell, just too late for last week's issue. He added, in connection: "I have been asked to serve on the Executive Committee, but have felt obliged to decline, on the score of health, with the other demands upon my time and strength." —EDS. INTELLIGENCER.]

Prohibition in Kansas.

BISHOP MILLSPAUGH, of Kansas, (P. E. church), speaks as follows of Prohibition in that State:

"When I went to Kansas I felt satisfied that there was no better way of handling the liquor traffic than by the high license system, but I am now quite as well satisfied that I was mistaken. I have changed my opinion of the Prohibition law since I have seen its workings, and I regard it as very desirable. It is especially so from my own spiritual standpoint. For instance, Topeka is a city of 50,000 inhabitants, so that it is quite a town. You can walk the whole length of Kansas avenue, the principal street of the city, and not see a single saloon on either side. What is the effect of all this? The young men are not tempted to go into the gilded hells where sweet music and every allurements are held open for them. There are no temptations for the young, and there is nothing to lead the man, who does not drink habitually, to take a drink just for the sake of being sociable.

"I find it easier to do missionary work in Topeka than I found it in Minneapolis or in Omaha (both under \$1,000 license for saloons). The young men you approach are more inclined to listen and give one respectful hearing. There are more men in the church, both as members and as mere attendants, in proportion to the population. This means something, and it is to be credited largely to the effects of the temperance legislation.

"The largest wholesale grocer in Kansas is a Prohibitionist, but himself not a teetotaler. He gives it as his judgment as a business man that there is 25 per cent. more business done by the grocery, dry goods, and hardware trades in Kansas than there was before Prohibition was established.

"There is no probability that Kansas will ever go back upon the Prohibition doctrine."

A Word From Lincoln.

Springfield Republican.

PROF. LAUGHLIN, of Chicago University, was asked to meet a number of imperialists at dinner at the Union League Club there a day or two ago, and he took along with him this quotation from Lincoln's writings:

"No man is good enough to govern another man without that other's consent. When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism. Our reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it."

When the discussion was well under way the professor whipped out the quotation and passed it around the table. All were Republicans, and it is stated that the face of each one was a study as he read Lincoln's words. Some doubted the genuineness of the quotation, and when proof was forthcoming there was silence, until a great McKinley editor present announced his determination to answer Lincoln through the columns of his paper.

The Scottish Dialect.

A SCOTCH servant lass proceeded to the neighborhood of Oxford, where she was engaged by an English family. One wet day, happening to step into a heap of mire, she returned home with her clothes covered with dirt. "What have you been doing?" asked her mistress. "Oh, I stapped into a humplock o' glaur," said the Scotch girl. "And what's glaur?" asked the mistress. "Just clairts," said the girl. "But what's clairts?" asked the mistress. "It's just clabber," replied the girl. "But, dear me, what's clabber?" queried the mistress. "Clabber is drookit stour," retorted the girl. "But, dear me, what is drookit stour?" asked the amazed mistress. To which the girl replied, "Weel, weel! 'ave nae patience wi' ye ava! Ye sud ken as weel as me it's just wat dirt!"—[Scottish American.]

The Carpenter's Work.

JUDGE M——, a well known jurist living near Cincinnati, loved to tell the following anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had occasion to send for a carpenter, and a sturdy young fellow appeared.

"I want this fence mended. There are some unplanned boards—use them. You need not take time to make it a neat job. I will only pay you a dollar and a half."

Later, the judge found the man carefully planing each board. Supposing that he was trying to make a costly job, he ordered him to nail them on just as they were, and continued his walk. When he returned, the boards were all planed and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was done, there was no other part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared. "Why did you spend all that labor on that fence, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll only take a dollar and a half." He took it, and went away.

Ten years afterwards, the judge had a contract to give for the erection of several magnificent public buildings. There were many applicants among the master-builders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract and it made a rich man of him."

The Exhibition of 1899.

THE Philadelphia Exposition of 1899, the first of its kind in this country, is to be held under the joint auspices of the Philadelphia Commercial Museum and the Franklin Institute.

The Congress of the United States, the Legislature of Pennsylvania, and the Councils of Philadelphia have formally endorsed it, and made liberal appropriations towards the buildings, which will be largely added to by private subscription.

The Exposition will open on September 14, and will be held in West Philadelphia on grounds lying between the Philadelphia Hospital property and the Schuylkill river, below the South street bridge, and in the neighborhood of the University of Pennsylvania.

The grounds are easily accessible, being reached by trolley line within ten minutes' time from City Hall; also by the Pennsylvania Railroad. The principal entrance to the Exposition grounds is at the northwest corner of the tract, where electric cars enter from Thirty-fourth street.

Conclusions at Hull House.

At a Conference of Social Settlement Workers, at Hull House, Chicago, on the 16th instant, speakers united in declaring that the aim of social reformers should be to teach the masses how to recover the lost art of living. It was pointed out that trained teachers were unsuccessful instructors in social settlements, because they adhered too closely to the educational curriculum. The efforts to teach residents of the slums in classes, the experts declared, had proved a failure. It was unanimously agreed that the best results were attained by calling the people together and have knowledge imparted in illustrated lectures.

THE Westinghouse Electric Company has received an order to equip a trolley line between Philadelphia and Atlantic City. The company will be known as the West Jersey & Seashore Electric Railroad, and it is expected that it will be in operation before the summer rush commences.

CURRENT EVENTS.

DISPATCHES from Manila on the 8th instant, sent by way of Hong Kong, 12th, disclosed that the violent efforts recently made by direction of General Otis against the Filipinos had worn out some of the troops. The 1st Nebraska regiment asked General McArthur to be relieved from duty at the front, being exhausted. (This news was forwarded several days earlier, but was suppressed at Washington.) Their request says that only about 300 men are left "fit for duty," and that at roll-call no less than 160 men were reported sick. Since February 2, when the fighting began, this regiment alone has lost 225 in killed and wounded.

It appears to have been the policy of General Otis to send the volunteers from the Western States to the front. The regular troops have been kept in and about Manila. It is now announced that the regulars are to go forward. There has been much comment and criticism on the policy adopted by General Otis.

THE reports of the most recent military operations in the Philippine Islands indicate the great exhaustion of many of the American troops, on account of the heat, the jungle fighting, the difficulty of procuring food, etc. The rainy season has begun, when the rainstorms are terrific. Admiral Dewey is to sail for home at once. Aguinaldo, one report says, has "disappeared"; the Filipino Junta in London say he has withdrawn to a more inaccessible place in the mountains, and that the struggle for independence will continue, "at all costs."

THE official report of United States Admiral Kautz on the engagement, April 1, at Samoa, of the American and British forces with the Mataafa warriors in which several Americans were killed, has been made public by the Navy Department. Fuller light on the Samoan situation shows plainly that the plan of the three nations, (United States, England, and Germany), joining to rule the Samoans has worked badly. The people want Mataafa, (who is their "Grand Old Man"), for Chief, but another, Tanu, is forced on them.

AFFAIRS in Cuba remain in an unsettled condition as respects the Cuban army's disbandment and surrender of arms, and dispatches from Havana and Washington have represented that the situation causes uneasiness. The money, \$3,000,000, sent to be paid the Cubans has not yet been given them, because of their refusal so far to give up their arms. It has been represented that General Gomez, the old Cuban commander, and General Brooke, the American "Governor General," had disagreed, but this is denied, the latter saying that General Gomez is acting in good faith, and endeavoring to secure disbandment, and the return of the men who have been in arms to industry. The latter is announced to be preparing a "manifesto" on the subject.

THE discovery of an alleged plot against the South African Republic has moved President Kruger to act promptly, and the arrests already made by his order include eight ex-British officers. More warrants have been issued, and the conspiracy will be thoroughly probed. Great interest has been excited in London by the episode. Cecil Rhodes denies knowledge of it. Arrangements had been made for a conference, probably at Cape Town, between President Kruger and Sir Alfred Milner, Governor of Cape Colony and British High Commissioner for South Africa, regarding the alleged grievances of the "Outlanders" (foreigners), in the Transvaal.

A FRIGHTFUL railway accident occurred on the 12th instant, on the Reading road, a few miles south of the city of Reading, Pa., by which 29 persons were immediately killed, and others injured. A special train following an express ran into the latter and "telescoped" several cars, the occupants of these being the sufferers. Sixteen citizens of Norristown, Pa., were among the killed. The rear train was following closely, and running at a high rate of speed; the front one had stopped upon signal from a tower. The responsibility for the accident has not been fixed.

A JUDICIAL decree in the United States Circuit Court at Baltimore authorizes the issue by the Baltimore and Ohio Railroad Company of full-paid and non-assessable stocks and bonds for the purpose of retiring the old issues, and when this shall have been completed the company may apply for a close of the receivership.

THE New England *Homestead's* May report on the winter wheat crop shows that it is much injured. An average condition of only 72.6 is indicated, or the lowest in the records of this service, and comparing with 87.8 a year ago. Acreage, through the plowing in of land where damage has been great, will be heavily reduced. Fully half the Michigan counties report a loss in acreage, ranging from 5 to 35 per cent., and Indiana, Missouri, and Kansas make worse reports. Hence, notwithstanding the much larger acreage sown, the yield may not reach last year's figures.

A MEMORIAL meeting for Aaron M. Powell was held by the Social Purity Alliance, (Philadelphia), on the afternoon of the 16th instant, in the Church House, (Episcopal), at 12th and Walnut Streets. The meeting was directed by Arch-deacon Brady. Among those who spoke of A. M. Powell's good work as President of the American Purity Alliance were Samuel S. Ash, Lydia H. Price, Isaac Wilson, Charles M. Stabler, and Hannah Clothier Hull.

NEWS AND OTHER GLEANINGS.

THE increased preparation for war made by so comparatively poor a country as Japan is astonishing. One of the country's officials, now in this country, says: "Japan is building or has just completed some fifty-two war ships, comprising four battle ships, six first-class armored cruisers, thirty torpedo boats, and a dozen destroyers." Another official said, "a navy and an army costs, and we have to cast about to devise means to pay for it all."

—At a recent meeting of the faculty of the department of arts and sciences at Cornell University it was decided that the presentation of theses before the conferring of degrees should be made optional. Many of the departments were opposed to the abolition of the custom entirely, and finally the conclusion was reached that those who have demonstrated special merit along certain lines of study should be encouraged in the preparation of theses. Under this new rule it will be considered a distinctive honor to be invited or permitted to write a thesis.

—The Pope, according to a correspondent of the London *Mail*, speaking recently on the present state of ritualism in the Anglican church, remarked: "The English now accept the rites of the Roman church. Soon they will accept the substance of our holy religion. What is now happening in the Anglican church, added to the progress of Roman Catholicism in England, confirms my hope that England will assuredly re-enter Roman Catholicism."

—The parallel to King George's war on the American colonists continues singularly close. As the king then armed the Indians to fight against the patriots, so now, as is reported from Manila, we are to arm the savage Maccabebes to war upon their more civilized neighbors.—*Springfield Republican*.

—A collection of five hundred varieties of snakes from Brazil has been awaiting entrance at the port of New Orleans. They range from the size of earthworms to that of boas. The collection is to be exhibited in New York and then go to the Paris exposition.

—Dr. E. Benjamin Andrews (former president of Brown University), has declined the presidency of the State College of Agriculture of Colorado, and will continue in his present capacity as Superintendent of Schools of Chicago.

—Governor Sayres, of Texas, as soon as the Legislature adjourns, will address a letter to the Governors of all the States asking a meeting with their Attorney-General for the purpose of agreeing upon an effective anti-trust law.

—After trying it for six weeks, the London *Mail* has given up its "Sunday" issue. It does this, it says, in deference to protests of religious people and bodies.

NOTICES.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Stanton, Del., on First-day, Fifth month 28, 1899, at 2.30 p. m.

Subject, "Temperance." To be addressed by Joseph S. Walton.

CHARLES PALMER, Clerk.

* * Nottingham First-day School Union will be held at Penn Hill, Lancaster county, Pa., Seventh-day, Fifth month 20, at 1 p. m.

* * A Conference under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Fallsington, Bucks county, Pa., on First day, Fifth month 28, 1899, at 2.30 p. m. The meeting will be addressed by Prof. F. H. Green. Subject, "Temperance."

SUSANNA RICH, Clerk.

* * The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 24th, in the evening, at 7.30 o'clock.

* * A Conference will be held at Plymouth Friends' meeting-house on next First-day, the 21st inst., at 2.30 o'clock. Subject, "Temperance and Tobacco." Under care of Abington Quarterly Meeting's Philanthropic Committee.

JAMES Q. ATKINSON, Clerk.

* * Friends desiring accommodation at the meeting-house, or elsewhere, during New York Yearly Meeting, please communicate with

ELLA B. McDOWELL,
226 East 16th street, New York City.
or ELIZABETH B. CAPRON,
White Plains, N. Y.

* * Quarterly and Yearly Meetings will occur as follows:

FIFTH MONTH:

- 25. Bucks Quarter, Buckingham, Pa.
- 29. New York Yearly Meeting.
- 30. Burlington Quarter, Crosswicks, N. J.
- 31. Southern Quarter, Easton, Md.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FIFTH MONTH:

- 21. Merion, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

* * The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Fifth month:

- 21. Pipe Creek, Md.
- 26. Deer Creek, Md.
- 28. Broad Creek, Md.

On behalf of the Committee.

MARTHA S. TOWNSEND.



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NATIONAL PEACE JUBILEE—WASHINGTON.

REDUCED RATES VIA PENNSYLVANIA RAILROAD.

On account of the National Peace Jubilee, to be held at Washington, D. C., Fifth month 23, 24, and 25, the Pennsylvania Railroad Company has arranged to sell excursion tickets from all stations to Washington at rate of *single fare for the round trip*, except that the rates from New York, Philadelphia, and Baltimore will be \$8.00, \$5.00, and \$2.00 respectively, with proportionate rates from intermediate and adjacent points.

Tickets will be sold Fifth month 22 and 23, good to return within ten days from date of sale when properly validated by the agent at Washington.

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In addition to its excellent train service, the Pennsylvania Railroad offers the traveler between New York and Chicago, and New York and St. Louis the privilege of a stop-over of ten days at Philadelphia, Baltimore, and Washington. This stop-over is granted on all through first-class tickets reading via those cities. Persons desiring to stop-over must deposit their ticket with the station agent immediately on arrival.

To those who have business to transact in these cities, or to persons who have never visited the National Capital, this privilege is a valuable one, and should appeal to all through travelers between New York and the West, and Chicago or St. Louis and the East. The stations of the Pennsylvania Railroad are centrally located in Philadelphia, Baltimore, and Washington, and access to any section of the cities is easy, by either the regular street car lines or by the Pennsylvania Railroad cabs, to be found at the Philadelphia and Washington stations.

THE Woman's Institute, in London, has published a "Lexicon of Employment for Women," from which it appears that there are in England women cab and omnibus drivers, street porters, "walking posters," cattle dealers, auctioneers, and one locomotive engineer.

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Established 1844. }
The Journal, 1873. }

PHILADELPHIA, FIFTH MONTH 27, 1899.

{ Volume LVI.
Number 21.

A GOOD WORD EACH WEEK.

XXI.

THOUGH meetings are sometimes held in silence we tenderly beseech all Friends not to neglect their attendance; for the hungry soul will labor for bread, and the thirsty for the water of life; and the diligent hand will make rich in that treasure which is of an enduring substance.

From the Book of Discipline of London Yearly Meeting, chapter on Meetings for Worship.

For Friends' Intelligencer.

AARON M. POWELL.

THIS form laid low, in beautiful ripe manliness?

This deep-toned, gentle voice with sweet compelling power to persuade

Hushed from its labor?

This matchless tact, grown strong by love and service,
Yet fine and sensitive to handle God's most delicate work
Lost to humanity's cause?

This gentleness and courage so nobly joined they seemed a seamless garment

Worn with all dignity and kindness—

All these rich, ripe graces lost to God's service?

Not so! in other, fairer fields he still shall serve.

Our Father! we question not thy wisdom and thy love

We only ask, "Anoint unto thy service here

Others thy servants,

With a like strength, fidelity, and untiring love."

Philadelphia.

PHILADELPHIA YEARLY MEETING.

(Continued from last week.)

IN women's meeting, Third-day, (16th), the proposition from men's meeting concerning a Peace testimony, and message to The Hague Conference was considered. Much unity was expressed, and it was felt to be an opportunity in which we should not fail to emphasize the peaceable teachings of Jesus. The report of the committee on Philanthropic Labor was read and fully approved. In connection with it, testimony was borne to the beautiful character of Sarah H. Peirce who had labored faithfully in this committee as long as strength permitted, and who has passed from earth since our last Yearly Meeting.

In men's meeting, at the opening of the afternoon session, the report of the Committee on the Joseph Jeanes fund, (aid to "Homes"), was read. There were also read the reports of the trustees of the Joseph Jeanes fund, the trustees of the Samuel Jeanes fund, the trustees of the John M. George fund, and of the trustees of the Yearly Meeting, (now incorporated, and succeeding all the other separate committees of trustees). The report of the committee on George School was read and approved.

FOURTH-DAY, 17TH.

In men's meeting, in the morning session, on opening, Allen Flitcraft offered prayer. It was decided to appoint a joint committee to report next year a plan for the gradual renewal of some of the standing committees, including that on George School. The minutes of the Representative Committee for the past year were read. They reported, besides routine business, that \$40,836.18 had been received from the estate of Jacob Fretz, to be applied to the use of George School.

The several monthly and quarterly meetings were directed to forward to the Representative Committee lists of their record books, and where deposited.

John Wilhelm Rowntree, before withdrawal from the meeting of himself and companion, A. N. Brayshaw, spoke briefly, expressing satisfaction with their visit, and dwelling on a few points in the Friends' system—the First-day schools, etc.

In the afternoon, the committee appointed on Second-day on the subject of Peace and a Message to The Hague Conference, proposed the following message, which was directed to be forwarded by cable:

"The Yearly Meeting of the Religious Society of Friends, now in session in Philadelphia, United States America, to the International Peace Conference at The Hague:

"May your counsels be divinely directed in the early consideration of the establishment of an International Court of Arbitration, tending to the ultimate reign of universal peace. (Signed) Emmor Roberts, Sarah Griscom, clerks."

The consideration of the queries and answers was then begun, and the first and second were considered, the summaries adopted being as follows:

1. "Our religious meetings for worship and for discipline have been regularly held, except some omissions noted in all our reports, for which various reasons have been assigned. Those on First-day have usually been attended by many of our members. Those held at other times have been with some exceptions small. The hour has been mostly observed, and the behavior of those assembled very generally becoming."

2. "Love and unity have been very generally maintained, and tale-baring and detraction discouraged. When differences have become known endeavors have been used to end them."

In the consideration of the answers, Charles Bond, Cyrus W. Harvey, and others spoke. Joel Borton said mid-week meeting should be changed to the evening if it would suit those in attendance better, and where there was no meeting in town or village one should be established or moved from the country. The sitting closed with a brief exhortation by Enoch Hannum.

In women's meeting, the reports of the Trust funds were read and approved. The report of the Boarding Home Committee showed that ten of the quarterly meetings have homes for aged or dependent Friends. Gratitude was expressed to our Heavenly Father who

had put it into the heart of a generous Friend to thus apply a large sum of money in promoting the comfort and happiness of many in their declining years. Caln and Southern Quarterly Meetings have not found it expedient to build homes, but believed their best interests were served by finding comfortable boarding places for Friends in their various neighborhoods. The spirit of love which actuated, or should actuate, our giving, makes it doubly precious to the recipient ; we were also urged to remember the little individual charities which are productive of good to both giver and receiver, for if self-denial be practiced that we may share with others, a growth toward nobler character is promoted. While our order excludes the frequent collections of money which other churches practice, the hope was expressed that we would embrace opportunities for giving. We should save that we may give ; thus is a wise economy promoted.

In connection with the subject of Peace, a Friend desired that we might be faithful to our testimony even to the discountenancing of military parades, where there is always such useless expenditure, and where the young and susceptible may be captivated by the warlike spirit.

The first and second queries claimed the attention of the meeting. The answers to the first showed that the severe winter had interfered with the regular holding of some of our meetings in some country neighborhoods, but while this was the case there was encouragement in seeing a renewed interest in many neighborhoods. If the complaint is made that our meetings are not attractive, we must remember that they are not intended to be places of intellectual entertainment, but opportunities for spiritual refreshment, where those who come seeking to be spiritually strengthened, will always find food.

Love and unity appear, by the answers to the second query, to be maintained ; the large Yearly Meeting itself seemed an exhibition of those virtues wherein condescension and all-embracing charity were apparent. Love toward God and to one another was the burden of many exhortations, and we were counseled not only to refrain from saying the unkind thing, but to take the positive stand, and let it be known when a noble act had been done or a sweet and tender word had been uttered ; many a one's course in life might be directed toward the right if his good traits were made prominent and encouraged.

The minutes of the Representative Committee were read and approved, also the cablegram to The Hague.

FIFTH-DAY, 18TH.

The usual mid-week meetings for worship were held in the morning. The Race Street and Cherry Street houses were well filled. In the former there was ministry by Joseph Powell, Isaac Wilson, Joseph Fussell, Elizabeth Lloyd, and Keziah Wilkins. In the latter several Friends spoke, Cyrus W. Harvey being one. The democracy of faith, he said, is as broad as the Declaration of Independence ; the grace of God is given to all without liturgy or the mediation of man. All men are enlightened by the Christ within. At Girard Avenue, also, there was a good meeting, Enoch Hannum and others speaking.

In men's meeting, in the afternoon, at the opening, the following cablegram reply to the message sent the day before was presented and read :

"The Hague, May 18, 1899.—American Commission at Peace Congress send thanks, and will do everything possible in the line suggested. White, President ; Holls, Secretary."

There were many expressions of satisfaction at the prompt reply, and the favorable reception of the message.

The consideration of the queries was resumed, and the third, fourth, and fifth disposed of, the following being the summary answers :

3. "A testimony in favor of the free ministry of the Gospel and against the system of a professional ministry appears to have been generally maintained."

4. "Concern has been felt to bring up those under our care in the simplicity queried after ; to encourage them in the frequent and reverent reading of the Holy Scriptures ; to guard them in other ways from hurtful influences and to be ourselves good examples in these particulars, but deficiencies in many ways have been acknowledged."

5. "Friends have been very nearly clear of the manufacture and sale of all intoxicating liquors, and, with some exceptions, clear of their use as drink, and careful to discourage the same. Caution has been felt respecting their use as medicine. Five instances have been reported of signing applications for licenses to sell, and two instances have been reported of property being rented for the sale of liquors. The unnecessary frequenting of taverns has been generally guarded against, and endeavors have been used to discourage the attendance of places of harmful diversion. Moderation and simplicity at marriages, funerals, and other occasions are encouraged."

The sitting concluded with the consideration of this query and its answers.

In the women's meeting a proposition was considered to appoint a few Friends to work in conjunction with those of the yearly meetings with which we correspond in encouraging our distant and isolated members. Many of these so separated long for the fellowship of those of their own faith and for the friendly words and ways, and it was thought that meetings might be established where companies of earnest Friends reside.

The response to the cablegram sent yesterday was read, calling forth renewed satisfaction that we had added our word to the increasing demand for peaceful methods among all people. The First-day School report was read, showing a living interest in this vital work.

After answering the fourth query an earnest protest was made against the use of the plumage of birds as adornment for hats or bonnets ; against the slaughter of the innocents which must be, that the graceful aigrette may wave over the head of youth or even over the gray hair, thus robbing our orchards and woodlands of sweet singers in following a caprice of fashion. A gratifying expression of unity with these views came from our younger members, which must lead us to believe that a greater care will in the future be exercised. With regard to the enjoyment of the silence of our meetings a Friend expressed the belief that this feeling may be cultivated in little children by encouraging them to review at night the events of their day and see wherein they have fallen short of their ideals of right. This habit of turning to the inward monitor, which the father and the

mother are privileged to teach their children, will lead to a reverent attitude of mind and enjoyment of silence. The answers to the fifth query showed that we are generally clear of the use of intoxicants, but a Friend called us to a more faithful care in regard to using wine in cooking, which a few may not yet abstain from. Such use may endanger the safety of our children and lead those in our employ into temptation.

SIXTH-DAY, 19TH.

In men's meeting, the Clerk presented a memorandum, as follows :

"A donation of \$100,000 to the Philadelphia Yearly Meeting of Friends, held at Race and Fifteenth streets, has been received from the estate of Samuel Jeanes, to aid in assisting Quarterly and Monthly Meetings and isolated members of restricted means, in repairs or construction of meeting houses for Friends of that branch of which he was a member, and who bear testimony to the saving power of obedience to the laws of God in the heart."

A number of Friends spoke in appreciation of the gift and a small committee was appointed to prepare a suitable minute of acknowledgment. The Treasurer was directed to pay the money over to the Trustees of the Yearly Meeting.

The report of the committee to audit and settle the Treasurer's account was approved. The balance on hand at this time is \$1,548.62, and the expenditures during the year were \$3,637.87. It was recommended that \$3,000 be raised during the ensuing year. The committee also recommended Edmund Webster as Treasurer and Alfred Moore and Anna M. Griscom as Correspondents, and Alfred Moore, Franklin W. Hallowell, T. Ogborn Atkinson, Joseph T. Bunting, Anna J. Lippincott, Eleanor Foulke, Cynthia S. Holcomb, and Anna M. Bunting as the eight Trustees of the Yearly Meeting to take the places of those whose terms expire this year, (all are reappointments). The several names were united with.

The sixth, seventh, and eighth queries and their answers were considered. The draft of a general epistle was read and approved, also a letter to isolated Friends.

At the afternoon session, the remaining queries, with their answers, were considered.

The summary answer to the ninth was as follows :

"We believe our members generally have maintained a testimony in favor of peace and arbitration, and against war and the preparations for and excitements to it; against fraudulent or clandestine trade, oaths, and all forms of lotteries and gambling."

In connection with this David Ferris said that if all who bore the name of Friends had been faithful in their testimony against war for the last two years we would not have had the present war.

The draft of a Testimony concerning Peace was reported by the committee and approved, also a minute acknowledging the gift from the Estate of Samuel Jeanes. At about 5.15 o'clock, the Clerk read the closing minute as follows : "Thankful that such a large number of Friends have been again permitted to enjoy the privileges of our annual meeting, and for the love and unity manifest throughout its sittings, we now adjourn, to meet again at the usual time next year, if consistent with the Divine orderings."

In the women's meeting, after the report of the committee appointed to audit the Treasurer's account, it was proposed that an appropriation should be made to the two Southern Schools at Aiken, and Mount Pleasant S. C., and also to Beach Street Mission Philadelphia. After considerable discussion \$100 was given to each of these.

The eight trustees whose time expired were reappointed. The gift from the estate of Samuel Jeanes was accepted with appreciation of the benefit it would be in constructing and repairing meeting-houses.

The remaining queries were answered and briefly commented upon.

The voice of thanksgiving was heard as the meeting drew near its close, and grateful hearts were uplifted as the bond of love and sympathy between the younger and the older Friends was realized to have existed among us from day to day.

Amid solemn silence the Clerk read the concluding minute : "Gratefully we acknowledge the constraining power of the love of Christ, under which we have taken counsel together, accepting his guidance. May we walk and not faint, for he will give strength to his people; he will bless them with peace."

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

(Continued from last week.)

It sometimes happened that the store of Samuel M. Janney & Co., was almost the only one open between the Potomac and the James. But this condition of affairs was no temptation to him to put an exorbitant price upon their goods, or to sell out the entire stock to a speculator. "We must only make a fair profit," he would say, "and not take advantage of the necessities of our friends and neighbors."

As there was always danger of his being taken as a hostage for some Secessionist of prominence, his family felt much less uneasiness about him when he was north of the Potomac. After the battle of Ball's Bluff,¹ the Confederate pickets having been withdrawn for a few days from the Potomac, he went to Baltimore, attended the yearly meeting, and afterwards reached his home in safety. But the next day, while at dinner, he was arrested and sent to Leesburg. Being taken before General Evans of the southern army, the following conversation took place :

"When did you come from Maryland?" "Yesterday." "What did you go for?" "To attend Friends' Yearly Meeting." "Don't you know that your first duty is to your country?" "No, my first duty is to my God." "Why did you not apply for a permit to pass our lines?" "Because I was pretty sure that I could not obtain one."

He was not sent to jail, but was kindly entertained by the wife of a member of General Evans's staff, one of his old pupils.

In Eleventh month, 1864, he again desired to go to Baltimore to meet a yearly meeting's committee.

¹On the 21st of 10th month, 1861, a few miles from S. M. J.'s home.

It was at this time that a "pass" from the President of the United States was sent to him which enabled him to cross the river without difficulty. This little slip of paper, wholly written by the President, and signed by "A. Lincoln," is now a much prized relic in the possession of a grandson who bears his grandfather's name.

In Eleventh month, 1864, General Sheridan issued an order, applying to this portion of Virginia, "to destroy and consume all forage and subsistence, burn all barns and mills, with their contents, and drive off all stock." Among the horses driven off was Samuel M. Janney's riding horse, "Old Bill," then past twenty-one years of age. But at night fall he came galloping home. This horse was taken by soldiers, either National or "Confederate," seven times during the war, but he always managed to get back home. Notwithstanding his age, he was still spirited, and seemed determined not to fight on either side. Many besides his owner were interested in his safety, for at times he was the only horse in the neighborhood to go to mill.

Perhaps Samuel M. Janney's experience at another time in rescuing this horse from the soldiers, may be of interest. It was in the autumn time. The blockade was then so strict that no goods could be brought over for the store. The old stock had been sold out and it was thought a suitable time for the members of the firm to make a little trip into a neighboring county to collect money due them. With "Old Bill" and a light carriage they set forth, reached a friend's house in Fauquier county, (a Union man but a slave owner), where they were kindly entertained for the night. In the morning some of the slave children came running to the house exclaiming, "O! Mr. Janney your horse is done gone! The Yankees have got him!" Sure enough, it was even so. A large scout of Federal cavalry was sweeping through the county, one of the soldiers had a lame horse, and seeing "Old Bill" in the field jumped over and caught him. What were the travelers to do? Fourteen miles from home and no horse! They quickly determined to go after him. Their host lent them the only horse that he had, a condemned artillery horse that had become perfectly deaf from cannonading. He had a very large frame, but was not much more than a skeleton. Like Mark Twain's horse that he used in the Holy Land, this one might also, very appropriately have been named "Baalbec,"—he was "such a magnificent ruin!" But as a matter of fact he was named "Burnside." Our travelers heard firing in the distance, drove toward it, but were soon halted by Federal pickets as a skirmish was going on with "Mosby's men," the famous and dreaded Confederate cavalry of that part of Virginia. They waited by the roadside until the troops returned, and then as six thousand horses,—four abreast,—passed by, they watched for "Old Bill." The writer of this was the first to recognize him, and cried out to the soldier, "Stop! you have our horse!" The soldier replied, "I am very sorry, madam, but you see how lame my horse is." (He was leading it.) It was suggested that they wait until the General, who was riding in the middle of the column, came up. They did so and

made known their business to him. He evidently mistook them for rebels, and said with all the authority which attaches to glittering stars, crimson sash, and white gloves, "Come on to Warrenton and I will see about it." As they rode along, following this long column, a part of the rear guard closed around them and behind them, and they were prisoners. And then, as officers began to ride up to the carriage, the occupants were not long in discovering that the regiment nearest them was from Pennsylvania. When they halted for dinner and found out that their prisoner was Samuel M. Janney, what a change! "Why, my father knew you," said one. "And so did my grandfather," said another. "Why you were in our town once, and preached in our meeting-house." "Yes, and my mother knows you, too."

It is needless to add that their horse was promptly returned. The boys gathered around the carriage, offering their assistance, and no "Quarterly Meeting Friends" were ever more hospitably waited upon, and started off on their homeward journey.

This narrative, already too long, ought to end right here. The travelers should have reached the

*Allow Samuel M. Janney, of Loudon Co. Virginia, to pass into and out at Point of Rocks, or Berlin, and go to Baltimore
May 3, 1864 A. Lincoln*

"PASS" GIVEN BY ABRAHAM LINCOLN TO
SAMUEL M. JANNEY.

house of their friend that night. But they didn't. On the return trip they missed a gate and lost their way. A dark night came on,—a large tract of woods was before them, and they were compelled to camp for the night, sitting in their carriage and securing their horses to the road-side fence. The desolateness of that night was never forgotten. The whole country seemed deserted. All of the available men were in the Southern army, and their vast plantations were covered with a luxurious growth of rag-weed. No crops were growing anywhere—no cattle in the fields. The stars came out one by one, and then the moon came up. The ruins of a large stone mansion that had been burned stood a short distance away, and when the open window spaces were flooded with moonlight the effect was startling. It was as if the former occupants had re-visited it, and were holding midnight revels there. No sound, save the baying of dogs in the distance, broke the stillness of that long night, as the travelers kept watch and ward.

Day dawned at last after a sleepless night. In the early morning they found their way back, quite ready for the breakfast which awaited them, having

fasted since the morning of the previous day. "Old Bill" survived the war, and lived to be thirty-six years of age, when he was mercifully given a soldier's death.

At the request of his friends, Samuel M. Janney went to Washington to endeavor to obtain redress from Congress for the stock driven off, and the property burned belonging to Union people in Loudoun county. He was very effectively assisted in this arduous undertaking by his valued friend James M. Walker, of Waterford, and his cousin, Charles P. Janney. The live stock had been driven to York, Pennsylvania, sold, and the proceeds of the sale covered into the United States Treasury. It was not until 1872, after much anxiety and labor, not only on the part of this committee, but of others also who rendered assistance, that an Act was passed by Congress appropriating \$61,821.13 to pay the loyal citizens of Loudoun county for stock driven off. The property burned under Sheridan's order has not yet been paid for.

Just before the close of the war a raid was made in the county of Loudoun for subsistence for the Confederate cavalry. Horses belonging to other neighbors were seized, harnessed to Samuel M. Janney's wagon, and a colored man in his employ, by the name of Oscar Carey, was impressed to drive. Oscar was a man of more intelligence than the most of his race, and took great delight in using long and high-sounding words. Upon his return he said to his employer: "Mr. Janney, the ignorance of those North Carolinians is something surprising. I approached one of them, one day, and I said to him, 'Sir, can you inform me what are the probabilities in regard to the duration of hostilities?' And, Mr. Janney, if you will believe me, he didn't understand one word of what I said. I just had to come down and ask him how long he thought the war would last."

Whatever may have been Oscar's short-comings, we trust that he is forgiven, for he sheltered in the barn of his employer many a poor hunted fugitive slave, who was trying to find his way to "the north" and freedom. He would privately inform his employer of such arrivals, and he in turn would lay the case before his wife, whose generous, sympathetic heart always responded to these calls in behalf of oppressed humanity. She who

"Found peace in Love's unselfishness."

would promptly order food to be sent to the barn, when the weary hunted one would, as soon as darkness fell, push on to another station on the "Underground Rail Road."

(To be Continued.)

To love others is the true counterpoise of our unsteady natures. Towering and infirm self-love is likely to collapse at any moment. The outflow of the heart upon others is in the ordering of God, the most infallible way of securing sanity of mind, as far as right human relations can secure it.—*New York Observer*.



THE man who has injured you will be the last to forgive you.—*The Christian Instructor*.

FIRST-DAY SCHOOL SCRIPTURE LESSONS. 1899.

FRIENDS' LESSONS IN OLD TESTAMENT

No. 23.—SIXTH MONTH 4.

JOSHUA—THE CONQUEST.

GOLDEN TEXT.—Be strong and of a good courage.
—Joshua, i., 6.

Scripture Reading.—Deuteronomy, xxxii., 1-13; xxix., 43.

THE account of the death of Moses is given in the closing chapters of the book of Deuteronomy. His removal marks a great change in the condition of the people who had followed him. He had been their leader in war, indeed, but far more than this he had been law-giver and prophet. Through him the nation had seen God; by his help they had learned His will. He had stood between them and God's wrath. He had been the chosen instrument for the delivery of God's blessings. He had been priest and king as well as general. There was no one among the Hebrew hosts who could take his place. Only his lowest office could be filled. Joshua, who had been the close and loyal friend of Moses throughout the period of wandering, was capable of leading in war; but the kingly dignity which made Moses the master of men, and the close walk with God which made him stand to the people as God's interpreter, were beyond his power. Because there was no strong man fitted to take the place which Moses had filled in the higher needs of his people they fell apart from each other in their new home, and a long period of anarchy and confusion followed.

The story of the conquest is told in the book of Joshua. Although Jewish tradition did not include it with the first five books of the Pentateuch it shows evidence of the same structure and authorship. "The book divides itself naturally into two parts, the first (Chapters i. to xii.) narrating the passage of the Jordan by the Israelites, and the subsequent series of successes by which they won their way into Canaan; the second (Chapters xiii. to xxiv.) describing the allotment of the territory among the tribes, and ending with the closing events of Joshua's life." (Driver.) In the former section the work is chiefly derived from the prophetic writers of the ninth century (J and E), while the latter section is in the main the work of the later or priestly writer (P). The first chapter of Judges and the first five verses of the second chapter should rather perhaps be appended to the book of Joshua than occupy the present position, since they continue the account of the conquest, dealing chiefly with the successes of the tribes Judah, Simeon, and the sons of Joseph. That this portion of Judges is concerned with a period parallel with and not subsequent to the book of Joshua may be seen when we observe (Judges, i.,) that the Israelites are still at Gilgal, close to the point where the passage of Jordan occurred, while the book of Joshua represents the Israelites as conquering the whole land.

It is not desirable in these lessons to take up the bloody details of the conquest of Canaan. War has not changed essentially in the many centuries that have passed from that day to this. Then as now it involved the breaking up of peaceful homes, the

destruction of the toil of years, fire, murder, and pillage. The sword ran as a flame through all the land. We are given to understand that God commanded the utter extermination of the tribes of Canaanites (Joshua, ix., 24), and the historian indicates that with one exception this was accomplished. This exception, the Gibeonites, escaped the general destruction by stratagem (Joshua, ix.). We are given to understand also that the whole army of Israel labored together in the conquest. The conquest of the south is told in the tenth chapter and of the north in the eleventh. The account of the capture of the central portion is much less distinct. Before crossing the Jordan certain Hebrew tribes had requested that their allotment should be on the east side, and after the conquest of the west, and after the general division of the land, they returned to the first-conquered territories to the north of Arnon. This in a general way is the account brought together from various sources of the conquest.

To a writer after the establishment of the kingdom this orderly conquest and division under direct divine supervision seemed no doubt most probable. But the various incidents woven into the tale show that the conquest was much less complete than indicated by the historian. In the account of the conquest by Joshua of South Canaan, henceforward to be called Judæa, the king of Jerusalem is included among those defeated and slain, and the capture of Jerusalem by the tribe of Judah is told in Judges, i., 8. But we know, according to the later story (ii. Samuel), that Jerusalem (Jebus) was not taken until the time of David. Again, in the book of Judges we find that to the tribes of Judah and Simeon are ascribed the conquests which in Joshua are completed under united Israel. The story of the capture of Debir by Othniel (Joshua, xv., 13-20) under Joshua, is told again in Judges, i., 8-15, as occurring after the death of Joshua. The whole story as told by the historian under the late kingdom is rather the ideal conquest which ought to have been than the actual conquest which was.

Taking account of the conditions made plain in subsequent histories (Judges-Samuel), we may be sure that the conquest was at first only partial, and that the spread of Hebrew territory was very gradual. It was accomplished by the movements of individual tribes, as they found themselves in need of more room or as special opportunities favored them, rather than by united Israel. The exact location of the various tribes when the conquest was finally completed cannot be perfectly known. The strong tribe of Judah occupied the south. The tribes of Simeon and Levi were perhaps partly destroyed by the Canaanites in return for some savage act of treachery. The remnant of Simeon either coalesced with Judah or with some of the nomadic Arab tribes of the southern border. The Levites were scattered abroad among the other tribes. The tribe of Benjamin, which was to supply the first king to the Hebrew nation, with the point at Jerusalem, were the strong tribes of the house of Joseph, Ephraim and lay just north of Judah. Separated from the latter by a wedge of Canaanite cities Manasseh. The Danites were first on the slopes of Mt. Ephraim, but afterward (Judges, xviii., 11) sought a home in the north. Some of the tribes of

Manasseh, with those of Reuben and Gad, were east of Jordan. The others were in the north of Palestine.

It may be that man must develop physical courage before he is capable of higher virtues. We cannot feel that this period or the one which follows it has any great lesson other than that involved in the slow beginnings of national life. After the comparative peace of the nomadic people we are in the midst of merciless war. After union we see division. But the union which depended on the life of one man is not the kind that makes nations, though it no doubt made possible the more perfect union forced upon the Hebrews in the course of time by the dangers of common enemies. Of this progress we will learn in future lessons.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 23.—SIXTH MONTH 4.

THE CRUCIFIXION.

GOLDEN TEXT.—The Son of God, who loved me, and gave himself for me.—Galatians, ii., 20.

Read the Scripture, John, xix., 17-30.

REVISED VERSION.

WE have come, now, to the supreme crisis in the outward life of Jesus,—to his cruel and ignominious death upon the cross. Between the last and the present lesson there are sixteen verses intervening, in which the scourging, the crown of thorns, and the purple garment, are mentioned, and then we have the record of Pilate's hesitation over the sentence, and his struggle with the persecuting mob. He had already said (xviii., 38) that he found "no crime" in Jesus, and again he went out, and said, "Behold, I bring him out to you, that ye may know that I find no crime in him." Jesus therefore came forth, wearing the crown of thorns and the purple garment, and Pilate used the memorable words, "Behold the man!" But still he hesitated, and yet again he declared, "I find no crime in him. Take him yourselves and crucify him."

The contention ended with the delivery of Jesus to his persecutors, and they set forth for the place of execution. Jesus at first bore the cross on which he was to suffer, but, as the account in all the other three gospels states, a man who was in the throng was compelled to carry it for him. The man was Simon, a foreign Jew, "coming from the country,"—from Cyrene, in northern Africa, now a part of Tunis. (It is a tradition that he and his family became Christians.)

The place where Jesus was crucified, it is believed, was the knoll outside the Damascus gate, on the northern side of the old city, which the Jews called Golgotha, the place of the skull. There is, at this place, a peculiar formation of the rocks, which seen at some distance resembles a skull. There has been not a little learned controversy over the matter and various places have been suggested. The Church of the Sepulchre, inside the city, has been claimed to be over the spot. But the place now most generally agreed on is that just described. It is near the grotto called Hezekiah's. The road to the northern country runs near. The name Golgotha is Hebrew, and the Latin name Calvary, (having the same meaning), has become most familiar of all. It is used in Luke, in the old version, but not in the Revised.

It was nine o'clock in the morning when the procession left the place of judgment, and set out on its mournful way. It was three in the afternoon, (such is the sugges-

tion), when the event we are studying was complete. The verses which we have taken from John's account are supplemented in several particulars by the other gospels.

The method of death by crucifixion was to fasten—to nail—the victim upon the four arms of the cross, the upright and the cross piece each in their two sections, and then to raise the cross, and place its base in a hole dug for the purpose. We can hardly endure the thought of inflicting death in such a manner. The victim might linger many hours, in the most intense torment. We may reflect that it is the principle of love and mercy taught, and exemplified by Jesus, which has made it hideous in our eyes to crucify.

While enduring his suffering, Jesus several times spoke, according to the account. He prayed (Luke, xxiii, 34): "Father, forgive them, for they know not what they do." His mother was witnessing his death, and he said to her, "Behold thy son!" indicating "the disciple whom he loved," John, and added to John, "behold thy mother!" The time passed on, and "at the ninth hour," he cried out in his pain, (Matthew, xxvii., 46; Mark, xv., 34): "My God, my God, why hast thou forsaken me?" Later, he said, "I thirst," and a sponge filled with sour wine, or vinegar, as our translation makes it, was held up to him on a stem of the hyssop plant. He received it, and spoke again, "It is finished." Finally, according to the account in Luke, (xxiii., 46), he cried in a loud voice, "Father, into thy hands I commend my spirit."

These last words have great significance. They may be taken in connection with those which (John, xx., 17), Jesus spoke to Mary Magdalene at the tomb, on the day of the Resurrection. His prayer on the cross was addressed to the Father; he said to Mary, "say unto my brethren, I ascend unto my Father and your Father." The great thought of the Fatherhood of God was thus presented emphatically, in the supremest moments, by the Son.

The narrative of the Crucifixion is meagre in all the gospels, but in the main details they closely agree. It is difficult to add to them, by way of comment, anything that would increase their impressive character. The life of Jesus led up to this end. He crowned his service to mankind by suffering such a death. Whether we choose to look at his death as a purchase of God's pardon, or as a propitiation of God's wrath, or as an act through whose influence God's children are led to him, for the reconciliation (II. Cor., v., 19), which he desires,—in any of these aspects the death on the cross is of supreme import, and justifies the estimate which the Christian world places upon it. Any Christian, whether he think himself "orthodox" or not, can say, "Jesus who loved me, gave himself for me,"—gave up his life, suffered an ignominious and cruel death, in my behalf. He taught by word, and by example, and he crowned all teaching and all action by the final surrender of himself.

It is destiny—and who can resist his fate? It is destiny—phrase of the weak human heart!—dark apology for every error. The strong and the virtuous admit no destiny. On earth guides conscience; in heaven watches God. And destiny is but the phantom we invoke to silence the one, to dethrone the other.—[Bulwer.]

LET a woman once look at her domestic trials as her hair-cloth, her ashes, her scourges—accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them, and the convent can teach her no more; she is a victorious saint.—H. B. Stowe.

NEWS OF FRIENDS.

A FRIEND from Waynesville, O., writes: "Our quarterly meeting (Miami), just held, Sixth-day, was very rainy, but Seventh- and First-day were pleasant. Wilson S. Doan was with us on Seventh-day, as were also several of the members of White Water Quarter, this being the time of the meeting of the Representative Committee. Lunch was provided at the meeting-house on Seventh-day of which all partook, ninety-nine in number.

A bi-centennial memorial meeting was held at Abington meeting-house, (Montgomery Co., Pa.), on the 11th instant, at the close of mid-week meeting. It was considered as a commemoration of the two hundredth year of the fine old house,—one of the best in our Society's possession.

The minutes of the monthly meeting show that the erection of the house was in a forward state at the close of Eleventh month, 1697, and auditors "to inspect into the accounts of E. Bolton and Samuel Cairt concerning the building of the meeting-house at Abington," were appointed 25th of First month, 1700. It is evident therefore that the building was finished between those dates.

A historical paper was read on the occasion (11th instant), by William J. Buck.

EARNESTNESS is in itself power. A man who is in earnest in his advocacy of a cause or of a truth has power in behalf of that truth. His earnestness is both impressive and contagious. Even though the truth or the cause would not seem to justify such earnestness, if a speaker thinks it does, and evidences this in his utterance and action, he will be sure to carry with him more or less of his hearers. Until a man is himself in earnest in behalf of what he advocates, he will fail of power as an advocate, even though he represents what is all-important to himself and to others; but when a truth possesses and controls a man, and others see this, then he is a power in its behalf. There is no other such power over our fellows as the power of devotion and earnestness on our part.—*Sunday School Times.*

THE only final comfort is God, and he relieves the soul always in its suffering; not from its suffering—nay, he relieves the soul by its suffering, by the new knowledge and possession of himself which could only come through that atmosphere of pain.—*Phillips Brooks.*

To cultivate hopefulness is a duty, quite as much as it is a duty to cultivate morality. It belongs to the Christian's discipline in righteousness. Rational optimism—the optimism of the Christian faith and the Christian spirit—is grounded in the reality and perfection of God.—*Philip Moxom.*

THE secret of conversational success is to defer to one's listener. A clever man imparts information by asking questions, and obtains it without doing so.—*H. S. Merriman.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, FIFTH MONTH 27, 1899.

It is hard to have enough faith, in the presence of trying circumstances. But there have been men and women who did thus have. Bishop Westcott (of the English Church), writing of George Fox, says: "He taught the Friends to trust to principles, and leave consequences to God: to confess their ideal, even when attainment was for the time impossible."

There is suggestiveness for the present time—as for all time—in these words of the Bishop. And it is interesting to note the sentence with which he follows them: "We cannot wonder therefore that the Society of Friends have achieved results wholly out of proportion to their numbers."

THE action taken by Philadelphia Yearly Meeting, last week, concerning the Peace Testimony held by Friends, and in reference, also, to the important work of The Hague Conference, will be gratifying, we are sure, to Friends generally, and to all those, without regard to religious bonds, who desire to see the betterment of the world's conditions. We shall print, of course—a little later—the Testimony and Appeal adopted by the meeting on the general subject. It will be found, we believe, to measure up the line of the testimony held by the Society in the past, and to be adaptable also to the circumstances of the world in the present time. Principles must have their application, if they are to live and have real value.

It was, we think, some time ago mentioned in the INTELLIGENCER that Aaron M. Powell was engaged in the preparation of a volume of his Recollections. The work made good progress during the past winter, and was well advanced when he laid down his pen. His life was one of much interest, and his experiences, in connection with many distinguished men and women, in the anti-slavery and temperance reforms, must make the work, when published, valued by many readers.

HOWARD M. JENKINS sailed on Fourth-day of this week, 24th inst., from New York, in the steamship *St. Louis*, of the American Line, for Southampton. He may remain abroad long enough to attend the opening sessions of the Friends' Summer School at Birmingham, which begins Ninth month 4.

Correspondence relating to the INTELLIGENCER whether concerning its editorial or its business department, should be addressed, "Friends' Intelligencer, 921 Arch Street, Philadelphia," and not to any of the editors by name, as this is liable to cause delay. Letters for Howard M. Jenkins personally may be addressed to him, as usual, at this office or at his home, (Gwynedd, Pa.), and will receive such attention in absence as may be necessary.

DEATHS.

ANDERSON.—At her home near Morrow, Warren county, Ohio, Fourth month 26, 1899, Jane Anderson, aged 84 years, lacking one week; a member of Miami Monthly Meeting.

She was the widow of John Anderson, daughter of Jonah and Priscilla (Whitacre) Cadwallader, and granddaughter of Robert and Patience (McKay) Whitacre, was born on the next farm to that on which she died, both having been parts of her grandfather Whitacre's large tract of land, on which he settled as early as 1806, near the mouth of Todsfork. She was the oldest of twelve children, only four of whom survive her, and she leaves quite a family of her own children.

The writer hereof paid her a visit a few months ago, and found her excellent company, with mind and memory good. Her situation and some physical infirmities kept her mostly from meetings several of her last years, but at some meeting times, and especially at the time of her last yearly meeting, she would dress as for meeting and sit down in her own home for an hour's communion with her Father and Comforter.

C. B.

COATES.—Fifth month 15, 1899, in Russellville, Chester county, Pa., Ruthanna, relict of Warwick Coates, in the 84th year of her age.

Funeral on Seventh-day, 20th inst., from the residence of her daughter, Susanna Wood, where testimonies were borne by Mary H. Way, Margaretta Walton, Enoch Hannum, and a neighboring minister from another society. A meeting was held in the house at Homeville, when silence was broken by two of the above Friends and Chalkley Webster, of Collamer, and Alice Coates of Little Britain.

The deceased was for many years an acceptable overseer and elder in Homeville Preparative and Monthly Meetings. Thus has gone from works to rewards a fully ripened life, and grain ready for the reaper when the summons came. Remaining children are Susanna Wood and Pusey Coates, of Russellville, and Dr. Truman Coates, of Oxford, Chester county, Pa.

* *

GREEN.—In Philadelphia, Fifth month 19, 1899, after a protracted illness, Cynthia Shoemaker, wife of Benjamin Green; a member of the Monthly Meeting of Friends of Philadelphia.

HARTLEY.—At her home, in Iowa City, Iowa, Fifth month 15, 1899, Lydia J., wife of Joseph Hartley, in the 63d year of her age.

She had been a member of the Society of Friends for a number of years, having joined the Society, of which her husband was a birthright member, when a young mother, that her children might be brought up within it.

She was a member of the meeting at Benjaminville, Ill., until the family removed to Iowa, and became members of the meeting at West Liberty.

K. P.

HEACOCK.—At Alliance, Ohio, Fourth month 18, 1899, Rachel, wife of Barton Heacock, in the 79th year of her age.

HEACOCK.—At Alliance, Ohio, Fifth month 10, 1899, Barton Heacock, in the 82d year of his age.

Interment at West Friends' burial-grounds, near where they were married, nearly sixty years ago. They journeyed together for years, endeavoring ever to serve their Divine Father and walk in the Christian pathway. They were lifelong members with Friends, and valued elders of West Monthly Meeting. Through life they had many trials as well as pleasures. Of their twelve children only three survive them; they are Clarkson, Isaac B., and William A., who live near Alliance and Beloit.

We feel they have spent useful lives, and now pass from works to rewards, our loss being their eternal gain. She had been in rather feeble health for some years, but her thought was ever to minister to others' comfort and pleasure.

He kept unusually strong and active for his years, but the day following her death he was taken very ill and our Heavenly Father saw fit to take him home too; thus they were separated but a little time, and we in submitting to the Lord's will rejoice that they were spared to us so long.

L. M. H.

KENT.—At his home, near Lincoln University, Pa., Fifth month 3, 1899, Joseph H. Kent.

Deceased was the eldest son of Joseph and Maria J. Kent, the latter for many years a minister in the Society of Friends, and was born Fourth month 3, 1832. He was married Eighth month 1, 1865 to Lydia, daughter of Joshua and Mary Matthews, of Harford county, Md., who passed before him years ago into the spirit land.

Two daughters survive them,—Annie M., in the old home, and Mae, wife of Edwin Newcomer of Philadelphia.

MACY.—At his home in Harveysburg, Warren county, Ohio, Fifth month 7, 1899, Nathan Dicks Macy, aged 85 years, 9 months, 17 days; a member of Miami Monthly Meeting.

He was born in North Carolina, and when about two years old was brought by his parents, David and Sarah (Dicks) Macy, to Ohio. On his mother's side he was descended from the Terrells, the Lynches, the Chileses, and the Clarks, early Friends of Old Virginia. Was twice married—neither wife a Friend—and was the father of our friend Sarah Lukens, of Harveysburg, Ohio, and the grandfather of our friend Charles E. Lukens, of Chicago. Was a man of quiet, industrious habits, enjoyed almost uninterrupted good health; his mental powers were well preserved, and he plied his trade of harness-making till very nearly the end of his days. The second wife, and two daughters by the first wife, survive him. C. B.

OFFLEY.—On Fifth month 30, one year ago, (1898) there passed from earth to the rest of paradise, one of earth's saints, Martha Edmondson Offley.

Compelled by a long and painful illness to exchange a busy and useful life for one of entire inactivity, her patience and cheerfulness were unfailing, and her life continued to all a benediction to the end. None could be with her and not feel the influence of her lovely character and childlike faith, that seemed to surround her as a halo, for "she wore the white flower of a blameless life."

To her devoted children, who can never cease to mourn her loss, what fairer inheritance could she have bequeathed, than the memory of such a mother! To them she will ever be a guide and an inspiration.

"Thy dead, oh bury them
Deep in thy heart, ay deep,
For then, though dead, they'll live
Till thou dost fall asleep.
Yea, in thy heart they'll rise
Again like angels pure,
And o'er the rugged path
Of life, will lead thee sure." M. C. G.

POULSON.—At Chicago, Ill., Fifth month 13, 1899, at the home of her son, Thomas Poulson, Anna Metta Poulson, in the 92d year of her age; a member of Chicago Executive Meeting of Friends.

TAYLOR. In Philadelphia, Fifth month 18, 1899, Marie B., wife of Jesse W. Taylor, in her 84th year.

VALE.—Mary Ann Vale, wife of Isaac Vale, departed this life, Fifth month 2, 1899, aged 83 years, 1 month, and 16 days.

She was the daughter of Asahel and Mary Walker, of Warrington, York county, Pa. She leaves a husband and six children to mourn the loss of a loving, helpful wife and a good Christian mother.

In 1888 they moved near Webber, Jewell county, Kan. Here she resided until an All-wise Providence called her home. Her remains were followed to their place of interment in Friends' Cemetery at Clear Creek, Illinois, by a large number of relatives, old neighbors, and friends. L. L. K.

WALKER.—At his home in Selinsgrove, Snyder county, Pa., Fifth month 4, 1899, Garretson Cook Walker, aged 64 years, 1 month, and 1 day.

He was a birthright member of Warrington Meeting, York county, Pa.; he leaves a wife and three sons, Levi, Lewis, and Asahel. He was the youngest son of Asahel and Lydia G. Walker, and the first one of a family of five to be called home; three sisters, Ruth Anna Bloom, of Curwensville, Pa., Lydia Jane Larew, of Portis, Kansas, Phoebe A. Smith, of York, Pa., and Lewis P. Walker, of Longford, Kan., survive him.

He was a man of meek and gentle nature, knowing the law of kindness; he passed peacefully to rest. A short time before he was called, he raised both hands up, and said, "Oh, I see the gates," and quietly went to sleep. To his oldest sister, Ruth Anna, who was with him a short time before he died, he said, "I have no fear of death; I am ready and patiently waiting for the summons to come." K.

WATSON.—In Brooklyn, N. Y., Fifth month 17, 1899, Caroline M. (Wilkins) Watson, widow of John Davis Watson, formerly of Philadelphia; a member of the Monthly Meeting of Friends of Philadelphia, (Race street.)

YEARLY MEETING COMMITTEE REPORTS. FIRST-DAY SCHOOLS.

To the Yearly Meeting:

THIS Committee met and organized soon after its appointment last year, since which time it has held three meetings.

Delegates were sent to the General Conference held at Richmond, Indiana, in Eighth month, whose report at the following meeting was very satisfactory. The papers prepared for the Conference on the subject of First-Day Schools contained many valuable suggestions for practical work. The series of illustrated lessons which were there given were of the best, showing the most careful study of the subject chosen, and the best means of presenting it.

The Committee is mindful that its duties are of an important character, and that their proper performance has an influence for good on the future of our Society; therefore it hears from the seventy-six schools reported as being within our limits with much interest. We find that in general they are working according to their best light and ability, and life and earnestness characterize the work in many even of the smaller schools. In one of the larger sections the committee decided to come into closer contact with the work, and individually or collectively visited nearly all of their schools or communicated with those identified with the cause in the rural districts. In all of them the work goes on with more or less encouraging results. Evidences are not wanting to prove that the seed sown is bearing good fruit, testimony having been borne to the fostering care and strengthening influence that the school has afforded to some.

From one school there comes the assurance that they are growing in the knowledge of their duties as members of the Society of Friends. There is much expression of appreciation in many of the reports of the usefulness of the Lessons Leaves, and allusion is made to the good service done by those bearing upon the principles and testimonies of Friends.

The Circulating Libraries have received an accession of two and now number twelve. Many of the schools express the highest appreciation of them,—one section says: "This system of libraries is heartily commended, their operation it is thought fully demonstrates the wisdom of their introduction."

We are gratified to report the establishment of four new schools within the year, in all of which interested workers are endeavoring to advance the cause, and the four are reported as being in a good condition.

The expenses of this committee have been \$187.55, for which draft has been made upon the Treasurer of the Yearly Meeting.

The committee is pained to note that the work seems to be retarded in some districts from a lack of interested leaders. The cry from these quarters is for more to come forward to the service, as the faithful of former years pass on. Still there is a remnant in all which we would encourage with the belief that the Father still cares for his work and will yet raise up those who will carry it on in his name.

Some of the schools are reported to us as small, owing to certain conditions beyond their control; but the few are quietly devoting themselves to duty as *they feel it to be*, and are full of hope and confidence that no sincere effort for good is ever wholly lost, but will accomplish that whereunto it is sent.

On behalf and by direction of the Committee.

MARY McALLISTER, } *Clerks.*
ALFRED W. WRIGHT, }

Philadelphia, Fourth month 1, 1899.

EDUCATION AND SAMUEL JEANES FUND.

To the Yearly Meeting:

Seven meetings of our Committee have been held, attended by the greater part of the members thereof, and they have been characterized by that earnestness which is so desirable in a body entrusted with the important work placed in our hands.

Our first duty has been to promote, as far as possible, the cause of education among us, endeavoring to use all available means to this one purpose, exercising a care that in whatever way the funds placed at our disposal may be used they shall ultimately tend to the culture and intellectual strength of our members. We are encouraged to believe that there is a continual advancement in this direction; the earnest endeavor on the part of those in charge of our schools to make them the very best possible, to fill the teachers' positions with good, conscientious persons, competent not only to give the needed instruction, but to inculcate the true principles of morality and uprightness, and to be to those under their care consistent examples of such,—care in these particulars has given to these schools an unquestionable standing for good.

The schools have all been visited by some of the members of this Committee, and we are pleased to report that with a few exceptions they are in a good condition; in the localities where these exceptions exist, the small number of Friends' children, and the excellent condition of the public schools, have made the need of the Friends' school less apparent than in former years. We are also pleased to note that they are exercising great care in raising their standard of usefulness to such a degree as to invite the attention and support of those desiring to place their children where a careful and guarded education can be had. Through the income from the Samuel Jeanes Fund, together with money drawn from the Yearly Meeting treasury, we have been enabled to meet the urgent needs of the schools for financial assistance, and to aid the local school committees to increase the size and efficiency of their schools, greatly to our satisfaction.

We have also exercised a care for those members who are not in close proximity to any of these schools

seeking coöperation with monthly meetings, where such cases exist, that their education be not neglected.

A regular course of lectures on scientific subjects has been given to many of the schools, hoping in the near future to reach the remainder; this method has been adopted with a view of obtaining more practical results therefrom.

The Teachers' Class, established last year, has been carried through this with a marked degree of success; twenty-three young women desiring to become teachers have availed themselves of the opportunities afforded, and have rendered efficient aid in many schools by substitute work and filling vacancies therein.

Two educational conferences have been held in Philadelphia, continuing to prove, we believe, of advantage to our teachers, and others interested in them. Assistance has been given to the circulation of the FRIENDS' INTELLIGENCER, to endeavor to place that paper in the possession of such persons as would not otherwise be able to receive it, and we feel confident the money has been well expended.

We have also thought it wise to continue aid to the circulation of *Scattered Seeds*, to enable the publishers thereof to pursue the lessons for the little ones, having found that they are meeting a want felt in our Society.

Four cases of books are now prepared for the use of monthly meetings and schools desiring them. Much care has been taken, by a sub-committee having this in charge, to place in these libraries suitable books which are in accord with the expressed wishes of the donor of the fund.

As we are enabled each year to meet the requirements presented, endeavoring earnestly and conscientiously to perform the work of the proper disposition of the funds given us, our hearts grow more thankful for the opportunities afforded to our younger membership to obtain a guarded education, sufficient for the needs of their life work; and oftentimes the desire arises in our hearts that it shall not distract the thoughts and attention from the higher duties of life; but that by cultivating the intellect it may open the door to greater usefulness in our Religious Society and deepen a sense of responsibility towards our fellowman.

Orders have been drawn on the Treasury of the Yearly Meeting for the following amounts:

Aid to Schools,	\$1,260.56
Teachers' Class,	500.00
Conferences and Lectures,	297.56
Incidental expenses of Committee, .	38.43

Total, \$2,096.55

Drafts have been made on the Income Fund, as follows:

Aid to Schools,	\$7,525.00
Teachers' Class,	1,250.00
Conferences and Lectures,	707.72
Dissemination of Literature, . . .	710.00

Total, \$10,192.72

Orders have been drawn on the Trustees of the Samuel Jeanes Fund for \$9,000.

LEWIS V. SMEDLEY, *Clerk.*

REPORT ON ISOLATED MEMBERS

To Philadelphia Yearly Meeting of Friends :

Copies of the Epistle to our Isolated Members, prepared last year, were mailed to over five hundred Friends. To these nearly eighty replies have been received, and interesting extracts from many of them were published in the FRIENDS' INTELLIGENCER. About fifty letters were returned because the persons addressed could not be found.

Since then the monthly meetings have carefully revised the lists of their absent members, and as there have been many changes within a few years, it is recommended that the names and addresses be published this year in the "Extracts," as a matter of interest to other yearly meetings, as well as to our own members.

The time is at hand when some plan must be adopted for the organization and oversight of meetings in neighborhoods where several Friends reside, who belong to different yearly meetings; and the suggestion has been made that steps be taken towards the formation of a joint committee composed of members of the seven yearly meetings, which should have such meetings under their especial care.

Respectfully submitted,

ELIZABETH LLOYD,

Correspondent for Isolated Members.

Philadelphia, Fifth month 15, 1899.

PHILANTHROPIC LABOR.

To the Yearly Meeting :

The three general meetings of the Committee on Philanthropic Labor have been held with only a fair number in attendance, although many who are unable to meet with us as a committee are active workers in their localities and give help and strength to the cause there.

Our method of work remains unchanged; being supplemented by the coöperation of committees appointed in nearly all quarters and in many monthly meetings, not only on the subjects we have to labor, but on others; as prison reform, capital punishment, etc.

The communication from Friends' Anti-vivisection Association of London, England, referred to this committee by the late yearly meeting, was read and referred to a committee, who reported that while vivisection may sometimes be justifiable as a means of gaining knowledge not otherwise to be obtained for the alleviation of disease and suffering among mankind, we earnestly protest against this practice for the purpose of teaching or illustrating what is already known; and we are in favor of legislation forbidding its use in our schools and colleges, except in medical colleges under careful restrictions. An acknowledgment was sent to the Association.

The delegates who attended the meetings of the Philanthropic Union held at Richmond, Indiana, last Eighth month, reported that the sessions gave evidence of earnest work done in the past and inspired those in attendance with a desire to labor still more zealously in the future. The meetings of 1900 are to be held at Chautauqua, N. Y.

Orders have been drawn on the Treasury of the Yearly Meeting for \$417.76.

INDIANS.

The Indian Committee has not accomplished much in the way of active labor, but they have not been unmindful of the concern committed to their care. Some attention to the general subject of Indian Rights, both individual and tribal, has been given by individual members of the committee, and one large box, containing simple remedies, sewing material, reading matter, etc., has been sent to each of the Field Matrons on the Winnebago and Omaha Agencies in Nebraska. These were paid for from the fund left to the care of the Indian Committee by Benjamin H. Coates. There is always a call for reading matter from the Field Matrons, especially that which is illustrated.

The Philanthropic Committees in the various quarters generally report no attention to this subject during the past year. While the removal of the Indians from the immediate vicinity of our membership has lessened the interest which close intercourse gives, at the same time the committees feel that, so long as there is work to be done in this field, Friends should be foremost in doing it, both individually and as a religious body.

In some of our quarters, Indian children from the Carlisle School find sympathetic homes during parts, and in some cases all, of each year, but aside from this and the comparatively insignificant work of the Indian Committee, Philadelphia Yearly Meeting no longer takes that position in this philanthropic field which for many years it occupied. We desire that the Indian Committee should be strengthened by the hearty sympathy and active support of our membership generally.

TEMPERANCE AND TOBACCO.

The reports show that no change has been made in the plan of work on the subjects of Temperance and Tobacco, the principal feature still has been that of holding Conferences, usually on the first day of the week. These, while not as numerous as in the past, have generally been well attended and instructive occasions, although in some places our members take no interest in them. In some localities, the work has been along the line of preventing of licenses. That this phase of the subject, together with the question of the repeal of all Liquor Laws, should receive more consideration at these meetings, papers are being prepared to be used whenever they are called for, by those having care of the meetings. Literature in the form of tracts and pamphlets has been purchased and well distributed, as we think this avenue still furnishes a way to reach the indifferent and to awaken an interest in these important subjects.

The Societies of Temperance Workers continue their meetings at Girard Avenue and in West Philadelphia in Philadelphia Quarter, but are not so well attended as those actively interested think they should be. The Society at Woodstown, Salem Quarter, discontinued its meetings during the past autumn and winter. If those having charge of children would feel the responsibility of taking them to these meet-

ings, the general interest and benefit would be much extended.

The communication from Clarkson Butterworth, of Indiana Yearly Meeting, referred by the Yearly Meeting of 1898 to this committee, was given careful consideration. As it had reference to labor towards "the repealing of all laws which make the drink business the source of public revenue," the committee, while united that such action was desirable, did not feel that the way opened to act in any other manner than has already been used, of education and calling attention to the prolific sources of immorality the system fosters.

A few practical Temperance lessons for use in the First-day schools and in the Home, prepared by Jesse H. Holmes, were examined and authorized to be printed for distribution.

Letters were sent to Congress in favor of prohibiting the sale of liquor on Government Reservations and in Government Buildings, and in opposition to the repeal of the laws giving prohibition to Alaska.

The communication from the Women's Christian Temperance Union, referred by last Yearly Meeting to this committee, had reference to the scientific Temperance instruction in schools, especially the elementary department. An appeal was sent to the Yearly Meeting's Committee on Education asking it to use its influence to secure at least as great an amount of this instruction in Friends' schools as is required by law in the public schools. To this a favorable reply was made.

A protest in regard to the interpretation of the Attorney-General placed upon the section of the Army Reorganization Bill prohibiting the sale of liquor in the canteen, was prepared and forwarded to the President of the United States, asking him to have this decision rescinded and prohibit all sales of intoxicating liquors according to the letter and spirit of the law.

THE COLORED PEOPLE.

The Sub-Committee on Colored People has continued its care during the year, and realizes there continues to be a field where much is needed to be done, and the laborers are few. The need for education among these people is paramount, and we sent out an appeal as usual to our different monthly meetings, requesting a continuance of aid in money and clothing, for the help and maintenance of the two schools founded by Friends at Aiken and Mt. Pleasant and carried on by the same devoted workers, who are so well known to us.

Reports from several quarterly and monthly meetings have been received, which show that many have responded, both in clothing and money, all of which has been forwarded to the schools mentioned.

One Conference has been held; one night school has been organized and kept up during the winter, and three sewing schools are reported which are doing good work among the colored children.

The committee working in behalf of the colored people at the "Star Centre," situated at Seventh and Lombard streets, Philadelphia, have established a work bureau, through which those who are in need

of situations may be brought in communication with those needing help, especially in country districts. This committee reports sufficient encouragement to continue the work. Notes of commendation from employers have been received, as well as expressions of appreciation from the colored people for finding them good homes. There have been eighty-nine applications for help, twenty-five of these being supplied through this committee.

The deplorable race conflict in the South has aroused our concern and impresses upon us even more forcibly the necessity of keeping up the work already begun. We recognize the fact that prejudice against the colored race is the main obstacle in the way of the educated colored people and would call attention to the need of overcoming this by outgrowing it ourselves.

IMPROPER PUBLICATIONS.

On the subject of Improper Publications, six quarterly meetings have reported that an active interest is among us. Six Conferences are reported to have been held.

Magazines and pamphlets have been distributed to bridge-tenders, fishermen, and in barber shops. A barrel of literature was placed on an out-going vessel for the use of the sailors.

A few copies of *Scattered Seeds*, 25 copies of *Dumb Animals* and 15 copies of the *Philanthropist* have been subscribed for and distributed in schools and to individuals.

A report from one quarterly meeting states that one of its monthly meetings has acted upon our suggestion in regard to the distribution of helpful literature; that the committee for the purpose has been instrumental in passing along several numbers of the INTELLIGENCER as well as magazines, also in sending packages of old INTELLIGENCERS, etc., to distant points, the person receiving them being willing to distribute in his locality.

Appreciation is shown by the recipients of this literature, and we trust that some good may result therefrom.

PEACE AND ARBITRATION.

The Committee on the subject of Peace and Arbitration report three regular meetings of the committee have been held during the year, in which they have endeavored to give this subject their most serious consideration.

Since last report we have distributed a considerable amount of peace literature through the medium of the First-day schools, and a circular letter addressed to the respective superintendents, calling their attention to the importance of this subject, especially at this time, when the disastrous war spirit seems to so hold our country under its influence.

Six conferences have been held in Concord Quarter, two in Salem and one each in Abington, Haddonfield, and Western, the latter an all-day meeting. These are reported as having been profitable and interesting occasions.

Fishing Creek reports that the subject has received attention upon the occasion of various meetings by way of readings, recitations, and original papers, and

many thoughts thrown out against military display of any kind.

Haddonfield reports a committee appointed to address President McKinley on the importance of appointing delegates to the Czar's Conference for National Disarmament.

Concord reports having sent a letter of sympathy and encouragement directly to the Czar, while Friends in Philadelphia and Salem Quarter sent letters numerous signed expressing their sympathy with, and approval of, his proposition looking toward universal peace.

Our committee has endeavored to emphasize the need for Friends to maintain their testimony against all wars and fightings, believing that there is a better way of settling difficulties than by the inhuman practice of war. We have been anxious to help on the better day when nation shall not take up sword against nation, neither shall they learn war any more. We have especially desired that in this time of trial Friends might prove true to the great Christian principle of which peaceableness is an evidence, and that, in an appropriate manner, at a suitable time, they might let their testimony be once more publicly declared, with clearness, emphasis, and dignity. The committee has itself taken no action toward such a declaration, and now earnestly commends the subject to the consideration of the Yearly Meeting, hoping that way may open at this time for the renewed presentation of our testimony for Peace to the members of the Government of the United States, and to our brethren and sisters generally throughout the land.

WOMEN AND CHILDREN.

Much individual labor has been reported in regard to work among women and children besides that of the committee. Reports were received from the Friends' Home for Children, Progressive Aid Society, The Northern Association for the relief and employment of Poor Women, Penn Sewing School, Lancaster Avenue Sewing School, the Diligent Circle of King's Daughters, and Female Association for the Relief of the Sick and Infirm, all of which during the past year have been useful and helpful in their respective avenues of work. The need of assistance in both money and workers is felt by nearly all of these associations.

The Beach Street Mission, Philadelphia, was somewhat interrupted in its work during the past winter, owing to unavoidable circumstances in connection with the room. They are endeavoring to secure a room in which to reopen next Fall, but so far have failed to find any place which would answer their purposes at the price which they feel warranted to incur.

The saving fund department has been successfully continued, and effort has been made by visiting and arranging for the usual picnic to hold the interest of the children, and we hope by Fall to be ready to reopen with renewed vigor.

The Home Influence Association during the year have considered the following subjects: "Every Mother a Kindergartener," "The Influence of the Home in Temperance Reform," "The Training of our Children for Citizenship," "Against the wearing of

the Feathers of Song Birds," "Our Relations to Servants."

The Boys' Reading Room in West Philadelphia was discontinued during last winter.

PURITY.

On the subject of Purity, in addition to individual work a number of meetings devoted to the subject have been held by many of the Quarterly Meeting Committees which we think have been profitable. A number of copies of the *Philanthropist* have been purchased and circulated. The "Letters to Fathers" was printed as directed, 5,000 copies being distributed among our members and others.

Accompanying our report is "An Appeal for Purity," which was read at our meeting in Fourth month last and it was united with to forward same to our approaching yearly meeting with the request that it be read therein.

During the last year we have lost by death, Sarah H. Peirce, G. Sherman Potts, Anna M. Green, Catharine A. Kennedy, all of whom were active workers on this Committee, and we feel it proper that we should bear our testimony to their faithfulness to this service, and also to their labors in other portions of the general work of our Society and humanity.

Signed for and on behalf of the Committee.

JAMES H. ATKINSON, } Clerks.
ELEANOR K. RICHARDS, }

Philadelphia, Fourth month 29, 1899.

EVENING MEETINGS, YEARLY MEETING WEEK.

FRIENDS' ASSOCIATIONS' CONFERENCE.

SECOND-DAY evening was devoted, as usual, to the semi-annual conference of Friends' Associations. President Bird-sall, of Swarthmore College, was chairman, and Alice Lee Barnes, of Baltimore, secretary. The minutes of last autumn's West Chester Conference were read and approved.

The chairman outlined briefly the work of past conferences and then introduced the first speaker, Gilbert L. Hall, of Swarthmore Association, who presented a paper on "The Religious and Public Life of William Penn." The paper traced the significant events in Penn's life, from the occasion of his receiving his first vivid religious impressions, at the age of eleven; through his experiences of persecution at Oxford; his return home and his painful difference with his father; his visit to France; his apprenticeship at the law in London; his union with the Friends; his imprisonment, release, and efforts at proselyting; the accusations of popery made against him in the reign of James II.; his work on the continent and in America; the events leading to his death. The paper quoted at length from the letter of Penn to the king of Poland, in which he set forth doctrinal views.

Daniel Willets, of Trenton, opened the discussion which took the direction, later, of an expression of opinion by several in regard to the political and public duties of Friends in the present day. Some felt that the activity of Penn ought, even now, to be taken as an example, inciting Friends to an active participation in practical politics. Others reminded the conference of the changes that have occurred in the conditions under which government is administered. In the colonial days, the members of the Society of Friends composed a considerable majority of the voting population, and it was the natural result that their principles should control the spirit of legislation and administration. The present day brings very different conditions. Friends are scarcely a noticeable element at the polls; their influence must be exerted in other ways. Thomas H. Speakman, William P. Bancroft, Lukens Webster, Charles Paxson, Ellis W. Bacon, Mary R. Livezey, and others, participated in the discussion.

The second paper, "The Holy Experiment in Government," was presented by Dr. Joseph S. Walton, principal of Friends' Central School. "Seldom," he said, "is a man's life such as to make his biography worthy of study from two widely separated points of view. Such a man was William Penn the Christian, and William Penn the statesman. The former thought has occupied the earlier part of this meeting. We turn now to that plan of government, which, it has been declared by some of the world's greatest statesmen, has been a greater influence for good in the history of Pennsylvania than soil, climate, or any physical resource. It was a singular combination of aristocracy and democracy, the former yielding gradually and gratefully to the latter. It was an early setting forth of the principle that correction is only the coarsest function of government."

"In Penn's more radical opinions he was two centuries in advance of his time. He saw the future legislative body of two houses; he had a clear conception of the referendum, of which he secured for Pennsylvania the spirit, if not the form; two centuries before the time of Hamilton, he recognized the need for that distinctly American institution, the Supreme Court, and foreshadowed it in his appellate council of twelve. The eighteenth century lawmakers followed his lead; our present government is full of suggestions that emanate from him; and most of all, its basic principle that government rests on the consent of the governed."

Mary A. Nichols, of New York, opened the discussion on this paper by suggesting the need for purpose in conference, lest it pass into mere devitalizing gossip. Nothing is right merely because Penn did it. Men did not make principles; principles make men. William Penn succeeded for many reasons, but most of all because he had the courage of his beliefs. The major points of his influence may be summarized as: (1) His high ideal of the function of government, (2) His Indian policy; (3) The separation of church and state; (4) The absence of property qualifications for voting. From these four might be derived a multitude of details.

An active and interesting discussion followed, bearing principally upon the relations of Friends to government and politics of the present day. In closing the meeting, William W. Birdsall said: "Failure may be real or apparent. Many a man fails in his own desire and yet succeeds far better than he had planned. Our government is not bad, although bad men have crept into it. It assures us peace, comfort, and safety; a government founded by a man who seems to have seen further than others of his time, and who has given to humanity as much as any other man has ever given. Let us remember with what equipment he did this. He had ability, he had training, he had a soul attuned to the eternal harmonies."

FRIENDS' BOOK ASSOCIATION.

REPORT AND ELECTION OF OFFICERS.

To the Stockholders of Friends' Book Association of Philadelphia:

The Board of Directors in presenting their annual report at this time have the satisfaction of stating that the business of the store shows an improvement in results over the preceding year. The gain is not large and has been accomplished mainly through a reduction of expenses. The balance-sheet presented by the Superintendent shows a net profit on the year's business of \$260.34, the "Guarantee Fund" remaining as heretofore at \$3,000, and the balance to the credit of "Publication Fund" on closing the books for the year amounting to \$1,893.43.

The close competition in business has reduced the profit derived from school-supplies and shows that this item cannot be relied upon to any great extent to maintain the store. The Board again expresses the hope that Friends generally will recognize the importance of the work undertaken by this Association, and show their appreciation of it by an increased patronage of the store.

No new books have been published during the year. Friends' Almanac has been enlarged by fuller information in regard to Meetings and First-day Schools, and by the addition of a list of the Educational Institutions under the care of the Society within the limits of Philadelphia Yearly Meeting.

A donation of ten shares of the Association's stock has been made to it during the year, and the Board would again request that transfers be made of stock standing in the names of deceased stockholders.

During the year resignations were received from three of the Directors who were elected at the last annual election, viz, Clement M. Biddle, M. Florence Yeatman, and Alice L. Darlington. Two of the vacancies were filled by the Board by electing Elizabeth Y. Webb and Samuel C. Lambert; one vacancy existing.

Signed by direction of the Board.

SAMUEL B. CHAPMAN, Secretary.

At the annual election held Fifth month 15, 1899, the following Directors were elected to serve for the ensuing year: Robert M. Janney, David L. Lukens, Isaac Roberts, Hannah R. Grubb, Matilda S. Ellis, William W. Birdsall, Samuel B. Chapman, Edward C. Dixon, Charles F. Jenkins, Joseph S. Walton, Elizabeth Y. Webb, and Samuel C. Lambert.

Conferences, Associations, Etc.

PHILADELPHIA.—A regular meeting of the Young Friends' Association was held 8th of Fifth month. The minutes of the previous meeting were read, and it was suggested that the names of new members be mentioned, after which the minutes were adopted. The History and Current Topics committees had nothing of interest to report. The Literature Committee mentioned that it was holding its meetings at private houses, with the view of increasing the attendance, also there was a number of books it desired to secure. The wish was expressed that the committee should feel free to ask for funds for the purchase of the same.

The Executive Committee of the Building Committee reported that it expected the Association Building would be formally turned over by the contractor before the 1st of Seventh month. It recommended that a house committee be appointed through a nominating committee. The building in due time should be placed in the hands of a house committee, to be composed of not less than five or more than ten persons. It was decided that the exact number to compose the House Committee should be left to the discretion of the nominating committee, which was appointed as follows: Emma Waln, Isaac Roberts, Anna J. Lippincott, Charles Paxson, John C. Craig, Nathaniel E. Janney, Robert M. Janney, Ellis W. Bacon, and Alice P. Chambers, this committee to report at Sixth month meeting of the Association.

It was thought advisable to follow the custom of the past of holding the Sixth month meeting a week prior to the regular time, and it was decided to meet on 5th of next month. The Executive Committee reported the election of William Wright to membership, and announced the program for the evening.

The first paper was a review of the remaining chapters of Frederick Storrs Turner's book, "The Quakers," by Elizabeth W. Collins, member of Swarthmore Association. She summarized and commented upon them in an interesting manner. It was a matter for regret that there was not a larger attendance of members to hear this interesting paper. "History shows that all happenings are guided by the Divine hand. When the human race is prepared to rise higher in the scale of being, God has raised-up some great teacher to make his truths clear to the world. Among such teachers was George Fox. He believed that he was called of God to turn men's thoughts away from an external form of worship to the communion of the individual soul with its Maker. The light within, conscience, moral sense, these are not delusions, but heavenly institutions which God in his mercy has given us to know and feel. There are certain convictions held by the race as a whole which may safely be called self-evident, religious truths, and these are a belief in God, in duty, and of the presence within man of a power which enables him to distinguish right from wrong, to know and to do God's will. The Bible becomes a revelation to the reader as he is enabled to enter into its meaning by the enlightening influence of the Spirit of God. The 'inward light' as ultimate and supreme authority is being recognized more and more, and the life of

the human spirit is seen to be in perfect harmony with the Divine."

It was thought if we would bear in mind that Christianity was greater than Quakerism, we would be urged to do all we could for the cause of Christianity. Our attention was called to the fact that Jesus advised his disciples it was necessary for him to go away that the Comforter might come unto them. As long as he was with them to direct them they were not dependent upon the light within their own hearts as we are to-day.

The second number of the program was a review of Fernando G. Cartland's book, "Southern Heroes—Friends in War Time," by Sarah C. Pennypacker. This work is dedicated to those heroes who unswervingly adhered to their religious principles. In the preface the author expresses a desire that the book may be an instrument in the hands of God to convince the minds of many of "the reasonableness of peace and the unrighteousness of war." In the opening chapters an allusion to the career of George Fox is made and to the influence of Quakerism during the settlement of this country. We are told that Southern Friends "moved cautiously in the matter of slave-holding, for much besides monetary interest was at stake."

It seems strange to us of to-day that any members of our Society should need to be educated in regard to the sin of slavery. Care was needed to prevent divisions in meetings, and a separation from the brethren of the North. There was a gradual progress, and in 1758 North Carolina Yearly Meeting issued a minute providing for negroes' meetings for worship. In 1770 another was issued declaring the importation of slaves as "iniquitous" and disapproving of their purchase from traders. In 1786 the entire system was formally condemned and gradually manumission followed, until in 1818 it is recorded "none held as slaves." This state of affairs was gained through pecuniary loss and a lowering of worldly position, for slavery had made equally obnoxious the laborer and those who espoused his cause. It was prophesied that the judgment of the Almighty was coming on the Southland, and Friends were warned to escape. Sometimes whole meetings from Georgia, the Carolinas, Maryland, and Virginia emigrated to the West.

The secession movement in North Carolina was opposed by Friends. The ordinance requiring every free male over sixteen years to appear publicly, and renounce allegiance to the Government of the United States, and to support, maintain, and defend the Confederate States, the alternative being banishment within thirty days, had a peculiar bearing upon Friends in the State. An effort was made to have their cause espoused but to no avail. In 1862 the general trial came, and those who did not serve in the army were fined \$500. Many bought their liberty, and the meeting decided to be lenient with such, but some refused to purchase liberty even at that cost. In many cases those who had paid the exemption tax were arrested and forced into the army. The closing chapters of the book are devoted to individual cases of suffering for the principles of peace. The sufferings were such as all martyrs have experienced.

Nathaniel E. Janney, by request, spoke of his personal experience during the Rebellion. He said no one could get any idea of the situation, either by reading a book or by a recital. We were reminded that as citizens of the United States we were paying for the means whereby people in the Philippine Islands are being driven from their homes.

After the usual period of silence, the meeting adjourned.

ESTHER S. STACKHOUSE, Sec'y.

HORSHAM, PA.—Both president and vice-president being absent at the meeting of Young Friends' Association, James Q. Atkinson acted as president for the day. Silas G. Morris read the first chapter of I. James.

A beautiful paper was read by Bessie Walton, entitled, "The Voice of Duty." She told us that Christ is still alive in every bosom, and his presence is manifested by the indwelling voice which we all know is sometimes hard to obey. We should show more sympathy to those around us for, "each good word and each good deed toward our fellow-men is a step upward, while all angry deeds and thoughts are the

small beginnings of a ruined life." Susan H. Jarrett remarked upon the truth of this statement and said: "We can never stand still but must always be moving either backward or forward."

William F. Morgan read an extract from the "Life of Christ," relating to the place with which the Saviour is most intimately associated, the summit of the hill upon which Nazareth is built, giving views of the life and feelings of the great Teacher.

Recitations were given by Joshua Paxson, Paul Satterthwaite, and Marguerite Hallowell.

Susan H. Jarrett read a paper on the life of Elizabeth Fry. She was a true student of nature and said, "I love to look through nature up to nature's God." Among the rules of her daily life were, "Never to be irritable," "Never lose any time," "Never err from the truth," and "Never speak ill of a person."

George Parry read "The White Man's Burden," by Rudyard Kipling. Several very good sentiments were given, and the meeting adjourned.

At our next meeting, Fifth month 28, we expect to have Isaac H. Hillborn give a talk on the Tabernacle, to which all are cordially invited.

A. T. J., Sec.

BUCKINGHAM, PA.—Buckingham Young Friends' Association held their Fifth month meeting at Doylestown meeting-house on First-day, the 21st, with about the usual number in attendance. After silence, the president read the 96th Psalm.

The business of the Association was transacted, after which the program for the day was taken up. Lewis W. Fell read from the Discipline as regards "Parents and Children," which was followed by a recitation by Edith M. Atkinson. Samuel Hart, of Doylestown, read a paper, "Should Friends' Testimony against hireling ministers prevent them from attending meeting of other denominations, or from contributing to their collections?" Remarks on the subject were made by Dr. Joseph Foulke, Albert S. Paxson, Mary A. Watson, Thomas W. Trego, and Elizabeth Lloyd. Caroline Fell, of Virginia, then gave an address.

The next on the program was a paper by Albert S. Paxson, "Early Quakerism in Old England." After the usual silence the Association adjourned to meet at Buckingham, on the third First-day in Sixth month.

W. L.

RISING SUN, MD.—On the afternoon of Fourth month 7, West Nottingham Young Friends' Association met in the Friends' Normal Institute, Rising Sun, this place of meeting being more central.

The president opened the meeting by reading the 10th chapter of Mark. The minutes of last meeting were approved as read. After this was the roll-call, many responding with sentiments. There being no deferred business, the regular exercises were then considered.

The first question on the program was "How does Friends' interpretation of the Scriptures differ from that held by other denominations?" Edwin R. Buffington replied that he considered we should each keep within our own borders. That it is not for us to judge others and their connections, but to rely upon the dictates of our own conscience. We each have the same great end in view, and while there may be points wherein we differ, these are not essential. Man being a free agent is at liberty to enter into the religious field of labor trusting to the Intelligent Life within for guidance.

An account of the Doukhobors who are now settling within the borders of Canada, was given by Janette Reynolds.

A paper prepared by Hannah P. Buffington, in answer to the question, "What do we understand by Trine's latest book, 'In Tune with the Infinite'?" was read by Walter R. Buffington. To live in tune with the Infinite is an ideal attainment, but not beyond the actual living when we come to realize our own deific nature as part of the great Infinite. Just as the sun's rays that fall across the floor cannot exist without the great sun itself, in like manner are we rays from the great Infinite.

"What is meant by being true to thyself?" was answered in a very satisfactory manner by Elizabeth R. Lincoln.

A selection, entitled "The Duty of Happiness," was read

by Sarah S. Buffington. Many beautiful thoughts were portrayed throughout this.

Time being limited no voluntaries were offered. Under the head of new business, the president appointed a committee of five to appoint officers for the ensuing year.

After observing the usual silence the Association closed.
L. JANETTE REYNOLDS, Sec.

Educational Department.

WESTTOWN BOARDING SCHOOL.

THE Centennial History of Westtown School, prepared under the oversight of a Committee of the Alumni of the School, is now in press.

The authors have had access to the minutes of the School Committee, which are continuous from the date of their first meeting in 1795; they have also received many old letters written in the latter years of last century, and the early years of this, so that the history contains much that has the element of freshness to those of the present time.

The book will contain 200 pages of text, and 56 full-page illustrations, including among the latter many portraits of superintendents and teachers. Among these are Philip and Rachel Price, Enoch Lewis, Elihu Pickering, who resigned his position in 1801, Benjamin Hallowell, and others who have been more recently identified with the school.

The book is issued in commemoration of the Centennial of the school, and it is not the expectation of the Committee to realize a profit from its sale.

In order that it may be within the reach of all who are interested in Westtown history, and the development of education among Friends, the price has been fixed at \$1, if left at 304 Arch street, or at 15th and Race streets, or \$1.10 if sent through the mail.

As the edition is a limited one, it may be well to order copies in advance. The book will be published early next month. Subscriptions should be sent to Davis H. Forsythe, 26 W. Coulter street, Germantown, Philadelphia, or to Henry Tatnall Brown, 5127 Wayne Avenue, Germantown.

SWARTHMORE COLLEGE NOTES.—The Engineering Corps commenced last week the annual survey of the College property. The work is under the direction of Prof. Stine. Owing to the illness of Dr. Trotter work in the Biological Department has been suspended for the past week.

The regular meeting of the Young Friends' Association was held on First-day evening last. The discussion of the evening was, "Resolved, That Society as composed to-day is Christian." Affirmative, Lucy Bancroft, 1900; negative, Mark Thistlethwaite, 1902. Paper, "Elizabeth Fry," by Alice W. Titus, '90.

MARTIN ACADEMY, KENNETT SQUARE.—The closing exercises of Martin Academy were given in the Friends' meeting-house on Sixth-day afternoon, the 19th inst.

The whole week was a very busy one at the Academy. Regular final examinations began on the 11th and continued until noon on the 19th, except the time occupied in other exercises. The first of these was on Third-day afternoon, the 16th, at 2 o'clock, when the Junior Class, 19 in number, gave a public entertainment. The class did themselves credit. After Scripture reading by the secretary, Helen R. Lewis, and reciting in concert the class Psalm, (the xix.), the program was rendered.

On Fourth-day afternoon the Middle Class gave their class field-day exercises, which consisted of games and other exercises, followed by refreshments.

On Sixth-day afternoon, the 19th, occurred the regular Commencement exercises, when Genevieve Rakestraw, Martie S. Eves, A. Ethel Kindt, and Ethel V. Fox received their diplomas from the Academy. The meeting-house was filled to overflowing with an appreciative audience of friends of the graduates and patrons of the school. The program included essays or orations by the graduates, and an address by Prof. Joseph S. Walton, of Philadelphia.

By an oversight in the arrangement of the calendar the Commencement week was the same as Yearly Meeting week; thus many Friends were deprived of the pleasure of attending. Those in charge of the school were gratified to see so many parents and patrons present.

This ends a very successful year in the history of the Academy. The attendance and grade of work have been very gratifying and encouraging.
S.

SUMMER MEETING AT OXFORD.—The "Summer Meeting" of the University Extension work in England will be held at Oxford, from the 29th of Seventh month to the 23d of Eighth month. Many distinguished and learned persons will take part. There will be lectures on the History, Literature, Art, Science, and Economics of the period 1839-1871. Outline program gratis, full program with lists of lodging-houses, etc., price 20 cents, from John Nolen, Secretary, 111 South Fifteenth street, Philadelphia. Tickets and all information from J. A. R. Marriott, M. A., University of Oxford.

LITERARY NOTES.

THE next number of the *Popular Science Monthly* will contain an article on "The Philippine Islands and American Capital," by Prof. J. Russell Smith, of George School. It deals with the Islands question strictly on the economic side. It opens with a discussion of the prosperity the United States has enjoyed. There is then a comparison of the Philippines with tropic America, a region which we can profit by without politically controlling. The aim is to show the great superiority of this region over the Philippines, so that there is no industrial reason why we should desire to control them, even if they came to us free of their many burdens of all sorts.

McClure's Magazine for next month will contain an account of Marconi's latest and most marvelous experiments in telegraphing without wires (especially in telegraphing across the English Channel), prepared by Cleveland Moffett with Mr. Marconi's own assistance. It will describe popularly all the apparatus and methods employed, and will be fully illustrated from photographs taken expressly for *McClure's*.

PUBLICATIONS RECEIVED.

SOME COLONIAL MANSIONS AND THOSE WHO LIVED IN THEM; With Genealogies of the Various Families Mentioned. Edited by Thomas Allen Glenn. Vol. I. 9½ x 7¼ ins. Pp. xix. and 459. \$5.00. (Illustrated.) Philadelphia: H. T. Coates & Co.

QUAKER CAMPAIGNS IN PEACE AND WAR. By William Jones. 7¾ x 5¼ ins. Pp. xiv. and 412. Price 6 shillings. (Illustrated.) London: Headley Brothers.

SILVERTON TALES. By Alice Brown. 7½ x 5¼ ins. Pp. 339. \$1.50. Boston: Houghton, Mifflin & Co.

THE QUEEN OF THE SWAMP AND OTHER PLAIN AMERICANS. By Mary Hartwell Catherwood, 7¼ x 5 ins. Pp. 331. \$1.25. Boston: Houghton Mifflin & Co.

PERSONAL AND OTHER NOTES.

JOHN WILHELM ROWNTREE and Alfred Neave Brayshaw, the two Friends from England, who have been visiting in this vicinity, attended Yearly Meeting, last week, until Fourth-day near noon, and then took train for the West. They expect to be back in England in the early part of Eighth month. J. W. Rowntree is a member of a well-known Friends' family at York, England; his uncle, John Stephenson Rowntree, was for some time the Lord Mayor of that city. A. N. Brayshaw is a teacher in the Bootham Friends' School, at York.

The list of those in whom the readers of the FRIENDS' INTELLIGENCER are interested, who are going across the Atlantic this summer, seems to be quite a long one. Besides a number who have been mentioned, several others are going

whose names have reached us. Among these are Anna J. Lippincott and Susan W. Janney, of this city, and Benjamin F. Penrose, wife, and two friends, of Cheltenham, Montgomery county, (Pa.).

The Committee formed in Philadelphia to support the purposes of the Disarmament Conference has designated Dr. George Dana Boardman and Howard M. Jenkins as delegates to attend at The Hague, and in conference with others there to forward the movement for International Arbitration in any way that may be found practicable. Dr. Boardman, with his wife, expects to sail in a few days. The credentials for the delegates are signed by ex-Senator George F. Edmunds, chairman of the Committee, John H. Converse, vice-chairman, and George Gluyas Mercer, secretary. It is the expectation of H. M. Jenkins that he will reach The Hague sometime in advance of Dr. Boardman.

COMMUNICATIONS.

CITIZENS: NOT FIT FOR CITIZENS!

Editors FRIENDS' INTELLIGENCER:

UNDER our Constitution, we cannot keep citizenship from those who are born in our territory, and yet among the extraordinary reasons given for the proposed retention of the Philippine Islands is that the inhabitants are unfit for self-government. That is, they, or at least their children, are to be made citizens of the republic for the reason that they are unfit for American citizenship! Our "imperialists" are weaving a tangled web for us. E. A. R.

Crosswicks, N. J.

FROM A. D. MUNRO.

Editors FRIENDS' INTELLIGENCER:

I have to-day received word from Anna Jackson, that she has sold the Wilkes' county bond, which has so long been in her possession. I am anxious, that our share should be placed with the one thousand dollars which we have toward our Endowment Fund. We need only \$362, to finish up our term, and I am sure, with a little effort, that can be raised. We are doing all we can to bring it about, and ask our friends to do the same. Some have quite unexpectedly come to our aid within a few weeks, and shown a great deal of interest, for which we thank them most sincerely. Will not others do the same, that when we close our school-room door, we may be relieved of anxiety and be ready for the rest which we so much need?

ABBY D. MUNRO.

Mt. Pleasant, S. C.

BOND SOLD FOR COLORED SCHOOLS.

Editors FRIENDS' INTELLIGENCER:

The North Carolina (county) contributed by Aikens Palmer to the New York Committee on Education of Colored People in the South has been sold for five hundred and seventy dollars (\$570). It is the hope of the committee that this money may be added to the Endowment Funds of the Laing and Schofield Schools. It is to be given half to each school.

ANNA M. JACKSON, Sup't.

FRANKLIN T. CARPENTER, Treas.

ENDOWMENT FOR THE LAING SCHOOL.

FROM a private letter from Abby D. Munro, we take the following extract on a subject that should appeal to Friends as being essential if this excellent school is to have a continuance. She says:

"There has certainly been more general interest manifested in our work this year than for several years. Funds have come in more freely than last year, and more concern on the part of the patrons seems to be felt. It seems to be a growing realization that we need an Endowment Fund, and I hope that matter will be well agitated. It is our only hope for the future. My days for extra work are over, I think. That is, I cannot go on through winter and summer without stopping. I shall have to call a complete halt for rest through the summer months, and it seems to me my work wouldn't be half as hard if there was less anxiety in regard to the funds. It would not take a very large fund to relieve us almost, if not entirely."

OUR EXAMPLE.

WE scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say—
Into still air they seem to fleet.
We count them ever past;
But they shall last;
In the dread judgment they
And we shall meet!

—Keele.

OUTLOOK.

NOR to be conquered by these headlong days,
But to stand free; to keep the mind at brood
On life's deep meaning, Nature's altitude
Of loveliness, and Time's mysterious ways;
At every thought and deed to clear the haze
Out of our eyes, considering only this:
What man, what life, what love, what beauty is,—
This is to live, and win the final praise.

Though strife, ill fortune, and harsh human need
Beat down the soul, at moments blind and dumb
With agony, yet patience! There shall come
Many great voices from life's outer sea,
Hours of strange triumph, and, when few men heed,
Murmurs and glimpses of eternity.

—Archibald Lampman.

A CHAPTER OF INDIAN HISTORY.

THE burdens which the average white man bears for the Indian is illustrated just now in the "throwing open" to settlement of the reservation of the Southern Utes, in south-western Colorado. There has been a struggle to drive the Indians,—a small tribe, about 1,000,—off their reservation onto poorer land, for many years, and the Indian Rights Association has more than once helped defend their rights. They had a good Agent, a resolute and unpurchasable man, named "Dave" Day, one of those who by good deeds really do take up others' burdens, who helped the progressive part of the tribe to secure allotments from the better land on the mountains. The Washington correspondent of the New York *Evening Post*, (Francis E. Leupp, who is very familiar with Indian affairs), speaking of this, says:

"Colonel Day grasped the situation at a glance, and took pains that his Indians should understand it also. The pros and cons were fully and fairly set before them, and in order that those who felt uncertain about adopting the white man's ways should not be frightened off by the novelty of it all, he pledged himself to stand by and instruct in agriculture and home-making any of the Indians who accepted allotments. He also declared to them that as far as lay in his power he should see to it personally that the Indians were fairly treated in the distribution of land, and that they should get the very cream of all on the reservation.

"The Indians who knew him best believed him, and the proportion of the tribe who agreed to take allotments and become citizens was so large as fairly to paralyze with alarm the little gang in Durango, who had been plotting against them. Day kept his

word to the letter. He knew in advance what it would cost him to do so; for his old neighbors, finding that they could not use him, declared a boycott against him, trying to break up his business, and make the place socially as uncomfortable as possible for his family. This last feature of the war waged upon him had as little effect as the other, for Mrs. Day shared her husband's clear grit, and preferred to see him go down with his flag flying than have him surrender to the gang. His bondsmen applied at Washington to have their names taken from his papers; but Secretary Hoke Smith had some backbone, too, and he reminded these fellows that bonds were not obligations to be wilfully thrown aside any more than to be lightly entered into. Charges of all sorts were brought against the agent in the mad struggle to get rid of him; but he invited the fullest investigation of each one, and the official report invariably cleared him. When the commission to allot lands was appointed, the friends of the Indians in the East insisted that Day himself should be one of the Commissioners, and he was appointed. He was thus able to carry out all his promises to the Indians, and when the survey was finished, and the lands distributed, the Utes had the best of everything.

"Meanwhile the non-progressives had been moved off into the diminished reservation, where they continued their tribal life. Congress, in response to persistent appeals, in which Day joined, made an appropriation looking to giving these Indians a better water supply, for the diminished reservation was a pure alkali desert. It is safe to prophesy that in a few years, if irrigation shall in the interval have caused this arid and forlorn region to blossom, a descent will be made upon it by the same class of citizens who succeeded in getting the eastern end of the reservation opened to white settlement. It would not be surprising if the next form taken by the scheme should be the crowding of the Indians down into that part of the diminished reservation which lies in New Mexico, thus clearing Colorado of all Indians still maintaining the tribal relation. New Mexico, being a territory only, has no vote in Congress and no share in the presidential electorate. It has already the Navajos, a number of Pueblo Indians of various names, and at least two tribes of the Apache nation. The general movement now in Indian affairs is towards putting the Indians as far as possible into the few remaining territories, and as soon as one of these territories becomes a State either moving the Indians out of it or throwing open their lands either wholly or partly to white settlers."

PLUTOCRACY IN ENGLAND.

Saturday Review, London.

WHILE the children of the Morning are periodically laid low by epidemics of cholera or bubonic plague, we of the West suffer from a moral malady scarcely less dangerous and far-reaching in its effects. Like many other undesirable innovations, this fever for making money quickly is of transatlantic origin and growth. In a country with no aristocracy, no traditions, and no sense of proportion, it is natural that

riches should command a respect which no other qualities are present to inspire. It were an affectation to pretend to despise lucre, and absurd to involve all its possessors in one sweeping condemnation. At almost every epoch in the world's history, notably amid the culture and materialism of ancient Rome, as also in the palmy days of the Grand Monarch, money has been rated beyond its intrinsic value. It is only the rarest exception, such as a Castilian grandee, a Blanc d'Espagne, or a Highland gentleman, whose character is proof against the melodious charm of clinking gold.

Without austerity, however, we may be permitted to enter a protest against the monstrous lengths to which the present plutocracy is being carried, particularly in view of the degrading and demoralizing influence which it must have upon the nation. There are in England so many far more fascinating idols, that it is inexcusable to neglect them all in favor of the golden calf. Even the apotheosis of physical force were preferable, despite many concomitant evils. This country would appear to have drifted into a mental attitude comparable only to that which obtained at the time of the South Sea Bubble. The example of a few fortunate men, possessed of neither knowledge nor genius nor any advantage other than a modicum of low cunning, is inspiring a dangerous emulation on every hand; the sober and industrious are abandoning their honorable toil, which has contributed to the edifice of our national prosperity, undermining their character, and imperilling their integrity. In a few cases, no doubt, a successful stroke brings them in more than they could hope to earn by years of patient effort, and it inspires them and their neighbors to fresh risks of the same or probably of a more dangerous nature.

But it stands to reason that when the gains of speculation are merely an abstraction from the pockets of the losers, there must be far more disappointment than realization. And the winner degenerates even faster than the loser. His sudden rise is comparable only to that of an imprudent aeronaut. He grows giddy in the unusual atmosphere; his head swells until it seems almost as though it must burst; he loses all sense of proportion; and when he returns at last to solid earth, it is a long time before he is fitted to resume his former avocations.

German Children Drinking.

It appears from an investigation lately carried on by the authorities of Bonn, Germany, that, out of two hundred and forty-seven pupils of the age of seven in the primary schools, there was not a single one who had not drunk, at some time or other, wine, beer, or brandy; while twenty-five per cent., although never tasting brandy, habitually drank beer or wine. Eight per cent. of the children received glasses of brandy from their parents, "to make them strong"; while some even were confirmed cognac drinkers. The *New York Times*, in reporting these facts, adds that it was also ascertained from this inquiry at Bonn, that "the more children are accustomed to alcohol, the more indolent are their mental processes," which certainly is what we should expect.

—Fifteen hundred deaths have occurred recently in the famine stricken districts of Russia.

CURRENT EVENTS.

THE Conference invited by the Czar assembled at The Hague, the capital of the Netherlands, on the 18th instant, that being the Czar's birthday. The place of meeting is one of the queen's palaces, called the Huis den Bosch, (the House in the Woods), two miles from the city of The Hague. M. de Beaufort, Netherland Minister of Foreign Affairs, opened the meeting. M. de Staal, Russian Ambassador to Great Britain, was appointed president of the Conference. Both made formal addresses. The session on the 18th lasted but twenty-five minutes, and was very harmonious; "the apparent unanimity displayed was considered to augur well for the outcome." Nine secretaries were appointed. It was decided that the sitting be secret.

A SECOND session was held on the 20th. A dispatch said that the assignment of subjects and committees for the Conference indicate that mediation and arbitration are to be given the first place in the work of the Conference, and that the advocacy of this subject will fall principally upon the British and American delegates. The efforts to make the laws of war as humane as possible will take second place, and disarmament third place.

THERE are indications, on the surface, at least, that the German Emperor is unwilling to appear to discourage The Hague Conference. On the 18th, at Berlin, at a luncheon "in honor of the birthday of the Emperor Nicholas," he gave a "toast," saying: "With the toast to the Czar's health which I propose every year with heartfelt sincerity, I would to-day couple my hearty good wishes upon the opening of the conference at The Hague, which owes its origin to his Majesty's initiative."

He then spoke to the Russian ambassador in much the same strain. He referred to the "identical instructions" given the Russian and German delegates to the Conference.

A DISPATCH from The Hague, 22nd, announced that the chiefs of the delegations to the Conference had agreed upon the presidents of the various committees, and they would be announced the following day. "The opinion is gaining ground that substantial results in the cause of arbitration and humane rules for warfare will be accomplished by the Conference."

THE United States Philippine Commission at Manila, on the 22nd instant, submitted to the Peace Commissioners from Aguinaldo a draft of the form of government which President McKinley is prepared to establish. According to this plan, a Governor General and Cabinet will be appointed for the islands by the President, and later an Advisory Council will be elected by the people. Major General Otis has refused the request of the Filipinos for an armistice, and the military operations against them continue.

MANY letters from United State soldiers in the Philippines have now been published in newspapers in different parts of the country. They repeat, over and over, the statement that in different actions "no prisoners were taken," all Filipinos being killed. The Topeka, Kansas, *Capital*, admits this to have been the case, on the authority of a number of Kansas soldiers, and justifies it by saying that the Filipinos would not yield. It says that at the battle of Caloocan, (early in Second month), "costly experience having taught the General commanding that these insurgents [the Filipinos] could not be trusted, he gave an order to shoot all prisoners." A returned volunteer, Morrison, interviewed by the *Denver News*, on the 15th, says: "The soldiers do not take any prisoners if they can help it. If an officers is not about, the soldiers kill all they can draw a bead on. There are many cases where details of soldiers have taken prisoners out to dig holes for the dead niggers, and the soldiers made them dig their own graves also, and then shot them. It looks cruel, but you ought to be over there."

IT seems that some of the soldiers whose letters have been published making these disclosures, have "got into trouble" over them, and some have written to their relatives asking

that no more be made public. The Colorado volunteer, Morrison, quoted above, says the officers "do not allow the men to see some of the newspaper articles."

PRESIDENT MCKINLEY, on the 20th instant, after a conference with Secretary Alger, cabled instructions to Governor-General Brooke at Havana to proceed immediately with the distribution of the \$3,000,000 to the Cuban troops in accordance with the understanding reached with Gen. Gomez that surrender of arms to the various municipal authorities would be accepted.

A DESTRUCTIVE fire occurred at Dawson City, in the Klondike region, on the 26th of last month. The loss is variously estimated at from \$1,000,000 to \$4,000,000. The inhabitants of the town are reported in great distress. One hundred and eleven buildings were destroyed. The fire, it is reported, occurred at 3 o'clock in the morning. Owing to the fact that logs and canvas were the principal material from which the buildings were constructed it spread rapidly. An unsuccessful attempt was made to extinguish the blaze before an alarm was sounded. The fire was caused, it is said, by the accidental upsetting of a lamp.

A DISPATCH from St. Petersburg on the 19th instant, says: The Czar presided yesterday at a meeting of the Council called to discuss the question of abolishing transportation to Siberia, on the ground that it had become prejudicial to the interests of the country and was a serious obstacle to the progress of Siberia. As an outcome of the deliberations the Czar ordered a commission to meet for the purpose of considering the question of substituting another penalty for transportation to the Siberian mines.

NEWS AND OTHER GLEANINGS.

A HOT SPRINGS, Va., dispatch says it was officially stated there on the 17th that "President McKinley has not yet given consideration to the subject of an extra session of Congress." The President and wife returned to Washington from Hot Springs on the night of the 20th.

—Henry Probasco, of Cincinnati, who has expended an estimated \$700,000 in charity and philanthropic work, is living in a rented house and supporting himself on a meagre salary as an officer of a cemetery company. Among his gifts was a \$120,000 fountain for Cincinnati, a \$10,000 fountain for Clifton, a suburb of that city, and \$30,000 to an Episcopalian church in that suburb.

—The thirty-fourth anniversary meeting of the National Temperance Society, held in New York City last week, and presided over by President Joshua L. Baily of Philadelphia, dealt particularly with Attorney-General Griggs's interpretation of the anti-canteen law. The board of managers of the society will petition President McKinley to revoke the order of permission.

—General Ludlow, Military Governor of Havana, has cancelled the grant made to Count O'Reilly by the King of Spain a hundred years ago, under which the Count and his heirs had the right to collect 50 cents for each head of cattle killed at Havana. The heirs were receiving about \$150 a day under the concession.

—Mrs. Lydia Bradley, founder of the Bradley Polytechnic Institute at Peoria, Ill., has deeded all of her property in Peoria county to the institute, making a gift estimated at more than \$1,000,000. Mrs. Bradley a few years ago provided twenty acres of ground and \$500,000 for buildings and equipment.

—Prof. N. P. Gilman, author of "Profit-Sharing" and "Socialism and the American Spirit," is preparing a volume on employers' institutions for the benefit of workmen, which will be issued by Houghton, Mifflin & Co., in the fall, under the title "A Dividend to Labor."

—A despatch from General Otis, at Manila, on the 17th, said of General Lawton's operations against the Filipinos, that "he had constant fighting, inflicting heavy loss and suffering." There were a "few casualties" among the United States troops.

NOTICES.

** A Circular Meeting under the care of a Committee of Concord Quarterly Meeting will be held at Middletown, on First-day, Sixth month 4, 1899, at 3 o'clock.

MARY P. HARVEY.

** The Friends' Book Association acknowledges receipt of the following contributions to the Children's Country Week Association:

The "Seek and Save Band" of the Second Presbyterian Church, Germantown, \$7.00
A Friend, 3.00
A Friend, 2.00
The Misses Blanchard, 100.00

Amount, \$112.00

JOHN COMLY, Superintendent.

Fifth month 22, 1899.

** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Stanton, Del., on First-day, Fifth month 28, 1899, at 2.30 p. m.

Subject, "Temperance." To be addressed by Joseph S. Walton.

CHARLES PALMER, Clerk.

** A Conference under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Fallsington, Bucks county, Pa., on First-day, Fifth month 28, 1899, at 2.30 p. m. The meeting will be addressed by Prof. F. H. Green. Subject, "Temperance."

SUSANNA RICH, Clerk.

** Friends desiring accommodation at the meeting-house, or elsewhere, during New York Yearly Meeting, please communicate with

ELLA B. McDOWELL,
226 East 16th street, New York City.
or ELIZABETH B. CAPRON,
White Plains, N. Y.

** Quarterly and Yearly Meetings will occur as follows:

FIFTH MONTH:

- 25. Bucks Quarter, Buckingham, Pa.
- 29. New York Yearly Meeting.
- 30. Burlington Quarter, Crosswicks, N. J.
- 31. Southern Quarter, Easton, Md.

** The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Fifth month:

28. Broad Creek, Md.

On behalf of the Committee.

MARTHA S. TOWNSEND.

It is impossible to run at an altitude of 17,000 feet above the sea.

It has been found in Switzerland that in building a railway laborers could work only one-third as long at a height of 10,000 feet as a mile lower.

The latest census of England gives the list of female teachers as 130,000—three times as many as male teachers. About 35,000 women are engaged in the postal service, 4,500 in printing offices, and 4,721 in mines.

Of every 100 Prussians more than 34 (34.4) have accounts in savings banks. There are altogether 7,642,977 such accounts. In 28.48 per cent. of the cases, however, the amount deposited is under \$15. The value of the deposits is 4,967,000,000 marks, or more than a billion dollars.

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YELLOWSTONE PARK, UTAH AND COLORADO.

The date of departure from Philadelphia of a party for an early summer tour to the Yellowstone National Park, Utah, and Colorado is Fifth-day, the 8th of next month (June). After a week in the Yellowstone National Park, there are to be interesting visits to Butte, Montana, Salt Lake City, Utah, and Glenwood Springs, Manitou, the summit of Pike's Peak, and Denver, Colorado. There will also be a party on the same date for the Park and return. These tours are so planned that those participating in them will get home in time for the opening of the summer season at our eastern resorts. A book giving all particulars of these early tours will be sent to any address without cost by Raymond & Whitcomb, 1005 Chestnut street, Philadelphia.

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To those who have business to transact in these cities, or to persons who have never visited the National Capital, this privilege is a valuable one, and should appeal to all through travelers between New York and the West, and Chicago or St. Louis and the East. The stations of the Pennsylvania Railroad are centrally located in Philadelphia, Baltimore, and Washington, and access to any section of the cities is easy, by either the regular street car lines or by the Pennsylvania Railroad cabs, to be found at the Philadelphia and Washington stations.

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FRIENDS' INTELLIGENCER

Established 1844.
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PHILADELPHIA, SIXTH MONTH 3, 1899.

{ Volume LVI.
Number 22.

A GOOD WORD EACH WEEK.

XXII.

THE Divine Son lived a human life, died, and rose again, for the behoof of every other son in human form, that he might bring them to the Father's house and arms.

From "A Remarkable Faith," by "Three Friends," the chapter on "God our Father."

DON'T WORRY.

WHY shadow the beauty of sea or of land
With a doubt or a fear?
God holds all the swift-rolling worlds in his hand,
And sees what no man can as yet understand,
That out of life here,
With its smile and its tear,
Comes forth into light, from eternity planned,
The soul of good cheer.
Don't worry:
The end shall appear.

—Elizabeth Porter Gould.

NEW YORK YEARLY MEETING.

THE meeting of ministers and elders convened on Fifth month 27th, at the usual place, at 15th street and Rutherford Place, under a solemn covering of Divine Love. While life was manifested in an unusual manner during the sittings, as evidenced by earnest discussion when questions of interest claimed attention, this sweet feeling of unity was not disturbed. Cyrus W. Harvey, a Kansas Friend with a minute from the Wilburite branch, was welcomed, and greetings were heartily extended to Margaret Howard, of Philadelphia, who was present with a minute, and also to Lydia Price from same meeting, present without minute, as were also John J. Cornell and wife, of Baltimore.

FIRST-DAY SCHOOLS.

The thirty-first annual meeting of New York First-day School Association was held that evening, with Edward Cornell as chairman and Amy J. Miller secretary. The calling of representatives from the eighteen schools comprised in the meeting showed fifty present; the reports showed the total membership to be 493, with an average attendance of 345. Nearly all are in session during the entire year. The report of the Executive Committee showed \$380.00 collected during the year, with a balance on hand of \$143.09. There are now thirteen circulating libraries, which seem to fill the needs and are much appreciated. Plainfield pays school-tax for one scholar at Laing School.

The epistles from Baltimore, Illinois, Ohio, and Indiana were read, and after comments on them the meeting closed.

FIRST-DAY MEETINGS.

On First-day morning the Conference Class met at 10 o'clock, led by Henry Wilbur, who, after reading the lesson, left it with the class. Much interesting matter was voiced by Esther Barnes, John Shotwell, Frances Williams, Edward B. Rawson, Anna K. Way, and others. John Shotwell said the way of the transgressor is hard in politics as in other places, for surely he who sins (at the polls) shall as surely die. Frances Williams spoke of the first sermon of which we have any record, viz, "If thou doest well, shalt thou be accepted; if thou doest not well, sin lieth at the door." Let us take as a pattern him who went about doing good to the bodies as well as to the souls of men. If we can in truth say the Lord's Prayer, we can not harbor resentment or anger when we ask forgiveness for our sins. Esther Barnes said that conscience is the lamp from which Divine Light shines, and when this is kept clear then are we at peace with God and man.

At 11 o'clock the regular meetings for worship were held, both in New York and Brooklyn. The former was opened by feeling thought on the subject of prayer; following which John J. Cornell gave a strong doctrinal discourse on four heads,—first, "What is religion?" He defined it as "a life lived in conformity with and obedience to the highest conception of Divine law." Second, "How obtained?" He showed that this was by direct unfolding of God's spirit to our own, through the medium of Christ's spirit within and our yielding to its guidance." The third question, "What is its object?" he answered by saying that it is "to save man from the commission of wrong, for he cannot of himself direct his steps aright." Its effects he declared to be good works, for it is declared "by their fruits shall ye know them." If, then, man is saved from commission of sin here, then will there be no need of pardon in the life to come. The many of quiet life, who have not the temptations which assail those out in the world, show a patient, cheerful endurance of suffering which is just as much a true living. "Other sheep have I not of this fold," said Christ, and this must make us charitable toward all men. Though there are certain laws to which all must conform, there may be morality without religion, but there can be no religion without morality. The evidence we give of the life we live is the proof of what we are.

Lydia Price spoke helpfully concerning a condition of discouragement she felt to exist, bidding all to leave the dead past and look to the living present and the golden future. Arise and clasp the hand of Infinite Good and press forward. What we term blasted hopes may enrich, deepen, and broaden our life, and prove stepping-stones by which we may rise to higher things.

At Brooklyn Meeting, Edwin L. Pierce, of Philadelphia, opened with prayer, and Cyrus Harvey spoke at length, and very acceptably.

In the afternoon a union of the First-day Schools of the Yearly Meeting was held. Amy Willets presided; the 100th Psalm was given in concert by all children, following which Amy Willets spoke of the possibility of growth, and of the circumstances in the life of Jesus: he felt that he must be about his Father's business, and so shall we by following his example be enabled to "make a joyful sound unto the Lord." Selections were given by the various schools, following which a member of Manasquan School recited "Somebody's Mother," and the "Legend Beautiful" was given by a member of Chappaqua School. The New York afternoon school lightened the exercises by singing. A talk by Edward Cornell was readily appreciated by the children, and all schools joined in reciting "Shares."

At 4 o'clock meeting John J. Cornell was the first speaker, taking as his text, "I am the Way, the Truth, and the Life," showing how this may be put into practical operation. Following him Cyrus Harvey gave a strong sermon to substantiate the faith we uphold, declaring Friends to be a priesthood of believers, with the law engraven on our hearts, for He said, "I shall pour out my spirit unto all flesh." Salvation is solely by faith, doing away with all rituals, sacraments, and outward forms. Only by believing on the human as well as divine side of Christ can we fully live, for by denying the human, we leave him out of touch with human frailties and weakness, denying his sympathy with and understanding of humanity. Margaret Howard said that "all are children of God, but the consciousness of sonship makes happiness."

The evening was devoted to a meeting of the Young Friends' Association of New York and Brooklyn, a report of which is given elsewhere.

SECOND-DAY, FIFTH MONTH 29.

Women's meeting opened with words of loving counsel by Esther Barnes. The representatives sent by constituent meetings were found to be all present except six, four of whom sent good reasons for absence. Minutes for Margaret Howard, a minister, and Anna R. Way, her companion, both of Philadelphia, were read, and words of unity and welcome were accorded these and other friends present without minutes. Frances Williams compared this gathering to a gathering around the Lord's table, and exhorted all to gather up the fragments and take them home to smaller meetings that nothing may be lost. Marianna Chapman desired that each builder of this spiritual house shall cheerfully bear her burdens, that it might be beautiful in God's sight when yearly meeting ended.

A minute for Cyrus W. Harvey was read and recorded. Sarah M. Haviland felt that this visit came with no uncertain sound, and meant a cementing of brotherhood. The minutes of the previous yearly meeting were read, following which the epistle from Philadelphia Yearly Meeting was read and elicited words of appreciation, especially as regards

the committee on isolated Friends and the establishment of meetings.

It was felt to be a privilege that Philadelphia Friends should have had the sad and holy joy of being with Aaron M. Powell when he was called from us. Mention was also made of his last words, which so truly expressed the motive of his life.

As Nine Partners Half-Year Meeting feel their present apportionment of quota burdensome, the work of revision was referred to the Auditing Committee, men and women uniting in judgment. The subject of furnishing entertainment for all who come to yearly meeting was discussed in both meetings, and a joint committee was appointed to decide the question, as a complaint had been received from the smaller meetings regarding the expense.

In men's meeting the routine business was the same; John J. Cornell explained his presence without a minute as due to his absence from home during the time of his monthly meeting. The epistles from Genesee, Ohio, and Indiana were read.

On the opening of the afternoon session, Thomas Lawrence spoke of a feeling of sadness due to vacancies, realizing that not again would the living presence of Aaron M. Powell be felt. He seemed to be something of an Elijah, said the speaker, engaged in every phase of good work; and it was questioned, Is there any one that can utter the request that Elisha did, "I pray thee, let thy mantle fall on me"?

The report of the Visiting Committee was given. Henry Haviland feels that perhaps some meetings have grown dependent upon visiting Friends, and become religiously lazy. The epistles from Philadelphia, Baltimore, and Illinois were read. Henry Wilbur felt it was a most encouraging thing to say in epistles that we are maintaining our principles. He deprecates the fact that there is a tendency to separate religious and secular affairs; if we cannot apply religion and spirituality to temporal affairs, religion is as sounding brass.

In women's meeting, in the afternoon, the report of the representatives gave Emily P. Yeo her former place as clerk, and Amy Willets that of assistant clerk. The Baltimore epistle was read, and the report of Book Committee given. The meeting then entered upon the consideration of state of Society by answering the first, second, third, and fourth queries, showing an encouraging view. Anna Way felt that we should observe the times and seasons of spiritual refreshment just as much as times for physical refreshment, to keep normal health. Elizabeth Stover felt that we do not find in meeting just what we need, forgetful that the fault is ours since we comprise the meeting.

Frances Williams believes "free gospel ministry" means giving freely of what is received, even though it be a crumb. There is doubtless many an Ananias and Sapphira who takes away from the meetings that which should be left there.

The proposition from men's meeting to join with other yearly meetings in appointment of a committee to look after isolated Friends and establishment of meetings, where practicable, met with great unity, and a joint committee was appointed, and meeting adjourned.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

(Continued from last week.)

WHEN the Emancipation Proclamation gave freedom to the slave, and all legal hindrances to their being taught were swept away, no one was more prompt to inaugurate the movement of opening schools for them than Samuel M. Janney. He gave notice among the colored people of his neighborhood that they might meet at the little red brick school-house, which stands on the meeting-house green, in the capacity of a Sabbath School. Forty men responded to the invitation. The women had to wait. On the next First-day there were seventy-five and they were taken up-stairs on the men's side of the meeting-house. A week from that time the number had increased to one hundred and fifty, and both sides of the house, up stairs, had to be appropriated. All were men,—no room for women yet,—blackboards were brought in and teachers of all ages volunteered their services. It was a novel sight to see a class of a dozen big men, striving so patiently to learn the alphabet, which was being taught them by the dear little granddaughter Clarissa, a sweet child of some eight summers. She has long since joined the "innumerable throng" but her memory is cherished by the colored people of Lincoln with a touching constancy.

Samuel M. Janney's next thought was for the establishment of day schools for the colored people. His wife donated the ground and the stone for a school-house and the colored men supplied a part of the labor. There being no public schools in the county at that time the funds were lacking to carry it on. Long Island Friends generously came to the rescue, and furnished the money for the salary of the teacher and the building of the house.

Of course it was necessary at first to employ white teachers. Isabella Skillman, of New York, was one of the early teachers of this school. It was a sight long to be remembered to see this lovely young woman moving about in the school-room, with a quiet dignity and a charming manner that secured for her the most profound respect from the forty colored men who were her pupils. She seemed to them so like an angel of light that had been sent to them that they almost worshipped her. Upon one occasion, when the snow lay deep upon the ground, and it was thought imprudent for their teacher to walk to the school-house, they came in a body to her home, and informed her that they had made a "wide path" for her with their feet, and that "now Miss Belle could go."

If she, who walks with the angels now, can look down upon the scene of her former labors, she will behold an enlarged building, with competent colored teachers, a graded school, and nearly one hundred boys and girls striving for an education which was denied their ancestors.

In the spring of 1869, Samuel M. Janney was appointed by President Grant to the position of Superin-

tendent of Indian Affairs, for the Northern Superintendency (the State of Nebraska), with headquarters at Omaha. The acceptance of this office was a deep trial to him, and nothing but a sense of duty, and a heartfelt interest in the Indians, could have induced him to exchange the quiet of his comfortable home for the vexatious care and laborious duties of the place. When he announced to his wife, upon his return from Baltimore, that he had, with her consent, agreed to accept the office, a member of the family inquired what salary was attached to it. He replied: "I really did not think to ask; but in Washington I was given the information."

He went to Omaha in Fifth month, 1869, and his family followed a few weeks later. For the two and



TO-HEE, OMAHA INDIAN.

a half years that he spent in Nebraska his labors were constant and arduous. He never refused to listen to delegations of Indians who visited his office to lay before him their grievances, nor was he ever neglectful in making an effort to obtain redress for them. During one winter he spent several weeks in Washington, where with the assistance of the Friends' Indian Committee, he was able to get a bill through Congress to pay the Winnebago Indians \$232,000 which had been wrongfully taken from them years before.

Just before entering upon the duties of his office as superintendent, a murder of a white man named Edward McMurty was committed on an island in the Platte river, and near the Pawnee Reservation. Four Indians of the Pe-ta-how-e-rat band of the Pawnee tribe, named Horse Driver, Little Wolf, Blue Hawk, and Yellow Sun, were accused of the murder. The story of this case will show how difficult it is for an Indian to have justice meted out to him. When they

were taken to the jail in Omaha, one of the officials said: "Why, this is not the right Blue Hawk! There is another Indian in the tribe of the same name; he was the one to be arrested. This Blue Hawk is a very good man." "Oh well!" the constable replied, "It does not make any difference, his name is Blue Hawk; one Indian will do as well as another."

It was generally conceded that Yellow Sun was the guilty one, and during their imprisonment of twenty-two months, the other three Indians would have nothing to do with him, saying that he was the author of all their trouble. They would not sit on the same side of the cell, or eat with him. When the superintendent visited the jail, as was his custom on First-days, it was pitiful to see Yellow Sun kneel at his feet, clasp his knees, and look up in the most imploring manner, mutely asking protection. As the evidence was only circumstantial, the Indians were finally released on bail, their agent Jacob M. Troth, and the superintendent becoming their bail.

It is an interesting fact in connection with old Yellow Sun, that years and years before, he had a young brother of whom he was very fond. The boy was lying on the grass by the roadside, when a young white man coming along, who was desirous of trying his new pistol, shot the young Indian dead. Yellow Sun never forgot it. No doubt he sought revenge by shooting McMurty.

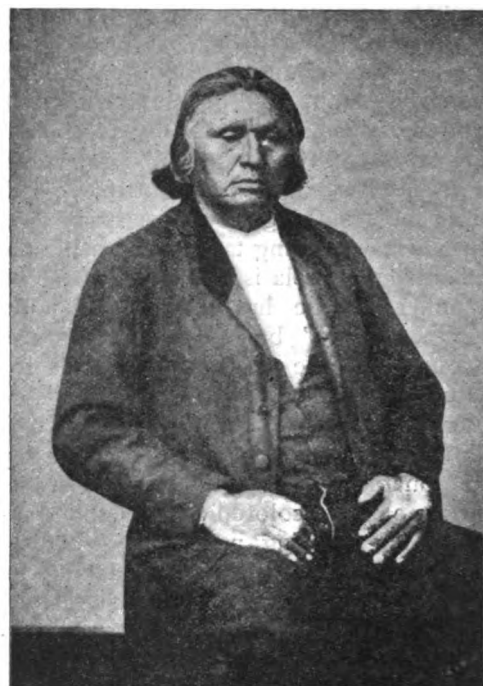
The superintendent's visits to the jail were much appreciated by the other prisoners. At one time he told them that he would not be there to hold a meeting on the next First-day. "Oh! Mr. Janney," said one of the women prisoners, "the day is so long when you do not come."

His brother, Asa M. Janney, to whom he was devotedly attached, was Agent for the Santee Sioux. One First-day when Samuel M. Janney was at this Agency, he was invited to hold a meeting for the Indians, in the Episcopal Church. The rector of the church translated his sermon and prayer, sentence by sentence, into Dakota. A young Indian presided at the organ, and another acted as usher. Both men and women wore the dress of civilians. The meeting was a very impressive one. At the close of the service the Indians requested their agent (who was about to leave them) to stand at the door, in order that all might take him by the hand and say good-by.

A brief description of the scene at the payment of an annuity to the Winnebagoes, may interest some of the readers of this article. All around the house on the grass, either standing or sitting, in little groups, were many of the men, women, and children of the tribe, which numbered about thirteen hundred. They were attired in the gay, fantastic dress of the Indians, consisting of leggings, moccasins, blankets, and robes, without any covering for the head except ornaments of feathers, tails of animals, plumes, etc., which they considered indispensable when in full dress. They are very fond of rings, and some had twenty or thirty on each hand. Among the variety of ornaments for the ears was that of two or three brass thimbles strung one above the other. Another had come into possession of some clock-wheels, and had converted them into ear-rings. Many of the squaws had

papooses, either strapped on a board, or carried in blankets on their backs. In the Council House, sitting in a half circle and according to rank, were the chiefs of the tribe, some twelve or fourteen in number; Indian policemen in uniform were also admitted to preserve order.

The Superintendent and his clerk together with the Agent, Howard White, had places assigned them at a table in front of the chiefs, with the money before them. Nearby stood the interpreter, Mitchell St. Cyr, a half-breed, whose duty it was to call each name. Then the "Crier" for the tribe, named Standing Buffalo, who was stationed at the door and whose voice was something stentorian, would shout the name to the assembled crowd, and the proper Indian would come forward to receive his money.



TO-HEE IN CIVILIZED DRESS.

It was sent him from Philadelphia, by Friends.

Crowds of them were huddled about the windows, peeping in, with eyes and mouth wide open with astonishment to see a "white squaw" helping to count such a "heap" of money. And away over the many little hill-tops of that beautiful rolling prairie, still came the Indians on their fleet little ponies, with hair streaming and blankets flying in the wind,—presenting altogether a picturesque sight long to be remembered. The entire day was occupied in making "the payment."

(To be continued.)

It is easy in the world to live after the world's opinions, it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of his character.—*Emerson.*

POETRY comes nearer to vital truth than history.
—*Plato.*

HOME LIFE IN COLONIAL DAYS.¹

It was an excellent idea in the author of this book to give, in connection with her intelligent and animated description of old-time life, an array of pictures of real old-time things. There are nearly one hundred and fifty of these illustrations, and we are assured that they are in every instance "from real articles and scenes, usually from those still in existence."—"From the lofts of woodsheds, under attic eaves, in dairy cellars, out of old trunks and seachests, from mouldering warehouses," she has gathered articles which represented the Colonial days,—“strangely shaped bits, and combinations of wood, stuff, and metal.”

That is, they seem strangely shaped to us, now. But to our great grandparents they were familiar, and seemed most reasonable and natural. The use of some of them, indeed, reached down "within the memory of those now living," and they do not seem so queer, so "quaint," after all, to such as can remember half a century or more backward. There is, for example, a picture of candle-dipping, and that did not quite go out of fashion in southeastern Pennsylvania until near the time of our civil war, when coal oil began to be plenty and cheap. There are candle-moulds, too, and the snuffers on the tray—no extinguisher, apparently—and these all were companions of the tallow candle. We can remember, too, the "Dutch oven," the warming pan (which is still cherished and even used), the porringers, the apparatus for carding and spinning, and many other things here shown, which, though they were probably "Colonial," did not cease to be used until the colonies had become States and had gained a respectable age.

Mrs. Earle begins her study with consideration of the homes of the colonial people, and gives several views of old houses, one of them, the Fairbanks House, at Dedham, Mass., built in 1636, almost a century earlier than any dwelling we have left standing in Pennsylvania, except the little Letitia House, set up in Fairmount Park, which dates from 1682. Of these pictures of old houses we remark that nearly all of them are from New England, the exceptions being one or two from Virginia, and one, the Suydam house, Bushwick, Long Island (built 1700). Pennsylvania has no representatives, though some good ones might be had. There is another remark, also, which is germane,—that these houses are all of well-to-do people, except a single log-cabin of a very poor type. There are still to be seen, within fifty miles of Philadelphia, or less, some well preserved log houses, quite habitable, built no doubt a considerable time before the Revolution.

We might remark, too, as to Mrs. Earle's domestic utensils, household furniture, and out-door tools and implements, that they are very largely those of the region east of the Hudson, and while many of them are typical, some are provincial. The extensive collection which Henry C. Mercer has gathered and is still gathering, at Doylestown, Pa., in the charge of the Bucks County Historical Society, and which promises to become one of the most interesting and valu-

able historical exhibits in the country, would offer to the observer a good many articles not known in New England. That region of thin soil, harsh climate, and spare diet has always had much to learn of the Middle States in regard to good living. John Adams, when he came to Philadelphia in 1774 to attend the first Continental Congress, was amazed and indeed dismayed at the eating and drinking that went on in the houses to which he was invited; and the accounts we have left us in the diary of William Black, the Virginian, who came here in 1744, show that well loaded tables were the rule thirty years before John Adams's alarm for his digestion, as they had been undoubtedly much earlier still.

No generalization can be made concerning the book under notice that would do justice to its mass of interesting details. Mrs. Earle has patiently gathered a vast amount of material, and a great merit of her work is that she has presented the facts with precision and accuracy. A fatal defect of much of the writing done about social conditions is that it is vague, sketchy, and inaccurate. In this study of the subject, the pictures and descriptions of the tools, utensils, etc., hold us to the point. She treats of the homes of the colonists, the houses; of the manner in which they were lighted; of "the kitchen fireside"; the serving of meals; food "from forest and sea"; a whole chapter is devoted to Indian corn; another to flax culture and spinning; and one to wool culture and spinning; one to hand weaving; others to girls' occupations, to dress, to travel, transportation, and taverns; to the observance of "Sunday," to "colonial neighborliness," and to old-time flower gardens.

It is evident that in dealing with subjects such as these, the abundance of detail forbids citation more than a spoonful out of the sea. Every chapter is interesting. That on the cookery of corn is from the New England standpoint, and we are told of "corn porridge," but the word mush is not used. No one in this part of the country would call mush corn porridge; indeed the word porridge is hardly known. "Pumpkin bread," Mrs. Earle says—half pumpkin, half Indian meal,—was early used in New England, and "is eaten in Connecticut to this day." The squash is a native vegetable, its name Indian. "Beans were abundant, and were baked by the Indians in earthen pots, just as we [in New England] bake them to-day." The potato came into use slowly; a farmer of Hadley, Mass., raised eight bushels in 1763, and thought he had a great crop. Apple-trees were promptly planted by the first settlers, and in Maryland (as elsewhere) twenty years after they came "the fruitful orchards" were conspicuous.

We can assure our readers that if they wish to study "old times" intelligently, and to get a clear idea how Americans, especially those east of the Hudson, really lived in the Colonial time, and somewhat later, they cannot do better than to add to their pleasure as well as their knowledge by an acquaintance with this admirable book.

BELIEVE me, the talent of success is nothing more than doing what you can do well; and doing well whatever you do.—*Hyperion*.

¹ Home Life in Colonial Days." By Alice Morse Earle. Illustrated by Photographs gathered by the Author. New York: The Macmillan Company, 1899.

FIRST-DAY SCHOOL SCRIPTURE LESSONS. 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 24.—SIXTH MONTH 11.

BOOK AND PERIOD OF JUDGES.

GOLDEN TEXT.—The Lord raised up Judges which delivered them out of the hands of those that spoiled them.
—Judges, ii., 16.

Scripture Reading.— { Judges ii., 6-23.
iii., 1-5.

LIKE the preceding books of the Bible the book of Judges, though historical in form, is plainly written with a purpose which is ethical rather than historical. The writer has gathered together the stories of the Hebrew heroes belonging to the age immediately following the conquest, and has set them in a kind of formula; "The children of Israel did evil in the sight of the Lord . . . and served Baal. Therefore the anger of God was hot against Israel and he sold them into the hands of . . . the king of Mesopotamia" or of Eglon, king of Moab, or of Jabin, king of Canaan, or of another of the various oppressors who successively gained power over the Hebrews. And then, after the punishment had been sufficient, "the children of Israel cried unto the Lord," and "the Lord raised up a deliverer who delivered them." This formula is used to introduce the hero-tales of each of the so-called "judges," many of whom were, however, noted only for some special exploit of daring, and were by no means recognized as in authority by the tribes in general.

As indicated previously, the first chapter of Judges and six verses of the second chapter are of the nature of an appendix to Joshua, and were evidently added by a later hand, since they do not at all fall in place with the rest of the book. The remainder of the second chapter and six verses of the third form a general introduction to the tales which are to follow. This and the formulas already mentioned were probably written in the seventh century before Christ, incorporating the much older hero stories; and these most probably date from the period of special literary activity in the ninth century before Christ, at which time appeared also the writings (J and E) which were afterward included in the Pentateuch. The period of Judges falls mainly between 1200 B. C. and 1000 B. C., the latter date being about that of the founding of the kingdom under Saul.

From the introduction (Judges ii., 6 to iii., 7) it is plainly to be seen that the conquest of Palestine was by no means so thorough and conclusive as indicated in the book of Joshua. In some parts of Palestine no doubt the Canaanites were exterminated or driven out; in others they were defeated and reduced to slavery. But in other cases the results were less decisive. The Hebrews and Canaanites lived side by side. They mingled and intermarried. While finally, instances are not lacking, as in the case of Jerusalem, where the Hebrew invaders were repulsed altogether. Taking the land as a whole, then, the children of Israel were everywhere brought into permanent contact with the Canaanite civilization and with the Canaanite religion, the former indeed being more developed than their own. In passing from nomadic

life to the more settled duties of agriculture they had much to learn from their predecessors; and this learning could not be confined to matters of agriculture solely. With the Semitic peoples religion has close contact with all things else. A government divorced from the church would be incomprehensible to them; the idea of separation of business life from religious life would be an impossible one. The God of the Hebrews to the mass of the people was the God of the desert wanderings. The monotheistic idea which had impressed itself so strongly on their leader had not deeply influenced them. Moreover, even Moses had probably not grasped that idea in its fullness. Even in the ten commandments we find the recognition of the *existence* of other gods—the commandment being that they shall not be served: "Thou shalt have no other gods before me." Also in the so-called "song of Moses" we read "they provoked Him to jealousy with strange gods . . . they sacrificed . . . to gods whom they knew not, to gods that came newly up, whom your fathers feared not." The idea that gods were especially attached to lands was a very common one among Semites. So when the Hebrews came to work side by side with the Canaanites they were easily led to pay worship to the gods of the fields they had taken. In so doing they did not, from their own point of view, desert their own Jehovah. They continued to do homage to him, but added to their time-honored worship the sacrifice to the overruling powers of their new home. In many cases they doubtless had their tribal God in mind in the new forms, and considered themselves as merely changing the manner of their worship and not its object. This change would perhaps have been of slight importance if the God of the Hebrews had been of like kind with the gods of the Canaanites. But as we have tried to impress in preceding lessons, the distinguishing feature of the revelation as given to Moses was that God is a righteous being and demands personal righteousness of his worshippers. It is not meant that this revelation was given to no others of the religious thinkers of ancient days. We have noticed in a recent lesson that the same idea appears in the words of the Gentile prophet Baalam (Micah vi., 5-8). But in no other case among Semites, or indeed in all the world, was this idea made fundamental and all-important. Consequently the resort to the worship of the Canaanites, with the adoption of its immoral and degrading ceremonies, involved the loss of all that gave special importance and value to the religion of Israel. If the worship of Jehovah was to be separated from personal responsibility for conduct, from self-command, what was left was in no way superior to the worship of the Canaanites. And the strength of Israel lay in its unity; its unity was wholly bound up in the community of religion. Therefore when they lost, even in a measure, that common bond, they were not able to hold their position against their enemies. When they forgot their God and served the Baals and Asherahs, then Jehovah was incensed against them and sold them into the power of their enemies. This lesson of the necessity for unity had to be repeated many times. Some of the stories told in emphasis of this lesson will

be taken up in future lessons, in which also we will see the progress toward political unity.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

No. 24.—Sixth Month 11.

THE RESURRECTION.

GOLDEN TEXT.—I ascend unto my Father and your Father, and my God and your God.—John, xx., 17.

Read the Scripture, John, xx., 11–20.

REVISED VERSION.

THE remaining verses of the chapter from which the last lesson was taken should be read. They describe the closing scene, after Jesus had yielded up his spirit, the application to Pilate by Joseph of Arimathea for the body, its preparation for burial, and the interment in Joseph's "new tomb," in a garden near the place of Crucifixion. The first ten verses of the chapter from which the present lesson is taken describe the visit of Mary Magdalene to the tomb, the discovery that the stone had been rolled away, her summoning of Peter and John, and their entry into the tomb, where they found the grave clothes lying, but the body gone. The two disciples went away, but Mary remained.

It is worthy of notice that John, "the beloved disciple," who wrote the gospel which has been called the "Gospel for Christians," refers to the Resurrection with much fuller detail than any of the other three gospel writers. As the most spiritually minded of the friends and disciples of the Master, his account thus has special claim upon us. That Jesus arose, that he passed by "translation" from the physical death which is the common lot, into a new life, in the form, and perhaps in the very flesh, in which he had been appearing, teaching, and acting, is the obvious meaning of the account. In the early time of the Christian church this was regarded as of the highest importance, since it signified to doubters the crowning miracle, possible only to one who could actually and physically triumph over death.

In his first epistle to the Corinthians, (Chap. xv.) Paul has elaborated the Christian teaching of his time on the subject, and in the course of his explanation has left to us many passages of remarkable beauty and spirituality, (used often in the ritual of churches), which have brought comfort to many in the hour of bereavement. He declares that "it," the person, the entity of life, is "sown in weakness" but is "raised in power." "It is sown a natural body; it is raised a spiritual body," he says, and he adds that, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." He employs the beautiful and expressive figure of the grain which is cast into the ground, and which dies that new life may come up.

It was a grand and comforting promise which fell from the lips of Jesus, when he said: "Ye shall know the truth and the truth shall make you free." The freedom which comes through the truth has, among its many blessings, also made those who accept it and follow it free from the fear of death. Jesus did not overcome by abolishing death, but he taught men, both by word and by deed, that life and love have the greater and more enduring power, and that in the glorified life beyond the grave there shall be neither sorrow nor the power of death. "I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth in me shall never die." (John, xi., 25, 26). In all the ages there has been but one voice that has brought

such a message to the human soul,—the voice of the Holy Spirit through Jesus.

We need to firmly hold the great truth of which the Resurrection is the type. To all these come, and must come, seasons of sorrow for others departing, and the one season of supreme experience for themselves, when they must yield up their stewardship and depart into another country. When those we love pass from us we need to hold fast our faith in the immortality of the soul.

Alas for him who never sees
The light shine through his cypress trees:
Who hopeless lays his dead away
Nor looks to see the light of day
Across the mournful marbles play;
Who has not learned in hours of faith
The truth, to sense and flesh unknown,
That Life is ever lord of death,
And Love can never lose its own.—Whittier.

We need to hold it fast that we may the better comprehend many of the hard, sometimes bitter, experiences of this life. We need to have faith that this life is but a time of preparation, of discipline, of development of character, for a higher, purer, holier life beyond. Only in and by this faith can we understand the mystery of our present life, or even faintly apprehend its deep significance. We need, above all, to make a part of our inner life the truth declared of old, yet ever new, that "in the way of righteousness is life, and in the pathway thereof there is no death." We may quote again from Whittier:

Suffice it if—my good and ill unreckoned,
And all forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place:
Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

THE WESTTOWN CENTENNIAL.

MANY of our readers will be interested in the one hundredth anniversary of the establishment of Westtown Boarding School, which is to be celebrated there on Sixth month 10, 1899. The Committee in charge gives through the columns of *The Friend* this kindly invitation:

A cordial invitation is herewith extended to all old scholars, their husbands, wives, and children, and others who have been identified with the School, to participate in this occasion and to become members of this association, whether now connected with our religious Society or not. Those specially interested in the subject of education among Friends are also invited. All who have contributed to the Westtown Centennial Memorial Fund are particularly invited to be present.

Ample preparations are being made to care for and entertain a very large gathering (about three thousand people). Everything needful for the day, including tent, conveyances, and a substantial luncheon will be provided by the Westtown Old Scholars' Association, without charge. A prominent feature will be the presentation of the Westtown Centennial Memorial Fund. There will be addresses by entertaining speakers. The school buildings and grounds and specimens of the handiwork of the scholars will be on exhibition.

Please extend this invitation to any who should attend, but who may not have received it.

On behalf of the Board of Managers of the Westtown Old Scholars' Association. SAMUEL L. ALLEN.

SOMEWHERE the things that try us
Shall all have passed away;
And doubt and fear no longer
Impede the perfect day.—A. C. Shaw.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SIXTH MONTH 3, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer" same address.

NATIONS AS "NEIGHBORS."

LET us hope that one of the results of the Conference at The Hague may be the broadening out of international good feeling. The participation in the Conference by the smaller nations, as well as the larger, is a hopeful feature; in past times it has been too much the rule for the "Powers" to dispose of the others according to their own ideas of their interests.

A powerful persuasive against the quarrels and wars of nations would be the existence of a greater degree of kindly feeling between the peoples who compose the nations. Whether we name this feeling Human Brotherhood, and endeavor by some expansive growth of our Christian sympathies to take all mankind into our regard, or whether we simply labor to remove the prejudices which people in one land very commonly entertain against people in another, and to establish instead the truth that if every nation has its imperfections, all have also points of excellence,—whichever way our effort is made, it ought to do good. The great need is to give to the masses in each country a kindlier feeling toward the masses in other countries. It will then become more and more difficult for the fomenters of war, those who expect to profit by war, to create the conditions out of which it comes.

Perhaps it is true—we fear it *is* true—that most persons have some nation in their mind against whom they feel a strong prejudice. They may not be able to explain the reason for it, but the prejudice exists. In olden times, the hostility of the English and French peoples was extreme. In more recent days the hatred of France for Germany has been intensified by the unhappy seizure of Alsace and Lorraine, at the end of the war of 1870. In Austria and Hungary the ill feeling between the German and the Czech race elements have been the cause of violent dissensions within the empire, and threaten further trouble.

The cure for these things, of course, is for the peoples who compose the different nations to come to regard one another as "neighbors" in the Christian sense. Some progress toward this may be made in the Conference now assembled.

FINANCIAL SUPPORT OF OUR MEETINGS.

DURING the sessions of our late most excellent yearly meeting, a question arose in reference to the ability of some meetings relative to their support of the various concerns that arise needing money to conduct them. When we consider how small a portion of our worldly substance,—and no one is expected to contribute beyond his ability—is set apart for meeting expenditure, it might seem as if a false idea prevailed on this point. It should be considered not only a duty, but a privilege and pleasure, and every member should be so trained, to give even the mite, if able to do no more, to the support of the religious household that claims him a member.

We are exempt from the large expenditures that many other denominations consider incumbent upon them to maintain, inasmuch as we have no system of salaried ministry, and we have been most generously aided in many of the concerns that we feel it is vital for us to sustain, so we should feel it our duty to freely contribute to any cause that claims the support of Friends as an organized body, else we will impoverish ourselves in spirit as individuals and as a society. To share what we have is a Christian's privilege, and especially to aid in well conducting every phase of work engaged in by our own "household of faith" should be esteemed a favor.

Our young people, earnest in their efforts on behalf of the causes in which our Friends as a body are engaged, feel greater interest in our Society when they receive from it hearty coöperation and judicious support in their work. And let us all unite in this, those who live remotely where calls are less frequent, and those who live in cities and towns where demands for aid in all directions are constant and pressing.

"To save that we may give," should be a well-known motto in every Friends' household, where simplicity and living within one's income, should enable us to freely and cheerfully sustain our body in every good work.

THE editors of THE INTELLIGENCER on consulting with friends of the Doukhobors, concluded that the fund which they have collected could be used at this time more advantageously, than if held longer. On the 29th ultimo, they sent a draft for \$288, (the amount received to date), to Prince D. A. Hilkoﬀ and W. F. McCreary, chairman of the local Winnipeg Relief Committee. These friends were asked to use one-half of the fund for the sick, of whom there are quite a number, purchasing supplies for them and relieving their necessities as far as possible. The other half of the fund was to be applied to the purchase of cows, which are much needed. The pressing needs of the Doukhobors and their efforts to help themselves are set forth in another column. THE INTELLIGENCER is prepared to take charge of and promptly forward other funds which may be contributed for these people.

BIRTHS.

GREGG.—At Morrisville, Pa., Fourth month 28, 1899, to John W. and Agnes Woodman Gregg, a daughter, who is named Edith Woodman Gregg.

MARRIAGES.

BUSHONG—KEENE.—At Friends' meeting-house, Ruthersford Place, under the care of New York Monthly Meeting, Fifth month 25, 1899, Dr. Charles H. Bushong of New York City, son of Gilbert and Edith K. Bushong of Eden township, Lancaster county, Pa., and Nora E., daughter of Rebecca J. and the late Samuel Keene, of Collamer, Chester county, Pa.

DEATHS.

COMLY.—Fifth month 28, 1899, at her mother's residence, Philadelphia, Sarah Waln Comly, daughter of Emma R. and the late Seth I. Comly, and granddaughter of the late Thomas Ridgway.

COX.—At his home in Baltimore, Md., Fifth month 7, 1899, John Roberts, son of Mary L. and the late John R. Cox.

MATTHEWS.—In Baltimore, Md., Fifth month 11, 1899, Priscilla Matthews, aged 82; a member of Baltimore Monthly Meeting, and formerly an elder of Gunpowder Monthly Meeting.

MENDENHALL.—At Richmond, Ind., Fourth month 14, 1899, Elizabeth Mendenhall, aged 65 years. She was the daughter of Absalom and Alice Mendenhall, both of them worthy elders of Whitewater Monthly Meeting. Elizabeth was born in Clinton county, Ohio, in 1834, and commenced active life as a school teacher at the early age of seventeen years, and continued in this occupation for many years. About 1876 she became the bookkeeper for W. C. Starr & Son, in Richmond, Indiana, where she continued for three years, when a serious accident by falling out of a carriage disabled her for a year. She then kept books for the grocery house of Van D. Brown. But her nervous system becoming shattered, she was soon compelled to relinquish business, and for twenty years was greatly afflicted, being confined to her bed, and entirely helpless; but her mental faculties kept clear, and her memory unimpaired.

The loss of her devoted sister Sarah, who was her untiring nurse, and who preceded her to the Better Land by about a year, was a great shock to her. Her life was one of unselfish service to others, whilst able to labor, and of long submission to helplessness at last, and death was a welcome messenger to her. Blessed are those who have been faithful followers of the "Inward Light," when they are "judged by the deeds done in the body."

A. M. S.

MICHENER.—At Cottageville, Bucks county, Pa., on Fifth-day, Fifth month 25, 1899, Dr. Isaiah Michener, aged 87 years and 4 months; a member of Buckingham Monthly Meeting of Friends.

At the age of twenty-five he began the practice of veterinary surgery, which he continued until within a few months of his death. He occupied a prominent place in his profession, was a frequent contributor to professional journals, and the first President of the United States Veterinarian Medical Association. He was thought to be the oldest practicing veterinarian in the United States.

WILSON.—At his home near Hockessin, Del., Fourth month 28, 1899, Stephen Wilson, in his 77th year; a member of Centre Monthly Meeting, Del. He was truly an upright and conscientious man in all his dealings; his calm and quiet manner will long be remembered.

H. M. M.

WOOD.—On Second-day, Fifth month 22, 1899, Mary, wife of Caleb Wood, in her 78th year.

NEWS OF FRIENDS.

GRANVILLE HALF-YEAR MEETING.

THE Half-Yearly Meeting of Friends held in Granville, N. Y., commenced with the usual business meeting (ministers and elders), Third-day, Fifth month 16. On Fourth-day Philip Dorland, of Saratoga, spoke on the subject of "Eternal Life," and explained how it is "knowing God" which constitutes life eternal, and to know God is to live a life of obedience to him. If we are truly obedient to his commands, we shall experience the joys of life eternal even while living in this world.

Aaron Flansburg, of Cambridge, spoke from the text, "The words which I speak unto you they are spirit and they are life." He gave an interesting testimony from his own experience, and drew analogies between the most common duties of life and the deepest spiritual truths. One has a duty to perform even when making a chisel, for if not tempered rightly it cannot be used to cut the marble, but will be a most disappointing failure. So must our lives be rightly tempered to perform the duties required of us. He illustrated the truth that one poor and humble in this world's goods, but rich in the spiritual life, can be of the greatest help to those suffering under affliction and despair. He gave an illustration also of the weakness of an infidel's arguments when met by those of an uneducated Christian who is yet learned in "the wisdom of God."

Charles Robinson, superintendent of the Chappaqua Mountain Institute, spoke from the text, "God is in his holy temple, let all the earth keep silence before him." He beautifully illustrated the need we all have of times of silent "waiting upon the Lord," both for strength and guidance. A little child's gradual growth in knowledge illustrates the growth of our spiritual nature.

A seed planted in the ground does not lie there inactive. So God places in the soul of every child a spiritual seed. Our natures are both human and divine. From his experience with youth he believed there was in all a natural tendency toward religion; still man may choose to live only the human, without the divine. The natural man is unable to develop himself. Jesus has taught us that we must receive this divine life from God, and in its development we must coöperate with God, who will enable us to overcome the evil in ourselves. We have a measure of the divine attributes of God. But one of our attributes is the capability of suffering. Can God suffer? Jesus Christ, who was the highest manifestation of God on earth, suffered, and, in a measure, we may suffer like him in our love and sympathy for others. He paid a touching tribute to his Christian grandmother, who performed no public works, but whose life was a living sermon, not only to her own family, but to all with whom she came in contact. The cry of "let this world alone" is misleading, as we need to use all our faculties and all our opportunities in living the Christian life before the world here, and in preparation for "the mansions prepared" for us by Jesus Christ.

Fifth-day meeting, at 11 a. m., Philip Dorland

"THOUGH many a flower in the wood is waking,
The daffodil is our doo-side queen;
She pushes upward the sward already
To spot with sunshine the early green."—Bryant.

spoke on the subject, "What are we here for?" and said if we understood this question rightly, and lived according to God's will, instead of being a "vale of tears," this life might be joyous and happy.

Aaron Flansburg spoke from the text, "There is joy in Heaven over one sinner that repenteth." He spoke feelingly of the Lord's call to himself and testified to the all-sufficiency of God's help to enable us to overcome every evil.

Charles Robinson spoke on the subject of love. "God so loved the world that he gave his only begotten Son," etc. As the parent's love for the child calls forth love from the child, so does God's love work in our hearts. We are not created and placed here for mere selfish enjoyment, not even for the satisfaction of living Christian lives *for ourselves alone*, but our Christian love must show itself in action. He testified to the power and helpfulness of the Scriptures, and exhorted his hearers to learn of the power of the inward revelation of God's spirit, as made known to us in the silence of inward communion. He paid a beautiful tribute to the late Aaron M. Powell, whom he had known intimately from childhood. He said his whole life, almost from boyhood, had been given to the service of his fellow-men; helping the oppressed, uplifting the fallen, sparing himself no labor which could benefit others. He mentioned his five journeys to Europe and his sudden death, while speaking in meeting, adding, "he has indeed entered into his rest."

He gave thanks for the broader feeling of Christian brotherhood which prevails between the churches of to-day. He gave a remarkable instance of the guidance of God's spirit. As he was nearing his home one day, he seemed to hear the command to "stop." It was repeated, and he turned his steps away from his home until, when approaching a cottage, he felt the command to enter it and deliver a message. He reasoned against the impression without avail, and when a pale, weary mother opened the door to admit him, he apologized to her, saying he knew not why he was there. She replied that doubtless it was to see her sick son, who was then very low, but she informed him that her son (who had been wild and thoughtless before his illness) refused to see any more ministers, as several had called on him. C. Robinson told her she need not consider him a minister, and requested to see the son if he would consent to an interview. He did so on the condition that he (Robinson) should speak no word on religion! He said he could not express his feelings as he saw the tears running down the face of the Christian mother, and heard her son's reply. He sat by the bedside in silence, until at length the sick son reached out a thin hand to him. He grasped it and began to speak loving words to the sufferer, not concealing the fact that he seemed very near the end of his earthly life. Then he asked him of his thoughts of the future, and he replied he knew nothing of it, and knew nothing of God, having never seen him. He asked if he loved his mother, to which he quickly replied "Yes," and spoke of her great care and love for him. "But," said Robinson, "who gave her such an undying love for you but God, who is love,

and who loves you even more than an earthly parent can." "God *loves me*?" exclaimed the youth, incredulously. "A sinner like me?" C. Robinson very lovingly assured him of God's love for him, and entreated him to open his heart to him, accept his love, and learn what it was to be truly happy. With a smile lighting up his countenance, the young man replied, "I didn't think God loved *me*. I am so glad to have you tell me this."

The meeting closed with prayer from Aaron Flansburg and Charles Robinson. L. J. M.

For Friends' Intelligencer.

PEACE AND IMPERIALISM.

I WOULD like to be understood as to my position and testimony on the questions of Peace and of Imperialism, now so vitally claiming the earnest attention of the nation, and particularly of our Religious Society; as almost the only religious society which has held a testimony against all war from its foundation. Friends, read the advices of Philadelphia Yearly Meeting on war, and ask yourselves, "How far do I unite with them, and how far have I been faithful in upholding them?"

I said in our late Yearly Meeting, and on reflection I firmly believe it, that if all under the name of Friends had, during the past two years, faithfully and earnestly maintained this precious testimony, the war with Spain would not have been. I further said that if all under our name would be faithful now and continue so, our beloved country would be checked in the imperial policy now inaugurated, and we would recede from the position of governing any people or nation without their own consent. I feel as the good and venerable Charles Elliot Norton, of Harvard, has beautifully and feelingly expressed himself: "Less than one hundred days of war has resulted in revolution in the United States,—the foundations on which the republic rested have been unsettled; the principles upon which the government depends have been violated. We the one great non-military power of the world have suddenly joined the ranks of the nations burdened with great armies and navies. Whatever disposition may be made of the Philippines, we are already, through holding them, brought into entangling relations with the nations of the Old World, and run the risk of losing the inestimable boon of freedom from the complications of the politics of the Old World. Our hearts have been heavy with a new weight of care, and the very brightness of the sunshine has but deepened by contrast the cloud of our sorrowful thoughts—sorrowful that our nation should have turned its back upon its old ideals, and should have chosen that ancient path, familiar to the Old World, worn by the bloody feet of hapless generations; the path of aggressive war, of foreign conquest, of alien territorial aggrandizement; the path that leads from trouble to trouble." Now I would ask F. P. Marsh, and other dear friends who have thought right to uphold or apologize for our government in prosecuting this most cruel, unjust war, Have I or any Friend in writing against it impugned your motives? You may be perfectly sincere and honest

in the course you pursue; many thousands of those engaged in this war, I doubt not, think they are patriotically serving their country.

We grant your sincerity and right to toleration. But, friends, do not ask us to abate our earnest testimony against this deplorable war. I do honestly believe that the army in the Philippines has been the slayer of defenceless women and children; that our soldiers under orders have shot down prisoners in cold blood; and we cannot look to our authorities at Manila or Washington for the truth in this matter, for we know the dispatches have been censored and the facts suppressed. We have indisputable evidence from the soldiers' letters to parents and relatives that these enormities have been perpetrated. The people of our country should know the truth and should feel it a duty to protest against this iniquity in order to save our beloved country.

" Shall freemen lack the indignant thought,
Shall Mercy's bosom cease to swell,
Shall Heaven bleed, shall Truth succumb,
Shall tongue and press and soul be dumb?

" No; guided by our country's laws,
For truth and right, for suffering man,
Be ours to strive in freedom's cause,
As Christians may, as freemen can."

We cannot oppress and rob another people of their liberty without endangering our own. If Imperialism rules our nation a despotic government will succeed. Our fate hangs wavering in the balance. "Choose ye whom ye will serve. If the Lord be God serve him."

DAVID FERRIS.

LETTER FROM HANNAH A. PLUMMER.

Editors FRIENDS' INTELLIGENCER:

SPENDING a few weeks in this smoky city, I have been especially interested in the Carnegie Libraries. I thought your readers might perhaps be interested in some further notice of them than has appeared in the daily papers. A few years ago Andrew Carnegie gave \$1,200,000 for libraries, to be built in the city of Pittsburg. The main library is in the East End, at the entrance to Schenley Park. The music hall, science museum, and art gallery are all under the same roof with the library. As it has outgrown its present quarters in four years, Andrew Carnegie recently donated for an extension of this building, \$1,750,000. Seven branch libraries are to be built in different parts of the city, so that the people remote from the main one may be more easily accommodated. Three are now completed, and in operation. The city generously maintains all these libraries. A. Carnegie maintains the art gallery and science museum.

Yesterday I went with the Librarian, Edwin H. Anderson, and his wife, to visit two of these. They are in the more crowded districts, where children throng the streets. These buildings are near the school houses. After school hours and in the evenings and on Friday afternoons the children flock into the libraries and into the children's reading rooms. They have free access to the shelves and can select their own books. There are a number of tables of graduated heights, and they quietly seat themselves to read or to study up some question in connection with

their lessons. The librarians and attendants are always on the alert to secure new pictures and other objects of interest, and place them upon the walls that the children's interest may be kept alive to what is passing in the world around them.

These branch library buildings are of brick and stone of approved architecture, and present a good appearance, so that they seem to raise the tone of the neighborhood, being object lessons of good work and good taste. The interior is designed by the librarian, whose experience of a library's needs has qualified him for this designing, and who has charge of all the libraries.

On one side of the entrance hall in these district libraries, is a large reading room with reference books on shelves around the room. A number of tables are in these, all well lighted. On the opposite side of the hall is the children's reading room, with choice books carefully selected, arranged about the walls. Back of these rooms is a large room running across the whole building. In this are the book stacks, arranged so that they all converge toward the desk in the center of the building. This circular desk in which the librarian sits commands a view down all the stacks into both reading rooms through glass partitions, and of the front hall and doors. On each side of this circular desk is a turnstile, so that the borrower goes in one and delivers his book and out of the other with his new book. In one of these, and perhaps there will be in others, is a lecture room, accessible from the outside, where university extension or illustrated and other lectures may be given.

It is easy to imagine how much all these privileges and opportunities may mean to a neighborhood. How the next generation may reach a much higher level than the present one. How education and intelligence may improve the surroundings, make cleaner streets, more comfortable and beautiful homes, and elevate and ennoble humanity. In a sermon I listened to here recently, the minister made this statement: "The slum is not a poor tenement, it is a condition of mind." If the condition of mind is improved then we may suppose the poor tenement may improve. It is said here that Andrew Carnegie always paid the highest wages in the steel business. If he had paid much higher than the other mills could afford, that would have made trouble with other mills. If he could have done this, it is a question whether the people would have received as much good from it as they will receive now from his generous benefactions. Whether he was wrong in his getting I may not judge, but he is certainly wise in his giving, and we may be glad that he is not hoarding it. It must be a great pleasure and satisfaction to administer upon one's own estate, instead of having it wasted in litigation, as it too often is after death.

From what I hear in this great mill of the world, it is as often the upper workmen who are the oppressors, as the capitalist. When a poor man becomes rich he begins to look at the question of capital and labor from a different standpoint, showing that human nature is the same in rich and poor. One who has known what it is "to want and to abound"

can truly say, "Give me neither poverty nor riches." Prosperity has its trials and its tests as well as adversity. There are pleasures among the lowly which the rich never know, and there are trials among the rich which the poor can never guess. There are troubles on the mountain top which are unknown in the valleys. Poverty is to be deplored and remedied as much as possible, and great wealth should not be striven for. It may harden the heart, though not necessarily. Let us not stir up envy and heart-burning and covetousness, but let us try to find out where wrong lies, and endeavor to bring about better conditions, in the spirit of love which would unify, not antagonize and separate.

Since being here I have attended three lectures by Susan Blow,—“the Mother of Kindergartens,” as she is called. I understand that she has recently published a book “for mothers,” certainly it must be valuable if it is as interesting as her lectures. Mothers of young children would no doubt find this book very helpful and suggestive.

What an event is the Peace Conference at The Hague, let us uphold the hands of those engaged in it, if only by our unexpressed desires. What we sincerely and earnestly desire helps in a way to bring results. What we truly desire we are, and whether we realize it or not, is among the silent forces.

What shall we do without our leader in good works—our dear friend Aaron M. Powell? Let us hope there is an Elisha who will take up his work and carry it on; the work will never be finished perhaps; there will always be need of a succession. Let us each fulfill our allotted task, which may be well advanced when it drops from our hands. This would be the most fitting memorial, and surely most pleasing to him,—hearts dedicated to the Father's service in the rescue and saving from peril of those in dangerous places. All good is of slow growth and requires continuous persevering and patient labor. Let each of us find and do *our* part. We may say with Jean Ingelow.—

“I am glad to know I am not bound
To make the world go right,
But only to discover and to do
The work that God appoints.”

Pittsburg, Pa., Fifth month 24, 1899.

THE following is from an address by an Episcopal clergyman at the dedication of a Jewish Temple:

“Many are the things which divide men; but there are more and deeper and holier things which are common to the hopes and needs of all. The differences between you and me are most marked—a chasm that many consider impossible to bridge; and as you are honest in your convictions, you expect me as being equally honest in mine to abate not one jot or tittle of them on this and all occasions. I believe with my whole soul that God manifests himself *in* humanity—not in any exceptional instance, but in all men, according to their capacity to receive Him.”

“TRUE peace must have its foundation in righteousness.”

MINUTE: AARON M. POWELL.

MINUTE of the Board of Managers of the National Temperance Society, adopted Fifty-day, May 18th, 1899.

This Board has learned with sincere sorrow of the death of our late esteemed colleague, Aaron M. Powell, of Plainfield, N. J. The death messenger came to him suddenly in a meeting of Friends in Philadelphia, and just as he had risen to speak, thus fulfilling a desire which he had often expressed, “to die in the harness.”

Aaron M. Powell was born in Dutchess county, New York, in 1832. He had an early ambition for a college education, but before this cherished object could be accomplished he became deeply interested in the Anti-Slavery cause, and threw himself into it with a whole-souled devotion which was never relaxed until the chains of the slave were severed by the Proclamation of Emancipation. For several years he was the editor of the *Anti-Slavery Standard*, and both as speaker and writer was closely associated with Garrison, Phillips, Curtis, Whittier, and other leaders in the Anti-Slavery movement.

In December, 1872, he was elected District Secretary of the “National Temperance Society and Publication House,” and editor of the *National Temperance Advocate*, and continued to fill these offices until May, 1893. At the same time he took an active interest in the cause of Peace and International Arbitration, and for each of these philanthropic movements, he was for many years an earnest advocate, both by pen and tongue.

The latest and most conspicuous work to which he gave his attention, was that of the American Purity Alliance, of which he was the founder and the president from the year of its formation to the day of his death. In furtherance of this work, he edited its organ, *The Philanthropist*, and traveled extensively both in this country and in Europe, addressing conferences and other meetings, while at the same time he was actively engaged with his pen.

But the bounds of his humanitarian efforts were by no means limited to the associations named. The Freedom of the South, the Indians of our Western plains, and the persecuted Armenians came in for a large share of his active sympathy, and wherever there were wounds to heal, wrongs to redress, or sufferings to alleviate, he gave not sympathy only, but did yeoman service to the extent of his ability.

Aaron M. Powell was a diligent observer and student of all the great public questions of the day, and opinions conscientiously formed were firmly adhered to. At the same time, he was very tolerant, and always ready to consider the opinions of those who differed from him. He was a forcible and lucid speaker, never rising to oratorical flights of imagination, but was intensely practical; his manner was quiet, self-possessed, never declamatory, modest, and very respectful and deferential, but without fawning. He always secured the respectful attention of those he addressed, and seldom failed to carry conviction. He was particularly happy in addressing Congressional and other Legislative Committees, and in this service year after year represented the National Temperance Society, and with excellent effect.

By the gentleness and urbanity of his manner, and by the warmth and sincerity of his friendship, he established himself in the confidence and affection of those with whom he was associated in philanthropic work. His untiring and unselfish devotion to the right “as God gave him to see the right,” has, we reverently believe, earned for him the high encomium—“well done, good and faithful servant.”

The Board directs a copy of this minute to be sent to the beloved partner of his life, with the assurance of our profound sympathy in her sore bereavement.

JAMES B. DUNN, General Secretary.
New York, May 19, 1899.

THE lives that make the world so sweet
Are shy, and hide like a humble flower;
We pass them by with our careless feet,
Nor dream 'tis their fragrance that fills the bower
And cheers and comforts us hour by hour.

—Unknown.

EVENING MEETINGS, YEARLY MEETING WEEK.

GOOD LITERATURE AND TEMPERANCE.

THE meeting of Third-day evening of Yearly Meeting week, under the auspices of the Committee on Philanthropic Labor, was devoted to the subjects of Good Literature and Temperance. Jesse H. Holmes presided, and opened the meeting with a feeling tribute to the work of Aaron M. Powell in these lines of philanthropy.

The first subject was presented by Joseph S. Walton, Principal of Friends' Central School. He spoke of the need that exists for careful supervision over the reading in which children of the best homes indulge. The danger among the children of Friends is not so much from the so-called trash as from the habit of desultory reading. First of all we must teach a taste for good reading, and the opportunity to do this comes as often as the eager request for a story. Boys, especially, need the presence of action in their stories as in their play. Let parents see to it that in the oral story and in the book the action is vigorous and of a healthful influence. It is not difficult to teach the young to love good stories, if the stories are but well told. It is not hard, when the love of good stories is established, to teach the love of good books. And yet the vital point lies right here, in the ability to recognize those elements that are good and uplifting. Some never learn it; to some it comes very early in life. But it can never come without something of reaching. Children should be taught, not only to read good books, but to read them thoroughly; therein lies the secret of intellectual strength. Moreover, if the appreciation of a good book is to be spontaneous, it must be because we have trained ourselves to the habit of high thinking; and in this training there is no more powerful factor than our daily conversation. Let us not talk below the level that we ought to hold.

Dr. Walton's address was thoughtfully discussed. Elizabeth Lloyd expressed the hope that those of mature years who find themselves unappreciative of good literature may place themselves under the influence of those who have come to love it. The presence of good books in the home is a valuable incentive; still better is the possession of noble passages in the memory. William G. Hubbard, superintendent of the American Railway Literary Union, explained the work of that organization in driving trashy literature from the news-stands. Alfred Love, David Ferris, and others also spoke.

The subject of Temperance was opened with a paper by John L. Carver. He said, in brief: "What are we going to do about it? We have much to struggle against, within and without; and we have the choice of two methods, suppression and inflection; force and tact. The liquor interests have used force only after tactful diplomacy has thoroughly paved the way for it. The saloon has rather bent than forced public opinion to its support. Its progress has been made many times by way of political corruption, but more often by appealing to the masses with false but attractive ideals of pleasure. Here, then, is one point at which we may take hold; and by the very nature of the case we must do so tactfully. We must be content, at first, to draw men towards the ideals to which we hope ultimately to lead them. We must meet on their own plain the men whom we would help. We cannot, with real success, prohibit indulgence in one pleasure until we have substituted a better. Here, then, is something that we may undertake now. Results will come slowly; but they will be sure, for they will rest upon changed ideals, and men's hearts will be with us while they reach higher and a little higher for life's pleasures."

Florence Conrad Griscom took for the text of her excellent paper, "What would Jesus do?" Are our methods good enough for us? Are they worthy of him and of our profession? Do we care with an interest that is vital, energetic, forceful? Is it really our affair that every cradle is in danger? Mild attempts against the saloon in many States have failed. There is no way but to strike at the root, and kill it. Personal influence and example are needed everywhere; to give them freely is the duty that we owe to ourselves, to humanity, to God. As for party, call it by any name, so that it builds on God as its foundation. As for methods, what would Jesus do?

In the discussion that followed, the thought was expressed

the drink evil has two principal features, the legal and the social. Prohibition is the means of disposing of the first. The second is more difficult to overcome, but success here depends upon success in the other point.

Thomas H. Speakman suggested woman's suffrage and independent voting as requisite to overcome present slavery to party, by reason whereof the traffic flourishes. Everett Griscom repudiated the theory of heredity and the effectiveness of tact. Alfred Love appealed for a better enforcement of those regulations that are already on the statute books. The chairman, in closing the meeting, spoke of the need for many methods in fighting the evil. It is worth while to make use of every one that helps.

FIRST-DAY SCHOOLS.

An adjourned meeting of the Association for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting was held at Race Street meeting-house on the evening of Fifth month 17. John L. Carver, clerk, read a part of the tenth chapter of Mark, after the meeting had gathered into the usual silence.

The report of volume thirty of *Scattered Seeds* was read and accepted. It shows a circulation of 5,182 copies, and expenses for 1898 of \$1,687.08, which, through help from the Samuel Jeanes Fund, have just been equaled by receipts. Evidences of appreciation continue, but several First-day schools have reduced their subscription lists, owing to decline in their members. On the recommendation of the editor, a committee was appointed to nominate persons to serve on the *Scattered Seeds* and Mission Committee.

Epistles from the associations of New York and Illinois were read and considered. The epistle of this association to those with which we correspond was read and approved.

The remainder of the evening was devoted to the needs of teachers, several of those who have been especially successful in work with the various grades, speaking by appointment, upon methods that they have found valuable.

Abby Mary Hall, of Swarthmore, spoke of work with little children of from three to five years of age. If we are to have earnest men and women to take the places of those who are passing away, we cannot begin too early to draw them and hold them to us. To do this, we must have, first of all, a warm and all-embracing love for children. We must be filled, too, with faith in the importance of the work; and we must not permit ourselves to become discouraged because of the restless hours that, now and then, will come. Regular attendance of the teacher is, perhaps, most necessary of all in the primary grades. There is a wide field from which to teach. If the Bible is chosen, the stories are more delightful for being told, rather than read. We probably gain more in teaching passages of Scripture, than in committing to memory isolated texts.

Mary E. Borton, of the Woodstown school, who in ten years has promoted one hundred and thirty-eight little ones, as they have acquired the ability to read, spoke of the helpfulness of good pictures in illustrating Bible stories and other teaching. Care is needful, too, that the lesson be not allowed to become too long. It may be, sometimes, the wisest thing to abandon the line of thought that has been planned, and take up another that is better because it answers the demand of the little minds at that moment. The lessons in *Scattered Seeds* have been found most valuable, and the blackboard has been used to advantage.

Work with older classes was discussed by Mary B. Paxson and Joseph S. Walton. The former made two principal points: (1) Emphasize the social life of the class. To do so stimulates attendance and discussion in class; it stimulates conversation out of class upon the subject of study, and so leads to the habit of higher thinking and more earnest speaking. (2) Make class work eminently practical, as opposed to dogmatic or too much historical teaching. Bring before the class examples of practical Christianity, the adaptation of Jesus's teaching to modern conditions. We assign historical topics for our pupils to investigate; why not assign them moral problems to think over and discuss?

Joseph S. Walton spoke briefly of the need that we respect the budding faith of the young man or young woman. There

is always a right way of combatting unbelief, but it requires patience and tact to find it.

There was brief discussion of the earlier papers, but the hour of adjournment arrived too soon to permit of full expression. The need for preparation was especially emphasized and Jesse H. Holmes said, "Primary teachers are fortunate in that they must prepare. Sometimes in teaching older classes we depend too much upon spontaneity, and failure is the sure result. Emma Speakman Webster, Charles Platt, and Sarah M. Carver also spoke, alluding to the power of the good story, when properly told.

PEACE AND ARBITRATION, AND COLORED PEOPLE.

On Fifth-day evening of Yearly Meeting week, a meeting in the lecture room of Friends' Central School, under care of the Philanthropic Committee, considered first Peace and Arbitration, and later the Colored People.

There was little opportunity for discussion, but those present listened with deep interest to two notable addresses. Joseph S. Walton presided, and introduced John M. Shrigley, President of the Williamson School, who spoke on Peace and Arbitration. He said in part:

As patriots of the highest class we must stand for peace as against the popular ideas of life and drum patriotism. Let us not be misled by the arguments with which Napoleon persuaded himself that his wars were for the good of humanity. There are too many politicians whose ideal, like that of Pyrrhus, is the conquest of the world. To die for one's country has too long been extolled as the highest sacrifice. It is time men learned that finer degree of patriotism that lives for one's country.

In the past we have been too timid in the expression of our opinions. We accept too readily the war spirit that pervades juvenile reading; and we do not stop to protest against the military attitude of those writers who furnish text-books in history for our schools.

Preparedness for war will lead to war. Such is the evidence of history and the admission of military and naval leaders of the present time. If we must have an army and navy, let them be organized on a police basis. From the time of Abbé St. Pierre to the present, there have been noble men and women working for arbitration. The cause was never more hopeful than in this day of the International Conference at The Hague.

A brief but earnest discussion followed, in which David Ferris, Alfred Love, Elizabeth Lloyd, Lukens Webster, Dr. Sarah T. R. Eavenson, and others participated. In response to a general request, Dr. Walton said a few words about the growth of the ideal of patriotism, from blind loyalty to a leader up to a broad and profound love for a whole people, such a love as few men in America save Abraham Lincoln, have attained.

The Colored People claimed the attention of the meeting during the second hour. The committee could scarcely have been more fortunate in the choice of a vitally interested person to present the subject. William E. Benson, the son of a one-time slave, but a graduate of Howard University, Washington, held the attention of the meeting for nearly an hour, while he told, in a modest manner, of his own work among his people.

Returning to Alabama to take up business with his father, he realized that his seven years of absence at school and college had possessed him of ideals that the home neighborhood was utterly unable to appreciate. The young man undertook the task of raising his community out of its poverty, ignorance, and helplessness. After patient effort, the latent force of sinew was set in motion, and directed in the building of a neat school-house to substitute for the cabin that had served the purpose. This was the beginning of the Kowaliga Industrial School, in the interest of which William Benson is now visiting the North.

The institution purposes to train the young men and women of the community for usefulness in their present surroundings, not to send them out into the world. The people have been poor in the midst of rich resources. They could neither make nor repair the simplest tool. The crops of a summer would be mortgaged in advance for the debts of a past winter.

The school is capable of accommodating about 300 pupils. It gives a training in the English branches, but most of all, it trains for the duties of life, there in the community. In this it is building for itself a stronger and ever stronger foundation.

The institution aims to become a religious center, but it finds the necessity for moving slowly against the superstition and the moral code that have been the outgrowth of centuries. As a business center the school is exerting an influence for provident management; it is teaching the people how to earn and more than all, how to save. The mechanical departments are striving to produce those implements for which money has previously been sent to northern cities.

Colored people and white are received on perfect equality. Those interested in the work realize that in such neighborhoods the solution of the race problem depends upon equality. Neither white nor black can advance securely without the other.

At the conclusion of his address, the speaker exhibited, with the lantern, a number of pictures, showing progress in the erection of the school building, and typical scenes in the life of the people. In closing he paid a pleasing tribute to his father, whose rise from slavery to competence and to appreciation of the real good in life, has been the foundation of his own work and ideals.

Conferences, Associations, Etc.

PLYMOUTH, PA.—A Conference to consider the subjects of Temperance and Tobacco was held at Plymouth Meeting-house on the afternoon of the 21st instant, with an attendance encouraging to Abington Philanthropic Committee, under whose auspices it was held; the interest manifested in the subject was evidenced by the deep attention paid to the speakers, and by the discussion which followed.

James Q. Atkinson, clerk of Committee, opened the meeting by a few remarks in which he named Chalkley Styer for presiding officer. Some of the children of the First-day School of Plymouth were prepared with exercises, the first of whom, Laura Holt, read an impressive temperance story. Abbie Webster read, "The Path Across the Fields," and Elizabeth J. Webster recited in a most acceptable manner "The Boy and the Sparrow," adding a little lesson in mercy to the other subjects named for consideration; the children's exercises added greatly to the interest of the meeting.

After these the minutes of the last Conference were read by the Secretary; and Hiram DeWalt of Philadelphia was then introduced, who spoke on "Citizenship" and its responsibilities, bringing a new phase into the Conference, at least one not sufficiently realized by many. He said in part that "foreigners realize citizenship more than native born Americans do. These are too apt to lose their rights by giving them to ward-healers; cited there responsibility of citizenship as evidenced in Luke, xv., 15: 'And he went and joined himself to a citizen,' quoting many other passages proving that religion and politics should go hand in hand now as in olden time." He spoke of his endeavor to prove in the courts the inherent right of a citizen, and believe if it is merely of man it will come to naught, but if of God it shall prosper.

In reply to one petition the answer was, "The question of legality is too well settled," but the question of religion was too well settled for discussion in Christ's time, so He was crucified, but the question has lived and grown by his crucifixion; so will the other. We provide that Indians shall not have right to become enslaved by this habit, but our citizens are not so cared for.

An excellent paper was read by Florence Conrad Griscom on "The Best Method," taking the stand that only by seeking to know "What Jesus would do" in the case, can the proper mode of procedure be found.

The subject of Tobacco was then introduced by Dr. Townsend, who spoke of the waste of the saliva being injurious, leaving all moral questions out. Thomas J. Whitney felt the state of our Society is deplorable when we are not clear of aiding by signing licenses as shown by the late Yearly Meeting. Joseph Fussel upholds the decision to do as

"Jesus would do"; nothing is wrong that is in favor of right, we cannot go wrong if God is on our side. Arabella Carter felt we must seek to know if we are on God's side, not so much whether he is on ours; to formulate our plans according to his desires, not making them first then asking if he would approve. That if we do as Jesus would, we would not so utterly condemn but would stoop to understand conditions as he did, and have pity with unfortunates seeking to stand, but hampered by heredity. James Q. Atkinson believes we are advancing, and that we must first see that our boys are kept pure and clean; and that the girls help them, and keep them so. After remarks by others the meeting closed under a deep covering of silence.

ARABELLA CARTER, Sec.

TRENTON, N. J.—A regular meeting of the Friends' Association was held Fifth month 22, with the president, W. Maxwell Marshall, in the chair.

After roll-call and reading of minutes, a few remarks were made concerning the conference that met in Philadelphia, Fifth month.

A paper on the Discipline of the Philadelphia Yearly Meeting was prepared and read by Dr. Laura H. Satterthwaite. The writer says "she is a member of the Society of Friends because believing the foundation stones of their structure are 'Mind the Inner Light' and the remaining building material, freedom of thought and liberty of expression, with a current of charity and love with no sound or unsound individual doctrine forming any part of the structure, though within its walls there could or ought to exist amicably all views provided sincerely expressed and the one uttering them living an upright life."

After a few remarks the meeting adjourned to meet Ninth month.

MARY D. BRANIN, Sec.

MICKLETON, N. J.—The meeting of the Young Friends' Association, held Fifth month 13, 1899, was opened by the President reading from the 12th chapter of Ecclesiastes, followed by the reading and approval of last month's minutes. A letter was read from Howard M. Jenkins, stating that he had sent three copies of a pamphlet on "Disarmament of Nations; or Mankind one Body," which we received with much appreciation. Hannah A. Heritage read one of the papers which was read at the Richmond Conference, called, "Our Smaller Meetings." Hannah L. Peaslee read a selection entitled "Into My Keeping." Martha R. Heritage read from the INTELLIGENCER entitled "Domestic Science as a Study." Reta Haines then gave a beautiful recitation, entitled "Stand by the Anvil." Milton Heritage recited "Keep Watch on Your Words," which was much appreciated by all. Martha White read a very interesting collection of current topics she had gathered during the past month.

The sad news of the death of Aaron M. Powell cast a solemnity over our meeting.

We were encouraged by the presence of visitors whose company we are always glad to have.

The appointments were read and the roll called. Meeting then adjourned.

E. L. D., Sec'y.

CHRISTIAN ENDEAVOR SOCIETY AT SCHOFIELD SCHOOL.—At the last meeting of the Christian Endeavor Society of the Schofield School, S. C., it was most interesting to hear the expressions of thankfulness from the students. One young girl being educated by S. V. L., of New York, said: "It is easier to be good here, with so many trying to help us, but our test will come when we leave school, for then we will find when we try to do good there will be evil to be met, but let us overcome evil with good, and when our teachers are not with us to see us, or our parents, remember the 'eyes of the Lord are in every place, beholding the evil and the good.'"

One of the young men arose with these words, "Do you remember last winter when we met in Carter Hall dining room? One evening a gentleman was there and spoke just one minute, and he said, 'What am I living for?' What am I living for? I have studied over that ever since; thought over it until I feel now if I ever come to be anything it will be because of what he said and my trying to answer it." That young gentleman was a member of Girard Avenue meeting,

Philadelphia, and called to see the school when passing through Aiken. Neither knows the other's name. One minded the light, the other was prepared to receive. Both must have their reward.

HUNTINGDON, IND.—The Young Friends' Association met Fourth month 19, at the home of Benjamin and Lauretta Nichols. The meeting was called to order by the chairman, Ella Moore. After the usual business was transacted, a letter from Anna A. Atkinson was read. The letter expressed a desire that our Association ally itself with the Central Organization. Pearl Rall and William Moore were selected to represent us in the Executive Committee.

The appointed reader, Joseph Plummer, being unavoidably absent, James Plummer read an excellent article entitled "Life." Many phases of life were portrayed in their true aspect, and the article was worthy of much consideration. The discussion was especially interesting, and brought forth the different ideas of life. The meeting adjourned, to meet in five weeks at Maple Grove, Emma Brown being chairman. Paper by Michael Moore. Subject, "The Fallacy of Resisting Evil."

WILLIAM MOORE, Cor. Sec.

HOPEWELL, VA.—A regular meeting of the Young Friends' Association, of Hopewell, Va., was held at Friends' meeting-house in Winchester, at the request of the Friends from that meeting. The president read the fourth chapter of Matthew. Roll was called, and minutes of last meeting were read and approved. One new name was reported for membership.

Tacy Branson read an instructive paper on History. Current Topics report was presented by D. Arthur Robinson.

Referred Question, "How are we to judge the measure of religion in another?" was answered by Edward L. Irish reading a beautiful selection from J. R. Miller's works.

Referred Question to the audience, "Since the circulating library has been among us, what do our Friends think has been its influence? Can it be improved upon, and how?" A general expression followed, some thinking the books beneficial, while others thought a better selection could be made for the primary class.

Lydia W. Irish, by request, read a selection, "Ministry." Daniel T. Wood read a selection, "Creator's Work," from the English reader.

The meeting closed after the usual silence.

ANNIE J. REES, Sec.

Educational Department.

GEORGE SCHOOL.

THE Manual Training Department has been enlarged by the addition of three new metal-working machines,—a 17 by 17 inch by 4-feet planer, a 20-inch upright drill, and a 14-inch engine lathe. This new machinery, together with the 10-inch lathe, vises, and small tools which have been in use for several years, has made it possible for the Department to offer a new elective course in Manual Training, which, besides metal work, will include mechanical drawing and a short course in wood-turning and pattern-making. The machines are being set up, and aligned by the teachers and students.

The Junior Recital on the evening of Fifth month 20 was an event of unusual interest, reflecting much credit upon those who took part. It was largely attended by the people of the vicinity.

Principal and Mrs. Maris entertained the Senior Class in their parlor on the evening of the 19th.

Sixth-day, 26th, the school held a pic-nic in Hulmeville Park. The principal amusement of the day was boating on the Neshaminy.

On Seventh-day, 27th, eight boys and eight girls took advantage of the opportunity offered to pass entrance examinations.

The old board walk from the school to the station has been torn up and the ground is being prepared for a new and much wider one.

Commencement will take place at 10.30 on the 15th of Sixth month. A special train will be run from the Reading Terminal.

Principal Maris has been requested to preside, and to deliver an address at the exercises connected with the unveiling of a monument at Ann Arbor, in memory of Professor H. S. Frieze, who was at the head of the Latin Department when Professor Maris was a student in the University of Michigan.

The George School catalogue for 1899 and 1900 is in the hands of the printer, and will be out in a few days.

The closing meeting of the Young Friends' Association was held on the evening of the 27th, on which occasion we were favored with the presence of William P. Bancroft, chairman of the General Committee. The following program was given: Recitation, "The Wine Cup," Frances Preston; Oration, "The Power of Silence," Ethel Brinton; Reading, "Ruth," Ethel Perdue. The remainder of the evening was occupied in the consideration of several of the Queries by Professor Charles M. Stabler, Professor Smith, Mildred Eves, William Smith, Horace Way, Isabel Fulton, Malcolm Farquhar, Ethel Brinton, Bertha Stover, and Curtis Eves.

The Bristol, Newtown, and Doylestown trolley road, which passes the school grounds, has been completed as far as Wycombe station, on the North East Penn road, and cars are running regularly to that point. Work on the Doylestown end of the road is progressing rapidly. **

SWARTHMORE COLLEGE NOTES.

At the regular meeting of the Joseph Leidy Scientific Society, held Fifth month 4, Dr. Day entertained the Society with some experiments with a graphophone, and Professor Hoadley exhibited one of the original phonographs. Professor Stine gave a very interesting talk on lithographs and three-color prints, and explained the process of making each. Harry N. Benkert, 1901, presented a paper on "Naval Architecture."

The student body, and especially students of Letters, hail with enthusiasm the new elective in Ancient and Modern Classics, which will be offered next year by Dr. Appleton. In this course the best English Translations of Homer, the Greek Drama, and Dante will be used as texts.

Mary E. Seaman, '99, attended the semi-annual College Settlement Convention, held in New York city, Fifth month 6th. She is the winner of the Lucretia Mott Fellowship, and expects to study Social Science at Newnham College, Cambridge, England, during the coming winter. Anna B. Eisenhower, '99, will pursue a course of study in Mathematics, Greek, and English at Radcliffe College, Cambridge, Mass., at the same time.

Several members of the Senior class will spend next winter abroad, engaged either in study or teaching. In addition to the winners of the Fellowships, Annie B. Parrish, '99, will spend next year in Berlin, studying the German language and literature; and Marshall Pancoast will spend two years in Hawaii as a tutor in two Boston families who reside there.

At the regular meeting of the Oratorical Union the following officers were elected: President, Joseph C. Haines, 1900; Vice-President, Percival Y. Fogg, 1901; Secretary, Helen Duer Walker, 1901.

The June number of the "Transactions" of the American Society of Civil Engineers is devoted exclusively to a paper, read before the Society by Henry B. Seaman, C. E., Swarthmore, 1881, and to discussions of the same by many of the most prominent engineers of this country. The paper is entitled, "The Launhardt Formula and Railroad Bridge Specifications." '99.

LITERARY NOTE.

ALICE BROWN, the author of these "Tiverton Tales" (Boston: Houghton, Mifflin & Co.), has several veins of literary production. She writes delicate, feeling verse; pleasant recollections of summer saunterings in England; and stories that show a kinship with those of Mary E. Wilkins. Her present book brings before us the quaint types found in New England village and rural life, and the eleven tales are told with unusual art and many a touch of humor and pathos. The peacefulness of the countryside breathes from her pages. Those who know the author's nature pictures in her poems

will expect to find beautiful, tranquil passages in her prose. Such a one is that describing the little house of worship on the hilltop of Tiverton. "It is sweet indeed. A soft little wind seems always to be stirring there, on summer Sundays a messenger of good. It runs whispering about, and wafts in all sorts of odors: honey of the milkweed and wild rose, and a Christmas tang of the evergreens just below. It carries away something, too—scents calculated to bewilder the thrift hunting bee: sometimes a whiff of peppermint from an old lady's pew, but oftener the breath of musk and southernwood, gathered in ancient gardens, and borne up here to embroider the preacher's drowsy homilies, and remind us, when we faint, of the keen savour of righteousness."

PUBLICATIONS RECEIVED.

POEMS OF HENRY TIMROD. Memorial Edition. With Memoir and Portrait. 8 x 5 1/4 inches. Pp. xxxviii. and 193. \$1.50. Boston: Houghton, Mifflin & Co.

HERMIONE AND OTHER POEMS. By Edward Roland Sill. 7 x 4 1/4 inches. Pp. 109. \$1.00. Boston: Houghton, Mifflin & Co.

APPEAL FROM THE SCHOFIELD SCHOOL.

My spirit draws near you with the power of the Great Spirit impelling me to lift up my voice as one crying in the wilderness, "help my people, help my people, help them *now*."

The newspapers give facts too horrible to repeat, and against that darkness we must put more light, more intelligence, more ways of earning a living, more knowledge of the things which can lift from slavery to freedom. We develop manhood, broaden womanhood, awaken to the responsibility of parentage, and show duties of law-abiding citizens.

We must cease to call them *poor*, stop thinking them incapable of efforts to lift themselves up. Help them see that all races must be classified, not in proportion to money or titles (church ones), but in respect to character, ability, and business training, by their having a standard for social relations and maintaining self-respect in choosing associates.

As Educators we must select those with ability and fitness for leaders; we must train and develop the powers that the Divine implanted.

There is no mass of ignorance anywhere that God has left without one or two in it capable of work and influence; no darkness that one light will not illumine, if ever so little. Other generations cannot have so great a work; everyone kindled now with the spirit of doing, and trained for it, will have wider scope than those who come after.

The Schofield School is making leaders, the influence cannot stop in any one life, even though some may seem failures. All failure is impossible; some habit, some spoken word, some example will leave a mark sometime for the betterment of another.

For centuries the Gulf Stream has kept its path through the ocean; the training, disciplining, unfolding, and developed power of this generation will course as surely through the great sea of ignorance.

It is the thirsty who know the value of drink, the hungry who know the worth of bread. The needs press upon us; we are on higher ground, but as the throng below struggle and strive to reach our helping hands, we bend low, even on our knees, in our efforts to come in nearer touch with spirits, minds, and hungry hearts reaching to us for help.

You are behind us, we are on the brink; as ye give unto us so we shall give unto them, remembering that it is more blessed to give than to receive. MARTHA SCHOFIELD.

—A number of Spanish poets and prose writers have formed a project of crowning Ramon de Campoamor as king of poets. He is eighty-two years of age.

—Fire losses continue to run far ahead of last year's figures. The New York *Journal of Commerce* figures for the four months past are \$49,893,000, compared with \$37,958,000 during the same time last year, and \$42,062,400 in 1897.

For Friends' Intelligencer.

NIGHT, DAY, ETERNITY.

ERE wholly fails day's dying light,
The moon, 'mid heaven's mighty hosts
Leading the starry ranks of night,
Sends softly down her banner white,
Bringing to earth's wide isles and coasts
A blessed truce from noise and strife—
A breath-space for the inner life.

Sweet thoughts, by daylight banished hence,
Return to comfort and to heal
The weariness of soul and sense,—
And on the lips of turbulence

The starlight sets its silver seal :
Dim pinions fan the fragrant damps
And fire-flies light their living lamps.

The pale moon-flower bursts, and flings
Its perfume in a sudden gush ;
Moths flit on silver dusted wings,
And scores of fair and happy things
Rejoice in the harmonious hush ;
A bird that dreams of caroling
Chirps faint with head beneath his wing.

Amid the glare and strife of day
I stand confused as in a dream,
And all uncertain seems the way
Failing to find the faintest ray
From Spirit's unrefracted beam.
Awhile I joy at fleeting spark,
Then grieve while groping in the dark.

But later, at the day's decline,
With outer darkness grown intense,
I realize that all is mine,
And that eternal arms entwine
And fold me in Omnipotence.
A Radiance by Spirit given
Directs, ennobles, guides to Heaven ;

Illumes my newly-wakened thought
With a glad consciousness of power :
And knowing now that I have caught
The blessed Truth in sorrow sought,
With joy I welcome Wisdom's hour !

"For in her hand is length of days,
Peaceful her paths, pleasant her ways !"

She whispers me for future years :—
"Eternity is spanned by Love !"
Nor day, nor night hath any fears
Nor any power to elicit tears,
If, conscious of the light above,
I learn that time has ceased to be,
And all is Love's Eternity !

With Love henceforth to guide my feet
I break seeming shackles of the past,
Ascend the throne and take my seat
A royal monarch, truly meet
To govern self, equipped at last
By power of God, to do and be
That where unto He calleth me.

Wilmington, Del.

C. G. M.

VICTORIA'S EIGHTIETH BIRTHDAY.

England's venerable and honored Queen attained her eightieth year on the 24th ultimo. Appropriate celebrations were held throughout the British empire. The Archbishop of Canterbury preached a thanksgiving sermon at St. Paul's cathedral, London. Assurances of regard and affection were received from the crowned heads of Europe and from President McKinley. The Poet Laureate, Alfred Austin, composed the following Ode for the occasion :

AN INDIAN SUMMER.

SPRINGTIME was flowering in your fair young face
When first the sceptre laid on you its load ;
Springtime and seedtime and how well you sowed
In the rough furrows life's long duties trace,
Scattering with lavish heart the smiles of youth and grace.

Though April sandalled with its flowers your feet,
And sang its amorous descant in your ears,
You, with a foresight wiser than your years,
Bethought you of the time more serious sweep,
When mellow fruit if stored and stacked, is ripened wheat.

With heart as tender as the bud half blown,
Yet in the very season of young love,
Kneeling, you sought its impulse from above,
Choosing for consort of your earthly throne
A soul akin to yours, a mind to match your own.

Glowed your summer o'er the land,
You, with your people round you, could forecast,
Rich fruiting future planted in the past,
Engaging promise of rule, rightly planned,
Of freedom round your shores, and on the sea command.

Then slowly comes the time when summers wane,
And from the sunshine something seems withdrawn,
As pensive shadows lengthen on the lawn,
When only bindweed lingers in the lane,
The one sweet thing that then unwithered doth remain.

But there is beauty in autumnal bough,
No less than in dear April's dewy leaves,
When, with its store of golden girdled sheaves
Piled, stands the main where one time passed the plough,
And ripened labor reaps fulfillment of its vow.

For, though no more the oblivious cuckoo calls
From land to land, nor longer on the spray
Of yellowing elm the throstle vaunts his lay,
The ring dove's mate, as fades the leaf and falls,
Reiterates its note of love that never falls.

From hamlet roofs blue spires of smoke once more,
As dies the day in mist along the dale,
And widowed evening weeps behind her veil,
From long replenished ingle heavenward soar,
And lamps are early lit and early latched the door.

Season—it is less earthly than divine,
When love's rich guerdons with the days increase
And cares are softened 'neath the crown of peace,
When all we have won 'twere easy to resign—
A season like to this, loved lady, now is thine.

Through life's successive labors, one by one,
Still moving on to-day, no more you roam,
Seeking fresh tasks, but fruit of harvest home.
Fruit blent with flowers, warmed by October's sun,
Are round your throne entwined and harvest hymns begun.

Oh ! what a harvest, lady, now is yours.
Empire and fame and glory, and above
Glory and fame a universe's love—
Love rooted deep in reverence that insures
Remembrance of your name as long as time endures.

Long may the Indian summer of your days
Yet linger in the land you love so well,
And long may we, who no less love you, dwell
In the reposeful radiance of your gaze,
A golden sunset seen through autumn's silvery haze.

ALFRED AUSTIN.

WORD FROM THE DOUKHOBORS.

LETTERS from Prince D. A. Hilkoﬀ, dated at Winnipeg, Canada, addressed to Joseph S. Elkinton, Philadelphia, are published in *The Friend*. Prince Hilkoﬀ acknowledges two remittances of two thousand dollars each. Under date of 6th of Fifth month, he says :

"The Doukhobors have begun to plough and dig. Six blacksmith shops and a lot of wagons have been made from lumber bought for that purpose. I told the Doukhobors of the receipt of two thousand dollars, and we had several meetings to discuss what it should be used for. The Doukhobors asked me to

tender their heartfelt gratitude for the help extended. It was decided to expend seven hundred dollars in buying oats and barley for seed, and the remaining thirteen hundred dollars for oxen. The oats and barley are already bought now at Yorkton, and in its neighborhood. The immigration agent, James S. Crerar, to whose care I sent the money, not being able to go myself, is kindly helping them with his advice and knowledge of the country where to buy best. I got a letter from him that five yoke of oxen were already bought; that will help the people with their ploughing, as they are sorily handicapped for the want of cattle and have to draw the ploughs themselves, putting twenty-two people, women and men, to one plough. The women find it easier to break the land with a plough than to dig it with a spade, as there is not much sod where they are ploughing, because the land they are breaking is burnt-off timber land.

"I am happy to inform you that C. Cox and H. Morgan of the Local Council of Women of Montreal have sent four hundred and fifty-six dollars and eighty cents to be used buying milch cows for the children. The money is now at Yorkton, and the cows are being bought. Milk for the children is very necessary, considering they do not eat meat, and having no poultry have no eggs.

"I forget to tell you that it was decided to spend fifty dollars on poultry, if such can be had at Yorkton or in the neighborhood. The idea is to buy hens and eggs and hatch chickens. . . .

"Please accept my sincere appreciation of your and the Society of Friends' efforts in the help and sympathy extended my suffering countrymen, the value of which is more than I can express, and shows the practice of the true spirit of the principles of your exalted organization. I am happy in remembrance that the help and sympathy shown to my suffering-for-conscience-sake countrymen one hundred years ago by the Society of Friends is still being promulgated now, and thus, although men and events pass away, the true spirit abideth, and works always the same."

GOVERNMENT IN THE FILIPINOS.

In a discussion of the Philippine situation, Charles Francis Adams writes as follows to Thomas W. Higginson. The letter was read at a meeting at Cambridgeport, Mass.

FOUR months ago the situation admitted of easy shaping. The choice then lay open to us between two policies—one the traditional, accepted American policy as respects foreign and adjacent nationalities in a less advanced stage of development than ourselves, and the other the now well-matured British policy of dependencies. We were free to elect between them. For myself, I admit I did then hope we should adhere to the ancient ways, basing our action towards the Filipinos on the essential principle of the Monroe Doctrine, which, as I understand it, is little more than the inhibition of foreign interference with communities struggling into independent existence within the sphere of American influence, either territorial or otherwise. Then, falling back on our precedents, we would have applied to the Spanish possessions in the

Philippines the precise principles applied by us to Mexico in 1865-6.

This seems to have been a wise and far-seeing policy then; and I am one of those who think it would have proved a wise and far-seeing policy now, had it been tried. We should have used our utmost endeavor to make a Diaz out of Aguinaldo—a friend and ally. At least an opportunity would have been given to see what he and his followers could do under our protection. Leaving our navy at Manila, and being represented there only by its guns and a resident commissioner, with a company of marines for a guard, we would have watched the course of events, seeking to build up an independent, self-sustaining government in the Philippines now, as an independent, self-sustaining government was built up in Mexico thirty years ago. This would have been in complete accordance with American teachings and the American policy.

Unfortunately, instead of this, the administration for reasons which doubtless seemed to it good, insisted, as a condition precedent, upon the absolute submission of the Filipinos, and their unquestioning acceptance of our sovereignty. But, if they would be good and obedient, we promised them sugar-plums. Complications ensued, as complications generally ensue when nations suddenly depart from their traditional maxims and hereditary policies, and the establishment through Aguinaldo of a government like that of Diaz has now plainly become impracticable. We have destroyed that which was most virile, energetic, and promising in the native conditions we found. Under these circumstances, what remains for us to do?

As I understand it, having abandoned the American policy, distinctive and prescriptive, the administration is now bent on adopting as a substitute for it the more recent British policy; that is, following closely the precedent recently created in the case of Egypt, it is proposed to give the Filipinos a stable, beneficent government, framed on a British model, at the head of which will be a Governor-General, supported by a sufficient, and necessarily in this case, a large military force, the duty of which official will be firmly to guide the Filipinos in the path of development and autonomy to the greatest extent possible. This is exactly what Lord Cromer is doing in Egypt. The only practical question, therefore, for us to consider is, what objection exists to such a form of government, and what we, who were not primarily in favor of it, have to propose in its place.

I must frankly confess that I, for one, am here brought to a halt. I do not fancy this abandonment of our own ideals, and this almost servile imitation of the English; for I still think our policy was in the long run much the better and the wiser of the two—that more productive of final fruitful results. I believe in teaching people to walk alone by making them walk alone, and not by everlastingly holding them up. I do not believe that the English policy of dependency in Egypt, any more than in Hindustan, will ever develop a robust, aggressive, self-sustaining race. On the contrary, it can have no end but a state of permanent tutelage—and a state of tutelage is not good

for any class of human beings. It emasculates. Nevertheless, under the guidance of the administration, and through the force of circumstances, the choice seems to have been made; and I am forced to say I do not see what course is open to us, save to accept it. The mischief is done; the mistake is irretrievable. We have unwisely, without a trial even, abandoned the American old, and we have weakly adopted the British new. Instead of being originators, we have accepted the role of imitators. So, having had our bed made for us, we must e'en lie in it as best we may.

Under these circumstances, the true course for the anti-imperialists would seem to be to develop to the utmost extent possible, though under the English system, the policy and principle of autonomy—the fact of native home rule. We should endeavor to limit the interference of the United States to an absolute minimum; and, as I understand it, this also is now the wish of the administration; so far as it has a wish or policy of its own. Here a wide field for the exercise of useful influence is open to us. The secret tendency in Congress undoubtedly will be to break down the barriers, and bring the Asiatic archipelago within the area of domestic politics; that is, it will be treated, so far as possible, as a domain to be exploited—the refuge of our “statesmen out of a job.” This we must endeavor to counteract. It is the civil-service struggle over again; and, here as there, President McKinley and his cabinet will need all the outside support they can possibly hope to receive, not to find themselves crowded to the wall. The result, judging by recent experiences, will at best be more than doubtful. The chances are, in fact, all in favor of the spoilsmen.

CURRENT EVENTS.

A NEW president has just been elected at Yale University. Prof. Arthur T. Hadley, the distinguished authority on Economics, has been chosen to succeed Dr. Timothy Dwight, who lays down the office because of advancing years. President Hadley is the first layman chosen to this high position, and the action of the Board of Trustees is looked upon as the sign of a new era for Yale, now near the beginning of her third century. Prof. Hadley's work on railroads has been designated as the standard by the Russian government.

THE detailed scheme of arbitration which is to be proposed by the United States delegates at The Hague, was carefully wrought out at the State Department before the Commissioners sailed from New York. The details of the American project cannot be divulged now, as a matter of courtesy to the Conference, but it can be stated that the American project is remarkable at once for its simplicity and comprehensiveness. It differs considerably from what is known as the Olney-Pauncefote proposition as set out in the arbitration treaty which failed of ratification. It provides for a permanent tribunal of arbitration, an impartial arbitration being thought more probable thereby than if arbitrators were chosen in the heat of controversy.

DR. DANIEL G. BRINTON, of Media, Pa., Professor of American Archaeology at the University of Pennsylvania, has presented to the University his entire library of ethnology and archaeology. The gift is a very valuable one, including as it does many rare works and otherwise inaccessible pamphlets on the subject to which Dr. Brinton has devoted his life.

MANILA advices indicate that the near approach of the wet season finds the insurrection taking a new lease of life, the

rebels showing more aggressive activity. The “rebels” construe the peace negotiations to mean that the Americans have had enough of fighting.

TWO Montgomery county coroners' juries, on the 27th ultimo, returned a verdict holding the Reading Railway Company primarily responsible for the recent collision of passenger trains at Exeter, Pa., by which twenty-nine persons lost their lives. The juries find that mistakes were made by employés, but that they were insufficient to have caused the collision had a proper system of signals been in use on that portion of the line.

ADMIRAL WALKER, president of the Nicaragua Canal Commission, has submitted the report of that Commission to the President. It is expected that the President will now announce the appointment of the new Isthmian Commission to carry on the work of the canal survey.

AN order has been issued at Manila re-establishing the Philippine courts, which have been closed since the American occupation. Spanish will be the official language of the courts.

CAPTAIN DREYFUS is to be granted a new trial. He is to be brought back to France for the purpose. If the trial is a public one, as it seems likely to be, acquittal may be the result.

THE United States Embassy at Brussels has reported to the State Department that the Belgian Government has rescinded the interdiction upon the importation of American cattle.

ROSA BONHEUR, the celebrated painter, whose “Horse Fair” is so familiar, died in France on the 26th ultimo, aged seventy-seven.

NEWS AND OTHER GLEANINGS.

REV. WILBUR F. CRAFTS, a Prohibition leader and member of a Reform Bureau at Washington, has written a paper on “McKinley's Cabinet Making,” in which he criticizes the President for his selection of his Cabinet officers, and also for “dispensing intoxicating drinks, using illegal Sunday trains” and otherwise, in the opinion of Dr. Crafts, failing to enforce regulations which would elevate the moral tone of the Administration.

—The South Mills of the Illinois Steel Company, at South Chicago, have just broken the world's record of steel rail making in a twelve-hour run. The new record is 1,310 tons. The former record was also held by the South Chicago plant. The men engaged in this record breaking run composed the ordinary night shift.

—Already this season 4,000 Galicians from Austria have arrived at Halifax, bound for the Canadian Northwest. Thirteen hundred of them arrived on the 21st inst., on the Hamburg-American steamer *Phanica*, which left Hamburg on May 11.

—The California Growers' Association, which controls all the grapes produced in the five central counties of the State, has fixed the price of the second crop of muscatel wine grapes at \$10 a ton, which is \$4 more a ton than they brought last year.

—The ages attained by some of the coniferæ are scarcely less extraordinary than their colossal bulk. The greatest longevity assigned to any tree is perhaps credited to the celebrated taxodium of Chapultepec, in Mexico, one hundred and seventeen feet in circumference, which is thought to exceed in age the baobab of Senegal, inferred to be five thousand one hundred and fifty years old. In Lombardy there is a cypress tree which is said to have been planted in the year of our Saviour's birth. There is even an ancient record that it was growing in the time of Julius Caesar. Near the ruins of Palenque are trees whose age is estimated to be from four thousand to six thousand years. The mammoth tree has been estimated to live four thousand years in California.—*Ladies' Home Journal*.

NOTICES.

* * A Circular Meeting under the care of a Committee of Concord Quarterly Meeting will be held at Middletown, on First-day, Sixth month 4, 1899, at 3 o'clock.

MARY P. HARVEY.

* * The Circular Meeting at Frankford, Unity and Wain streets, will be Sixth month 11, at 3.30 in the afternoon.

The company of Friends is invited. Fifth street and Third street Trolley cars are within two squares, and Pennsylvania Depot not very distant.

* * The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Sixth month :

4. Dunning Creek, Pa.
18. Ridge and Back Creek, Va.

* * The Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the meeting-house, 15th and Race streets, Philadelphia, Seventh-day, Sixth month 10, 1899, at 1.30 o'clock p. m.

The Sub-Committees meeting as follows :

The Indian, in Room No 2, at 10 a. m.
Peace and Arbitration, in Room No. 3, at 10 a. m.

Colored People, Race Street meeting-house, at 10 a. m.

Improper Publications, in Room No. 4 at 10 a. m.

Purity, in Room No. 3, at 9 a. m.

Women and Children, in Room No. 5, at 9 a. m.

Temperance and Tobacco, in Room No. 1, at 11 a. m.

Educational and Publication Committee, in Room No 1, at 9 30 a. m.

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

JAMES H. ATKINSON, } Clerks.

ELEANOR K. RICHARDS, }

* * A Circular Meeting under the care of a Committee of the Western Quarterly Meeting, will be held at Marlborough, on First-day, Sixth month 11, 1899, to convene at 3 o'clock.

SAMUEL H. BROOMELL, Clerk.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments :

SIXTH MONTH :

11. Radnor (appointed meeting), 3 p. m.
25. Haverford, 10 a. m.

SEVENTH MONTH :

9. Schuylkill, 10.30 a. m.
23. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

* * The hour of meeting at 35th and Lancaster Avenue, will be changed after to-morrow (Sixth month 4), from 11 o'clock to 10.30 o'clock, until further notice.

* * The annual picnic of the West Philadelphia First-day School will be held at Castle Rock Park, on the line of the West Chester trolley road near Newtown Square, on Seventh-day, Sixth month 3. If it rains on that day the picnic will take place on the 17th. As it is a very romantic place, and a very pleasant ride, it is hoped that a number of Friends will see their way clear to meet with us on that occasion.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, SIXTH MONTH 10, 1899.

{ Volume LVI.
Number 23.

A GOOD WORD EACH WEEK.

XXIII.

LET us Search the Scriptures for ourselves. . . .
The great Inspirer of Scripture is ever its true interpreter.

From the Book of Discipline of London Yearly Meeting,
chapter on Reading the Scripture.

"AS A MUSTARD SEED."

THERE is no little, and there is no much :
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger, walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.

—Susan Coolidge.

NEW YORK YEARLY MEETING.

(Continued from last week.)

ON Second-day evening, the 29th ult., was held an Educational Meeting, over which Albert A. Merritt presided. William W. Birdsall, President of Swarthmore College, was the first speaker, telling in an interesting and conclusive manner of the work already accomplished and still needed in the way of higher education. Isaac H. Clothier, of Philadelphia, spoke from the standpoint of a business man, and Professor Albert R. Lawton as one intimately associated with such institutions, both as student and instructor. The short remainder of the evening was occupied by T. B. Pandiaw, a native of India, of noble lineage, but who has denounced all caste conservatism to labor for the up-building of the low-born Pariahs, whose lot in life is beyond conception pitiable. This noble missionary is placing before the public in a way never to be forgotten the sufferings and degradation of this unhappy class, who, though by law no longer slaves, are in reality worse, since no one needs care for their welfare, and the oppression of caste faces them on every side. They may not drink from the wells of the upper class. They must walk on the shady side of the street, for if their shadow fall upon the nobility, the penalty is death by hanging. Such a state of affairs exists in Great Britain's territory,—and she the friend of freedom !

THIRD-DAY, FIFTH MONTH 30.

On Third-day morning Yearly Meeting joint session was held to consider the reports of joint committees, with William Willets acting as clerk and John William Hutchinson as assistant clerk. This was impressively opened by prayer from John J. Cornell, after which a Friend presented the concern

felt by Cyrus Harvey to address the young people at a special meeting. It was decided to hold such a one at 2.30 that afternoon, and have the regular afternoon meeting convene at 4 o'clock. The report of the Philanthropic Committee was read by sections. Feeling reference was made to the death of two superintendents, John L. Griffin and Aaron M. Powell, since last report, as the latter said on the passing away of the former, "The workers go on, but the work remains." Attempts have been made by petitions to secure the abolishment of vivisection. The first section of the report, "Work among women and children," showed the Young Friends' Aid Association had completed its twenty-fifth year of good work ; the Mission School, the Kindergarten, Brooklyn Helping Hand, and Sewing School have been in successful operation, besides minor work attempted and accomplished.

The report on Purity work spoke of the many meetings attended and addressed by the devoted superintendent, Aaron M. Powell, who also attended the International Conference in London, last Seventh month. An appeal for purity sent by the American Purity Alliance, of which this devoted Friend was president, was read, and led to much interesting discussion on the subject. Emma Willets said, "The first step in children's lives must be taken by parents : the responsibility lies with no one else. Marianna Chapman felt that this report and appeal had come like a last call from our departed. Let it sink so deep that we may realize, "He being dead, yet speaketh." Another expressed the belief that "they best mourn and respect the dead who live as he would have them."

The report on Demoralizing Publications, Anna Rice Powell, superintendent, showed that various appeals had been made, and gratefully acknowledged help from Baltimore Yearly Meeting. Charles Underhill said he believed it was time that Friends take a stand, and felt sure the Mayor of the city would aid in this work if approached rightly. Much unity with this suggestion was expressed, and a small committee was accordingly appointed to formulate a suitable petition against improper advertisements.

The Section on Temperance showed good work done, but Friends continued rather lethargic on the subject, for while the superintendent, Henry W. Wilbur, had offered to lecture throughout the limits of the yearly meeting, only two meetings had sent for him, but elsewhere he had delivered fifty lectures during the year. Congress had been petitioned to abolish army canteens ; and then when the Attorney-General's adverse decision seemed to demand further action, President McKinley had been petitioned to abolish the curse. Rum contributes to the social evil, and the greatest danger is to young women and

girls. Cyrus Harvey spoke of his three years' experience in the Civil War, which taught him that the two evils go hand in hand.

Work among colored people was considered, Anna M. Jackson, superintendent, having delivered four illustrated lectures during the year. Between six and seven hundred dollars had been used during the time, benefitting both Southern schools. Discussion showed the opinion to be that the colored race are not as likely to prove drunkards as are the white; they are impure, but the teachers must come from among their own race. An instance was cited of a young colored girl, who after two months' training in Schofield School, went back home and started a temperance society which reformed her father and rejuvenated the whole neighborhood. Another Friend felt a concern for the poor whites, and desired that the scope of the committee should be enlarged. Samuel M. Janney said, in 1872, that he had never known an adult white to receive the rudiments of an education, but since then many have availed themselves of the privilege.

Abolition of the death penalty was next considered. A petition had been made to the legislature for its abolishment. William M. Jackson thought the American people needed more education on this line than on any other. He believes the lynch law is incited by the sanctioned State laws, which hold human life so cheaply. In Indian affairs the superintendent reports but little work done. Prison reform showed much good done. Nine Partners Meeting has taken interest in the prison there, though the actual reformatory work has been done by the W. C. T. U. The Howard Institute in London sent an appeal regarding convict system of chain-gangs and attendant ill-usages. Boys of seven and ten years are chained beside stout hearty men, and so compelled to keep up beyond strength and power. The committee had sent an appeal to Southern States, where such barbarities exist, against this contract system. The meeting directed that an appeal against chain-gangs be sent to the Associated Press with desire for publication.

The Peace and Arbitration report shows the Doukhobors have been aided in endeavors to escape military life. Belief was expressed that there was a hopeful outlook for the Peace Conference. Of the \$300 appropriated last year, \$250 were given the Southern schools. In this connection, but later in the sittings, the Philanthropic Committee reported that Anna Rice Powell had been appointed to succeed Aaron M. Powell as superintendent of Purity, and further desired that Charles F. Underhill be added to the committee that he might become superintendent of Demoralizing Publications. This was accordingly done.

At 2.30 o'clock a large number gathered, and a feeling appeal was made to young people by Cyrus W. Harvey. He said in part that the planting of Christianity in a land where ritualism was rife, meant much. It meant a struggle, for freedom did not come at once. There was no exercise of priestly power among Christ's followers.

The early Friends were a Young People's Chris-

tian Association, for at a very early age the people testified. Under the government of the Most High comes peace, and spiritual worship must always precede spiritual work. There surely is a weak place in Quakerism, and it may be that it is just because the young people are not receiving the gift.

When God calls, too many are like Lazarus of old, bound hand and foot in grave clothes. He never makes a mistake in his call; he sees who is suitable for the work he has in view. Thirty times in the New Testament occurs the word "conscience," showing that the apostle considered it important.

He believes the Christian life is an evolution, a growing to better things, working from an inner cause to outward life; that Jesus meant to deal with human nature as human nature required. People lean on sacraments, but by living the Quaker faith we can realize that we have power equal to the infallibility of the Pope.

At 4 o'clock the joint session again convened and listened to the report of the Committee on Education, which shows the interest of Friends to be visibly increasing; the training at Swarthmore has done much to produce suitable teachers. Lectures have been given to aid Swarthmore. \$500 had been appropriated for the use of the committee, and the amount of voluntary contributions exceeded this sum by ten times. A nominating committee was appointed to reorganize this committee. William W. Birdsall spoke of the appreciation felt by Swarthmore's active workers of the work done by this committee, inaugurating as it did the raising of money. Henry Haviland spoke of the needs of Swarthmore, saying that the \$3,000 raised by New York are but as drops on the tongue of a parched and thirsty man, when we want to give him a full drink.

The report of Friends' Boarding Home and Home Association was very encouraging. The work of the Penington was only limited by lack of space, so a property adjoining had been bought and another building planned to occupy vacant space back, to be ready for occupancy in Ninth month, presumably.

In the old building there is a possible accommodation for seventeen persons, and in the new thirty-two may be accommodated. The Penington will be self-supporting; nearly 2,000 meals having been prepared, and 58 persons have obtained accommodations. Of the \$10,000 contributed for the work of this committee, \$7,000 have been used, with a balance now on hand of \$3,000.

The minutes of the Representative Committee were read; three members of this committee, Daniel Underhill, Jane E. Capron, and Aaron M. Powell, having passed beyond during the last year. Endeavors have been made to secure a penal code to commute death sentence to imprisonment for natural life. A Memorial had been introduced by Aaron M. Powell concerning the Czar's invitation; this was sent to the Russian Government and to President McKinley.

MEMORIAL MEETING.

In the evening a meeting was held under the auspices of the Philanthropic Committee to review

(Continued on page 455.)

IN MEMORY OF AARON MACY POWELL.

For the meeting held by the Philanthropic Committee of New York Yearly Meeting, on the evening of Fifth month 30th.

DEAR FRIENDS :

Whittier has perpetuated in his spirited poem, "The Exiles," the story of "Goodman Macey," who in 1660 received into his cottage the hunted, persecuted Quaker, and replied to the priest demanding his surrender :

" No priest who walks the earth
Shall pluck away the stranger-guest
Made welcome to my hearth ;"—

then, having defied priest and sheriff alike, flees with his good wife from their cottage home, and in safety reaches the island of Nantucket.

The *Macy* in my brother's name indicates his lineal descent from this true-hearted man. A steadfast sense of justice is among "the things that endure"; and it may be that this *persisting principle* which survives from generation to generation, and appears again and again, was ready in the soul of the young farmer boy, for quick response to the appeal made in behalf of the slaves in our Southern States. For he was only eighteen years of age when a visit from Stephen and Abby Kelley Foster on their anti-slavery mission, stirred his soul to its depths, and took him away from his plow and away from his cherished desire for college education, into the active service of this great cause. He served an apprenticeship for a few years, to test and somewhat train his powers of persuasion; but he was not far past twenty when he was regularly appointed an agent of the American Anti-Slavery Society, and he was actively engaged in this mighty work until in 1863 emancipation resulted from the Civil War. He was editor of the *National Anti-Slavery Standard* the last few years of its existence. Many of you were among his co-workers and know the toils and pains of that long struggle against the tide of popular opinion. There was this priceless compensation for all that was hard and disheartening—the intimate association with men and women called to this great service, whose souls had been tried as by fire, purged of selfishness, with vision cleared for glimpses of the infinite things of God. He loved to testify, as many others have done, that whatever he had been able to do for the anti-slavery cause, it had done immeasurably more for himself.

During those early years of apprenticeship, he was still giving himself in part to the work of the farm and garden, at Ghent, New York, his home after his thirteenth year, a very beautiful country home, with near green slopes, and the whole range of the Catskills, blue in the distance along the western horizon. He had a hungering and thirsting mind as well as a heart roused to the claims of the slave. A pleasant picture comes to me from out those early years. While he plied his hoe among the garden weeds, his little sister sat in the shade of an umbrella changing her place with his progress, and read aloud to him from books often quite beyond her understanding, but leaving germs of thought to develop in her maturing mind. This only sister of his was enough younger to receive from him almost fatherly

care in the shaping of her own intellectuall tastes and spiritual aspirations. She has known all these years that it was he who turned her footsteps towards the hills of God, and that every glimpse of eternal things, in the effort to go on and up was gained because he went before, and led the way. All these years deep gratitude has mingled with love.

The genius for coöperating with God, which urges men to find out ways for righting the wrongs, and relieving the miseries of the world, claims them for every beneficent work. My brother *had* to work in the temperance cause, for the furtherance of peace and arbitration, and for the equal rights of women.

His religious home among Friends was very dear to him. He believed in the power of their testimonies.

The seasons of silence which are their privilege were to him times of soul-renewing. He was faithful concerning "tale-bearing and detraction." If conversation tended toward any harsh comment upon people, he would quietly say: "Let us keep all unpleasant pictures in the background." He felt deeply the present need that Friends shall stand to the world for moderation and simplicity. He sometimes smilingly quoted, what I believe is an English epitaph: "My riches consist, not in the extent of my possessions, but in the fewness of my wants."

His life had the completeness that comes of that blessing of blessings—a perfect home in marriage. Every joy was multiplied, and every burden divided in that place of peace—that home whose law was love and coöperation. The seal of sanctifying sorrow was upon it since the early death of the one child who



THE LATE AARON M. POWELL.

perfected its harmonies. The father-love for this precious daughter, when it could no longer minister to her, poured itself out upon the young, and made their vital interests, in a very special way, his own. Thus it was, that when the work of Mrs. Butler came to his knowledge, work for the rescue and for the safety of the young the world over, it appealed to the very tenderest chord of his soul; and like the bereaved mother across the Atlantic, this childless father consecrated all the rest of his years to the enlightenment of the public whose ear he could gain, concerning this appalling subject. He entered into the labors of the "New Abolitionists." You know somewhat of his work in this field, how he has watched the legislators whose insidious plans have threatened from time to time, indeed are always threatening, to fasten upon our own country the debauching laws of Europe for the protection of vice; how he has studied the working of these laws in his journeys abroad; how he has appealed and appealed again to the shrinking and indifferent public to arouse to the awful dangers of ignorance, and the awful sin of indifference in this matter. His last printed word of appeal will perhaps claim the attention of this meeting. Sons and daughters of his soul there are up and down the earth, to whom he has bequeathed his unfinished work.

It was his wish to be permitted to work to the end,— "to die in harness," as he had sometimes said. Gently, and most mercifully was this prayer granted him. And it is true that he has lived so much "in the spirit," that scarcely a change seems to have come to him;—the Heavenly home could hardly be strange to him.

ELIZABETH POWELL BOND.

THE DIFFERENCE.—An incident is related of two old men who in early life had been intimate friends. One chose what this world can give, and had obtained the object of his choice. The other sought God; and though he had known affliction and suffering, and had far less of earthly comfort than the man of the world, yet as the latter listened to the story of the patient endurance and the glad hope of his old-time friend, he exclaimed:

"Yes, yes; you wonder why I cannot be as quiet and happy too; but think of the difference,—he is going to his treasure, and I—I must leave mine."—*The Common People.*

"THERE are many inward voices; but the voice that cannot be silenced is the voice of God."

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

(Continued from last week.)

UPON one occasion, while at the Otoe Reservation, the payment of the annuity was interrupted to attend the funeral of a young married Indian. The inmates of the Agency were awakened early in the morning by the loud wailing of the Indian women, which indicated that the man was dead. Fears were entertained by the Agent, Albert Green, that a fine young pony belonging to the deceased Indian would be sacrificed,



OMAHA AGENCY.

in accordance with the custom of the tribe; therefore he, with the superintendent, the clerk, and white employes, determined to attend the funeral, hoping to save the pony's life. Sure enough, when the procession appeared the pony brought up the rear. Having been devoted to death by the "laying on of hands,"—that is, by dipping the hands in liquid paint and leaving the impress on the horse,—it was useless to plead for his life. After the grave was dug by women, the body deposited therein, the remains of his little child dug up and put in the grave with his father, all of the man's property that was of any value also placed there, the grave was filled and the doomed pony was led away to be killed. Women did the work. Then they cut off the pony's long, flowing tail, fastened it to the top of a pole, which

they planted at the head of the grave and the funeral obsequies were over.

The Indians of Nebraska were quick to discover that their superintendent desired to do them good, and many of them became very much attached to him. After he had left the work and returned to his home, a Pawnee Chief came to the office and asked for "Ar-tib-et" (Grandfather).

When told that he was gone and that the Indians would see him no more, he dropped his head upon his breast, became mute, and a look of deep sorrow came over his face. To comfort him, one of the clerks showed him a picture of his "Grandfather."

machine and kept the house in nice order. Each woman had a family of children, who never quarreled.

The journey that the superintendent was obliged to make in the payment of annuities to the seven tribes, and in the settlement of difficulties, were fatiguing and exposing. He was often obliged to cross the Missouri river at a very early hour in the morning, with a long railway and stage ride to be taken afterwards. The accommodations at that time for travelers on the prairie were by no means luxurious.

Another troublesome matter was the carriage of the money. As the payments were made "per capita," it was necessary to take a great many small



INDIAN TENT SCENE.

He looked at it a long time, and then passed his hand caressingly over the face many times.

The superintendent was sometimes the object of especial attention from individual Indians. At one time, while staying at the house of Thomas Lightfoot, Agent for the Iowas, and Sac and Fox Indians, the superintendent and his clerk received an invitation to dine from an Iowa Indian, which they accepted. He came for them with his wagon and two horses and conveyed them to his farm-house on the banks of the Missouri. His two wives were daughters of Chief White Cloud. He explained to the superintendent that it was much the better way to marry sisters,—“they agreed together so much better.” The younger and favorite wife invited the writer to walk with her on the bank of the river. She was a well-dressed woman, with a refined manner, and spoke English. She said it was a trial to her when Joe took another wife, but that he did it to save her from doing any rough work. She sewed on the sewing-

bills. They were not only bulky, but heavy. To relieve him from this the writer, who was then his chief clerk, and generally accompanied him to the agencies, constructed a skirt, lined with pockets, and undertook to carry the whole amount, sometimes as much as fifteen thousand dollars, on her person. Although it was a weight upon her,—in more than one sense,—yet it was a great relief to him. This service was sometimes rendered by his daughter Cornelia, who was also one of the clerks in her father's office.

At all of the agencies, as he visited them, he was kindly and comfortably cared for, but the long continued strain upon both mind and body became too burdensome, and in the latter part of the year 1870 he wrote to the “General Committee on Indian Concerns” as follows:

“Having nearly reached the end of my seventieth year, it seems proper that the declining period of my life should be passed in some degree of tranquility, though I feel desirous to labor according to my ability in the Good Master's service.”

He offered his resignation, to take effect the 30th of Ninth month, 1871. This letter claimed the deliberate consideration of the committee, and after an expression of much feeling and regret at parting with his services in his present position, his resignation was accepted.

(*To be Continued.*)

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 25.—SIXTH MONTH 18.

OTHNIEL, EHUD AND BARAK.

GOLDEN TEXT.—Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. —Psalms, cvii., 6.

Scripture Reading.—Judges, v., 1-31.

"THE Judges were begotten by the necessities of their age and environment. A common danger—most frequently an invasion—threatened a town or tribe. At such a critical moment as this, some man of superior courage, energy, or wisdom arose, and rallying his tribesmen led them out to victory." (Kent.) As to the oppressors we are told (Judges, iii., 1-6): "These are the people whom the Lord left whereby to try Israel (namely, all those Israelites who had no experience of all the wars of Canaan), solely for the sake of the successive generations of Israelites, to teach war to them (only to those who previously had no experience thereof); the five princes of the Philistines, and all the Canaanites, and the Phœnicians, and the Hittites inhabiting the mountains of Lebanon. . . . They served whereby to try Israel to know whether Israel would heed the commandment of the Lord which he gave their fathers by Moses. So the Israelites dwelt in the midst of the Canaanites. . . . and took their daughters as wives, and married their own daughters to their sons, and served their gods." (Polychrome Bible translation.)

The first of the series of oppressors, according to the narrative, was the king of Syria on the Euphrates. The deliverer raised up after eight years of subjection was Othniel the Kenezite of Debir. His leadership in the capture of Debir from the Canaanites is told in the first chapter of Judges (i., 13) and also in the book of Joshua (xv., 17). Debir is in the extreme south of Palestine. It seems very strange that a leader from this part of the country should deliver Israel from an oppressor in the mountains far to the north of the whole land. It is probable that some confusion of names has substituted the name of a country far away in the north for some Amalekite or Bedouin tribe which made invasion from the desert. After victory we are told that "the land enjoyed peace forty years." This period of forty years is the Hebrew generation, and the number occurs on many occasions. The Hebrews were forty years in the wilderness. Each of the principal Judges ruled for either twenty, forty, or eighty years. Moses was forty days on Sinai, the rains of the flood lasted forty days, Jesus was forty days in the wilderness. It is one of several general numbers which are constantly made

use of somewhat as we make use of a dozen, a score, or a hundred.

After the death of Othniel, the Israelites again offended, and this time the king of Moab was the chosen scourge by which they were chastened. When the period of oppression was over they were delivered by Ehud of the tribe of Benjamin, who gained private access to the king by some pretence and stabbed him to death. Escaping he gathered the tribes together, seized the fords of Jordan and won a great victory over the enemy.

The next oppressor was the king of the Canaanites, who "pressed the Israelites cruelly for twenty years." We are now introduced to the first prophetess in the person of Deborah, the wife of Lapidoth, who "was wont to sit under Deborah's Palm, between Ramah and Bethel, in the highlands of Ephraim, whither the Israelites resorted to her for justice." (Judges, iv., 4, 5.) The prophetess summoned to her Barak of the tribe of Naphtali, situated along the upper part of the Jordan valley. We are told nothing of his previous history. Doubtless he had made a name among his people and was known to Deborah as a leader. On his arrival she urged him to assemble the warriors of his tribe and those of the neighboring tribe of Zebulun and meet the army of the Canaanites in the Kishon valley on the plains of Esdraelon. This was the great battle ground of the ancient nations. It was there that Thothmes III., of Egypt, defeated the allied Syrian forces about 1500 B. C. Later occurred here the battle of Gideon with the Midianites, that of Saul against the Philistines, of Josiah, king of Judah, against the Egyptians. Still later upon the same plain occurred the struggle of the Jews with the all-conquering Romans, the rout of the Greeks by the united Moslems, the repulse of the crusaders by Saladin, and finally, in 1799, an army from the west crossed and recrossed it for the last time under Napoleon I.

It would seem from the song of Deborah and Barak which tells again the tale of the battle, that the other tribes were called also to the standard of revolt, but failed to respond in time. This song is doubtless much older than the prose narrative. Indeed, the latter was probably derived from the former and from some other traditions of the conflict.

The account of the victory is somewhat obscure. We may infer that a great storm threw the chariots of the enemy into confusion, since we read in the song that the brook Kishon "swept them away," and that the "stars in their courses fought against Sisera." The Canaanite general fled on foot and took refuge in the tent of a wandering Kenite. The wife received him and treacherously slew him—in his sleep, according to the prose tale. For this deed she is exalted "above all women." The song brings in sudden and strong contrast the bleeding figure in the tent and the anxious mother of the dead general peering forth from the lattice with indefinable foreboding of evil.

The effect of the victory was more than a mere deliverance from oppression. The conquest of the plains of Esdraelon brought together the tribes of the north and south. "What in a century or two might have yawned to an impassable gulf, they (Naphtali and Zebulun) had bridged once for all by their loyalty

to the ideal of a united people and a united fatherland." (G. A. Smith.) Again, we are told, "the land enjoyed security for forty years."

Although in these wars only a few tribes were united, yet the few fought for the benefit of all and the sense of national unity was strengthened. The necessity for union against the common enemies was plain to the leaders, appreciation of it grew among the people, and the basis of such union could be no other than the religion of Jehovah.

Although low ideals are manifest in these hero-stories—note especially the treachery of Jael to the sacred guest-right—it is to be seen that they are all told in the service of righteousness. The point of each tale is that evil brings punishment and that righteousness is rewarded, and that the idea is involved also that God's punishments are dealt out for the purpose of producing amendment.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 25.—SIXTH MONTH 18.

THE NEW LIFE IN CHRIST.

GOLDEN TEXT.—Let the peace of God rule in your hearts.—Colossians, iii., 15.

Read the Scripture, Colossians, iii., 1-15.

REVISED VERSION.

FOR this lesson the "International" selection of texts leaves the Gospel of John, and passes to one of Paul's epistles, that to the Christian congregation at Colossæ. The first fifteen verses of the chapter are taken.

The epistle to the Colossians is supposed to have been written at Rome, during the first two years of Paul's imprisonment in that city, A. D. 61-63.

Colossæ was a place in Asia Minor, on the river Lycus. It was near Ephesus, and the cities of Hierapolis and Laodicea, both specially named in the epistle, were also near. Colossæ had been, at an earlier time, an important place, but Strabo, in the century preceding the birth of Jesus, describes it as much decayed. The congregation of Christians here had not been gathered, it is inferred, by Paul himself, for his language in the epistle (ii., 1) intimates that they had never seen his face in the flesh. He wrote to them, because Epaphras, a Colossian "presbyter," had come to him at Rome with the report that a schism was sprung up in the church, a preaching and spread of doctrine which undermined the simple Gospel. This was partly mystical, partly ritualistic, and it was tainted with the idea (the "Manichean" doctrine) of the inherent vileness of the flesh,—an idea nowhere sanctioned in the Scripture. Paul's letter treats the condition reported by Epaphras by expressing earnestly his views of Christian truth, and the lesson we have here presents an important part in his earnest admonition. "To a cumbrous ritualism he opposes a spiritual service; to inflating speculations a sublime reality; to hampering ordinances a manly self discipline; to esoteric exclusiveness a universal Gospel; to theological cliques an equal brotherhood; to barren systems a new life, a new impulse, a religion of the heart." (*Farrar*)

The counsel in the fifteen verses of the lesson is that of the higher life, of an aspiration, an endeavor toward things divine. He earnestly labors with the little meeting. He assumes that in becoming Christians they have taken on a new character. "If ye died," he says, in a verse (ii., 20), just preceding the present lesson, "with Christ, from the

rudiments (or elements) of the world, why, as though living in the world, do you subject yourselves to ordinances?" He means apparently that if they had laid off in a death, like that of Jesus outwardly, the coarse and perishable things, why should they make themselves again subject to the rule of such conditions,—“ordinances” of an unspiritual life. It is a question which might well be pondered by Friends in the New World, as well as Colossians in the Old.

"If ye were raised, together with Christ," he says, "seek the things that are above. Set your mind on the things that are above, not on the things that are upon the earth." And he shows the spiritual meaning which he intends, by saying, "For ye died, and your life is hid with Christ in God." They had not died physically, of course; they were men and women of flesh and blood; he is addressing them in a spiritual sense, entirely; they had died, he assumes, as to the old things, the lower conditions, and had arisen into a new and better atmosphere, that in which, as Jesus had said thirty years before, the truth would make them free. Thus their lives became hidden in, clothed with, the Christ love,—received the baptism of the divine spirit.

This was the ideal form of the change which he ascribed to them, but the word brought by Epaphras suggested the need of earnest counsel, energetic admonition, lest they should fall back into the old life, and should submit to its entanglements. His words therefore become at times very pointed, as in the present lesson. He names the weaknesses of the flesh in plain terms. He urges them to keep their passions in subjection. Put on a heart of compassion. Above all things, put on love, for this is the bond of perfectness in the Christian life. Let the peace of Christ rule in your hearts. Let the divine word—the Holy Spirit—dwell in you richly, in all wisdom.

The lesson is, in fact, one of those which present the spiritual side of Paul. The several passages which teach the Indwelling Spirit, the Christ power, the power of God manifested within, are notable. Besides those which have been pointed out, there is the exhortation, with the declaration following, in verses 10-11 in which it is said that the Christian has put on the new man, in which there cannot be distinction of nationality, or condition, or class, "but Christ is all and in all,"—not of course, the outward teacher and preacher of Nazareth, but the Spirit which made him the Anointed One, the Christ essence and power. When this is in us, we may and we will rise above the impulses of our baser nature. It is by union with this, by participation in the strength of Him who is the source of all strength, that we may be made Christians indeed, pure, clean, perfected.

WHEN a man understands that the cleanness of his heart and the integrity of his mind are a part of his simple human service to the world, that he is a moral drone unless he keeps truth with the life of God within him; when he understands that his highest life is not his own merely but the world's concern, that purity is the world's need, that righteousness is the time's demand, then, to each one of us, my brothers, the making of a man becomes the most serious, sacred, and reasonable interest upon earth.—*Selected.*

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"THERE is no wealth which we will so regret to have squandered, at the last, as that of time itself. These moments, that seem so free and abundant to all of us now, will sometimes appear more precious than nuggets of gold."

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SIXTH MONTH 10, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer" same address.

"SUCCESS" OF NATIONS.

THE "success" of nations, in the true sense, must be judged by the same rule that we would apply to persons. Let us take for example the man who is aggressive, domineering, and grasping; let us suppose that he goes on in such manner, acquiring the property of others, adding to his own luxury, diminishing their comfort, that his plans succeed, he wins his law-suits, he rises upon the ruin he has wrought. Would we judge him really successful? Only by a corrupted and debased standard. Only by the rejection of those principles of action which we are continually striving to teach.

The nations which are most successful are those which most steadily pursue the march toward right living—which in their own system of law and method of organization best develop the good qualities of their own people. Where we see nations making themselves, as we have described the individual above, truculent, aggressive, and predatory, it is in vain that they show that their fleets are strong, their armies large, their operations "successful." Napoleon, in his campaign in Italy, stripped the cities he took of their pictures, and other works of art, to enrich the collections at Paris, but the act, none the less, was and is condemned as robbery. That he was able to do it did not dignify it, or excuse it.

The nations that best promote the individual welfare of their people, that embody in fact the motto of Pennsylvania, "Virtue, Liberty, Independence," are those which are truly successful. They are like the man whose home is well ordered, whose family life is a centre of industry, intelligence, and goodness. We have had in the century closing two examples among nations of successful endeavor in this direction. They have endeavored to build upon a foundation of justice and truth. One of these is the United States, the other is the Swiss Republic. Without speaking of the former—its situation clouded for the moment by untoward events—there might be much said for Switzerland, and much encouragement drawn from its real success. For many years it has pursued its way without war, external or internal. It has so far

succeeded in establishing a rule of reasonableness and kindness that though its people are diverse in "race," in language, and in religion, they hold steadily together in the bond of the republic, for the common good. The Swiss cantons are partly German, partly French, partly Italian. They speak variously these three languages. They are partly Protestant and partly Catholic. Some of the cantons are rich, some are poor. Some are prosperous cities, some are mere mountain patches in which a small and hardy population gets a bare living. But all the same they unite in harmony. Surrounded as they are by military nations the case is a wonderful evidence that a sincere endeavor to live in peace, and to labor for a common purpose, is possible to succeed.

THE quotation in the "Good Word" for last week was credited, by a mistake of the printer, to "A Remarkable Faith." It should have been, of course, "A Reasonable Faith."

WE are always glad to receive reports of Quarterly Meetings and other gatherings of Friends, but desire that our contributors should remember that our space is limited, and therefore the introduction of poetry and matter foreign to the business of the meetings and social visits connected therewith, are not advisable. We regretted not to be able to use a late report for this reason.

BIRTHS.

MITCHELL.—In New York, Fourth month 24, 1899, to Ferris A. and Jeannette Sutton Mitchell, a son, who is named Wesley Gardner.

MARRIAGES.

BROOMELL—COLES.—At the residence of the bride's parents, in Woodstown, N. J., under the care of Pilesgrove Monthly Meeting, Fifth month 25, 1899, Edward Broomell, of Russellville, Chester county, Pa., son of Samuel H. and Mary E. Broomell, and Tacie D. Coles, daughter of Lippincott and Mary Coles.

DEATHS.

BARTRAM.—In Newtown, Delaware county, Pa., Fifth month 31, 1899, Thomas P. Bartram, aged 71 years.

GIBBONS.—At the residence of his son-in-law, W. W. Ovington, near Salem, Ohio, Edward J. Gibbons, aged 80 years, 4 months, and 28 days.

LANE.—At his late residence in West Philadelphia, Pa., Fifth month 29, 1899, John G. Lane, in his 71st year. Interment at Millbrook, N. Y.

MATLACK.—In Camden, N. J., Sixth month 4, 1899, Hannah W. Matlack, aged 67 years, wife of Richard Matlack, and daughter of the late Joseph and Lydia Moore White, of Woodstown, N. J.

MOORE.—At White Plains, N. Y., Sixth month 2, 1899, Jonathan Robeson Moore, aged 85, son of the late Dr. John and Catharine Moore; a member of the Monthly Meeting of Friends of Philadelphia.

REEDY.—In West Chester, Pa., Fifth month 31, 1899, Jenny L. Reedy, formerly of Darby, Pa. Funeral from Friends' Boarding Home, West Chester, on Sixth month 2, and interment at Friends' cemetery, south of the borough.

STEINBACH.—At her home, Berne, near Leesport, Pa., Fourth month 16, 1899, Mary D. Steinbach, widow of the late Aaron Steinbach, in her 76th year.

She was a member of Exeter Monthly Meeting, and upheld Friends' principles, remarking, "we come to meeting to wait upon the Lord." Although her husband was a deacon in the Baptist Church, she used the plain language, and with his approbation. Their home was always open to visiting Friends who enjoyed their hospitality. Being very industrious, after the decease of her husband, who had been an employé of the Reading Railroad Company, she made hundreds of the little red danger flags, one of which was carried by every train. Her long and useful life was closed by the infirmities of age.

BLOCH'S GREAT BOOK ON MODERN WAR.

II.

Editors FRIENDS' INTELLIGENCER :

As the Peace Conference is now sitting at The Hague, the following articles of the series by Prof. Mieuille, begun Fifth month 6, will be appropriate. His contrast between the radical views of Count Tolstoy and the Doukhobors, and the more moderate and, at present, practical views likely to prevail at the Conference, will be found of especial interest.

EDWARD H. MAGILL.

Swarthmore College.

FUTURE WAR IMPOSSIBLE.

Can the refusal of conscientious individuals to serve in the army, solve the problem of war? It is at least the course recommended by the illustrious Russian writer, Tolstoy, as celebrated for the uncompromising character of his doctrine of non-resistance as for the numerous works which have made of him the Shakespeare of contemporaneous Russian romance. In several articles published by the *Daily Chronicle* and *War Against War* in England, and by the *Vita Internationale* in Italy, he demonstrates with the rigorous and pitiless logic which the readers of the "Kreutzer Sonata" well understand, that it is impossible that this conference end in anything else than a failure, because the governments which will be represented there, by many hypocritical discourses, think only of concealing behind a pretence of humanitarianism the fact that they are founded upon force, and that by force alone can they continue to exist. Of course, we leave to Count Tolstoy all the responsibility of his affirmation, which besides, he willingly assumes. But we think it would be interesting to throw some light on a side of Russian society as yet but little understood, by making known to our readers a doctrine, which, although utopian to-day, will appear perhaps less so to the next generation.

The Doukhobors base all their religious faith on these words of Christ: "If any one smite thee on the right cheek, turn to him the other also." And they apply it literally. Also, and it is upon this ground only that they resist the authority of the government. They are entirely opposed to military service, and absolutely refuse to take up arms. Forcibly enrolled, we have seen them submit to imprisonment, to insult and blows, to the terrible punishment of the *knout*, with the firmness and resignation of the early Christians, with the courage of the martyrs of the early day.

These ideas are those which Count Tolstoy espouses and endeavors to promulgate. To a member of the Swedish parliament who suggested to him the

idea of inducing the Russian government to submit to the Conference a proposition to substitute for obligatory military service a species of service in the public works for all those who, by reason of their religious opinions, should refuse to be soldiers, the illustrious Russian writer thus replied, on the 15th of last February:

"The idea expressed in your letter, that the easiest and surest means of arriving at general disarmament would be the individual refusal of each citizen to take part in military service, is perfectly correct. I even go so far as to believe that it is the only means which peoples have of delivering themselves from the horrible miseries of a constantly increasing militarism."

And the courageous thinker goes on to say that the idea of disarmament is a thousand times more utopian and more impracticable than the idea of the refusal of military service, since the one depends upon a fancied agreement between brigands armed to the teeth not to make use of the pistols and daggers with which they are equipped, while the second gains in force and power in proportion as men acquire a more just sense of their dignity, and of the inviolability of human life. This idea will triumph when the moral slavery in which they are still stagnating shall appear as detestable to men as the physical slavery of the serfdom of other times.

"As long," says Tolstoy, "as there shall be armies, great or small, these armies will be necessary; for no nation can be sure that there will not arise in a neighboring nation a Bismarck or a Napoleon, who, violating all treaties, will take possession of all which he desires. The moment we refuse to consider total disarmament, it is pure hypocrisy to speak of partial disarmament, for we know that victory is on the side of great battalions, and the object of all governments is to secure victory."

"Do you sincerely wish the suppression of war?" he cries: "Then suppress armies; compare war to a public plunder; proclaim the inviolability of human life; strike out of the vocabulary the word soldier, . . . otherwise all your efforts will be in vain, and you will build upon the sand."

While rendering homage to the sincerity and the purity of the motives of the eminent Russian writer; bowing respectfully before the ideal generosity of his conception; confessing ourselves even powerless to resist the logic of his arguments; we are obliged to acknowledge that the ideas of Count Tolstoy, do not bear the examination of practical reason. Certainly one cannot deny that when the day arrives when the murder of a man beyond our frontiers would be regarded with as much execration as the murder of a fellow citizen the question of war will be very nearly resolved. But we have not reached that point; and to-day the question does not present itself at all in the terms in which it is presented by the illustrious author of "Peace and War."

This Peace Conference is not called to suppress war; it will consider only whether it ought to be and can be suppressed. It is not even a question of dismissing a single cavalryman or foot-soldier. The Czar has simply said to the other governments: "We

are ruining ourselves; the military expenses are constantly increasing; the people are crushed with taxes; poverty is an evil counsellor, and leads straight to anarchy. Is it not time to stop, to decide upon a *statu quo*, at least temporary, to proclaim a truce? And meanwhile, could we not seek the means of avoiding both the occasions of conflict, and the reasons for taking up arms? Can we not agree to establish a Tribunal of Arbitration, after the example of those whose respected decisions constitute already precedents for the international justice?

Those who may be inclined to treat as chimerical the proposition of the Czar, cannot avoid finding it eminently reasonable and practical if they compare it with the doctrine of Tolstoy and his disciples. And yet, this doctrine is only the application, pure and simple, of the maxims of the Gospel! And our poor Europe calls itself Christian! But Christian or not, Europe suffers; it is in agony under the iron gauntlet of Militarism; all the microbes of disorder and anarchy are multiplying and swarming in its blood, exhausted and impoverished by periodical bleedings. Should we await the safety of the palliatives which the Czar advises, or have recourse at once to the remedy, more energetic but perhaps mortal, of Tolstoyism?

The solution of the Doukhobors is not ours, at least for the present. We persist in the belief that, although less heroic, the remedies which Nicholas proposes are all the more sure on that account. Let the powers accept the principle of Arbitration; let them agree to decide that every recourse to arms must be preceded by a reference to international arbitrators; let the people be imbued with the idea that justice is of universal application, as well as humanity; let them be once thoroughly convinced that the duel between nations is like that between individuals;—only a vestige of the barbarism of other times. Then war will be ready to disappear; and the Doukhobors themselves, if any of them still remain, will acknowledge that for non-resistance of evil it is better to substitute the suppression of evil, and they will no longer wish to cry out, "War against War!"

P. MIEILLE,

Professor at the Lyceé de Tarbes, France.

NEWS OF FRIENDS.

BLUE RIVER QUARTERLY MEETING.

It was my recent pleasure to attend Blue River Quarterly Meeting held at Highlands Creek, Ind., and while I know that the proceedings are usually reported for the INTELLIGENCER, perhaps some observations from an unofficial source may also be acceptable.

The meeting was held on Seventh-day, Fifth month 27, and the writer could but wonder what eastern Friends would think of representatives coming from a distance of over 280 miles. To make the comparison more plain, let Philadelphia Friends consider a trip to western Pennsylvania or to Johnstown, a full day's or night's travel on the railroad. Some of the representatives traveled this distance and some less, but most of them had at least 200 miles to go, and yet there were but few representatives who were not present.

The Meeting for Worship was addressed by David Wilson, Edward Coale, and Mary G. Smith. The business meeting that followed had much of interest, though but few subjects occupied its attention.

On First-day, the two meetings held for worship were indeed events that need more than passing notice. The warm, clear summer day was an ideal one and the people of Washington county, Ind., and vicinity poured forth by the hundreds. Estimates were made that there were from 1,000 to 1,500 persons present and some thought even 2,000. A largely attended First-day school was the first event of the day and it was a pleasure to see the active enthusiasm of both young and old and interest that all displayed. The Meeting for Worship that followed was attended by sufficient to crowd the building, it was stated by at least 500, and among this number were many of other denominations, including two clergymen. The silence was broken by Thomas Trueblood who appeared in supplication. He was followed by Edward Coale who spoke at some length. Mary G. Smith also had something to offer.

Then came a basket dinner on the grounds around the meeting and the inner man's wants were bountifully provided for.

At about 2 p. m., another Meeting for Worship was called, this time out of doors under the beautiful shade trees. To the writer this was new, but exceedingly pleasant. The silence out in the summer shade with the music of the birds was very impressive. It was broken by Elizabeth H. Coale, who appeared in supplication. Edward Coale followed, speaking at some length and quite acceptably. A feature of the occasion was the outpouring of the younger generation and the close attention given to all that was spoken. I wish that every Friend could have been present and could have received the renewing of the spirit, and the strengthening that such an event inspires. It would settle all doubts that Quakerism was far from decay and would send each home with a desire for increased effort in our religious work.

This article would not be complete without some note of the whole souled welcome given by the Friends around and near Salem, Ind., to their visitors, and the hospitality so freely and fully offered. This, outside of the meeting held, does much to increase one's love for our Society, and I can only repeat that I wish more of the eastern Friends could visit Blue River Quarterly Meeting and receive its warm and inspiring welcome.

C. J. E.

Chicago, Sixth month 1, 1899.

LETTER FROM NEW MEXICO.

Editors FRIENDS' INTELLIGENCER:

I HAVE been thinking of late that some word from this far-away place would be of interest to a few at least of your many readers, and it will also show you that we do not want to be entirely forgotten. This is the fifth spring I have spent in this valley and I have never before experienced anything so unpleasant. There has been no rain worth mentioning since last Seventh month and the wind has swept over the valley this past spring carrying clouds of dust and

sand. The grass has not started on the ranges and the scarcity of food and water is causing train-loads of sheep and cattle to be shipped to the north for pasture. Fruits of all kinds promised to be very plenty, but a hard freeze on the night of the fifth of this month ruined it. Market gardens were nearly ruined, causing a scarcity of early vegetables, and provisions of all kinds are higher than usual. Alfalfa escaped with the least injury and will soon be in bloom. Farther up the valley it was frozen, and below us, at Las Cruces, the river has afforded little water and the crop is very poor. There has been plenty of water here, so far, for irrigation. The past season has been very unfavorable for invalids and many have died. Others were sent back to their homes by the physicians who were conscientious enough to tell them their true condition and the hopelessness of it.

A notice of the death of Aaron M. Powell appeared in our daily paper, and caused us to regret that so useful a member of the Society has passed away.

The Territorial Convention of the Woman's Christian Temperance Union was held at Albuquerque last month. We were greatly favored with the presence of Mrs. Stevens and Miss Anna Gordon, who were on their way to San Francisco. Mrs. Stevens spoke very earnestly to us of the help the Temperance cause has always received from the Society of Friends and of the high estimation in which we, as a society, are held. In fact we find this to be the case wherever we go.

I have joined a small reading circle for sake of more knowledge and companionship. In connection with other reading we have been studying the Old Testament. I have found the lessons in the INTELLIGENCER of great benefit and they have shown me what a true study of the Bible is, and they make the old way seem very childish and superficial.

FANNIE C. LOWNES.

Albuquerque, New Mexico, Fifth month 19, 1899.

MISSION WORK OF QUAKERISM.

From "Old-Fashioned Quakerism," the little volume by the late William Pollard, of England.

LET us have no misgivings as to our quiet service and our silent waiting. For silence is often the audience-chamber of God, as his children soon discover, when they are delivered from the bondage of conventional systems. We have to show that prayer, and praise, and worship are not questions of words, and outward performances, and that words do not form their only or even their best and truest expression.

Let us pray for a living, anointed ministry, in all departments of service; and let us show by our activity, under the power and guidance of the Spirit, that it needs no clerical order to do the work of the church.

Let the Gospel message, through us, be a message not of mere theology, but of power and light and life. We hold that people are not to be saved by believing a doctrine, however deducible from Scripture, but by believing a Person who can be known, and trusted, and loved. Let us faithfully proclaim this heart-

reaching truth. In this day of unsettlement and upheaval, when human theologies are crumbling away, there must be a large place for this old-fashioned Quaker teaching. To do the aggressive work that belongs to our church, we need mission meetings everywhere, of the true sort; based not on the Methodist model, but on the Quaker model.

And perhaps there is no mission meeting so truly on this model,—so simple, so natural, so suited to the times in which we live,—as the Friends' Adult School. We think of it chiefly in connection with the poor; but its principle is as fitted for the rich as for the poor, for the cultured, as for the uncultured. It means simply a social meeting of Christian or seeking people, gathered on a footing of equality, and seeking to be one another's helpers in the Lord. It needs no eloquent lips, no professional training, no harmonium, no hymn book, no manual of theology other than the Bible, to make such a meeting a quiet but real success. Its one essential requirement is that compound of living faith and human love which we call Christian sympathy; and this, as we know, is one great essential in all service for Christ. There is an urgent need for the wide extension of this unpretending work, and the fact may yet come to be fully recognized, that in each Adult School there are germs of a church,—which should be nurtured and developed, under the fostering care of the meeting.

If in the manifold opportunities and duties that lie around us, we are content to mind our calling, and seek to serve, as our forefathers served, we may yet look for a grand resurrection of the spirit of true Quakerism; and may hopefully take our part in promoting a real revival of primitive, unclerical Christianity throughout the world.

LIVING, like reading, is largely a matter of emphasis. As, in reading a sentence, a strong voice or a distinct articulation counts nothing if the emphasis is placed on the wrong word; so, in one's daily life, a strong vitality or a distinct purpose is of no value if the emphasis is laid upon the wrong thing. To learn where to place the emphasis in a sentence, one must first learn the meaning of the sentence: to learn where to place the emphasis in life, one must first learn the meaning of life.—*S. S. Times.*

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"UPON what does the happiness of our lives depend: Our wealth or poverty? No, for there is no more happiness (and no less) in the palace than in the cottage. Upon intellect or education? No, for the ignorant are often more cheerful and contented than the men of mind. Upon opportunity? No, for happiness is not a thing of chance. Only upon character does happiness depend, and our characters are in our own hands."

BUNYAN pictures a man with a muck rake. His head is bent down and he sees none of the beauties of earth or sky. All his days are spent grubbing in the soil. The person who gives up his life to gathering gold becomes a man with a muck rake. He sacrifices life's best things for the sake of dirt.

Conferences, Associations, Etc.

FLEMING, PA.—Our Association meeting, held Fifth month 28, 1899, was opened with the reading of the 17th chapter of John by the president, followed by the reading and approval of the minutes of last meeting. After roll-call there was a pretty selection from Florence N. Cleaver, entitled the "Rhyme of the Seasons." Sue Underwood read a late report from the Young Friends' Association held at Horsham, Pa.

The Question, "What is True Heroism?" was referred to Edith W. Cleaver, who said that those who fight unseen battles, or in other words, "rule their own spirits," are truly heroic. Ann Moore, of West Branch Monthly Meeting, was present, and said that the true heroes are those who do their duty bravely every day, be it great or small.

Chapman Underwood answered the Question, "How many books in the Old and New Testaments?" Mary J. Fisher gave some late news concerning the Doukhobors.

The Question "Which has the greatest influence on the formation of character, Education, Environment, or Hereditary Influence?" was answered by the Secretary, who dwelt upon each one separately, and the influence it has to bear upon the individual for good or for evil, of the importance of each one, but especially of *education*, for the acquiring of which the individual is responsible, while the other two are beyond his control; he must have the education both intellectual and spiritual, to be able to turn to good account his environments and hereditary effects, in order to secure a well-rounded character. Others remarked that all three conditions are necessary for the formation of character.

Voluntary work consisted of the reading of an account of Booker T. Washington and his work, by Eva W. Cleaver, and a Poem, "Example," by the secretary.

A few words of encouragement were given by Ann Moore, whose visit was much appreciated. She spoke of the faithfulness of "the few." NANNIE FISHER, Sec.

LANGHORNE.—The last regular monthly meeting of the Young Friends' Association previous to adjourning for the summer was held Fifth month 27, in the meeting-house on Maple avenue.

After a brief period of profound silence the meeting was declared open, and in the absence of the secretary, Sara Allen officiated and proceeded by reading the minutes of the last meeting, which were adopted as read.

Then followed a recitation by Eddie Gillingham, which was succeeded by a paper on "Education," by Louisa Osmond. President Wildman said that the subject of the paper was an excellent one, and offered wide room for discussion. Prof. W. W. Birdsall responded by showing the attitude of Friends toward the promulgating of education, and spoke of the great good accomplished by George Fox, who very early in his ministry set up schools both in England and America, and regarded his accomplishment in the advancement of education as a most notable one. He gave the Puritans the credit of inaugurating the public school system, but claimed that the work done in the Friends' schools is the best, because of the strict observance of religious concern. In his closing remarks he took occasion to refer to his college friend and noted journalist, Robert Underwood Johnson, who recently had told him that while he had gotten far away from Friends since leaving school, he keenly realized the true view of life then instilled, which tinged and deepened and widened his character.

Emma Morrell was next on the program, and gave a reading entitled, "A Word from Angels." The address of the evening followed, by Prof. Birdsall, who paid high tributes to the work that is being done by the Young Friends' Associations and First-day Schools, and again briefly referred to George Fox, who was the founder of Quakerism in 1648-66, telling how in those early days in spite of severe and cruel persecutions, he and others labored and succeeded in establishing the Society of Friends in England and America. He said that it was through the efforts of the Friends that the people were set free from the domination of the priesthood, and that they also struck the shackles from the slaves. He laid special stress on the purity of life which from the be-

ginning so honorably distinguished them as a class, that unquestionably exercised a sanitary influence on the public at large, widely leavening the mind of Christendom.

The advantages of Swarthmore College, as a place where the true principles of Quakerism are inculcated, naturally came in for a friendly word from Prof. Birdsall. In speaking of the organization of First-day Schools, the Professor narrated an unsuccessful effort of his own in a meeting-house where William Penn once preached, and where to-day a First-day School is slowly growing. That schools recently started at Lansdowne and Ambler are flourishing, and how the teachers of First-day Schools at West Chester last year spent their vacations in endeavoring to open new schools. He also regarded it as a sacred duty for Friends to open First-day Schools when removing into localities where there are none, thereby keep alive and perpetuate Quakerism—which influence should surround the young at the age when most susceptible to evil influences. "It is just possible that some time it may come to pass that Quakerism may fail, because of the actions of those who follow us," said Prof. Birdsall. He also referred to the plainness of dress as being regarded as a uniform, and the speech a mere dialect. Notwithstanding these utterances, he contended in his closing remarks that there was no time since the days of George Fox when the people were more ready for Quakerism.

At the conclusion of Prof. Birdsall's address President Wildman extended an opportunity for asking the speaker questions.

A unanimous vote of thanks was extended to Prof. Birdsall for his excellent address. * *

NORRISTOWN.—A very large audience assembled at Friends' Home, Swede and Powell streets, last evening, the occasion being the meeting of Norristown Friends' Association. Many visitors from surrounding meetings were in attendance, and every effort was made by the efficient matron, Caroline Eyre, and all concerned in its management, to make the guests of the evening cordially welcome.

A prominent feature of the program was an essay on the "Lesson Leaves in Use," by Mary R. Livezey. The writer regards them as excellent, recalling attention as they do to the beautiful lessons of Old Testament history, the topics being treated in a way that is calculated to remove superstitious reverence for the Bible, and give it true place in Christian development. Remarks were made by Isaac Roberts and others.

Mary Ann Lownes read an essay, "First-Day School Teaching," by Abbie Hall, of Swarthmore, relating more especially to the instruction of younger pupils.

"What Shall We Do to Make Our Meetings More Interesting?" was very intelligently answered by John F. Kinsey. Suitable comments were made by Emma B. Conrow and others.

Annie Ambler read a quaint old letter written by a Nantucket maiden to her parents in 1745. Elizabeth Y. Cooper vouched for its genuineness.

Ellwood Roberts presented copies of Dr. George Dana Boardman's pamphlet on "Disarmament and Arbitration," from Howard M. Jenkins, and in doing so mentioned that the donor, one of the most useful members of the Society, had been sent kindly greetings in the name of the Association on his departure for a three months' sojourn in Europe, where he will travel among British Friends and faithfully represent the body of American Friends to which he belongs, now in close sympathy with those on the other side of the Atlantic.

A discussion took place on the distinction (if any) between morality and religion, participated in by many of those present. The topic was opened by Charles Simpson. The general feeling was there can be no morality without religion, whatever is good in human conduct resulting from the operations of Divine Grace on the heart and life.

The next meeting will be held at Plymouth meeting-house, when an adjournment for the summer will occur. The first fall session will be at Valley Meeting.

Do not prevent others from enjoying what you yourself do not care to enjoy.

Educational Department.

FRIENDS' SUMMER SCHOOL.

THE sessions of Friends' Summer School, for religious study and the help of First-day school teachers and others will be held at Birmingham, England, Ninth month 4th to 15th, 1899.

The last Summer School, at Scarborough, was designed to be helpful to those who, in any way, are called to be teachers. Those who know most of the difficulties as well as the delights of teaching, will most surely appreciate the need of often sitting in the seat of the learner; and to such it is desired to offer again the possibility of enjoying, for a short time, the refreshment of invigorating teaching. This, however, is not all. While deeply sensible that as a body Friends have allowed their intellectual equipment for God's service to be too much neglected, the Committee feel that it would be fatal to exalt the preparations of the mind at the expense of the deeper preparation of the spirit. If, therefore, the medium of a Summer School has been chosen as that best fitted to accomplish the ends in view, it should be clearly understood that the Committee do not thereby limit the ideal of the gathering to an intellectual treat. That all who attend may be drawn into a closer communion with the Divine Spirit, and into a fuller consciousness of the responsibilities and privileges of our high calling of God in Christ Jesus, is motive for, and, it is hoped, may be the outcome of, a second Summer School.

Birmingham is healthily situated about 500 feet above the sea, and is surrounded by country which is well suited for summer excursions. Such historic localities as Kenilworth, Warwick, and Stratford-on-Avon, any many other places of archaeological interest in the pretty rural districts of Warwickshire and Worcestershire (offering special attractions to the photographer) are within easy reach, and to these half-day excursions will be arranged by road, rail and, cycle. The Committee of the Edgbaston Botanical Gardens have kindly promised the free use of their grounds to members of the School, and the gardens will be found a pleasant resort for those who do not incline to be frequently taking excursions. Facilities will also be afforded for golf, tennis, etc.

The following are among the subjects which the lectures are expected to cover: (1) "The Growth of Revelation on Moral Questions, in Old Testament and Christian Times." (2) "Spiritual Illuminations: Its Privileges and Responsibilities"—(a) A Course of Lectures on Francis of Assisi; (b) A Course of Studies in the Lives of Great Mystical Teachers, (i) John; (ii) Tauler and Boehme; (iii) Terstegen; (iv) Isaac Penington. (3) "The True Conception of the Church." (a) Lectures on the Spiritual Conception of the Church; the Eucharist in the light of recent New Testament Study. (b) The Responsibilities of a Free Ministry. (4) "Lectures on the Old Testament"—(a) Israel and its Enemies; (b) The Poetical Literature of the Old Testament. (5) "Lectures on the New Testament"—(a) Studies in the Synoptic Problem; (b) Luke as a Historian; (c) Pauline Theology.

Among the lecturers will be John William Graham, Dr. J. Rendel Harris, John Wilhelm Rowntree, and others known in America.

For information as to membership, tickets, lodging, etc., address Edward Grubb, General Secretary, 22 Crosby Road, Birkdale, Southport, England.

BALTIMORE FRIENDS' ELEMENTARY AND HIGH SCHOOL.—

A reception was given last night in the lecture-room of the Park Avenue Friends' Meeting-House, in honor of the new faculty of the Friends' Elementary and High School. The school combines Professor Lamb's School, on McCulloh street, with the Friends' school heretofore conducted in connection with the meeting. At the reception last night there was a large attendance of students, patrons, and friends of the two schools during the hours from 8 to 10 o'clock. Refreshments were served by the ladies. Jonathan K. Taylor, chairman of the school committee, welcomed the visitors in a short address, and congratulated those present upon the flattering prospects of the new school.

The new faculty, in whose honor the reception was given, includes the following: Principal, Prof. John W. Gregg, graduate of Cornell University, history; associate principal, Prof. Eli M. Lamb, now principal of the Friends' Elementary and High School; Prof. Stephen C. Harry, graduate of Johns Hopkins University, mathematics and astronomy; Prof. Wm. S. Pike, of Harvard University, chemistry, physics, biology, and physical culture; Frances E. Hartley, graduate of Ann Arbor College, Michigan, classics; Anna M. Berger, modern languages; Rachel E. Lamb, literature, rhetoric, etc.; Emma J. Broomell, graduate of Ann Arbor, Michigan, reading and literature; principal of primary department, Helen H. Ely, of West Chester, Pa., State Normal School, assisted by Louisa P. Blackburn, at present principal of Friends' School, Park Avenue; principal of kindergarten, Hannah T. Yardley, assisted by Dora Curtiss and Louise Thomas; Elizabeth Walton, music. The teachers of drawing, painting, and manual training are not yet selected.

It has been decided to build a roof-garden for the Kindergarten. Arrangements are in process to provide a room sufficiently large to allow the students all to eat their lunches at the same time, and to provide hot lunch for those who desire it. In addition to the gymnasium, 30 by 62 feet, and other large play-rooms, besides the large yard connected with the school, it is designed as soon as practicable to procure a lot in the suburbs of the city for a play-ground, requiring a larger range, so that the school in this respect, as well as in all the departments of learning, will be fully provided for. The building now in course of construction at a cost of \$35,000 will be completed and furnished in time for the opening of the school in September.

SWARTHMORE COLLEGE NOTES.—The final examinations, which take place this week, mark the close of the Spring term. These examinations will be made the basis for the awarding of the three honor scholarships, named respectively for Deborah Fisher Wharton, Samuel J. Underhill, and Anson Latham, to one member from each of the three undergraduate classes.

In 1900 a new chair in the Department of History will be inaugurated. This will offer a course in Ancient and Biblical Literature, and will be filled by Dr. Jesse H. Holmes, a graduate of Johns Hopkins University. Dr. Holmes will come to Swarthmore fresh from a year's study and travel abroad.

Dr. Percy Moore, of the University of Pennsylvania, has had charge of the Department of Biology during the severe illness of Dr. Trotter.

Doctor Appleton recently read before the Sophomore Class in English Milton's *Comus*, and gave interesting reminiscences of his pilgrimage to Ludlow Castle, where the beautiful pastoral play was performed in 1634.

The great interest which is being shown in the game of golf has led to the organization of a golfing club among the devotees of the game, and this is to become a part of the Athletic Association.

'99.

PERSONAL AND OTHER NOTES.

ISAAC WILSON writing from Bloomfield, Ont., under date of Fifth month 29, says:

I must intimate our misfortune last night in the burning of my barn, by lightning, with most of the contents. Some insurance, but a considerable loss. Stock saved except one horse and two calves, but we have much to be thankful for.

The address of Edward H. Magill through the Seventh and Eighth months will be care of Prof. Thomas A. Jenkins, Vanderbilt University, Nashville, Tennessee.

The address of Beatrice Magill until Ninth month 1, will be, care of Brown, Shipley & Co., Founders Court, London.

THE Trustees of Amherst College, appointed to select a new President of the College, have extended an invitation to Rev. George C. Harris, President of the Andover Theological Seminary and professor of that institution, to accept the position.

Literature.

"OLD SWEDES' CHURCH" is the title of a booklet issued for the recent two hundredth anniversary of the quaint, historic old house of worship near the banks of the Christiana Creek at Wilmington, Delaware. Robert Shaw, whose beautiful drawings are rapidly coming into public favor, contributes ten pen sketches of the picturesque old church and its graveyard. They breathe the very spirit of tranquility and repose. The text is mainly from the pen of Henry C. Conrad, of the Delaware bar. A letter from the late Ambassador Bayard, who was a lifelong parishoner of Old Swedes, is quoted. It contains this tribute to the first settlers and their living descendants: "While I have never heard of a very rich man among them, yet I have never heard of a pauper. I cannot recall the name of a statesman or distinguished law-giver among them, nor of a rogue nor a felon. As good citizens they helped to form what Mr. Lincoln called the 'plain people' of the country, and I have lived among their descendants, and know their civic virtues have been transmitted."

A Poet's Last Verses.—In these days when the affairs of the hour so fill our thoughts, it is good to turn to the utterance of one whose eyes were fixed upon the things that endure. Such a one was Edward Rowland Sill. A graduate of Yale, a student of Harvard Divinity School, a teacher of English literature, beloved by many discerning and sympathetic spirits, passing from the world he so loved, in 1887, at the age of forty-six, this rare man left a small body of fugitive verses which is held in high estimation. Elizabeth Stuart Phelps said: "I do not think that the loss to our literature, in missing the full blossom of his powers, has ever been fully estimated."

Three slender volumes hold his poetic message, the third and, we are told, final one having just been issued under the title "Hermione and Other Poems."

Sill's work forms a permanent contribution to American poetry. It has beauty, sincerity, delicacy and charm. His finest pieces are perhaps included in the former volume, yet the present one gives us some choice lyrics. Here is his picture of a star shining on a child at prayer:

"A far-off lucent world, so bright,
Stooping to touch with tender light
That little gown at evening prayer:
It seems a condescension rare,—
Heaven round a common child to glow!
Ah! wiser eyes of angels know
The star, a toy but roughly wrought;
The child, God's own most loving thought."

Louise Chandler Moulton has paid this tribute to the poet's rare character: "He had a cultured and inspiring mind, and his friends remember him with unusual tenderness of affection. I, who never had the pleasure of knowing him, can well understand from his work how high and noble was his nature; and since it is the pure in heart who shall see God, one fancies him gone on into the divine life, scarcely changed from the man to whom life was divine even here." (Boston: Houghton, Mifflin & Co.)

The current *Scribner's* continues the delightful letters of Robert Louis Stevenson. Here is his strong testimony as to the true spiritual life: "I wonder if you or my father ever thought of the obscurities that lie upon human duty from the negative form in which the Ten Commandments are stated, or of how Christ was so continually substituting affirmations. 'Thou shalt not' is but an example; 'Thou shalt' is the law of God. It was this that seems meant in the phrase that 'not one jot nor tittle of the law should pass.' But what led me to the remark is this: A kind of black, angry look goes with that statement of the law of negatives. 'To love one's neighbor as one's self' is certainly much harder, but states life so much more actively, gladly, and kindly, that you can begin to see some pleasure in it, and till you can see pleasure in these hard choices and bitter necessities, where is there any good news to men? It is much more important to do right than not to do wrong; further, the one is possible, the other has always been and will ever be impossible; and the

faithful *design to do right* is accepted by God; that seems to me to be the Gospel, and that was how Christ delivered us from the law."

The *Review of Reviews* has an important article on "Oliver Cromwell and the National Church of England," by W. T. Stead. Ford Madox Brown's picture of "Cromwell on his Farm" is given, as are several other copies of noted paintings of the famous Protector. One of these represents Cromwell dictating to his Latin Secretary, John Milton. The serene, spiritual face of the poet and the stern, determined look of the soldier make a striking contrast. Cromwell's claim to our high admiration is thus stated: "Cromwell is no fair-weather saint. When all goes well with us we are apt to forget him, and the baser souls among us even treat his memory as their ancestors treated his corpse. But whenever the nation finds itself in deep waters, when our security is threatened by foreign enemies and our peace by the lawless forces of anarchy in high places or in low, then there springs instinctively from the popular heart the yearning cry for Cromwell. Papist, ritualist, republican, or socialist, however much they may abhor this, that, or the other act or characteristic of the lord protector, forget them all when in extremity. Then they only remember that Cromwell was, of all men who ever spoke our tongue the supreme embodiment of masterful, practical common-sense. He was the man in whom hope shone as a pillar of fire after it had gone out in other men. He succeeded where all others had failed. He was conscious rectitude triumphant, the hero-saint of English patriotism."

W. D. Howells in the May number of the *North American Review*, in writing of "The New Poetry," has this to say of the Pennsylvania poet, Lloyd Mifflin: In the volume of sonnets, called "At the Gates of Song," this poet makes his appeal to the best in us, with a mastery of his instrument as extraordinary as the sense is high and noble. What strikes one most in this very striking group of poems is the power, both pictorial and intellectual, which represents a new quality of thinking and feeling, or a new way of rendering the serious and significant aspects of life. If such a book were altogether to fail of recognition it would be the most damaging witness against a time which I think has been unjustly accounted prosaic. But a little more courage to know what is undeniably great, although it is our own, seems to me still desirable in our criticism, and when that comes this poetry will have its reward.

PUBLICATIONS RECEIVED.

CONTEMPORARY SPAIN AS SHOWN BY HER NOVELISTS. A Compilation by Mary Wright Plummer, with an Introduction by Edward E. Hale, D.D. 7½x5 inches. Pp. xiii. and 200. New York and London: Truslove, Hanson, & Combs.

THE FIRST BOOK OF BIRDS. By Olive Thorne Miller. With Eight Colored Plates and other Illustrations. 8x6 inches. Pp. 149. \$1.00. Boston and New York: Houghton, Mifflin & Co. (Received through H. T. Coates & Co., Philadelphia.)

"Who plants a tree for future years
Stays not with his own joys and tears,
But reaches out with thoughtful care,
With ardent hope and earnest prayer,
To make more bright and glad the morn
Of generations yet unborn;
The paths of future days to bless,
Which his own feet may never press,
With gifts of love the work is fraught,
'Tis prompted by no selfish thought.
A giver he of blessings free
Who plants a tree."

LORD, to thy signal-light the trees
In leaf and flower reply;
Let not my heart, more dull than these,
Alone unawakened lie. —John B. Tabb.

THE SILENT YEARS.

A MASTER, followed by a band
Of twelve disciples through the land,
Teaching as never man had taught,
Of truths beyond our human thought ;
A wonder-worker, at whose word
The blind eyes saw, the deaf ears heard,
And death itself, its long reign o'er,
Unloosed its icy hand of power ;
A King ; who held no earthly throne
Yet claimed all nations as his own ;
A victim lifted up on high
That all the world might see him die ;
A risen Saviour, by the sea
Walking with men in Galilee—
Thus to our eyes the Lord appears
Throughout the three mysterious years
Which sum the ministry and death
Of Jesus Christ of Nazareth.

Yet there were other years than these—
A child beneath the olive trees,
A lad who learned and who obeyed,
A worker in a humble trade,
A Man amid the life of men,
Who knew its drudgery, its pain,
Its homely joys, its heavy fears,
For thirty silent, loving years.
Ah ! here as deep a message lies
As in the cross and sacrifice.
And here the Son of God is shown
The Son of Man, and claims his own.

Yea, even as thirty is to three,
So, if our eyes had power to see,
Not only by the church's door
Christ stands, but oftener in the roar
Of busy marts, by plane and loom,
Within the factory's crowded room,
Where laborers drudge with arm and tool,
On wharf and ship, in shop and school.
And claims each worker, by this sign,
"I too have toiled ; thy toil is mine ;
I too have lived thy life of care
And borne the burdens thou dost bear ;
Not from My cross I call to thee,
But from thy side—come, learn of Me !"

O Son of Man ! grant us to see
Thy full, divine humanity !
We exile Thee in shrines and creeds
Far from the many and their needs,
Forgetting that Thy chosen spot
Was just the common, human lot ;
Yet still Thou comest back again
To stand among Thy brother-men,
And still, if we would serve Thee best,
Love to Thy brethren is Thy test ;
Yea, on Thy cross we look to see
Thy hands, nail-pierced so cruelly,
And find them still the hands that drove
The plane, and blessed in holy love
The household meal—the hands that thus,
Divine yet human, hold for us
All help for human life below,
All hope for that to which we go.

—*Priscilla Leonard.*

IF WE KNEW.

If we knew the cares and trials,
Knew the efforts all in vain
And the bitter disappointment—
Understood the loss and gain,—
Would the grim external roughness
Seem, I wonder, just the same ?
Should we help, where now we hinder ?
Should we pity where we blame ?

—*Arabella Carter.*

NEW YORK YEARLY MEETING.

(Continued from page 442.)

the life and labors of Aaron M. Powell,—John W. Hutchinson presiding. Letters were read from Wm. Lloyd Garrison, Eldridge T. Garret, Anna Garland Spencer, Charlotte L. Lewis, Grace H. Dodge, White Water First-day School, Frances Robinson, Mary Travilla, Isaac H. Clothier, Leona M. Whinnery, chairman of the Ohio Philanthropic Committee, George Powell ; many of these being personal friends as well as co-laborers in the cause he espoused. They contained many tributes to his inestimable worth. "He stands second to none in his century ; his modest manner, and genial, winning way, made him magnetic and his words more potent." "A pure-minded, tender-hearted husband, his wife being his *alter ego*." "A life of unfeigned religion, saturated by love to God and to man." "He never turned his back on a good cause, nor put his hand to a bad one." "The highest honor we pay him is to keep on with the work." "The little things of life were never pushed aside because great moral reforms were needed." "A life of sacrifice commenced when young by giving up a college education to labor for the abolition of slavery ; he has entered the company of the redeemed of all ages, no purer spirit than his being there." His brother rejoiced that his example was with us so long that it cannot be diminished.

Aaron Morrison, chairman of Indiana Philanthropic Committee, also sent a tribute. A sketch of his life [printed elsewhere in this issue.—EDS.] had been prepared for the occasion by Dean Elizabeth Powell Bond, of Swarthmore, in which she—his only sister—bears testimony to the fact that he "turned her toward the hills of God, because he led and showed the way." He had often said his "wealth consisted not in great possessions, but in his few wants." Gently and mercifully was his desire granted that he might work to the last. Lydia Price said it was a joy to look upon his countenance after death, for the lines of blessedness and peace were deepened. When the breath left his body it seemed as though those present were indeed in Heavenly places. Dr. De Costa, of the Episcopal Church, felt to say "amen" to all that had been voiced. The speaker believed a tremendous responsibility rests with Friends of the United States to bring forward someone to bear the banner aloft as he carried it. William C. Billeu said his last words seemed to gather the essence of his life. He never seemed ruffled, always so gentle in a city where nervousness runs riot ; absolutely unselfish, he kept himself in the background. He never asked what was popular, but only what was right and required of him. The Lord's name has been honored by the work of this loved servant. Henry Blackwell felt after the first shock "it was a sheaf of corn fully ripe." With his shrinking, unpretentious manner he would doubtless prefer to be forgotten, while the principles for which he lived should arouse enthusiasm. William W. Birdsall quoted Dr. Furness, "You may serve the Truth all you life, but you will never be able to do for Truth as much as it has done for

you." What the Truth did for Aaron M. Powell, and through him for us, let us see to it that the Truth does for us. Robert S. Haviland paid a tribute to him as a friend. Emma Willets spoke of the power behind his gentleness, and begged mothers to teach children as he would desire. S. Elizabeth Stover believed there was an echo in each young heart that all were better for having known him. Edward Hutchinson felt that they of Plainfield Meeting realized their privilege in having had him amongst them, and their individual responsibility for all time, to live worthily.

(To be concluded.)

SAMUEL M. JANNEY'S SELF-POSSESSION.

[The following note is contributed by Jacob M. Troth, of Commonwealth, Ga.]

SOON after my removal to Virginia, in 1857, I attended Fairfax Quarterly Meeting, held in Alexandria. The old house was filled to its utmost capacity, and as is usual in those meetings held in Virginia, the gathering was made up largely of persons not members. In his sermon on that occasion Samuel M. Janney dwelt at some length on the views of Friends in regard to negro slavery. It will be recollected that it was a critical subject at that time, in that place, and during a part of his discourse there was a hum of subdued criticism among members of his audience. I was fearful of more decided demonstrations; but Samuel proceeded with his discourse with perfect self-possession, apparently unconscious of the evidences of disapprobation, and there were no more serious consequences.

During the continuance of the war, all religious meetings and First-day schools were suspended in our locality, except the meetings of Friends held at Woodlawn. These were regularly held with, (if my recollection is correct), one exception.

For some time after the close of the war, the situation in that respect remained unchanged. No religious opportunities of the kind mentioned were available to that community except the meetings of Friends. Some of us felt there was a responsibility resting upon us in the matter. On returning to our homes from a social visit, my wife, Sallie E. Lloyd, and Ella Walton, after some conversation on the subject, decided to organize a union First-day school (Friends here had none, up to that time) on the next First-day, and gave notice at once, which was easily done, as the two young women were teachers, and could send word through their pupils and otherwise. It resulted in a good attendance; other denominations taking part, and it developed into a very large school, the adult class consisting at one time of about one hundred. Samuel M. Janney was much interested in this movement, and gave us the benefit of his counsel, and the encouragement of his presence whenever he was within reach of us.

MORAL poise is a rare and excellent thing. Most of us tend to be one-sided in our virtues—that is, our virtues are all of the same kind. We ought to offset them by some sort of ballast on the other side.

THE MAN WITH THE BRANDED HAND.

A POEM by Whittier, "The Branded Hand," is addressed to a Massachusetts seaman, Captain Jonathan Walker, and was written in 1846. And who was Captain Jonathan? His story is one of deep interest.

He was of Harwick, on Cape Cod, and he had a coasting vessel. About 1840, he contracted to build a section of a railroad in Florida. Among his workmen were several negroes. Several of these, being slaves, longed for freedom, and at length, in 1844, they persuaded him to aid them in escaping to the island of New Providence, (British), where they would be free. The attempt was made, but after doubling the Capes of Florida, Captain Walker was prostrated by a violent sickness. The wrecking sloop *Catharine* came upon them and took them back to Key West. He was put in irons on board a vessel for Pensacola, and thrust in the hold. At Pensacola he was placed in a cell, the floor of which was still saturated with the blood of a man who two days before had committed suicide. Here he was chained to the floor, and was not allowed a bed, a chair, or a table. The United States Court tried and convicted him; he was sentenced to be branded on the right hand with the capitals "S. S."; to stand one hour in the pillory, undergo an imprisonment, and pay \$600 for each slave, (there were seven), and pay all costs.

He bore the branding and pillory without flinching. It was said that a "renegade Yankee" applied the branding-iron to his hand. He lay eleven months in prison with a heavy chain on his leg, which the jailer would not remove even for the purpose of changing his clothing. His Northern friends, by a herculean effort, raised a sufficient sum to liquidate his fines, and in the summer of 1845 he was set at liberty.

Whittier's poem begins:

"Welcome home again, brave seaman! with thy
thoughtful brow and gray"—

Captain Walker was a man of forty-six when the incident occurred. He died in Michigan, Fourth month 20, 1878, and visitors to Muskegon, in that State will find in the cemetery there a monument to him.

"I remember," says a writer in the *Boston Transcript*, "seeing 'the man with the branded hand,' more than thirty years ago, when he was visiting his brother in his native town on Cape Cod. He had the letters S. S.—slave stealer—branded on the palm of his right hand." He was a large, noble-looking man, and I well remember the almost superstitious awe with which we children regarded him."

"THE old words, *memento mori* (remember death) cannot be written too plainly over the doorway of the temple of our contemplation. Let us remember death, not to be frightened from the natural course of life, from the great highway in the light, into some artificial and dreary way which has been created in the years of fear and dread by those who dared not face the issues of a normal world and a simple life, but rather that your feet stray not from the path of duty nor your life falter by the way. To live as though this day were thy very last will be, then, to make thee worthy of another, or here, or there."

PRAISING ONE'S SELF.

A GOOD and wise writer has said: "Do not blow your own trumpet; nor, which is the same thing, ask other people to blow it. No trumpeter ever rose to be a general." The last sentence is one which they should remember who are conscious of having been playing the role of trumpeter. We would better, therefore, learn to be silent about ourselves. Anything we do that is really beautiful or noble will find a way to declare itself. If we have in us worthy qualities, they will proclaim their own worthiness, just as flowers reveal their hiding-places by their fragrance. Goodness cannot be hid.

Jesus taught: "Let your light so shine before men, that they may see your good works, and glorify your Father." Light is not talk, but the effluence of life—our life is to shine before men, not our words. The aim is not to glorify ourself, but our Father. Jesus gave other exhortations—that we should not do our righteousness before men to be seen of them; that we should not send a trumpeter before us when we do our alms, in order that people may know of it; that we should not pray so that people may see us and know how pious we are.

Thus talking about one's self is not only a violation of good taste, but is also a violation of the spirit and the teaching of Christ. At the same time it defeats its own very purpose, dimming the light it seeks to enhance.—*Selected.*

Discovery of Valuable Pictures.

A MOST remarkable transaction in picture dealing has just occurred. An aged negro, named Marcel, who keeps a curiosity shop in Missouri, has long boasted of possessing a collection of rare paintings of the highest value. Not much serious attention was paid to his assertions until the other day, when a lawyer arrived from New York on a special mission to see Marcel, to whom he explained that he called as the representative of George Gould. He offered to strike a bargain there and then, offering \$600,000 for nineteen of the paintings, subject to an examination of them by experts, who would report satisfactorily on their authenticity. But at the same time he paid \$5,000 cash down for the first option in this sale. Marcel refused to part company, even for a short time, with his paintings, unless they were insured. There was some difficulty before an insurance company could be found to accept the risk, but finally the Express Company consented to insure the nineteen paintings for \$200,000. This collection is now on its way to New York for examination. The discovery, for such it is regarded by most people, excites the greatest interest. Marcel refuses to disclose the exact sources from which the pictures reached him, beyond saying that they were once the property of great families of the old Louisiana aristocracy, now reduced nearly to poverty. The paintings sent to New York for examination include "Mary Magdalene" and "Christ with the Cross," by Rubens; "The Coast of France," by Turner; two Corregios; and examples of the work of Raphael, Claude Lorraine, and Van de Velde.—[Exchange.]

The Pansy.

THE pansy is a lover of cool weather. It gives its largest, finest flowers, and its most profuse crop of them in the spring and during early summer, and, if the plants have been properly treated, again in the fall. It would no doubt continue to bloom as freely during the summer as in spring or fall if the weather conditions were the same. But as soon as the intense heat of midsummer comes on, the vitality of the plant begins to be affected, and this accounts for the indications of

"dwindling," mentioned by my correspondent. Its flowers become smaller and smaller, until they are wholly unlike, in all respects, the magnificent specimens of May and June. And as the heat of the season, generally accompanied with more or less drought, increases, the plants seem to die off by inches. The red spider, encouraged by dry weather, which he delights in, adds his efforts to the work of the heat, and the luxuriant plants of spring are hardly recognizable in July and August.—[Harper's Bazar.]

Rosa Bonheur's Art.

THESE words by the late Rosa Bonheur are instructive: "I pursue my artistic education, working very hard in that part of Paris stretching behind the Parc Monceaux, and which at that time was mostly fields, farms, and dairies. There I studied cows, sheep, and goats. I had found a delightful corner of wild scenery at Villiers, close to the Parc de Neuilly. I boarded with an honest peasant woman and spent several months at her place. Telling the story of my first essays would be telling the story of all beginners. The rapid movements of animals, the shimmer of their coloring, their subtle character (for each animal has an individual physiognomy) had to be caught, so before undertaking the study of a dog, horse, or sheep I first made myself familiar with the anatomy, the osteology, the myology of the animal. I even attempted some dissecting work, and I cannot recommend enough to those wishing to paint animals to adopt the same method. Again, I studied the aspect of animals from plaster casts, copying them chiefly by lamp-light, which gave them neat and vibrating shadows. This is an excellent study. To those who are kind enough to recognize in me a sincere artist I have but to say that whatever I am is due to this conscientious training."

To Produce Miniature Oaks.

THE Japanese gardeners make a secret of the means by which their curious, tiny trees are produced, but, like many other mysteries, the secret has been discovered by the curious Occidental. It is simple enough, consisting only in the cutting of the roots when they first begin to sprout.

Suppose a miniature oak tree is desired. The Japanese gardener takes an acorn and an orange. He carefully scoops out the interior of the orange and fills the skin with rich mold. Exactly in the center he places the acorn, leaving a round hole in a line with the sprouting plant. He puts his orange in a sunny place and waters it every day.

Very soon the first shoot appears, and a short time afterwards the roots break through the orange skin. These are shaved off continually. The tree grows to about five inches high and then stops. In a year it is a perfect miniature oak. When the roots cease to grow the ends are varnished over and the orange imbedded in a pot or vase. The tree becomes more gnarled and stunted every year, and is trained to whatever shape is desired.

Trolleys for Freight.

POSSIBLY the greatest advance in the use of the trolley-car is in Pittsburgh, where an express company, using specially made trolley-cars for transportation, has begun business. These express-cars, which are similar to trolley mail-cars, but with large sliding doors on the sides, are run on all the street railroads in Pittsburgh and Allegheny. The work of receiving and delivering packages is a little slow at the start, but it is expected to deliver a package, or to receive one and give a receipt for it, in about the time it takes for a passenger to board or leave a car. At the suburban terminals of the trolley lines the express-cars are met by automobile wagons, which continue the delivery for miles into the country where the condition of the roadway permits. These wagons are electrically charged to run seventy-five miles, and they travel at a rate of from twelve to fourteen miles an hour.

It was only a tiny seed,
Carelessly brushed aside;
But it grew in time to a noxious weed,
And spread its poison wide.

A New Penn Document.

Philadelphia Ledger.

THE American Philosophical Society has a collection of documents relating to the early history of the city and Commonwealth of much greater interest and value than is suspected by many of the present generation of its membership. During the last year or two, in going over its archives, some very rare papers have been discovered, the very existence of which was before unknown or undistinguished on the catalogue. Some of these have been made the subjects of papers read before the society during the past year.

To bring some of these interesting historical papers to the members, selections have been made from them and they have been placed in glass covered cases, where their titles or a page or two of the printed matter can be read. Several have been framed and hung upon the walls.

Among the latter class is an official document executed by William Penn, interesting not only because it is not known to have been printed, and has no marks of ever having been recorded, but also as showing some mental traits of the great founder of the Commonwealth. It is a parchment commission, dated 6th day of Sixth month, 1684, the day on which Penn went on board the ketch *Endeavor* to set sail for England, and empowered the Provincial Council to act in his stead during his absence. The paper stated that this was done to show the confidence he had in them. On the back of the parchment, and bearing the same date, Penn limited the power conferred to choosing officers, and making all laws enacted void until confirmed by him, thus showing that, while his first impulses were generous, his prudence, or "sober second thought," overcame his generosity. The records of the Provincial Council at New Castle show that this commission was read on the 18th of June.

New Method of Marketing.

A NEW method of marketing vegetables is rapidly growing in favor in California. In the Pajaro valley, quite a business has been developed by fruit-evaporating factories in buying onions, potatoes, squash, and other vegetables to be evaporated or dried by much the same method used in evaporating fruit. When the process is properly done, the vegetables appear to lose little if any of their flavor or virtue as food, while their bulk and weight are both greatly reduced. These evaporated vegetables were first put up for the Alaskan market, but the business is being developed more largely for export to other parts of the world. The saving in freight rates on these dried vegetables is very material and sometimes more than offsets the cost of evaporating and packing. A carload of dried canned potatoes contains 3,000 bushels, but would hold only 500 bushels in their natural state.

This industry is also in operation near Mayville, Mich., where potatoes are forced through a sieve into "strings," dried, and packed in cans eight inches each way, that weigh five pounds and contain half a bushel of potatoes that originally weighed thirty pounds.

Co-operative Stores in Iowa.

Coöperative stores, tried in several places in this country, and generally resulting in failure, are doing a successful business in Iowa, according to reports recently made, covering the results in 1898. There are about twenty of these stores in the State, morally, if not physically, united, and acting as a unit in the one very important matter of buying their goods. At stated periods each store estimates its needs, and the combined orders are obtained from one wholesale house at a marked reduction. This is regarded as better than the tentative plan of establishing a wholesale depot, at least until the stores become more numerous and of greater resources.

The oldest of these stores in the State has been in operation for ten years in Rockwell, Cerro Gordo county. Last year it did a business of \$365,000. Its business is quite varied, and includes dealing in grain and live stock. Another store did a business of \$40,000, and one exceptionally profitable store reported for last year a profit to the stockholders of 60 per cent., the profit, of course, representing savings.

Good Treatment and Confidence.

City and State, Philadelphia.

THOSE who are used to dealing with weaker races learn that the first essential is to gain their confidence by perfectly frank dealings, and by convincing them that one's intentions are honorable and disinterested. What other secret was there than this in Livingstone's marvelous success when traveling unharmed and unarmed among the wild tribes of Africa, or William Duncan's conversion of an entire tribe of Metlakahla Indians from degraded barbarians into reputable and completely self-supporting people? It was a desire so intelligent and so sincere to treat justly and sympathetically the barbarous people with whom these benefactors of their race came in contact, and a determination to bring them into a better condition, that they themselves soon were convinced that the men who so came to them could be thoroughly trusted.

Telegraphing Without Wires.

Harper's Weekly.

THE world of science and the associated world of trade and news have been considerably stirred by the report of the success of Signor Marconi, electrician and inventor, in telegraphing from the South Foreland Light-house on the English coast to Boulogne-sur-Mer, in France, without a connecting wire. The distance is thirty-two miles, and is the greatest distance that Marconi's mechanism has as yet overcome, though his experiments have been successfully conducted for many months. The principles of which he avails himself were discovered by other investigators, but he has been highly successful in devising an apparatus by which they are put to practical use. It takes some knowledge of electricity to understand precisely what his apparatus is, though it is described as so simple that a boy can make and use it. His messages are carried by electrical waves, which he excites with a transmitter at one point and reads by means of a receiver at another. The distance which the waves will travel depends, apparently, on the height of the vertical conductor of which he makes use. With a conductor eighty feet high he can signal eighteen miles. His messages will pass through mountains without hesitation, and are not effected by storms. His system is now practically useful to enable ships at sea to communicate with one another and with the shore, for telegraphing through mountains, and for other purposes. What the ultimate development of it may be is past guessing, but it is not expected to supersede the telegraph, and copper stocks are not as yet affected.

St. Francis' Ideal.

"It was" (in the opinion of St. Francis of Assisi) "the highest right, the one certain duty of man . . . to make all heathens Christians and all wicked men just, and all the world a garden of the Lord. It was the easiest, briefest, most certain mode of mending all miseries. Were it a robber among the woods of Apennine, or a Pagan leader, or any other enemy of any Christian State, the formula of Francis was sublime in its simplicity—not hang him, fight against him, subdue him, as said the other commonplace superficial people, but—convert him. Instead of punishment or pain for his body, unbounded blessing for his soul. Only make him a Christian; this was his panacea for all evil. Instead of sacrificing whole masses of men-at-arms, great gleaming armor-clad knights and bowmen and spearmen, whose children looked out for them wishfully across all the Western seas, Francis would have sacrificed, had he got his will, a few generations of solitary monks, himself the first—and all the foreign Eastern alien races would have become our brothers in the faith!"—Mrs. Oliphant's "Life of St. Francis of Assisi."

—The National University Committee has recommended that due reference be made in the approaching Fourth of July celebrations to George Washington's bequest in 1779 toward the National Post Graduate University.

A Catamaran.

HAVING read to her pupils a description of the sinking of the *Merrimac*, the teacher, so the *Kansas City Star* asserts, some days later asked her pupils what the word "catamaran" there used meant. These are some of the answers:

A catamaran is a mounting lion.

The Catamaran is a savage officer in the Filipose Islands.

A catamaran carries clubs in a golf game.

The catamaran is the place in Chicago where the Cat Show was held.

The Catamaran was a convention hall prise.

The catamaran is the proper name for a catboat and war ram together like the Catadin.

Hobson obtained a catamaran from the Spanish officers, which was all he had to eat.

CURRENT EVENTS.

THE special despatches from The Hague to the London morning papers agree that the American scheme meets with much favor, as being eminently practical. Sir Julian Pauncefote, the head of the British delegation, has modified the British proposal, and now suggests that the Administrative Council should not be International, but should be appointed by the Government of the country where the permanent Court assembles.

According to the correspondent of the *Daily News*, the Arbitration Committee has unanimously recommended the American scheme to the Conference. The correspondent of the *Daily News* adds:

"This is a speedy and brilliant victory for the partisans of peace, as nobody doubts that the Conference will ratify the unanimous vote of the committee."

THE Rockport Granite Company, of Gloucester, Massachusetts, has issued a notice that after the 19th inst. the company will recognize the demand of their striking employes for a nine-hour day, and that the labor in excess of this time, performed at the request of the company, will be rated as time and half.

REPRESENTATIVE BURTON, of Ohio, Chairman of the River and Harbor Committee of Congress, thinks that a new bill will be presented at the coming session of Congress. The necessity for improving the Delaware and Patapsco rivers at an early date seems to make the bill a necessity.

DURING a severe electrical storm at Lansing, Michigan, on the 5th inst., lightning struck the workshops at the State Industrial School for Boys, and the fire which followed damaged the buildings and contents to the extent of \$15,000.

THE new buildings of the Children's Homœopathic Hospital, on Franklin street, below Thompson, Philadelphia, was formally opened on the 6th inst.

THE new Spanish Minister to the United States, Duke d'Arcos, was formally presented to the President on the 3d instant.

NEWS AND OTHER GLEANINGS.

THE Society of Friends, at its yearly meeting just ended, adopted the following statement: "We desire to reaffirm our testimony that prison discipline should look towards reformation, and that all use of prisoners for the profit of contractors, without regard to their physical or moral welfare, wherever it occurs, deserves our earnest condemnation, and that we know of nothing more deplorable or cruel in the treatment of convicts than is practiced in the chain-gangs of some Southern States."

—Another order has been placed by the Egyptian States Railway with the Pressed Steel Company for 200 more cars of the same pattern ordered some time ago, which are now on their way to Jersey City, whence they will be taken on transports to the land of the Nile. The first order of 100 cars was made up into two trains of fifty cars each.

—Cows south of the Ohio river will not average above three pounds and fourteen ounces of butter to the 100 pounds of milk. The cows of Texas only show 11 per cent. of solids in their milk. Cows through Indiana and the strip running east and west will produce milk that runs four and one half pounds. Cows in Minnesota and Manitoba will produce milk that will give out five pounds and five ounces of butter to the 100 pounds.

—Advices from Dawson, dated April 29, state that there are evidences of the most wonderful output yet recorded. Five thousand men are in waiting at Dawson to take the first boats up the river. Half of them are miners who have from \$1,000 to \$50,000 each in dust. The White Pass and Yukon Railroad Company has issued bills of lading on more than a million dollars' worth of gold that is to come out on one of the first river steamers.

—It is reported at the State Department that the negotiations now in progress at London between Ambassador Choate and Lord Salisbury relate entirely to the arrangement of a *modus vivendi* to avert the danger of a hostile collision on the Alaskan border during the present season, at least. It is expected to resume the negotiations for the settlement of the whole boundary question when Sir Julian Pauncefote returns to Washington from The Hague.

—Frank Thomson, President of the Pennsylvania Railroad, died at his residence near Merion, on the 5th inst., aged 57 years. He was Thomas A. Scott's chief assistant in making railroads for the transportation of troops during the Civil War. His powers of organization and leadership were exerted in behalf of the Pennsylvania railroad during nearly all the active years of his life, and did much to place it on its present high basis.

—Beautiful and world-famous, the Lakes of Killarney, with their surrounding woods, meadows, hills and valleys, are for sale and in peril of becoming private property. It is suggested that the Irishmen in New York City, by popular subscription, purchase Killarney, maintain it as a national park for the people of Ireland and thereby perpetuate the world-wide interest that has centered about Muckross Abbey, Dinnis Island, the Tore Waterfall, and the Gap. The plan has met with pronounced success thus far.

—The books that had the largest sale in this country last month were "David Harum," "A Day's Work," "Aylwin," "When Knightwood was in Flower," "Red Rock," and "Mr. Dooley," in the order named. Only two of the authors of these books are famous—Rudyard Kipling and Thomas Nelson Page. Watts-Dunton, the author of "Aylwin," has had no previous popularity in this country.

—The London *Daily News*, looking upon the American locomotive in England as an innovation that needed explanation, has made an exhaustive inquiry into the subject and now says that our product is of superior workmanship, of greater drawing power, of greater speed capacity, of greater endurance, of superior design, and more economical in operation. This sounds very much like a death knell over England's boasted mechanical superiority.

—Secretary of the Treasury Gage, in an interview on the President's recent civil service order, says that every change made was urged by the head of the department affected as the result of administrative experience. The order, he declares, is not a step backward, and there is no politics in it.

—Warrants were recently issued at Harrisburg for the arrest of the persons charged with conspiracy, perjury, and corrupt solicitation in connection with the contest for United States Senator and the consideration of the McCarrell Jury bill in the recent session of the legislature.

—New York has established a State College of Forestry. One of its labors will be to replant the tracts denuded of pine and other valuable conifers. It set out a large area this spring, and is rearing 3,000,000 seedling pines for future use.

HAVE mercy, O men! O ye that strength possess,
Bridge firm with pity and charity for span
The void of egotism, of selfishness,
Whose gulf so sternly sunders man from man!
Help with grand aid the unconsummated plan
Of centuries moving to millennial goals!

NOTICES.

**** CENTENNIAL AT WESTTOWN.** — The Friends' Boarding School at Westtown is now one hundred years old. The Old Scholars' Association, recently formed, will celebrate the event with suitable exercises at the School on Sixth month 10.

It is expected that the largest gathering of Friends and Friendly people since the time of George Fox will be present on that occasion. Some six thousand people have been invited, and acceptances already received indicate that more than three thousand will be present.

The principal feature of the day's exercises will be the presentation to the School of an endowment fund of One Hundred Thousand Dollars by the Old Scholars. Those interested who have not contributed to this fund should communicate with the President of the Association, Samuel T. Allen, No. 1107 Market street, Philadelphia. There will be other addresses by members of the Westtown Committee and by Isaac Sharpless, President of Haverford College, Francis B. Gummere, Ph.D., Charles Potts, and Ruth E. Chambers.

All Old Scholars of the School and their husbands, wives, and children are invited to attend. Special trains from Jersey points and Broad Street Station will furnish ample accommodations for all.

ALBERT T. BELL, *Registrar*,
Westtown Old Scholars' Association.

**** The following meetings will be held in Sixth month:**

15. Haddonfield Quarterly Meeting, Medford, N. J.
22. Fishing Creek Half-Year Meeting Millville, Pa.

**** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Newtown, Delaware county, on First-day, Sixth month 18, 1899, at 2.30 p. m.**
CHARLES PALMER, Clerk.

**** The Circular Meeting at Frankford, Unity and Waln streets, will be Sixth month 11, at 3.30 in the afternoon.**

The company of Friends is invited. Fifth street and Third street Trolley cars are within two squares, and Pennsylvania Depot not very distant.

**** The Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the meeting-house, 15th and Race streets, Philadelphia, Seventh-day, Sixth month 10, 1899, at 1.30 o'clock p. m.**

The Sub-Committees meeting as follows:

The Indian, in Room No 2, at 10 a. m.
Peace and Arbitration, in Room No. 3, at 10 a. m.

Colored People, Race Street meeting-house, at 10 a. m.

Improper Publications, in Room No. 4 at 10 a. m.

Purity, in Room No. 3, at 9 a. m.

Women and Children, in Room No. 5, at 9 a. m.

Temperance and Tobacco, in Room No. 1, at 11 a. m.

Educational and Publication Committee, in Room No 1, at 9.30 a. m.

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

JAMES H. ATKINSON, } Clerks.
ELEANOR K. RICHARDS, }

**** Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:**

SIXTH MONTH:

11. Radnor (appointed meeting), 3 p. m.
25. Haverford, 10 a. m.

AQUILA J. LINVILL, Clerk.

ARMSTRONG & McKELVY } Pittsburgh.
BEYMER-BAUMAN } Pittsburgh.
DAVIS-CHAMBERS } Pittsburgh.
FAHNESTOCK } Pittsburgh.
ANCHOR } Cincinnati.
ROKSTEIN }
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO } Philadelphia.
MORLEY } Cleveland.
SALEM } Salem, Mass.
CORNELL } Buffalo.
KENTUCKY } Louisville.



UGAR is not improved by the addition of sand; neither is White Lead improved by the addition of

Zinc and Barytes, yet there are hundreds of such mixtures branded and sold as "White Lead," "Pure White Lead," etc.

You can avoid these by making sure that the brand is right. Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

**** The First-day evening meetings this month are at Race street above 15th street, at 7.30 o'clock. The full attendance of our members and others is always pleasant.**

**** A Circular Meeting under the care of a Committee of the Western Quarterly Meeting, will be held at Marlborough, on First-day, Sixth month 11, 1899, to convene at 3 o'clock.**
SAMUEL H. BROOMELL, Clerk.

**** The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Sixth month:**
18. Ridge and Back Creek, Va.

TYPEWRITERS

REBUILT nearly equal to new

Fully guaranteed. Prices 50 per cent. to 75 per cent. below list. Catalogue free.

Philadelphia Typewriters Exchange,
135 S. 5th Street, Philada.

M. L. PHILIBERT,
French Steam Dyer, Scourer,
AND DRY CLEANER.

Cleaning of Blankets and Lace Curtains
a specialty.

210 S. EIGHTH STREET, PHILADELPHIA.

Branch Office, 727 South Second Street.

It is habitual for Kansas to overdo things. If it is a cyclone or a drought, a crop of corn or a plague of grasshoppers, a stack of mortgages or a gas well, a great moral reform or a sorghum mill, a race horse or a regiment of fighting men, Kansas always excels, or, at least, she thinks she does, and that is the same thing. Her orators are the most eloquent, her cranks are the most obstreperous, her soil the most fertile and her skies are the bluest in the world. In the exuberance of his oratory, one of the brilliant sons of the State recently exclaimed: "God said, 'Let there be light,' and there was—Kansas." The entire people appear to contemplate their own virtue and valor in a similar spirit.—[Chicago Record.]

A VALUABLE PUBLICATION.

THE PENNSYLVANIA RAILROAD 1899 SUMMER
EXCURSION ROUTE BOOK.

On June 1 the Passenger Department of the Pennsylvania Railroad Company will publish the 1899 edition of its Summer Excursion Route Book. This work is designed to provide the public with short descriptive notes of the principal Summer resorts of Eastern America, with the routes for reaching them, and the rates of fare. It contains all the principal seashore and mountain resorts of the east, and over fifteen hundred different routes or combination of routes for reaching them. The book has been compiled with the utmost care, and altogether is the most complete and comprehensive handbook of Summer travel ever offered to the public.

It is bound in a handsome and striking cover, in colors, and contains several maps, presenting the exact routes over which tickets are sold. It is also profusely illustrated with fine half-tone cuts of scenery at the various resorts and along the lines of the Pennsylvania Railroad.

On and after June 1 it may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or, upon application to the general office, Broad Street Station, by mail for twenty cents.

CONVENTION NATIONAL EDUCATIONAL ASSOCIATION, LOS ANGELES, CAL.

REDUCED RATES VIA PENNSYLVANIA RAILROAD.

For the National Educational Association Convention, to be held at Los Angeles, Cal., July 11 to 14, the Pennsylvania Railroad Company will sell excursion tickets via direct routes from points on its line, to Los Angeles, Cal., and return, at rate of single fare for the round trip plus \$2.00 membership fee. These tickets will be sold, good going, June 24 to July 7, and, when stamped by Joint Agent at Los Angeles, good to return, arriving at final destination, until September 5.

For further information apply to Ticket Agents.

Please mention FRIENDS' INTELLIGENCER, when answering Advertisements in it. This is of value to us and to the advertisers.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, SIXTH MONTH 17, 1899.

{ Volume LVI.
Number 24.

A GOOD WORD EACH WEEK.

XXIV.

WHEN *we love one another, we seem near together,
and can almost behold the faces of the absent as in a
glass.*

MARY S. LIPPINCOTT.

From a private letter dated Eleventh month 7, 1873.

I WONDER.

I WONDER and wonder at even,
As the twilight fades away,
If children have birthdays in heaven,
Or if they are young alway ;
And whether the angels name them,
Knowing the name we knew,
And if the mothers may claim them,
When there's no more work to do.

And I wonder will the morning
That dawns beyond the sea,
With the glory of its dawning
Give my little one to me ?
Yet while I wonder, weeping,
On the hidden yet to be,
I trust the Lord is keeping
My little one for me. —From "Unity."

NEW YORK YEARLY MEETING.

(Concluded from last week.)

ON Fourth-day morning, the 31st ultimo, public meetings for worship were held at Fifteenth street and Rutherford Place, New York, and on Schermerhorn street, Brooklyn. In the former meeting Margaret Howard, Lydia Price, and others spoke.

In the afternoon was held an adjourned meeting of the First-day School Association, with Charles F. Underhill and Amy J. Miller, clerks, since Edward Cornell had resigned. The principal feature of the session was a paper by Jane Rushmore on "Success in First-day School Work," and discussion on the topic. The writer said we make too great a mistake when we do certain specific work and then rest on our oars, and feel that our work is done, saying, "the duties are ours, the results are God's." In regard to the present Old Testament series of lesson leaves, she feels that they should not be condemned, since the Old Testament leads to the New. Teachers are born, not made ; but there are not enough of the first class, so some must be manufactured to supply the demand. The requisites are pure and consistent lives, full knowledge of subject, terse expression, alertness, and consecration to the work, with not *too much* humility. With all these requirements, no teacher is fully successful without methods ; yet no material devices can

avail if the teachers are not true to the work. It is an element of weakness to have no fixed aim and end. Certain practices have outlived their usefulness, and as the Sunday-school movement long antedates the First-day schools, it may be well to look into and study the methods of the former, and if their greater experience shows better results, let us borrow. Zeal and enthusiasm are great aids, and interest on the part of all attenders means great success. We need to believe thoroughly in the work. The same lessons cannot suit all conditions, and the sooner we realize the necessity of adaptation, the better. Little children are fond of moralizing, and here is the teacher's chance ; older ones want history, while some may want merely incident, and again others want the germs of Eternal Life. So the teacher must be accommodating,—either work herself or have the class work, as suits best. In closing, the speaker invited discussion on "Use of lesson helps," "Adult work," "Reasonable changes," and "Work for infant classes."

After a full and interesting discussion of these subjects, the New York Epistle to other associations was read, and with some comment approved. It voiced the opinion that social customs should grow out of the First-day schools, so that the child's companions may be among Friends. Henry R. Russel was spoken of as a consecrated worker in this cause, and more such as he are to be desired. Remarks were made regarding the desirability of attendance at meeting on the part of First-day school students, and the belief was expressed by Joseph Willets and Anna Jackson that schools are a strength to the meeting. The association then adjourned until the Seventh-day preceding the next yearly meeting.

In the evening was held another meeting of the Philanthropic Committee, at which letters from Lyman Abbott, Edward Stabler, Jr., and Dr. O. Edward Janney, of Baltimore, were read, concerning the death of Aaron M. Powell. The latter said it was a comfort to have had the friendship of this man, and to know that we may again meet him if we, as he, have walked with God. The principal topic of the evening was "New Phases of an Old Problem," discussed by Henry W. Wilbur. During the Civil War the strong drink was taken from sailors, and surely the government should care as much for its citizens as for its sailors. In 1864, however, the canteen was established, and wine and beer were regularly placed on store lists. After effort, a section of the Re-organization Army bill became a law, but temperance rejoicing soon ceased, for liquor men did not mean to let this stand. The Attorney-General's opinion pleased liquordom, and the War Department keeps civilians as bar-tenders. It shows we are under army laws despotism. Beer is now being sent to the Philippines by the ship-load, one Chicago brewer expecting a

large part of his entire output to be consumed by American soldiers in those distant islands. Washington sustains two saloons for congressmen, and in the new library building there is given food for brains and also that which takes away the brains. But a bill will be introduced into the next Congress to prohibit sale of liquor on government grounds.

There is nothing stronger than our own Discipline in regard to our duty in this respect; first by individual abstinence, second by public duty at the ark of the American covenant—the ballot-box. The speaker referred to Aaron M. Powell, saying: "He never pitched lower than the highest octave of truth," and if Friends had stood by him as they might, his heart might have beaten longer in the flesh. The speaker believed the united conscience of the people is seeing the necessity of making it easy to do right, and hard to do wrong. C. H. Meade then spoke, referring to Joseph A. Bogardus as one who, taking a stand, never flinched. He admired the sturdy integrity of Friends. He believed that if the sale of liquors in the streets of New York is right, then it is right to have army canteens, and to kill the Philipinos with bullets. If a drunkard is right, the saloon is right, for "by their fruits shall ye know them." The drunkard is the fruit of the saloon, the saloon of the law, the law of the law-maker, and the law-maker of the voter, so here we have the chain. John Shotwell said: "He that commiteth sin serveth Satan," and much sin is committed at the ballot box. David Haviland spoke of the "word in season" which may accomplish much. Daniel Gibbons felt that if it were possible to keep liquor among the poor classes, it would soon be stamped out, for it is the air of respectability which gives it life.

FIFTH-DAY, SIXTH MONTH I.

In women's meeting the epistle from Genesee was read, in which boys' brigades were deplored, and equal suffrage urged as assuring the downfall of the liquor traffic. John J. Cornell having expressed a desire to visit this meeting, Joshua Washburn accompanied him at this time, and he acceptably spoke to anxious mothers, who may have undue anxiety lest their boys be led astray. He entreated them not to be discouraged if sons turn from mothers' counsel. Work on faithfully and trustingly. He felt that some are called to the ministry and are pleading excuses, and seeking to work along philanthropic lines, seeking the peace which cannot come without complete surrender, as though their judgment of what is fitting is better than His, forgetting that he has promised, "As thy day, so shall thy strength be."

The epistle from Indiana was read, telling of the quickening life felt in joint session, and referring to John L. Griffen's life, which made the world better. We are needing another Emancipation Proclamation to free us from rum; it deplored also the increasing quantities of tobacco raised in the West.

The Ohio epistle was also read; and the Illinois epistle bears the encouraging news that the young people are coming forward in the meeting. The report of the committee to address the Mayor of New York was read and heartily approved by both

branches; it read as follows: "To Robert A. Van Wycke, Esteemed Friend:—New York Yearly Meeting of the Society of Friends now in session desire to call thy attention to the use of indecent pictures on theatrical and other posters advertising, and respectfully requests thee to use the influence of thy great office to secure the enforcement of existing ordinances which provide for the suppression of this demoralizing practice. Signed by direction and on behalf of New York Yearly Meeting of Friends, William Willets, Emily P. Yeo, Clerks.

Jane C. Washburn introduced a proposition to send a memorial to The Hague Conference. This was approved in both branches and a committee appointed to formulate a message and report later. The report of joint committee on refreshment and lodging was that in their judgment no change should be made, which was approved; as was also the report of the auditing committee, bringing forward again the name of Phebe Anna Thorn as Treasurer. The meeting then considered the answers to the remainder of the queries; the fifth shows marriages are performed with due solemnity, but four were accomplished not in accordance with our Discipline. The sixth shows avoidance of liquor as beverage and in preparation of food; but more care might be beneficial in regard to attendance at places where such is sold. The seventh encouragingly showed proper and seasonable care and assistance extended to those who need it, and due regard paid to the education of children to fit them for business. Sarah Haviland said that many would desire education in Friends' schools if they could afford it. One Friend advocates loan funds for the help of those who need it, and there are few but will return it as soon as possible. The eighth answer showed that Friends conduct their business in a way becoming our religious profession, being just in promises and payment of debts. The ninth also satisfactorily showed care to be taken seasonably to deal with offenders in spirit of meekness in accordance with Discipline. Rachel W. Lippincott believed she has heard through her spiritual ear a cry for sympathy, and entreats that we depend not so much on human sympathy, for the Heavenly Arm will never fail. "Be thou faithful unto death and I will give thee a crown of life." The report of the nominating committee on Educational Committee was approved, as was also that of the Visiting Committee, which showed 250 visits made during the year. All meetings were visited. It was thought best to discontinue this committee for a year, and let the whole meeting constitute itself a visiting committee.

In men's meeting, under discussion of the answer to the first query, much concern was felt regarding the feeble state of the Society there manifested. There should be no hesitancy to receive those unaccustomed to our ways or not materially "well off." The value of the social impulse was dwelt upon.

In the afternoon some routine business was transacted in both branches. A devotional half hour in women's side, in which prayer and loving counsel found lodgment in willing hearts, left the meeting in a state of mind befitting the closing session. The report of committee on the cablegram submitted the

following: "To Andrew D. White: The New York Yearly Meeting, in session, commends the action of the American Commissioners." This was approved and directed to be signed by clerks. The report of committee to examine the Treasurer's account and raise quotas was also approved. The Women's Yearly Meeting's epistle to Philadelphia and Baltimore was read, stating they were gladdened by members from their yearly meetings, though saddened by the absence of good workers they have been wont to have among them, believing that Peace is steadily gaining ground, with faith in its ultimate triumph. The statistical reports show a decrease in membership. The reading of the joint epistle spoke of this 204th annual session being unusually large, with business meetings full of interest; the four members gone home, and the memorial meeting being an inspiration to the living, as it was a beautiful tribute to the dead. An impressive closing minute was read, including Aaron M. Powell's last words, "Each man has his own life to live."

The evening was devoted to a social gathering, under the auspices of the Young Friends' Association of New York and Brooklyn. The number entertained at the Seminary reaches 226 by Second-day evening, and more followed afterwards, besides those entertained by private families. Sojourners from other meetings left with grateful feelings that will be pleasant memories for many days and years to come.

A NOTABLE LIFE-RECORD.¹

MANY of our readers will doubtless remember the visits of William Jones, of England, to this country in 1887 and 1889. In the latter year he addressed the students of various of our colleges on the subject of Peace and Arbitration. The writer heard him at Swarthmore, and has cherished the memory of the man's simple, sincere earnestness and winning charm. In this record of his life which he has just put forth, William Jones writes with the same simplicity and charm. From his pages one gathers impressions of noble, philanthropic Quaker character; and the author's modest recitals of deeds whose good effects were widespread must place his book high in the list of humanitarian literature.

William Jones' great-grandfather was a noted old Welsh bard; his grandfather had seen Nelson fall at Trafalgar; his father saw Bonaparte at St. Helena. After ten years as a soldier his father joined the Quakers, finding them to be "carrying out in actual practice the identical Christian principles with which he had become imbued from the spiritual Welsh hymns of his grandfather."

In 1870-71, William Jones was chosen by English Friends of prominence to administer the great sum of £160,000 raised by them for the relief of the non-combatant French peasantry who were rendered destitute by the ravages of the armies of the Franco-Prussian War. He and his assistants distributed vast

quantities of supplies,—seed-corn, cattle, farming implements, food, medicine, etc. Among those who took great interest in his mission of mercy was the distinguished Catholic leader, Archbishop Manning. This great churchman introduced the author to Cardinal Antonelli, of the Vatican. In the palace of the popes our plain Quaker had what he terms the most notable interview of his life. There Cardinal Antonelli, reputed the keenest diplomatist of his time, entered into an inquiry concerning the procedure of Friends' meetings for business. After the Cardinal had obtained a clear idea of our simple, beautiful methods of carrying on the affairs of the Society, he thanked William Jones cordially for instructing him upon a matter on which he had long wanted light. Here is an extract from the narrative of this incident:

"The Cardinal being an Italian gentleman of the old school, than whom no more courteous being exists, his manner was so thoroughly kind and genial that all feeling of reserve was taken away, the charm of his bearing and his smile causing me to feel quite at ease in his presence. . . . Question followed question, with a power and skill tempered with refined courtesy, which, whilst taxing my own resources to the utmost, far from causing any unpleasant feeling, served only to deepen the admiration and regard I felt for the capacious intellect, the genial, kindly heart, which could thus throw off all reserve, and enter with the freedom and familiarity of an intimate friend, into questions closely touching the sacredness of the inner life."

As he passed out of the Vatican the narrator met the Pope upon the stairs. This is his brief picture of the great pontiff of the oldest church in Christendom:

"I saw him carried by four bearers in scarlet, in his sedan chair, from which he alighted at the foot of the marble staircase, which the old man slowly ascended. I passed close by him, and thus had a good view, but no word of salutation passed between us. With his mild aspect and benevolent countenance, arrayed in a white flannel costume, edged with scarlet, and a very broad-brimmed hat, he reminded me of some good old 'Friend' of former times."

William Jones passed through many strange and memorable experiences as commissioner from the Society of Friends in England to administer relief to the Bulgarian and Turkish peasantry after the barbarous outrages of 1877. These memories make one of the most readable portions of the volume.

In 1887 and 1889 he visited our republic, as has been said above, in the interest of International Arbitration. He was welcomed by our foremost citizens, and his book contains charming records of visits to distinguished Americans. Of his interview with John G. Whittier, he says:

"He expressed his entire approval of my Peace mission to America, adding that Friends of all shades of thought, whether 'Hicksite' or 'Orthodox,' would gladly receive me and help on my work. They were all lovers of Peace alike. He gave expression to the thought that a mission like mine, in which all could freely unite, might have a reconciling tendency upon the separate sections of the Society of Friends in America. He said, 'It will help to break down the present stand-off attitude towards each other, and by causing them to work together shoulder to shoulder, they will learn to appreciate and love the good that is in all.'"

Frances E. Willard impressed our author as a remarkable worker in all fields of good. "Few women ever scored a deeper mark on their times and their nation than this gifted daughter of the western world. To none has it been given more cordially to be ac-

¹QUAKER CAMPAIGNS IN PEACE AND WAR. By William Jones, Hon. Commissioner of the Society of Friends' War Victims' Fund in France in 1870-71, and in Bulgaria in 1876-77. Illustrated. London: Headley Brothers, 1899.

cepted, as a great organizer and leader, by the almost universal consent of the women of both hemispheres."

The book contains vivid recollections of John Bright and other English Friends of distinction. A passage from the closing pages is appropriate in these days, when all are looking with anxious eyes towards the outcome of the Peace Conference :

"It would be contrary to all experience if this proposal of a European Conference, in order to seriously discuss the desirableness of gradual Disarmament, were not strenuously opposed by the large and influential class who are more or less interested in the maintenance of the military system. But by the over-taxed and conscripted victims of militarism, as well as by every lover of Peace, this 'Olive Branch from the Neva' was hailed as a boon fraught with untold blessings."

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

(Continued from last week.)

It was with less regret that he left the work in which he had taken such a deep interest, when he found that he was to be succeeded by Barclay White, who brought to the office such an intelligent understanding of its duties, and so high an ability to perform them.

[We follow with the notes furnished by Howard White :

When the writer first went to Nebraska, in 1869, as Agent for the Winnebago Indians, and met Samuel M. Janney in Omaha, soon after he had assumed the position of Superintendent of Indian Affairs, he appeared to be a man about seventy years of age, rather frail, but full of energy and interest in his new work. He was untiring in his efforts to benefit the Indians under his care, and when visiting them was anxious to gain all the personal knowledge within his reach. I have known him, in inspecting the work, to ride on horseback over a rough country where it was impossible to drive, though at his advanced age it must have been quite a tax on his physical strength.

He was a ready and entertaining speaker, and well equipped with general information. On one of my early visits to Omaha I accompanied him to a general educational conference, which was being held in one of the large halls of the city. We arrived while the proceedings were under way, and the chairman recognizing the new government official, and knowing the State from which he was appointed, called upon him for a speech upon the public school system of Virginia. He promptly responded, and his remarks were so well expressed, so forceful and full of information, as to make a very favorable impression upon the large audience.

Samuel used to say, during the first year that he was in charge of the northern superintendency, that the Winnebago Indians caused him more trouble and anxiety than all the other tribes combined. These Indians were restless and demoralized, owing to their many removals from different agencies in Wisconsin, Minnesota, and Dakota to Nebraska, which brought them in contact with bad whites and with the soldiers at the military posts near the reservations. At every council held with them during that period some disa-

greeable subject was brought to his attention. For example, there was no tillable land within reach of their villages in the timber near the river, and in order to start them at farming so they might become self-supporting, it was necessary to move them on allotments of land on the prairie. It was with great difficulty that they could be induced to leave their villages; their fire-wood was near at hand; they were living in idleness, even their food being purchased with their income from the Government, and they could see nothing to be gained by moving and scattering over the prairie; they therefore refused to go. It was thought that their tribal income could be applied to better purpose by using it to stock their farms and build them houses, and in order to induce them to move it was necessary to diminish the



SAMUEL M. JANNEY.

quantity of rations and agree to assign to each family a small timber lot in addition to the farm land. They made a practice of always finding fault with some or the government employes, even when there were no grounds for so doing. There were frequent charges of pony stealing from the Omaha Indians, and various complaints of depredations upon the settlers, all of which had to be listened to and investigated. A number of the Indians were charged with murder on one occasion, and we had great trouble in discovering the guilty parties in order to hand them over to the State authorities for trial, as they were screened and protected by the other Indians. It was a time of great anxiety to us.

The situation improved greatly during the latter part of Samuel's administration; the Indians came to recognize him as a fair and just man, and had great respect for him.

The position he held was not without its personal dangers. There was always great risk in carrying the large sums of annuity money, amounting to thousands of dollars across the wild, unsettled country, a distance of twenty-two miles from the nearest railroad station. At the time of the murder mentioned above, and before we had heard of it, while the superintendent and agent were driving through the

timber land in an unfrequented road on a tour of inspection, we passed a tepee where the leader of the gang of murderers was staying, and we learned some time afterward that this man on seeing us concluded that we were coming to arrest him and picked up his rifle, intending to shoot us as we approached, announcing to those in the tepee that he would not be taken alive. He was forcibly restrained by two or three men who happened to be there at the time. We passed on without knowing of our danger, and did not learn until the next day that there had been a murder committed by the Indians.

In the first council held by Samuel M. Janney with the Winnebagoes, he took occasion to explain to them some of the teachings of Jesus, and to refer to the elevating and civilizing influence they had on those who lived up to them; Little Thunder, in his remarks in answer to the superintendent's speech, said that they had heard there was such a good man as the one



ELIZABETH JANNEY.

about whom their new Grandfather had just spoken, but that he "had never been seen that far up the river."

HOWARD WHITE.]

The 11th of Third month, 1876, was the fiftieth anniversary of his marriage. A goodly company of children, grandchildren and other relatives assembled to celebrate the day. It was a delightful reunion.

From a letter received from his valued friend, Benjamin Hallowell, a few days later, extending his congratulations, the following extract is made:

"The terms in which thou speaks of the event are so beautiful that I feel that I must quote them. 'We do not expect to have any ceremony or make any display. We esteem it a great favor that we have been permitted to live this long together in perfect harmony, and to enjoy all the needful comforts of life. My wife, who is sitting by my side, joins me in an affectionate remembrance of thee.' How plainly it brought the scene of your marriage at the meeting-house in Alexandria, although fifty years ago. Both

of the parties and their families being very popular, the meeting was unusually large, many who were not members being present, old and young, a number sitting up-stairs in the youths' gallery; but it was an orderly, solemn meeting. Anthony Charles Cazenove, (an aged Presbyterian) sat in the ministers' gallery. After the meeting had concluded, Cazenove came down, shook hands cordially with Elizabeth and thee (her first) and said, in the goodness of his heart, 'I did wish so much that some one would ask a blessing on the precious couple.' The blessing *was* asked by many hearts, though not vocally."

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 26.—SIXTH MONTH 25.

REVIEW.

GOLDEN TEXT.—The Lord alone did lead him, and there was no strange god with him.—Deuteronomy, xxxii., 12.

Scripture Reading.—Deuteronomy, xxxiii.

IN the first quarter we studied the Hebrew tradition of the youth of the world, and marked the fact that it is distinguished from other like tradition in its recognition of one God, and him a moral Being. We studied also the development of the first Hebrew family as told by historians of a later day, and observed that the distinguishing feature of their conception of its founder was a profound sense of the nearness of God. The same characteristic was observed also in the story of his earliest descendants, though in a lesser degree. The lessons of the first quarter closed with the removal of the family to Egypt, and with a brief study of the political and social conditions of the Nile country.

The second quarter takes up the story of the Egyptian bondage. A change of dynasty brings to the throne a king unfriendly to the Hebrews, and their comparatively easy conditions are changed to a most galling slavery. They are withdrawn from the service of the flock, and are driven to forced labor in the tremendous building operations of the nineteenth dynasty. A Hebrew child, by a curious chance, is brought up in the royal Egyptian household, and masters the learning of the Egyptian universities. In sudden, fierce quarrel, in which he takes the part of a fellow-Hebrew, he slays an Egyptian, and flees to the desert to escape punishment. He falls in with one of the nomadic priest-princes of the desert, and becomes first his servant and finally his son-in-law. In the desert solitudes of Sinai, where he led his flocks from valley to valley, the traditions of his forefathers came back to him, mingled and colored by his Egyptian experiences. His loyalty of race is renewed and strengthened, but most important of all his soul reaches out after that great Friend who has been known as the Friend of his forefather Abraham. And it was granted to him, as it has been to many of his race since, to feel God's presence strongly. There was an impelling force in that sense of God's presence which pressed upon him the duty of awakening to new life the almost extinct religious sense of his people, so that after some natural drawing back from

the great mission, he returned to Egypt to fulfill this duty. It was almost immediately made plain to him that Israel could never be brought to serve his God while wearing Egyptian chains. His first plan, which involved only a "Haj," or religious pilgrimage, expanded to a demand for the entire freedom of his people. After a struggle, the details of which are uncertain, the children of Israel set out for the wilderness of Sinai, were pursued by Egyptian troops, and were saved from them in a most wonderful manner. This help, un hoped-for on the part of most, left a deep and lasting impression upon the Hebrew people, and is again and again referred to by the prophets in their efforts to hold the Israelites loyal to Jehovah. After the Red Sea deliverance the caravan moved on to the oasis of Mt. Sinai, where they remained for a year. During this time they organized a simple government and a religious ceremonial adapted to the nomadic life before them. The period is chiefly to be noted, however, for the greater and clearer revelation of himself vouchsafed to Moses by the Father of Souls. In addition to the strong sense of the presence of God, together with a more or less vague sense of his unity, which did not, however, exclude a recognition of the existence of the gods of other peoples, it was made plain to Moses that an obedient walk with Jehovah involved right relations with men. This revelation, vast as was its importance, was by no means given as fully as to later times. The ten commandments were not looked upon as applying beyond the confines of the Hebrew people themselves. They must not kill a Hebrew,—an Egyptian or a Canaanite was another matter. Their neighbors' goods they must not covet; but Jesus of Nazareth had not arisen to expound as to the real meaning of the word "neighbor," so they were not prevented from turning greedy eyes upon the fields of the Canaanites. The time was not ripe for the recognition of universal brotherhood.

From Sinai the nation moved northward toward Palestine, but was repulsed from its borders by the Amorites of the hill country west of the Dead Sea. A generation of nomadic life followed, in which the hardships of the desert taught courage and independence to the children of Israel. Finally, passing around the lands of the Edomites and Moabites, they established themselves on the east of the Jordan, and then gradually forced their way into the coveted territory of west Palestine, dwelling there among the many still unconquered Canaanites. Under these new conditions the influences of the Canaanite religion in many cases drew the Israelites away from the pure and comparatively simple worship of Jehovah. This weakening of the chief bond of union among the tribes resulted in repeated subjection to other nations.

In the next quarter we will take up more fully the struggles of the Hebrew leaders for religious, and finally for political unity, and the growth of the kingdom.

We have noted that the time was not ripe for the full comprehension even of such outward law as the ten commandments, the application being confined to those of the same nation. What shall we say of our own time? The light which in this ancient day

shone through a glass darkly, grew clearer and clearer in the days of the prophets, until the day-star arose in the message of Jesus that love of God and of man include the whole law, and all that the prophets tried to make plain. A new commandment he gave which rendered the ten unnecessary: "That ye love one another." All this illumination has been before the world these two thousand years. How is it that we, who claim to dwell in the tents of those who stoned the prophets, who claim to be heirs of that kingdom rejected by the Jews, still narrow the ancient command, "Thou shalt not kill," to mean only "Thou shalt not—unless government orders it?" How is it that the Christian world which shall not covet, casts envious eyes on the fair lands of weaker folk and invokes the law of force against them? Those who speak in the name of the Master incite to bloodshed and conquest in his name.

It is not for us to climb into the judgment seat and to pronounce condemnation on those who still narrow the gospel to their own race, or to their own color, or to their own civilization. But this at least we may do: turn a watchful eye each to his soul within, and make sure that none of the false standards of market-place or threshing-floor shall take the place of that which God hath set in his temple—the heart of man.

NEW TESTAMENT LESSONS.

[FOLLOWING THE "INTERNATIONAL" SELECTION OF TEXTS.
PREPARED FOR "FRIENDS' INTELLIGENCER."]

NO. 26.—SIXTH MONTH 25.

REVIEW.

GOLDEN TEXT.—He that hath my commandments and keepeth them, he it is that loveth me.—John, xiv., 21.

THE twelve lessons of the Quarter, preceding this Review, have all been taken from the Gospel of John, except one, the passages in the last lesson from the third chapter of Paul's epistle to the Christian congregation at Colossæ. The activities of Jesus, his miracles, his ministrations, his teachings, his arrest, trial, crucifixion, and resurrection, have been studied in the light of John's account. The lessons have given but a small part of the account, and they have in some instances been separated from one another by matter of importance, whose study has been necessary in order to make the view complete. But altogether there has been one distinct and definite teaching presented by these lessons,—that of the Golden Text above,—he that *hath*, he that holds in his heart the commandments of the Master, the precepts, the principles, the influences, that are divine, and that *keepeth* them,—lives by them and up to them to the best of his strength,—he is the real Christian.

This is a thought which is stated and restated many times, as we have seen, in the words of Jesus. The Christian is he who follows the Spirit, the Christ. "The light of Christ within, who is the light of the world," and so a light to you, says William Penn (in his Preface to the Journal of George Fox), "leads all that take heed unto it out of darkness into God's marvellous light; for light grows upon the obedient." The thought, here, is one familiar in the rise of our Society. "The early Friends," says J. S. Rowntree (in a paper read at the Scarborough Summer School) "were in entire agreement with the Apostle John, 'If we say that we have fellowship with God, and walk in the darkness, we lie, and do not the truth.' " It is "hardly possible," he adds, "to exaggerate the stress they threw upon this feature of their teaching"—that an

upright walk was needful to exemplify, to preserve, and to develop the spiritual life. Many other persons, he proceeds, had declared the doctrine of the Divine Immanence—some of them considering it a philosophical dogma rather than a religious principle directing conduct—but few, if any, had insisted as the Friends did, “that doing the Divine will was the condition for knowing God’s truth.”

A little consideration must serve to convince any of us that to walk in the light, forward toward the light, is to come step by step into a fuller knowledge of the truth,—that “the path of the just,” as the Proverb declares, “is as the shining light that shineth more and more unto the perfect day.”

The teaching and the example of Jesus were all to this effect. He emphasized always the actuality of the Christian life. He declared the need, not of merely accepting doctrine, or holding opinions, or observing ritual, but of carrying into living practice the rule of purity and goodness. “Blessed are the pure in heart for they shall see God.”

The humility, the serene, simple willingness to serve, which was manifested by Jesus in the Washing of his brethren’s feet, is a lesson that deserves emphasis in the review. If, as was said when those passages from John’s account were considered, we are to regard any of the proceedings of the evening in the “upper room” obligatory as memorial “ordinances” upon successive generations of Christians, then it is quite certain that the Washing has more authority than the Supper. It is not in the Gospel accounts of either Matthew or John, who were present, that Jesus is described as using the words suggesting to his companions the observance of the Supper; it is in the account by Luke, who was not present, that the words occur, “This do in remembrance of me.” But as to the Washing, John, a witness of what occurred, says that Jesus, after he had finished, used these words: “If, I, then, the Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example that ye also should do as I have done to you.”

This seems clear and emphatic. It seems strange that those who consider the reported words in Luke to establish so important a rite for all time, should ignore the more clear and definite injunction in John. If one is obligatory, certainly the other is much more so. Yet there are few professing Christians (the Dunkers do it) who think themselves under obligation to wash one another’s feet.

The simple explanation in each case, both as to the Supper and the Washing of feet, is that Jesus used them for the time as symbols having spiritual significance. It is, in this case as in many others, the spirit that is essential.

[These Lessons will now be discontinued, as the selection of the “International” Texts passes into the Old Testament, and will treat of matter not very far removed from that in the regular Lessons prepared by the General Conference Committee.—EDS. INTELLIGENCER.]

“DISTRUST one who assents to all your opinions. Such apparent mental coincidences are apt to prove to be but the connivances of insincerity.”



“JESUS presents an example of courage and vigor and confidence and cheer and unselfishness which claims the imitation of every person striving after excellence.”



THE kingdom of God is not a business set up in rivalry with worldly business, but a divine law regulating, and a divine temper pervading, the pursuits of worldly business.—*James Martineau.*

For Friends' Intelligencer.

OUR LOVED FRIEND'S LAST WORDS.

“Each man has his own life to live.” . . .

SUCH were the last words spoken, only a few weeks ago, by one well-known to many and revered by all the readers of THE INTELLIGENCER.

These words being uttered, suddenly that life of heroic service passed, as in the twinkling of an eye, from this present to a higher plane of life, whither our earthly vision cannot penetrate.

The eye of Faith, however, can pierce the veil of flesh and give evidence that his helpfulness, his strength, his purity, his love, are deathless, and are more active now than ever before in the service of his Lord and Master. Those last words of Aaron M. Powell sound like a prophet’s voice, ringing out of the silence, and bidding each one of us fill out the thought which died away upon his lips.

Just what words he was going to speak about life, we can never know; but what an inspiring text these words may become to us, if we will take them apart into the deep silence of our own souls, and ponder reverently upon them! Let them be a nucleus around which helpful thoughts may gather regarding the life of him who had uttered the words. He had his life to live, and how did he choose to live it? Through free and deliberate choice he sacrificed his own inclinations and pleasures, and took up the cross and followed the Master in the pathway of service to mankind; he gave his time, his talents, his hands, and his heart to the work of helping the world to grow better and happier. And what was his reward?

Even in this life, he had riches which could not be measured; not only the gratitude and reverence of his fellows, but an ever-increasing capacity himself of loving and giving; these are the things which make life rich indeed.

Filled with the inspiration which every one must receive from meditating upon such a consecrated life as this, let us recall his last words, and appropriate them as a legacy from our tried friend and true,—“Each man has his own life to live.” I have mine, thou hast thine; are we living our lives in any true sense of the word? Are we holding ourselves in such an attitude that it is possible for us to receive the Divine blessings? And then are we giving out again the best that we have? Are we increasing in the capacity of loving? For by this “we know that we have passed out of death into life, because we love the brethren.”

Let these last words of our dearly beloved friend go sounding in our souls until they become filled with a new, deeper meaning, which shall bring to us a consecration and a renewal of strength. They may be to us nothing more than words,—just empty sounds, attracting our attention for a moment, and then dying away in the distance; or, if we will, they may be a talisman, charming us away from the low level of self-indulgence up to the mountain heights of love and service.

E. W. C.

Do not prevent others from enjoying what you yourself do not care to enjoy.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SIXTH MONTH 17, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

"PAGAN."

SOME one has asked the question, "What is a Pagan? How does a pagan differ from a heathen?" Perhaps these are questions for Webster or the Century. But they suggest some forms of reply that might not be found in the dictionary pages.

Heathen is a more general term, we should say, than pagan; it includes the latter. The heathen are those who have not the truth of Christianity; a pagan is one of those who have it not in reality yet might have it.

The word Pagan signifies to us, under existing conditions, one who makes an opposing force to the force of Christianity. He may be very far removed in his circumstances and situation from the *paganus* of the Latin, (from which we get our word), for instead of being a "countryman," or a peasant, or a rustic, he may be highly "cultured," a well kept, a thoroughly "smart" person. If he is an idolater, not a Christian worshipper, if his ideals are contrary to the teachings of the founder of our religion, if his actions go to thwart and defeat the objects which Christianity presents to us, then it is quite immaterial whether he is country or city bred, whether he knows much or knows little, whether his garb is old-fashioned or in the very latest style.

Idolatry, of course, does not consist merely in making a brazen image and setting it up as an object of worship. Idols may not be of metal, and they may not be tangible to the finger, or perceptible to the eye. Our ideals are our idols. That which we love most is the idol we have set up. "For where your treasure is," said Jesus, "there will your heart be also." This treasure may be one of many things; not necessarily gold, not necessarily what we call "wealth." It may be pride. It may be sensuality. It may be lust of power. It may be gluttony, or a thousand forms of physical indulgence. The modern form of paganism is very largely, perhaps essentially, one of selfish luxury as distinguished from self-denial. The thought is abroad that to eat, to drink, to be richly clad, to be servilely waited upon, to "enjoy life," to become one of a favored and indulged "leisure class," is the great object of the heart's

desire. That strenuous note, that swelling and swollen roar, which comes up to us daily in the chronicles of the world's doings, conveys no teaching stronger than this, that the only thing worth while is to minister to our own physical pleasure.

To point the definition of Pagan, then, we must first realize what the essential conditions of Christianity are, and we must then turn to observe who and what oppose them. The non-Christian is the pagan. He may be here or there. He may live close by the sanctuary, and even appear much within its doors. He may have openly set up no brazen or other image, and yet he may be essentially so devoid of humility, of kindness of love for God and man, that his paganism is real and undeniable. Such examples of the un-Christian rule as Sardanapalus with his excesses, or Caligula with his horrors, or even Bonaparte with his slaughters, present the antithesis of Christian good, and every one that is like them, no matter when or where, or who follows after them, no matter at what distance, is of the pagan company. Christianity presents a real and a definite pattern; if this is not accepted it is rejected, and he who rejects it is the Pagan, just as in the early centuries of the Christian era.

It has often been said, but the remark bears repetition, that those who go from home should not leave their principles behind. The saying, "When you go to Rome, do as the Romans do," has been wrested from its right meaning and proper application—as so many sayings are—and made to serve the purpose of our excuse for disregard of rules of right living. Things which many would not think of doing at home they would venture to indulge abroad, and it has been truly said that the viciousness of great cities is fed and maintained much less by those who live in them, than by visitors. Some one put the question, in a conversation overheard by the writer, "Will you not go to the races at Paris?" The person addressed was a "church member" in an American city, who had never been to a "horse race" in his life, and who regarded the observance of the first-day of the week as a divine commandment. But his questioner insisted that "in Paris" there could be no possible harm in attending the races, on "Sunday"—that the surrounding conditions changed the moral principle. There is great danger in teachings like these.

It is one of the frequently cited sayings of the advocates of international aggression that "trade follows the flag,"—that in order to sell goods to foreign peoples it is necessary first to subjugate them. This is, of course, a fallacy, and the experience of the United States in the extension of its foreign trade proves it to be so. In the decade preceding our war against Spain our sales abroad largely and continuously

increased. We did not send war-ships ahead of the peace-ships; it was not necessary. The trade with China is an example in point. In the year ending Sixth month 30, 1889, we sold to China (including Hong Kong) to the amount of not quite 6½ millions of dollars; in the year ending Sixth month 30, 1897, these sales had grown to 18 millions of dollars.

The experience with other countries is of the same character, and any one who needs light upon the subject may readily study the figures for himself. It did not need that we should coerce the world with armies and navies, in order to sell our products; on the contrary, such sales cost, in money as well as principle, far more than they return.

THE managing editor has safely arrived in England, and is making pleasant visits among Friends near London. The first of his intended letters appears elsewhere in our columns.

IN our last issue the poem "If We Knew" was wrongly credited as to authorship. It was written by Dr. E. E. Phipps; also, in the second paragraph of the letter from Hannah A. Plummer, read *First-day afternoons* in place of Friday afternoons.

BIRTHS.

JENKINS.—At Nashville, Tenn., Sixth month 2, 1899, to Dr. Thomas A. and Marian M. Jenkins, a son, who is named Francis Arthur.

MARRIAGES.

CHEYNEY—JAMES.—At the residence of the bride's mother, Susan F. James, West Chester, Pa., by Friends' ceremony, on the evening of Fifth month 31, 1899, Algernon Roberts Cheyney, son of Jesse S. Cheyney of West Philadelphia, and Lila Pancoast James.

CHURCH—GILLAM.—At the residence of the bride, near Langhorne, Bucks county, Pa., on Fifth-day, Sixth month 1, 1899, under the care of Middletown Monthly Meeting, Watson P. Church, of Newtown, Pa., and Mary Gillam.

YOUNG—WILSON.—In Philadelphia, Sixth month 7, 1899, by Friends' ceremony, Dr. James K. Young and Dr. Mary T. Wilson.

DEATHS.

ACTON.—In Salem, N. J., Sixth month 6, 1899, Casper W. Acton, in his 76th year.

ARMITAGE.—In Lambertville, N. J., Fifth month 21, 1899, Emeline S., widow of Joseph D. Armitage, in her 81st year. Interment at Solebury Friends' ground.

CONROW.—Sixth month 5, 1899, Dr. Abraham E. Conrow, aged 40 years. Interment from Westfield, N. J., meeting-house.

EVANS.—Sixth month 11, 1899, Owen Evans, aged 73 years. Interment from West Grove meeting-house, Pa.

HUTCHINSON.—In Philadelphia, Sixth month 10, 1899, Anna W., wife of John Hutchinson, of Haddonfield, N. J., where the interment took place.

HUTTON.—At Richmond, Ind., Fourth month 26, 1899, to Walter J. and Jessie Winder Hutton a daughter, who is named Miriam Alice Hutton.

LAWRENCE.—At Macedon, N. Y., Sixth month 3, 1899, Phebe Fritts, wife of Walter Lawrence, aged 75 years; a valued member and elder of Farmington Executive Meeting. Hers was a life of humble, patient goodness *

MATHIS.—At Moorestown, N. J., Sixth month 5, 1899, Elizabeth G., widow of Bartin C. Mathis, in her 93d year. Interment from Medford meeting-house.

PENNINGTON.—At her late residence, near Kelton, Pa., Third month 29, 1899, Margaret J. Pennington, aged 55 years; a member of West Grove Meeting.

THAYER.—At Great Neck, Long Island, Sixth month 2, 1899, to George A. and Elizabeth H. C. Thayer, a son, who is named William Willets Thayer.

WILSON.—At her home, Fifth month 28, 1899, in Friends' settlement at Clear Creek, Ill., Theodora, daughter of Morris A. and Emma L. Wilson, aged 25 years.

She was a birthright member of Clear Creek Monthly Meeting, and much interested in religious and temperance work and a successful teacher in both First-day and public schools. Fourteen weeks before her death, she was taken with the grippe and very reluctantly gave up her school. Later her disease developed into consumption. Though at times a great sufferer, she bore her prolonged sickness with patient, Christian resignation.

EDITORIAL CORRESPONDENCE.

BY HOWARD M. JENKINS.

I.—AN ATLANTIC VOYAGE EASTWARD.

THE steamships that cross the Atlantic from the American to the European ports, and contrariwise, run with almost the regularity and certainty of the ferry-boats that cross the Delaware to Camden or the Hudson to Jersey City. There is some variation in the length of the voyages, according to the season, or on account of exceptional weather, but the average speed of each vessel is well ascertained, and speaking generally the hour of departure being known, the time of her arrival can be definitely anticipated.

The *St. Louis*, on which I have just crossed from New York to Southampton, is one of the two splendid ships which Philadelphia enterprise, capital, and skill added about four years ago to the fleet of the American Line,—the other being the *St. Paul*. These are very large; they are each 11,629 tons, and are exceeded in size only by three or four late-built leviathans of other lines.

A steamship of this class is, in fact, simply a great floating hotel. The sea makes its outlook; the sense of floating and of motion creates novelty, and to many (not to me in the least) produces most inconvenient effects; but otherwise the several hundred passengers are simply guests for a week of a most admirably appointed and kept house of entertainment. Every provision is made for their comfort. The ship is clean, handsome, and well ventilated. How it might be in winter, or in time of severe storm, I cannot say, of course; but now, when the fine weather permits the doors on the upper decks to be open, and there is an unchecked circulation of air—as of people—there could hardly be a more satisfactory house on shore, in point of good accommodation and freedom from all that is unpleasant.

The incidents of a safely-accomplished ocean voyage such as this do not have a wide range. There is strict attention to the weather, much conversation about the smoothness or roughness of the sea, and still more upon the manner in which each passenger is affected or unaffected by illness. The ships that are seen,—not those "that pass in the night,"—are valuable contributions to the entertainment of the company, as they can often be watched a long time before they finally disappear below the horizon,—the little

circle which in all directions bounds the vision. The ability or inability to go to table, the attentions of the deck stewards and the state-room stewards to those who are unwell, the making of acquaintances, the listening to stories, the speculation on the day's "run" of the ship, the watching for whales, porpoises, sea-birds, or even an iceberg, are features of the trip which every sea-traveler describes, and which the present writer has found repeated in his experience.

We have met and passed a few vessels; on one day, the *Servia*, of the Cunard Line, going east like ourselves, was passed quite near, and on another, a sailing-ship, a barque, under full sail, also going east. One iceberg was seen, in the night, by the ship's crew; it seemed to me early in the season to encounter these visitors from the North, but the officers tell me some may often be met at this season, increasing in number, of course, later on. There are over three hundred first-cabin passengers, and the list shows from what widely separated parts of the country they came—from Boston and San Francisco, Baltimore and Vancouver, besides Philadelphia, New York, and other cities. The ship makes something less than twenty miles an hour, and as the distance from Sandy Hook to the Needles (the entrance to Southampton harbor), is 3,190 miles, a full seven days with a few hours added, is needed. (The reader must remember that the day, as we travel against the sun's course, is to us some forty minutes less than the allotted twenty-four hours.) The ship's runs have been: 440 miles, 451 miles, 439 miles, 444 miles, 451 miles, and (at noon on the 30th) 451 miles.

I add a few lines as the voyage draws toward a close, though there is really nothing of great importance to say. We had run up to noon of the 30th, 2,676 miles from Sandy Hook, and we shall probably get to Southampton about 4 p. m., to-morrow, 31st. My plan at present is to go directly to London, where I hope to find the Friends still engaged in the proceedings of the Yearly Meeting. It will close, probably, on Sixth-day, the 2nd. I shall remain in London, I think, a few days, and then go to The Hague for a brief visit. I have engaged, with some others of our Friends, including Dr. Hull and his wife, of Swarthmore, and Mary Travilla and Sarah R. Paiste, to attend a Conference in London, 21st to 25th of next month, relative to the legal protection of young women from vicious traffic. In this our dear friend Aaron M. Powell was deeply interested, and at his suggestion and request, I undertook the service, though the subject is one of which I have no special knowledge.

The voyage has been almost uniformly fine, and I have enjoyed it very much. I close this as we are nearing the English coast. At noon, to-day, 30th, we were distant from the Needles, outside of Southampton harbor, 541 miles. H. M. J.

THE final test of religion at that great day is not religiousness, but love; not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life.
—Drummond.

PROSELYTING.

A Paper by Margaret P. Howard, read before Philadelphia Young Friends' Association, at Fifteenth and Race streets, Fourth month 10th, 1899.

THE work of the Society of Friends is an exceedingly broad one. It aims at no less an object than that which was the life work of the Founder of Christianity itself. It seeks to project into men's minds the thought that shall help them to perceive their divine kinship, for so long as the thought is absent there can be no realization of the possibilities which are within reach.

As the mind dwells upon the theme we naturally turn to the life of one who was a remarkable illustration of what may be accomplished when the life conforms to the principle of Truth which we profess.

When George Fox had been brought to the conscious knowledge of the hidden springs of the Divine Life, and felt laid upon him the command to go forth bearing his testimony, he had no thought other than the hope that some might be helped to perceive beyond question the same manifested Presence. We are informed that many in all the different organizations of Religious Faith were hungering for something deeper and higher than they had yet experienced, and the Testimonies which he presented seemed to open the springs of life, and many were gathered to the Standard of Truth. It was no part of his intention to establish another sect; that was an after consideration, compelled by circumstances.

I cannot for a moment entertain the thought that that motive is a worthy one which seeks acceptance for our principles and testimonies on the mere ground of additional numbers.

The plain, simple truth of the "Divine Revealing" in the individual heart was at so great variance with the prevailing theological teaching that strong antagonism, followed by bitter persecution, fell to the portion of the early advocates of our faith.

When the excitements incident to their arrests, trials, imprisonments, distraint of worldly estate, and other sufferings had subsided, there followed a period of quietism and a settlement upon a policy of administration of church affairs (especially in the direction of outgoing in marriage) that cost the Society much loss of valuable members. While these conditions prevailed there was not much drawing power to attract new members.

And yet I would have us ever keep livingly before us that what may be construed and applied with so much unreasonableness, may also, under other conditions, when humility and love are the ruling factors, produce the most desirable results.

There is at the present time an earnestness and activity manifest in various directions amongst us, which is most encouraging. With our standard lifted high, our aim to live clean and blameless lives, our willingness to occupy all fields which give promise of helpfulness and the betterment of our kind,—surely these are conditions that should constitute a drawing power.

I feel very strongly that every opportunity should be made use of, for the more wide-spread presentation of the Truth as we understand it; if we go forth with

a message of "sweet reasonableness" we may aid in deepening the religious life of others, for multitudes are everywhere seeking a more reasonable and practical interpretation of religious faith.

But they may not be prepared to unite with us in what has seemed to us the best method of maintaining in their integrity the things which have been committed to our stewardship, our manner of worship on a basis of silence, and the transaction of church affairs under a religious sense.

I grant that these things demand of us deep strivings after high ideals.

The thing sought is the very essence of spiritual life, and we know that it exists in many combinations of intellectual understanding.

To sum up the matter,—the conditions which existed during the first sixty years or more were exceedingly favorable for bringing in a large following; the long period of quietism and rigidity in disciplinary matters which succeeded was not favorable; the new life which is reviving amongst us gives promise of fulfilling more perfectly the command to "Let your light so shine, that men, seeing your good works, shall glorify your Father which is in Heaven."

There are yet many of those who profess the Christian name who set doctrinal belief higher than the life lived in conformity to the inward sense of righteousness; and in every community where this presentation of religious requirement is held, there is of necessity a class who are not and cannot be drawn into the churches, who gladly receive the message of Truth which plainly sets forth that the moral obligations are the foundation upon which must rest the spiritual superstructure.

Individual faithfulness to the call of service, in whatever direction there may be a qualification, seems to me to be the only practical way of spreading our principles and testimonies, the requisites for membership resting not only in an intellectual acceptance, but in a life reasonably consistent with the profession made.

Let us hope that we may so faithfully and livingly follow the "Divine Revealing"—that many may rise up and call us blessed!

WESTTOWN'S CENTENNIAL.

On the 10th instant old Westtown School, near West Chester, Pa., celebrated its hundredth anniversary. Old teachers and students and their friends to the number of nearly 3,000 gathered in the large tent to hear the historic and literary exercises that had been prepared. The only drawback to the pleasure of the day was the rainfall during the morning.

The program was as follows:

A brief interval of silence. Opening remarks by Samuel L. Allen, President; welcome by William F. Wickersham, Principal; Report of the Treasurer, Walter J. Buzby; Report of the Auditing Committee, Watson W. Dewees, Chairman; Report of the Registrar, Albert T. Bell; Report of Board of Managers, Samuel L. Allen, Chairman; "Westtown's First Century," Charles Potts; Presentation of the Westtown Centennial Memorial Fund (\$100,000, of which a third or more is yet to be raised), by Samuel L.

Allen, Chairman of the Collecting Committee; Acceptance of the W. C. M. F. on behalf of the Westtown Committee, by Charles Rhoads; "The Centennial Poem," Prof. Francis B. Gummere, Ph.D., of Haverford College; Recess, during which annual subscriptions may be paid; Address, Ruth E. Chambers; "Westtown's Second Century," Isaac Sharpless, Sc.D., President of Haverford College; Count of those present who entered in the earlier Decades, Joshua L. Baily; Report of Nominating Committee, Henry W. Leeds, Chairman; Election of officers; Adjournment.

We give Prof. Gummere's poem in full:

"Let us now praise famous men, and our fathers that begat us."
—Ecclesiastes, xlv., 1.

Not these the faces, and not these the forms,
Sought by an inward eye, though this the scene;
Across a century of suns and storms
Another throng behold, with other mien.

Midway they stand between the old and new,
Too near for hero, and too far for friend.
In the long journey of their lives, how few
Chasm and peak, perils of chance that lend

Color and outline to each human tale!
How few the jocund words, the voice of cheer
Not theirs the pilgrim's visage, stern and pale,
Not theirs the boon laugh of the cavalier.

No Endicott with that uplifted sword
To bar their way, and wrest the word of might,
Calling up terrors of his vengeful Lord
Upon the simple children of the Light.

Not theirs the martyrdom of mob and jail,
Stripes, anguish, fever, death: not theirs to prove
In shock of battle faith's celestial mail
And smite whole armies with the sword of love.

No cry of Fox rang down those peaceful days,
No Barclay's wrong to make their pulses leap;
How see them, know them, as they went their ways,
A simple folk, to plant and till and reap?

Faces that watch us from no canvas still,
And hands that fashioned no memorial stone,
And feet that lingered on no muses' hill,
Nor wandered on those strenuous paths and lone

Of old philosophy; no bud, no spray
Of shade or color; hard and pitiless noon!
So this the pit from which was digged our day,
And here the rock from which our lives were hewn!

Nay, strong old fathers of our Quaker breed,
Not this we leave you! Let the higher mood
Bring keener vision, that our eyes may read
That noblest of all records: They were good.

Full many a life has won its martyr crown
Unscourg'd of mobs and in no prison hurl'd,
That fought the tyrants of his own heart down,
And kept itself unspotted from the world.

And such were they! And here by hall and grove
The peace, the memories of that spirit brood;
And yonder youth still hear those words of love:
"Obey the still, small voice: hold fast the good."

Hold fast the good! When time shall turn its page
A century hence the record new to write,
Be said of us: "They kept their heritage,
And lived not all unworthy of the Light."

Ruth E. Chambers, in her address, said that the highest aim of every sound institution of learning should be to teach its pupils *to be*, rather than to do or know. She dwelt too upon the silent lessons to

be drawn from the stately groves about this venerable school. "The external surroundings of Westtown," said she, "are of no trivial importance. Who can reckon the influence of these lofty pines, or can tell how many partially-developed natures have been strengthened and steadied by the natural beauties of this place? For myself, I am not sure but what one sunset seen from yonder path did more for me than a whole session of school work.

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

The strong address of President Sharpless took for its central thought the growth that must be made in the coming century of Westtown's history. "The vast mass of intricate regulations which Thomas Scattergood imported from Ackworth," said the speaker, "have rightly been buried in a sealed tomb, and the ingenious codes which the Prices, the Passmores, and the Sharplesses of the past sought to bind around the growing sense of responsibility of boys and girls, have been shaken off with evident profit by a freer age. But the central purpose of Westtown still remains as the perennial source of all policy and methods, the development of spiritually guided men and women with faculties so educated as to do their full work for the world."

An interesting feature was the calling upon members of early classes to rise. Seven aged Friends were present who were Westtown pupils between 1820 and 1830. Of these the oldest was Philip P. Sharpless, of West Chester, a member of our branch. Forty-nine survivors of the next decade arose; and of those who had been at the school since 1840 there were too many to be readily counted.

At the conclusion of the exercises an excellent luncheon was served, and the afternoon was spent in visiting the various buildings, exhibits, etc. As the rain ceased many roamed beneath the noble trees which are the pride of Westtown's lawns. The great gathering was an impressive one. The venerable and the middle-aged were for the time all old pupils once more; happy school-days were recalled, long-parted friends met once more; and Westtown was started upon its second century with every high hope and grateful benediction.

THE DOUKHOBORS.

THE receipt of the little fund collected by the INTELLIGENCER has not yet been acknowledged, so that we have no late news from the Doukhobors. The following letters received by way of England give an account of some of the trials and difficulties besetting the immigrants.

LETTERS RECEIVED BY JOHN BELLOWES, LONDON, ENGLAND.

YORKTON, ASSINIBOIA, Fifth month 16, 1899.

My Dear Bellows: Just a line to tell you that all the Cyprus lot are gathered here, in a wooden house and tents brought with us from Cyprus. I was given to understand that there would be enough accommodation for us here—but there is not. Fortunately we have tents, but not enough, as our baggage has not all turned up yet. We feel the cold a good deal, and to-day it is very wet, and of course our tents are not of the best, and let in the water a little. A good many of the sick are in the house, but not all. The weather has been unusually cold for the time of year, I believe.

There is a good deal of sickness. A young woman of the Elizavetpolski died here the day we came in, and yesterday morning a boy of our party died.

Fever, diarrhoea, dysentery, and rheumatism are the principal complaints. The dysentery has increased, and conditions here are not very favorable. Our people are anxious to get to work—but Hilkoŭ tells me we must probably wait about a month doing nothing. We shall manage somehow, by hook or by crook, to get our able-bodied away on foot, and, if necessary, carrying provisions with them. The reason he gives is want of funds for transport, feeding at that distance, stock, and implements. A sufficient amount of money spent now would surely save a good deal of expense later on. Do you think Friends in England, Russia, and America understand this?

But yesterday evening arrived two brothers from the Southern allotment. They are both of the *Lake Huron* party, and therefore fellow-exiles. The exiles, that is, *Lake Huron* and second *Lake Superior* parties, were to have settled in the Northern allotment (which cannot at present be reached on account of floods). But they report that there is no room for us there. A good district which had been allotted was taken back by the Government. They have, it seems, settled seventeen villages, but there is not suitable land enough for more. We want to go and see some land about twenty-four or twenty-five miles from here.

There are a number of the Elizavetpolski (*Lake Superior* No. 1) here still, and the agent here is anxious to get them away. We are therefore at present in this position: We cannot get to the place we were supposed to settle. We cannot do much towards helping those who are in the Southern allotment. We now hear that there is no land ready for us anywhere; sickness is considerable and is increasing, and funds are low.

Don't suppose, however, that we have lost spirit—nothing of the kind—I only think it right to let you know the state of affairs. Ann Rabety¹ is here with us now—we left Archer at Winnipeg. We all arrived on Saturday, 13th. We expect Elizabeta Markoff,¹ Soulershtsky, Dr. Mercer² of the *Lake Superior*, Sasha Satz, and perhaps others, to arrive from Winnipeg to-night. Hilkoŭ left for the Southern allotment on Sunday.

Your Friend,

ARTHUR ST. JOHN.

WRITTEN AT YORKTON, ASSINIBOIA.

Fifth month 16, 1899.

Dear Friend: I arrived here this evening from Winnipeg and on having a talk with St. John I find him under the impression that there is no land for the Cyprus people yet arranged for, and it is at his suggestion I write this note to reassure you on this point. There is land reserved for the Doukhobors in the so-called South Reserve (Southwest of Fort Pelly) for over 1,000 homesteads, and it is part of this land on which the Cyprus people should be settled.

Since I left Hilkoŭ to go to Quebec to meet the *Lake Superior* the arrangements then contemplated seems to have been somewhat modified, and it is perhaps this that is the cause of St. John's impression.

The spring here is very late and the weather unusually unsettled for the time of year, which is creating some difficulties for all newly-arrived settlers—principally in the matter of transport—but things seem going fairly well on the whole, and the Doukhobors actually on the land are hard at work getting the land plowed for potatoes, oats, barley, etc.

Excuse further particulars now—I believe St. John has written you pretty fully so far as the Cyprus folk are concerned.

Thy Friend,

HERBERT ARCHER.

¹Russian Volunteer Nurses J. B.

²Dr. Mercer is a young surgeon from Blackburn who has voluntarily given up his post on the *Lake Superior* to go with the sick Doukhobors whom he tended on board.

By the will of the late Catherine M. White, who died last week in Evanston, Illinois, the Art Institute of Chicago is made richer by about \$200,000. Her estate, valued at half a million dollars, was left to Chicago educational institutions.

Educational Department.

SWARTHMORE COMMENCEMENT.

THE twenty-seventh annual commencement of Swarthmore College was held on the 13th instant. A large number of friends and patrons of the College were present.

The program of exercises was as follows: Opening address by Joseph Wharton, President of the Board of Managers; oration, "The Strenuous Life," by Marshall Pancoast; oration, "I am More Holy than Thou," by Emily R. Underhill; oration, "The Price of Progress," by Mary E. Seaman; address, "Education as a Liberator," by Hamilton Wright Mabie, L. H. D.

The three honor scholarships named respectively for Deborah Fisher Wharton, Samuel Underhill, and Anson Lapham, were given to Mary Haviland, Elizabeth L. Gillingham, and Edson S. Harris, they having passed highest in the examination in their several classes.

Hamilton Wright Mabie in his eloquent address referred to "the fine note of idealism" pervading the orations of the three graduates who had spoken. He urged a devotion to education in the noblest sense, the education of nature and of life. We should not be satisfied, he said, with receiving academic diplomas, but, with these as a basis, continue the education of mind and soul through all our days; with high ideals to guide us in our work, yet not without a wise recognition of the achievements of man in the past.

President Birdsall conferred degrees as follows:

MASTER OF ARTS—Helen Bright Smith, A. B., 1895, Media, Pa.

MASTER OF LETTERS—John Edwin Wells, B. L., 1896, Philadelphia, Pa.

CIVIL ENGINEER—Joseph Thorn Freeman, B. S., 1893, Rochester, N. Y.; Edgar Harper Firth, B. S., 1896, East Williston, N. Y.; Hanson Zimri Wilson, B. S., 1896, Port Jervis, N. Y.

BACHELOR OF ARTS—John Pearl Broomell, Baltimore, Md.; Anna Belle Eisenhower, Norristown, Pa.; Edith Flitcraft, Woodstown, N. J.; Gilbert Lewis Hall, Brentwood, N. Y.; Mary Elizabeth Seaman, Brooklyn, N. Y.; Benjamin Abraham Thomas, Abrams, Pa.

BACHELOR OF LETTERS—Mary Evelyn Armstrong, Lansdowne, Pa.; Mary Gertrude Ball, Merchantville, N. J.; Anna Bradbury, Richmond, Ind.; Emily Willets Carter, Buffalo, N. Y.; Helen Moore Fogg, Philadelphia, Pa.; Mabel Clare Gillespie, Allegheny, Pa.; Marie Katharine Lackey, Atlantic City, N. J.; Mary Gray Leiper, Wallingford, Pa.; Jane Eachus Linvill, Philadelphia, Pa.; Alice Lippincott, Riverton, N. J.; Helen Supplee Moore, Atlantic City, N. J.; Marshall Pancoast, Mickleton, N. J.; Annie Bogardus Parrish, Woodbury, N. J.; Emily Rushmore Underhill, Glen Head, N. Y.; Elizabeth Eames Willits, Glen Cove, N. Y.

BACHELOR OF SCIENCE—*In Science*,—Levis Miller Booth, Chester, Pa.; Calvin Freeman Crowell, Moorestown, N. J.; Abner Davis Jackson, Nine Points, Pa.; Walter Heulings Lippincott, Riverton, N. J.; Annie Lodge, Philadelphia, Pa.

BACHELOR OF SCIENCE—*In Engineering*—Richard Jones Bond, Upper Darby, Pa.; Jacob Serrill Verlenden, Darby, Pa.

SWARTHMORE PREPARATORY SCHOOL.—The exercises of the sixth annual commencement of the school were held on the 9th instant in Swarthmore Hall, when diplomas were awarded the nine graduates by Principal Arthur H. Tomlinson. The honor speakers were as follows: "Savonarola," Morrison J. Oswald; "Make Your Life a Challenge," Norman S. Passmore; "Joy in Our Life Work," Annie G. Harshberger; "Nature's Benedicite," Annie S. Hawke; "Thought, Our Common Birthright," William E. Hannum; "Still Achieving, Still Pursuing," Ruth Walden. Those who received diplomas were Annie Gertrude Harshberger, Norman Sumner Passmore, Lucie Slater Howard, Cleora Marjorie Haviland, Morrison Jackson Oswald, Hallie Gundaker Hurlburt, Annie Shoemaker Hawke, William Evans Hannum, and Ruth Walden.

THE old school-house in East Haddam, Conn., in which Nathan Hale taught the year after his graduation at Yale, is to be preserved by a patriotic society.

Conferences, Associations, Etc.

SWARTHMORE FIRST-DAY SCHOOL.—At the closing session Gertrude K. Walton read this paper:

"It seems well to give thought for a few moments to the First-days during the vacation period. The children of members of the Society of Friends have enjoyed the privilege of a home training sufficiently to make the Sabbath a day to love and not to dread. Owing to this very fact it becomes more difficult for these parents to discern between wholly unrestrained liberty and guarded freedom. To combine the profitable and pleasing, to direct wisely and yet not arouse antagonism on the part of the child; these are high accomplishments for parents to acquire. The children are now without the help they have been receiving each day from the secular and First-day school teachers, and although a little less care and attention may be needed as to the clothing of these little folks as they play around their homes, their hearts and souls need our unceasing vigilance. I know it is not the desire of these kind First-day school teachers who have been endeavoring so faithfully to show the little folks the right paths to follow, who have taught them of the spiritual forces within them that they need to cultivate, the moral strength they can claim if they will,—it is not the desire of these teachers for their students to spend their summer Sabbaths in a wholly thoughtless manner. I want you to remember that the meeting is still here though the First-day school be closed, and that it is something for the little ones to learn how to sit quietly through the meeting hour, and something for those yet older to learn how to use the silence most profitably. Coming now perhaps more especially from the desire of your parents and teachers, I feel sure that as you grow older you will come because you want to, because you find it makes you feel better satisfied with yourselves and with the day, and you will realize later in life what a great benefit it has been to you. Then a walk to the woods and streams where insects, birds, and so many of mother Nature's children may be found, will all result profitably and help to cultivate a reverential spirit. Good books, suitable for all ages, are abundant and accessible. A part of each Sabbath in companionship with some of these is wise.

"The week-day schools are also closing, so that more leisure is suddenly thrust upon you than you know how to use. Undoubtedly there will be plenty of time six days of the week for all wisely romping games which must claim a part of the time of vigorous, healthy childhood; let the First-day be spent more quietly and calmly, but pleasantly, and as you grow older you will recall the passed Sabbaths with a special delight. Let us all, the older and young, keep for our text through the vacation days, Barrie's little Joey's text—'Thou, God, seest me.'"

PHILADELPHIA.—The last meeting of Young Friends' Association for the season was held Sixth month 5. The President being absent on account of sickness, the first Vice-president, Emma Waln, presided. The minutes of the preceding meeting were accepted as read. The standing committees made interesting reports. The Executive Committee stated it had secured printed applications for membership, and announced the evening's program. The report of the Nominating Committee was read and accepted with the substitution of the name of Henrietta D. E. Walter for that of Mary Janney, who requested to be excused from serving on the House Committee. This report recommended, (1) that the House Committee shall consist of nine members, five women and four men; (2) that the term of office shall be three years, three members retiring each year; (3) that the following shall constitute the committee, to serve one year: Henrietta D. E. Walter, Robert M. Janney, Emma Waln; to serve two years, Anna A. Emley, Anna P. Supplee, Wm. W. Birdsall; to serve three years, Charles E. Hires, Joseph C. Emley, Isabel Chambers. It was decided that the Executive Committee should consider rules governing the House Committee, as to when and to whom it should report and that some restriction be made as to the number of its members which shall be members of the Society of Friends, etc. The Building Committee made an interesting report as to the

purposes for which the various apartments of the several floors of the Association Building were designed.

Joseph M. Truman, Jr., gave an illustrated talk on "Meeting Houses and Some Friends of Philadelphia." We were told that the faithfulness of a few Friends, and sometimes it was only a family, had resulted in the establishment of a meeting. Data as to the purchase of ground and the building of meeting-houses were given and pictures of the old buildings long since removed and of the modern meeting-houses were shown. Also pictures of some of the prominent Friends in the early days of our city were shown and exceedingly interesting and sometimes amusing was the recital of the characteristics of these individuals.

The President invited all to remain after the close of the meeting that we might spend a few moments together socially.

The meeting then adjourned to meet at the regular time in the Fall.

ESTHER S. STACKHOUSE, Secretary.

NEWTOWN, Pa.—Newtown Friends' Association held its last meeting before closing for the season at the home of Thomas W. and Elizabeth G. Stapler. Martha Wilson opened the exercises by reading "Habits of Life," a selection from the *American Friend*. The minutes of last meeting were read and approved. Elizabeth G. Stapler, one of the delegates to Friends' Association Conference held in Philadelphia Fifth month 15, read a report of that meeting from the INTELLIGENCER. Mary Wilson read a paper in answer to the question, "What have Friends done for the Indians?" The writer failed to find evidence of Friends having done much to aid the Indian from early colonial times until 1869, when, encouraged by Grant's administration, they became more active, and have since assisted them in many ways.

"Is the giving of prizes, as is done by certain lines of trade, detrimental to the morals of the people?" was answered by Ellie J. Burroughs, who thought that though the giving of prizes to make an article sell is not a desirable way of doing business, the plan is adopted only as another way of advertising. In the discussion that followed, the thought was expressed that there was danger in the plan, as it tended to increase the desire existing in so many to get something for nothing. "The Scriptural Basis of the Queries" was continued by R. Anna Reeder and Elizabeth S. Kenderdine. George H. Nutt read a paper on "How Friends Appear to the Outside World." This article, written as it was by one who until recently knew almost nothing of Friends, was very interesting to the Association, most of whom have always lived in a Friendly community.

At a suggestion from Elizabeth G. Stapler that the Association do something toward procuring literature and distributing it to those who are in need of it, a committee was appointed to take charge of the matter.

The executive committee presented the following program for the next meeting: Biographical sketches of Aaron M. Powell; Review of a late publication, "In Tune with the Infinite," by Sarah J. Reeder; Reading, by Lydretta Rice; the conclusion of "Scriptural Basis of the Queries," by Evan T. Worthington; Current Topics, Mary T. Hillborn. The roll was called and the meeting adjourned to meet Tenth month 4, at the home of Abbie K. Rice. A. E. W.

MANSFIELD, N. Y.—The Young Friends' Association was held at the home of Abraham Scott, Fifth month 25th, with thirty-five members present, beside a number of visitors. Elizabeth B. Zelle read from the Discipline, extracts from the Gospel ministry. A "History of Friends' Dealing with the Indians," was prepared by Elizabeth Pray, and read by her son, Courtney Pray. This was an interesting account of William Penn's dealing with the Indians. In response to the question, "Should God send His Son to this world to-day? How would He be received?" Cyrus S. Moore gave a brief history of the Creation and of the wickedness of the people during the successive ages before the birth of Jesus, then of the manner in which he was received. His disciples are ready to welcome his coming. Are *all* ready? This is the question. It would be an everlasting disgrace at this age of the world to reject the Son of righteousness.

Thomas A. Bunting responded to the question, "How

can Friends best display their Loyalty to their country in the present national crisis?" He thought Friends should advocate peace, always, as it has been one of our principles from the foundation of the Society. The power of the peace principles of Friends has a wide application in diminishing the causes for struggle and strife, in making us willing to do justice to all men, and in providing the means for the settlement as well as individual controversies by arbitration. In this particular the world is coming somewhat to our ideals.

Readings were given by Mary A. Harvey, "After Many Days"; and Anna Scott, "The Quaker of the Olden Time." A recitation, "An Order for a Picture," was given by Amy Bowne. It was decided to postpone our meetings for two months only, as our young people are anxious to attend one meeting during the summer vacation, ere they return to their different schools. After a brief silence we adjourned to meet at the home of William L. Biddle, Eighth month 24.

MARTHA E. GIBBS, Secretary.

LITTLE BRITAIN, PA.—Penn Hill Young Friends' Association held the last meeting of the season on Fifth month 28, 1899. It was opened by the reading of Matthew, 20th chapter. Day Wood reported for the History Committee. Phebe L. Coates read an article from *Young Friends' Review*. Mary Smedley read an account of a journey from Buckingham, Bucks county, to Little Britain, Pa., made by Sarah Watson, in 1813. This was particularly interesting, as the descendants of many of the families she visited still live in this vicinity. "What can the home do to help the meeting?" was answered by Raymond Good. These points were given: the influence of the older members of the home; encouragement of First-day Schools by regular attendance; careful supervision of reading matter for youth, and discussion of religious matters in the family. "Books and Reading, how are we most benefitted thereby?" was presented by Jennie Brown. If the old saying be true, "Of making books there is no end," what a wonderful, limitless expanse of reading material, in this day of inexpensive literature, is found to be within the easy grasp of him who desires to obtain it!

He speaks truly who says books are companions; they are friends who can be depended upon at all times. Books of biography are very important; they inspire us to do right, to follow the example of the good men and women who had to struggle against adverse circumstances.

After roll-call the association adjourned to meet the first of Tenth month.

P. L. COATES, Cor. Sec.

COMMUNICATIONS.

TWO OPINIONS ON THE EASTERN QUESTION.

Editors FRIENDS' INTELLIGENCER:

I AM convinced that no one living has a greater horror or a more utter disapproval of wars than I have; but until a majority of the peoples of the earth share this opinion, wars will come and must be met, the point being how best to meet them. I feel bound in this connection to say a few words in regard to the present situation. In a brief reply made by your journal to "A Word from Iowa," signed F. P. Marsh, the editors say, "In reference to the officials who are from time to time established at Washington, they are servants, not masters." I would ask in what relation do the engineers and conductors of a fast railroad line stand to the railroad company or to the people who travel by it? Are they not the servants of these? And yet to them are entrusted the care, the safety, and the responsibility of the train; and when it is speeding through or over perilous places, they dare not change the schedule no matter how much the passengers may clamor; and the more they clamor or attempt to interfere, the more danger to the train. Such seems to be the case now; this crisis came upon the country almost with the shock and suddenness of a terrific bolt of lightning from a clear sky; the president and other officials had not time to weigh plans or to digest measures; they must act promptly and decisively. They may have made great and grave mistakes; but is it not the part of all patriotic citizens to give their intentions at least the benefit of the doubt? If we cannot stand by their side, we can keep out of their way; if we cannot uphold

their hands, we need not drag them down. We Friends must continue to maintain and proclaim most earnestly on all possible occasions our unswerving belief in, and devotion to, peace principles; but this we can surely do without either open or covert criticisms of the administration, and we may also devoutly hope and pray that the great Author of the Universe will, "out of this seeming evil," eventually educe good.

C. H. M.

Sandy Spring, Md.

Editors FRIENDS' INTELLIGENCER :

The calm and sensible letter of F. P. Marsh in your last issue gave me much pleasure. It is a relief amid the feverish sentiment that prevails with many to find there are calm and clear minds who have not "bowed the knee to Baal." With our Society we uphold the principles of Peace. With the faith of our fathers we hold to the Light Within. It leads us also onward to many improving ways; new and onward ways they may be, challenging the intellectual life as their grand, progressive force moves over mankind.

When we turn to the Inner Light whose convincing force bears testimony that abstract truth is inter-bound in ways that slowly unfold to the human consciousness, will we not read the guiding hand that has called our clean, fresh country to this new unfolding? What so capable of moulding the priest-ridden life to a more just development than the active, rational thought of Protestant America? True, we have our dark scenes of wrong, but we have our Tuskegee, our Hull House, and the grand spirit of open, religious honesty. The truth will be winnowed from all those points, and the action of the real peace party of America will be beautifully clear as the near results are shown. There is no doubt that the ultra-liberalism of our country, both in Congress and among the tender hearts of an active and impulsive people, have been principally the cause of the sad and blind opposition of the Tagal race.

The hand of Providence is guiding to the overthrow of false creed and the building up of nations to the liberal advance of the centuries to come.

LAVINIA P. YEATMAN.

Norway, Chester county, Fifth month 28.

METEOROLOGICAL SUMMARY FOR FIFTH MONTH, 1899.

Mean barometer,	30.069
Highest barometer during the month,	30.358
Lowest barometer during the month,	29.712
Mean temperature,	63.9
Highest temperature during the month, 28th,	90.
Lowest temperature during the month, 4th,	45.
Mean of maximum temperatures,	74.
Mean of minimum temperatures,	53.8
Greatest daily range of temperature, 6th,	30.
Least daily range of temperature, 18th,	5.
Mean daily range of temperature,	20.2
Mean relative humidity, per cent.,	66.3
Mean temperature of the Dew Point,	50.1
Total precipitation in inches, rain,	2.30
Greatest precipitation in any 24 consecutive hours, 0.77 inches of rain, on the 11th.	
Number of days on which .01 inch or more of rain fell, 11.	
Number of clear days 11, fair days 13, cloudy days 7.	
Prevailing direction of wind from the Southwest.	
Thunder storm on the 16th, 17th, 29th.	
Frost, light on the 4th.	
Solar halo on the 6th and 16th.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a.m.,	66.5 on 30th
Minimum temperature of wet bulb thermometer at 8 a.m.,	43 on 4th.
Mean temperature of wet bulb thermometer at 8 a.m.,	55.1.
Maximum temperature of wet bulb thermometer at 8 p.m.,	67 on 30th.
Minimum temperature of wet bulb thermometer at 8 p.m.,	46 on 3d.
Mean temperature of wet bulb thermometer at 8 p.m.,	56.5.
Mean temperature of wet bulb thermometer for this month,	55.8

NOTE.—The monthly mean temperature for this month, 63.9° is about 1° above the normal, and 2.7° above the corresponding month in 1898.

The amount of precipitation, 2.30 inches, is about one-half the usual rain fall for Fifth month.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Fifth month 31.

A PICTURE OF MY MOTHER.

A typical sonnet by the poet whose book, "At the Gates of Song," William Dean Howells has praised so warmly, as we noted in last week's issue. Lloyd Mifflin lives near Columbia, Pa., and is descended from old Quaker stock, his ancestors having been Westtown pupils.

UPON this old Daguerreotype appears

Thy face, my mother, crowned with wondrous hair;
What reconciliation in thine air;
And what a saintly smile, as if thy fears
The Lord had taken from thee, and thy tears;
'Tis my delight to still believe thee fair;
And thou wast loved, I know, for often here,
I saw my father's eyes, at eighty years,
O'erflow with love when'er we spoke of thee—
We spoke of thee, I said, not he—not he!
He could not speak! . . . O peace be with thee,
then,

Madonna-like, thy babe upon thy knee!
My gentle mother, lost on earth to me,
Shall I not know thee somewhere once again?

—Lloyd Mifflin.

THE NUN'S RETREAT.

WITHIN the convent's sheltering walls,
Time, like a silver streamlet, falls
With murmur sweet.
There never worldly stir or strife
Disturbs the even pulse of life
With quickened beat;
But yet a deeper peace to seek,
The church commands the sisters meek,
And sets apart one hallowed week,—
Their blest "retreat."

Then e'en the mild and gentle words,
Which oft like quiet songs of birds
Their tasks beguile
And fall so soft upon the air,
From lips whose custom'd speech is prayer,
Are hushed awhile.
With inward thought, with outward sign,
They seek a deeper life divine,
And guard the heart, as 'twere a shrine,
From jest or smile.

How oft amid the scorching heat,
And hurry of the noonday street,
Once more I see
Those saintly faces pure and sweet
And mind me of the nun's "retreat,"
Till over me
The peaceful shade and coolness falls,
And quiet of those convent walls,
From anxious care that frets and galls
Our spirits, free.

But not for all those sisters know
Of calm content, would I forego
The fret, the pain,
The baffling, oft despairing strife
Which wakes to dream of larger life
The heart and brain.
I cannot think these struggles blind
Of eager soul and questioning mind,
That make us one with all mankind,
Are given in vain;

And not to win a barren peace,
Would I from cheerful converse cease,
And pure delight;
Nor could I feel, if set apart
From beatings of the common heart,
The wave of might,
Inflowing from the life of souls
Which, moving through our clay, controls
The human tide that upward rolls
Into the light.

And yet from all life's dust and heat
 Each one should have his calm retreat,
 Where, free from care,
 The soul may rest upon the sense
 Of that Unseen Benevolence
 Which, everywhere,
 With all our noble purpose blent,
 Works on to frame the thing we meant,
 Through ill-shaped deed and high intent,
 Such rest is prayer!

—Oakes Burleigh.

For Friends' Intelligencer.

SAMUEL M. JANNEY AND THE INDIANS.

I WAS much interested in the Indians, and speaking to our friend Chalkley Gillingham one day, asked if there was nothing that Friends could do for their aid, and if so, offering my services. In reply he said the Indian Committee of Baltimore Yearly Meeting, of which he was a member, had had an interview with President Johnson making the same inquiry of him, and offering their services. They were answered abruptly that there was not, but General Grant, at that time a member of the Cabinet, was present, and taking them aside, they had a very satisfactory interview with him.

The result was that when General Grant was elected President, he sent the famous letter, on the 14th of February, 1869, to Benjamin Hallowell, secretary of the Friends' Indian Committee, in which he said if he would send him the names of persons whom the Friends would recommend, and for whom they would become responsible, he would appoint them Indian Agents. This offer resulted in the coöperation of the six yearly meetings of our body in the recommendation of five of their members as Agents, with Samuel M. Janney for Superintendent. Samuel was very reluctant to accept the appointment; but his associates in the committee insisted, and he finally yielded.

President Grant, in his instruction to the Agents, said: "I send you as missionaries as well as agents," which seemed appropriate, as his policy was to "educate, civilize, and Christianize the Indians." He also requested us to occupy the field as soon as possible.

Samuel arrived in Nebraska some little time before me. I arrived there on 30th of Fifth month, 1869, and went directly to his lodgings in Omaha. It was Seventh-day, and he informed me promptly he had given notice of a meeting to be held in a house he had procured for the purpose. The next morning I attended it with him, and thus enjoyed the privilege of attending the first Friends' meeting held in the State of Nebraska. That afternoon I left on the train for Columbus, arrived there in the night, and next morning went with my predecessor Charles H. Walley, to the Pawnee Agency, which was "turned over" to me that day, Sixth month 1st, by C. H. W. There was a Sabbath School attended by the Indian scholars and white children, and likewise an Episcopal Mission there; the pastor of the church in Columbus preached there once a month immediately after the adjournment of the Sabbath School.

I had appointed several Friends as employés,

among them Samuel Walton as trader, and Ella Walton and Sallie E. Lloyd, teachers in the Indian School, for there was a large Industrial Indian School there (as Friends are aware), and the next First-day with what Friends were there, the school children, all the employés, and some of the village Indians, we held a Friends' meeting, which was continued from that time weekly as long as I continued in Nebraska. When it was discontinued at the Agency it was established in the district school near my residence, and if I am correctly informed has been maintained ever since, and was the first Friends' meeting established in Nebraska. Bishop Clarkson, out of deference to Friends, discontinued the Episcopal Mission, leaving the responsibility of Christianizing the Indians entirely with Friends.

JACOB M. TROTH.

AN INTERESTING INSECT.

THERE is a little insect very much in evidence just now which has an interesting life-history, especially in association with that other little citizen who has so many points in common with mankind, including domestic economy and (must we say it?) predatory warfare—the common ant. The subject of our study is the plant-louse or aphid, familiar to every owner of a window-garden or rose-bush. Just now they are attacking our maple and other shade trees.

The first thing to be noticed about the aphid is its color. It is usually of the color of the plant on which it feeds, and this undoubtedly serves to protect it against its enemies. I have just been examining a rose bush at my door covered with the aphid *rosæ*. The tender green stems are covered with the little green lice, the same shade of color as the stems. Their legs and antennæ are dark and thin, and are an exact imitation of the hairs on the stem of the bush. A closer inspection shows something much more remarkable. One branch of the bush has shot up so rapidly that the green coloring of the leaf and stem has not yet developed. The color is instead a bright, reddish-brown, a common thing in the early stage of foliage. A search for the green lice shows that they are reddish-brown—the exact shade of color of the stem and leaves on which they are feeding and hiding. Could a more remarkable example of mimicry for protective purposes be found in the whole range of nature?

Another curious fact is that connected with the birth and generation of these tiny insects. Oviparous generation is the rule in insects, but there are certain departures from the rule. In the aphides both the oviparous and viviparous exist in the same species.

These insects exhibit remarkable examples of alternation of generation, having winged and unwinged forms of both sexes. They will well repay a careful study. It is in the larvæ state that the injury is done to our trees. On every leaf will be found numerous little transparent shells or skeletons of the growing larvæ.

When these little aphides were first studied it was thought that the enemy attacking the plant was the ant, which from its color was more easily seen. A

closer inspection developed a very curious fact. It was soon found that the aphides were the ants' cows and that they actually "milked" them. Sometimes as many as three or four ants may be seen around one aphis gently stroking the little insect. The fluid in place of milk is a colorless, sweet, sticky substance, commonly called "honey dew," from the fact that the drops of honey stand on the leaves like dew. It is to be seen in great abundance on all the trees infested with these insects, and on the fallen leaves, and peppered over the pavements under the trees.

Sir John Lubbock, in his "Chapter in Popular Natural History," says: "As the honey of the aphides is more or less sticky, it is probably an advantage to the aphis that it should be removed. Nor is this the only service which ants render them. They protect them from the attacks of enemies, and not unfrequently build cow-sheds of earth over them. The yellow ants collect the root-feeding species of aphides in their nests, and tend them as carefully as their own young. But this is not all. The ants not only guard the mature aphides, which are useful, but also the eggs of the aphides, which, of course, until they come to maturity, are quite useless. . . . Our ants, then, though they may not perhaps lay up food for the winter, do more, for they keep during six months the eggs which will enable them to procure food during the following summer—a case of prudence unexampled in the animal kingdom." Another wise adaptation of these little insects to each other lies in the fact that the aphides become torpid at the beginning of their period of hibernation at the same low temperature as the ants themselves.

The most practical query just now is how to rid our trees of these pests. In the first place, there are a number of insects which prey on the aphides. Its especial enemy is the common spotted "lady bird" or "lady bug." The larvæ of the lady bird, which devours the plant lice, is a little "worm" about half an inch long, one of the common varieties having black and red bands across the abdomen, and biting jaws. Care should be taken not to confound this little worm, which is carnivorous and our ally, with the vegetable-eating enemies. Another enemy of the aphis is the ichneumon fly. Two species of this fly, it is said, lay their eggs in the body of the aphis. The spider also no doubt preys on the aphides. These are some of nature's insecticides. As an artificial insecticide Paris green was tried on trees in a nursery, but without effect. Dr. S. C. Schmucker, of the West Chester State Normal School, a naturalist and biologist of accurate observation, well-known throughout the State, was appealed to. He pointed out that the aphis does not eat the surface of the leaf, but extracts the sap, and is accordingly not affected by a dry surface application. A wash or spray of tobacco water is used by the window gardener for the aphis rosæ, and it would probably answer for the tree pest. Dr. Schmucker suggests the use of the kerosene emulsion. This is made by dissolving a half-pound of hard soap in a gallon of boiling hot water until it is a thin paste. Then stir in thoroughly two gallons of kerosene and apply with a spray or brush.

JAMES MONAGHAN.

Swarthmore, Pa.

WHITE MEN IN THE TROPICS.

THE argument of Benjamin Kidd, the English writer, (an authority much quoted some years ago, and generally much overestimated), in his recent book on "The Control of the Tropics," is that the white races can not live and form self-governing communities in hot climates. The editor of the *Popular Science Monthly* remarks that this is equivalent to the proposition that freedom is limited by climate. Kidd also says that although the white man can not live permanently in the tropics, he must control them; and hence he gives aid and comfort to the American expansionists. This view the *Popular Science Monthly* discusses as follows:

"Whether Mr. Kidd recognizes the odious significance of his captivating speculation or not, it is certainly a plea and an apology for slavery and political despotism in the tropics. . . . There is reason to believe that it must be relegated to the limbo of a kindred and popular superstition. Within the past year much has been said about the genius of the Anglo-Saxon for freedom and the ethnic incapacity of the Latins for that boon of civilization. Even so great a scholar as Guizot encourages this extraordinary theory. . . . In apology for his misinterpretation of social phenomena there can be urged his ignorance of the law of evolution and of the hardly less important law of the militant origin of despotism and the pacific origin of freedom. No such apology can, however, be made in behalf of Mr. Kidd, or of any other apostle of imperialism. Not only have they at command all the generalizations of social science, but all the facts upon which these generalizations are based, to prove that neither climate nor race is a limitation upon freedom.

"If climate determined the character of the political institutions of a people, many questions would be suggested at once that would be beyond solution. Why, for instance, should a certain freedom have existed in Athens, and the most intolerable despotism in Sparta? Again, why should there be despotism in Russia and Germany as well as in Morocco and Egypt? Another series of questions equally perplexing can be raised. Why should there be more freedom in England to-day than six hundred or even one hundred years ago? The climate has not changed in the interval. Why should the institutions of Spain in the thirteenth century have been more liberal than in the seventeenth? Why was it that the freedom that existed in Germany before the Thirty Years' War had virtually ceased to exist at the Peace of Westphalia? Here also the climate had not changed. . . . The only satisfactory answer to these questions is to be found in the fact that militant activities always lead to despotism, and pacific activities always to freedom. When people get into war, the central power must exercise all the authority over life and property essential to success in battle. . . .

"Whether despotism exists, as Mr. Kidd and his followers assume, among all the indigenous populations of the tropics, only a careful investigation of the subject would permit one to say. But that it must, as they contend, always exist there, none of the laws of social evolution gives the slightest warrant. "Wherever it does exist, it had the same origin that

it had in England, and in obedience to the same forces of peace and industry that operated against it in that country, it must pass away. . . . The degree of heat or humidity or the luxuriant vegetation of the tropics had no more to do with this political organization than the degree of cold, or the dryness of the atmosphere, or the comparative poverty of the soil of some of the Western States with the similar political organization of the Indians that roamed over them. None of these physical characteristics can prevent the play of those forces that drive people eventually to the adoption of that form of social organization that will best promote their happiness. As the social philosophy of evolution shows, the social organization best fitted for this purpose is the one where the largest individual freedom prevails."

Finally, the writer argues, the contention that the white man can not live and work permanently in the tropics, on which Mr. Kidd's demonstration practically rests, has slender basis in fact. He says:

"Alfred Russell Wallace, who spent twelve years in the tropics, says in a recent article that the white man can and does work in every part of them. If he does not work, it is simply for the same reason that he does not work in Europe or the United States—namely, because he does not have to. When, however, necessity lays its heavy hands on him, driving him to earn his living by the sweat of his brow, he does it in the tropical region quite as well as he does in the temperate. That is shown particularly in Queensland. But when natives can be reduced to slavery the crime is committed with slight compunction, and defended on the same ground that it was defended in the South and elsewhere. . . . The time must come when free institutions will be found as essential under the equator as farther north. Without them social evolution can not reach its highest point, nor man attain to his greatest happiness, a state that he is always seeking, no matter where he lives."

M. LOUBET, the new President, showed himself in a most delightful light at Montélimar, stopping the procession and rushing up to take his trembling old mother, standing on the terrace to see her distinguished son go by, in his arms, and kiss her again and again. It was so like a Frenchman with his mother. Madame Loubet was not at all well pleased with her son's election. "Oh, my poor Emile!" she said. "I already saw him little enough. Now I sha'n't see him at all." When one is eighty-six, and a mother, I suppose any sort of honor seems rather vain in comparison with "not seeing one's boy at all."—[Harper's Bazar.]

LAVENDER pillows are taking the place of the pine-needle cushions. They are usually covered with white linen, decorated with spikes of the lavender flowers worked in natural colors or heliotrope linen worked with flax threads of a paler tint. Lavender is also largely used in place of the malodorous moth balls, and is said to be quite as efficacious. A few drops of oil of lavender sprinkled along the edges of the carpet not only give the room a clean, fresh smell, but obviate the necessity of eternal vigilance for the appearance of carpet bugs.—[Philadelphia Ledger.]

THE New Jersey Electric Railway, comprising the Jersey City, Hoboken and Rutherford, the Paterson Central, the Paterson, Passaic and Rutherford roads, was sold on the 10th at auction, on account of the Mercantile Trust Company, of New York, for \$1,500,000.

Devotion to Science.

LORD ROSSE, who built the famous telescope that bears his name, was an expert mechanic, and was also somewhat careless about his dress. On one occasion the earl was looking through the engine-room of a large manufactory. He suddenly became much interested in something he saw, and taking out his watch stood looking from it to the machine with a peculiar smile on his face. The engineer came along. "Well, what's up?" he growled. "What are you grinning at? What have you to find fault with?" "Oh," answered Lord Rosse. "I am not finding fault. I am calculating how long before the boiler explodes." "Boiler explodes? Why, you're crazy, man. You get out of this." "Well," said the earl, "if you work ten minutes longer with that screw loose there, the boiler will certainly explode." The engineer looked at the screw indicated, jumped at it, and fastened it as soon as he could. "Why didn't you say that sooner?" he demanded. "Why should I?" answered Lord Rosse. "I've never yet had an opportunity of seeing a boiler explode."—[Exchange.]

Cuban Women in Mourning.

IF there is one sight more pitiful in Cuba than any other, it is the women in black. Frequent as they are in Havana, where perhaps in some remote part of the city they even venture to hold out their hands to you as you pass—women of refined appearance, too—the women in widow's weeds are the commonest sight in the small towns and cities. It is hard to tell where they get their mourning garments. It is no exaggeration to say that of a dozen women on a street in any Cuban village nine will be in mourning. And their faces sad with grief and thin with hunger even months after the war had ceased!—[Harper's Weekly.]

A Message of Love

THERE are few places a person need fear to go if he goes in a spirit of love. The story is told of a missionary in Manchester. When he was a young man just from the country, and knew nothing of city life, he was sent to work in a district in the city which was famed for its vice. He did not know this, but set to work.

The people soon knew him, and among those interested was the policeman in his district. The policeman met him one morning and addressed him in friendly tones, telling him to be cautious in that street where he was visiting—for it was the worst street in the city. "I dare not go any nearer it than the end of it," he said, "and when we do go, we need to go in a body. And, indeed, it is useless for you to go. They are beyond redemption."

The missionary never had a fancy for policemen, and preferred doing his duty, and went and visited the street from one end to the other, and no one in the street ever said a rough word to him, but received him and listened to him with all attention, and invited him to come soon again, as no one ever came.

The policeman watched to see him coming out again, and said: "You have done what I could not, or dare not, do."

"The reason," said the missionary, "is, my message is different; yours is justice and punishment, and mine is love and pardon."—[Church Weekly.]

Another Rebuke for the Cigarette.

A PROMINENT railroad man is the latest to throw down the gage of battle to the cigarette. He is a general freight agent on a large railroad, and employs many young men as clerks. He has announced that, in the future, he will not employ any young men who are addicted to the cigarette habit, and, further than this, he expresses his intention of getting rid of all cigarette smokers now working in his department. He gives the following as his reasons for this decision: "Among the two hundred in my service, thirty-two are cigarette 'fiends.' Eighty-five per cent. of the mistakes occurring in the office are traceable to the thirty-two smokers. They fall behind with their work, and when transferred to other desks, which

men who do not smoke handle easily, they immediately get along just as badly, showing that it is not the amount of work, but the inability or indolence of the performer. The smokers average 'two days off' from work per month, while the non-smokers average only one-half of a day in the same time. The natural conclusion is that the thirty-two men are holding positions deserved by better men."—[Michigan School Moderator.]

Queer Things Given to Queen Victoria.

Philadelphia Ledger.

AMONG the most curious of her Majesty's perquisites is her right to every whale or sturgeon captured on the coast of the United Kingdom and brought to land. Both of these perquisites date back to the days of the Norman kings, and it appears that in the case of the whale the monsters were divided between the sovereign and his consort, the Queen taking the head, in order that her wardrobe might be replenished with the whalebone needed for the stiffening of her royal garments.

Another of the Queen's perquisites is a certain number of magnificent cashmere shawls, which are despatched to her every year from the Kingdom of Cashmere. They vary in value, as a rule, from £60 to £250 apiece, and the Queen is accustomed to present one of them as a wedding present to every young girl of the aristocracy in whose future she is in any way interested.

Some Real Answers.

Q. WHAT caused Cæsar's death?

A. Cæsar died because he was assassinated.

Q. Between whom, and what was the result of the battle of Waterloo?

A. The battle of Waterloo was fought between the Spanish and English, and the Russians whipped.

Q. When and where were railroads first used?

A. Railroads were used in Arabia in B. C. 402.

Q. When and by whom was America discovered?

A. America was discovered by Columbus in 1492 while he was making a voyage from London to San Francisco.

Q. What were General Wolfe's words when he heard that the French fled?

A. General Wolfe said he never died so happy.—[Harper's Round Table.]

CURRENT EVENTS.

By a recent order President McKinley has taken nearly 10,000 public offices out of the operation of the civil service rules. Most critics assert that this is a distinct backward step, undertaken at the dictation of politicians. Defenders of the administration say that the order does not contain the dangers feared.

A STATUE of Frederick L. Douglas was unveiled at Rochester, N. Y., on the 9th instant. The celebrated man is buried in this city, which was long his home.

A. J. CASSATT was elected President of the Pennsylvania Railroad Company at a special meeting of the Board of Directors on the 9th inst., to succeed the late Frank Thomson. James McCrear, of Pittsburg, was chosen a Director to fill the vacancy caused by President Thomson's death.

KOBE papers contain the news that the fate of the party of scientists, missing for upwards of a month past, has been disclosed. According to these accounts, the scientists had landed near Tosang, on the Liao Tung peninsula, to pursue their investigations of earthquake phenomena and mountain flora, when they were made prisoners by Russian cavalry and shot as spies, without the semblance of a trial. Their photographic and other scientific apparatus was destroyed. There were eleven professors in the party, one German savant, and ten native Japanese, whose homes were in Kobe and Tokio. The Japanese authorities will make a thorough investigation.

THE Indiana Supreme Court decision against the trust formed by the gas companies of Portland, this State, is one of the most far-reaching in its anti-trust nature of any yet handed down by the Indiana Court, and Attorney-General Taylor declares that it makes possible action that will crush trust combines in this State for good. The Eel River Railroad case, now pending, is said to involve the same point raised against the Portland Gas Trust. The Attorney-General expects a decision compelling the Wabash to give up the Eel River Branch, a parallel line running from Logansport to Butler, Ind., and which gave the Wabash a line into Detroit.

NEWS AND OTHER GLEANINGS.

It is, perhaps, not generally known that potatoes are imported into this country in large quantities from Scotland and Germany; but such is the case. For the past five years, however, the Scotch yield had been so small as to preclude the exportation of any part of it; but this season the crop was large, and one ship alone brought 150,000 sacks.

—The *Illustrated London News*, (13th ult.), remarks upon "the way in which Rudyard Kipling was 'worked' by the press or the syndicates, especially in the matter of the prepaid telegram sent to Englishmen of distinction inviting from them messages of sympathy and appreciation."

—It is suggested that instead of breaking up the unfortunate steamship *The Paris*, it would confer a benefit on navigation to make her a lightship, as there is no light now on the Manacles.

—A despatch from Santa Fé, New Mexico, says that, on account of the unprecedented drouth and the recent order of the Interior Department excluding ranchmen from forest reservations, sheep are dying by the thousands.

—Secretary Gage has detailed the revenue cutter *Grant* to search among the Aleutian islands for the crew of the missing steamship *Pelican*, which left Tacoma, Washington, twenty months ago for China.

—A prominent official of a steamship line speaks as follows of the effort to make sea-travel safer:

"At a conference of representatives of the different transatlantic companies, which was held in London, it was agreed that certain lines of travel should be pursued by east and west bound steamers. This was merely a verbal agreement on honor, no penalty being provided for its violation. All the companies with the exception of the Anchor Line agreed to it, and thus far all of them have observed it closely. The idea commended itself strongly to the different steamship companies, as there can be no question of the fact that it provides an additional and very important safeguard against collision. The captains of all vessels have instructions to follow the course as closely as possible. It would require a very good reason to excuse any violation of the agreement on their part."

—The expedition sent from England about a year ago, under C. W. Andrews, to explore Christmas Island (south of Java), has returned. Among the curious things in its report is a statement that the forest is so dense that the natives never penetrate more than half a mile from the shore; and that ordinary rats, evidently from wrecked ships, have multiplied on the island, where, unable to find sufficient food on the ground, they have taken to climbing trees for fruit and other things.

—W. Korda, who has recently made a tour of Porto Rico, says that every foot of the ground gives forth some fruit or profit. The ground which is not covered by coffee or coconut trees produces plantains, bananas, tobacco, corn, peas, sweet potatoes, etc. Pure running water is met with everywhere. The coffee crop then being gathered was abundant, and promised to reach 15,000,000 pounds.

—Swiss botanists are interested in a kind of myosotis (forget-me-not), which blooms on the shore of Lake Constance, but was unknown there until a few years ago. It is only seen in the first weeks of April, and is afterwards covered by the rising water. The color varies from blue to red.

—The length of the world's railways is more than seventeen times the circumference of the earth at the equator.

—A new industry in Kansas is the manufacture of salt. A large deposit has been discovered on the line of the Santa Fé railroad near the town of Hutchinson, in the central part of the State, which the local geologists claim to be the largest in the world. More than \$3,000,000 has already been invested in plants to purify it, and the output last year reached nearly 2,000,000 barrels.

—The public entrance doors of the great building of the Bank of England are so finely balanced that a clerk, by pressing a knob under his desk, can close them instantly.

—Four steamers, carrying 800 passengers and a large amount of freight, sailed on the 10th inst. for Cape Nome and St. Michaels, Alaska, from Seattle, Washington. Among them was a party of forty-five belonging to the United States Geodetic and Coast Survey.

—Albert Clarke, of Boston, Secretary of the Home Market Club, has been appointed as a member of the Industrial Commission to succeed S. N. D. North, who resigned to accept the position of Chief Statistician of the Census Bureau.

—Orders have been given the Cramp Shipbuilding Company, of Philadelphia by the International Navigation Company for two 17-knot passenger and freight steamers, 600 feet long and 60 feet beam.

—The consolidated returns of the different crop reporting agencies of the Department of Agriculture, made up to Sixth month 1, indicate a reduction of about 8 per cent. in the acreage planted in cotton, as compared with last year.

—Some people's manners are too much for them. Like badly made dresses, you can never forget that they have them on.

NOTICES.

*** A Conference will be held at Friends' meeting-house, Gwynedd, on First-day, the 18th inst., at 3 o'clock p. m., under the care of Abington Quarterly Meeting's Philanthropic Committee. Subject, "Temperance and Tobacco."

JAMES Q. ATKINSON, } Clerks.
ARABELLA CARTER, }

*** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting house at Newtown Square, Delaware county, on First-day, Sixth month 18, 1899, at 2.30 p. m. Subject, "Peace and Arbitration."

CHARLES PALMER, Clerk.

*** A Conference under the care of the Western Quarterly Meeting's Committee on Temperance and Philanthropic Work will be held at Kennett meeting-house, near Hamorton, Pa., on First-day, Sixth month 18, at 2.30 p. m. "Narcotics" will be the subject for consideration. All interested are cordially invited to be present.

HORACE L. DILWORTH, Clerk.

*** The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 21st, in the evening, at 7.30 o'clock.

*** The following meetings will be held in Sixth month:

22. Fishing Creek Half-Year Meeting Millville, Pa.

*** Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:

SIXTH MONTH:

25. Haverford, 10 a. m.

SEVENTH MONTH:

9. Schuylkill, 10.30 a. m.

23. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

*** The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Sixth month:

18. Ridge and Back Creek, Va.

*** The First-day evening meetings this month are at Race street above 15th street, at 7.30 o'clock. The full attendance of our members and others is always pleasant.

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa

"SEE, grandpapa, my flower!" she cried;
"I found it in the grasses!"
And with a kindly smile, the Sage
Surveyed it through his glasses.

"Ah, yes," he said, "involucrate
And all the florets ligulate,
Corolla gamopetalous—
Composita—exogenous—
A pretty specimen it is,
Taraxacum dens-leonis!"

She took the blossom back again,
His face her wistful eye on.
"I thought," she said, with quivering lip,
"It was a dandelion!"

—St. Nicholas.

FREQUENTLY we meet men who are "as cross as bears," outwardly, and we are told that when we come to know them we will find out that they have very tender hearts. And this is true, but every new case of this kind only deepens our regret that they did not learn to cultivate outward gentleness along with the inward grace.—[Wesleyan Methodist.]

PAPA.—"See the spider, my boy, spinning his web, is it not wonderful? Do you reflect that, try as he may, no man could spin that web?" Johnny.—"What of it? See me spin this top! Do you reflect that, try as he may, no spider could spin this top?"—[Stray Stories.]

ASKINGTON.—"You did not finish the reminiscence you were telling me yesterday when you were interrupted by the kitchen roof catching fire—about your fourth cousin Joel, who blew down the muzzle of his gun. Did he live to tell the story?"

FARMER DUNK.—"No; but he left a good story for other people to tell."—[Harper's Bazar.]

"WE are very proud of our trees," said Mr. Gladstone once to a party of excursionists from Lancashire, "and are therefore getting anxious, as the beech has already shown symptoms of decay. We set great store by our trees."

"Why, then," roared a Lancashire lad, "do you cut 'em down as you do?"

"We cut down that we may improve. We remove rottenness that we may restore health by letting in air and light. As a good liberal, you ought to understand that."

Lancashire set up a roar of delight, and the discomfited interrogator came in for many a jeer from his companions.



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PHILADELPHIA, SIXTH MONTH 24, 1899.

{ Volume LVI.
Number 25.

A GOOD WORD EACH WEEK.

XXV.

THAT *which is to be sought after is not silence merely, but worship,—even the worship of the Father “in spirit and in truth.”*

From the Book of Discipline of London Yearly Meeting, chapter on “Meetings for Worship.”

For Friends' Intelligencer.

A THOUGHT.

THE Conqueror's Crown is not for me ;
A Soldier I could never be ;
But let me give some thought or word
That blesses all as soon as heard.
I have not land or gold or power,
I cannot hold one little hour
From passing swift or going slow,
For God the Father wills it so.

I cannot make hair white or black,
I cannot keep one moment back,
But I can spend that moment sweet
In sitting at the Master's feet.
For God and Christ and Man are one,
Since God is all and we are none
But echo, whisper, spoken thought,
Divinely formed, Supremely wrought.

ESTHER S. WALLACE.

WORTHY FRIENDS OF THE NINETEENTH CENTURY.

I.—SAMUEL M. JANNEY.

BY ELIZA F. RAWSON.

(Concluded from last week.)

DURING all the following days of this lovely spring-time, when not engaged in religious service, he quietly rested in the shadow of the old trees at “Meadow Lawn,” and reviewed with old friends and appreciative neighbors, who were wont to visit him, the labors of his long life.

He could look back to the early days of Anti-Slavery agitation, when “a considerable share of his attention was devoted to the subject of slavery and the means of alleviating the condition of the people of color.” He had, with other young Friends, established in 1824 a First-day school for colored children in the second story of the Friends' meeting-house in Alexandria.

A Benevolent Association to which he belonged, together with a similar one in Washington, made great efforts to abolish slavery in the District of Columbia. He gave an instance of the operation of the law in regard to slavery, which is as follows :

“A colored man, who stated that he was entitled to his freedom, was taken up as a runaway and lodged in the jail at Washington. He was advertised, but

no one appearing to claim him, he was, *according to law*, put up at public auction for the payment of his jail fees, and sold as a slave for life. He was purchased by a slave-trader, who was not required to give security for his remaining in the District, and he was soon after shipped at Alexandria for one of the Southern States. An attempt was made by some benevolent individuals to have the sale postponed until his claim to freedom could be investigated, but their efforts were unavailing ; and thus was a human being sold into perpetual bondage, at the capital of the freest government on earth, without a pretense of trial or an allegation of crime.”

No wonder that the heart of the young philanthropist was fired with a righteous indignation. As a minister he was most acceptable. He had traveled in that capacity extensively. “Strong in faith, earnest in feeling, and well-versed in the art of condensing the subject of his thought, there were few more effective speakers, but the feature that perhaps most strangely marked his religious life and characterized his ministry was the deep humility that blended itself with his gentle dignity and modulated the expression of his sentiments.”

He had earnestly labored in the cause of temperance and for the promotion of peace and in the interest of First-day schools.

He attended the opening of the Illinois Yearly Meeting. Speaking of the great gathering in the new meeting-house, in a letter to his wife, he wrote : “It is said that all other places of worship within eight miles around were closed, in order that their members might attend our meeting. There was much speaking in the line of the ministry. I had some service and others spoke very acceptably.”

A great sorrow of his old age was the death of his brother, Asa M. Janney. They were most congenial brothers,—living in the same village,—seeing each other every day. The loss was to the surviving brother an irreparable one. He says of him, “A more disinterested, self-sacrificing man I have never known, and he was universally beloved.”

On the 12th of First month, 1880, being on that day 79 years old, he made his last entry in his journal, in which he says :

“I feel grateful for the many favors I enjoy in the evening of life, and earnestly desire that I may, through Divine aid, hold out to the end, trusting in the Arm of Divine Power, and rejoicing in the assurance of Salvation through Christ.”

In the following Third month he attended the opening of a new meeting-house in Washington and enjoyed both the social and religious features of the occasion. His last publication was a little volume entitled “Peace Principles Exemplified,” and the last time that his voice was heard in public, was at a

Peace Meeting held in the Friends' meeting-house at Lincoln, Va. And now in the evening of his life he rested from his labors.

The following lines seem applicable to him :

" An old man sat in the sunset gold
By the door of a cottage low ;
His soft white hair, his reverent air,
His holy smile, all told
His work was finished below.

" Children played at the old man's feet,
Three gentle blue-eyed girls ;¹
Their mother had played in that cottage shade
With footsteps light and fleet
And waving golden curls.

" His heart was warm toward that little band
Bright in the setting sun ;
And he said, ' Oh Lord ! I trust thy word,
I see the promised land,
And I know that my work is done.

" I thank thee for the pleasant ways
In which my feet have trod ;
I bless for all, both great and small,
But most for *these*, I praise
Thy goodness, Oh ! my God ! "

Then a matron stepped from the cottage door,
A matron fair to see :
Her hand she laid on the old man's head
' Father, I thank God o'er and o'er
But bless him most for thee ! ' "

And so, surrounded by loving wife and devoted children and grandchildren, the days glided peacefully by, until a severe cold developed into pneumonia, and the end came quickly. His sufferings, at times, from oppression, were great, but with a gentleness and sweetness characteristic of his whole life, he prayed for patience to endure to the end. His wife, his two daughters Cornelia Janney and Mary Ann Shoemaker, his son Phineas, his grandson Samuel M. Janney, Jr., to whom he had been as a father, and his granddaughters, Ada and Elizabeth Janney, were at his bedside. " Take me in thy arms, Phineas," he said ; and so, leaning on the breast of his youngest born, and with this sweet benediction, " May His peace rest with you all," he passed into the Great Beyond, on the 30th of Fourth month, 1880.

There was a great outpouring of people from far and near in attendance at his funeral. Tender and loving tributes were given by his friends irrespective of sect. Many colored people were in attendance.

Among the letters received by his family, was one addressed to his sister Tacie M. Jewett, from John G. Whittier, upon receiving a copy of Samuel M. Janney's " Memoirs." The writer has kindly been permitted to use it. The letter follows :

AMESBURY, MASS., Sixth month 16, 1881.

MY DEAR FRIEND :

I thank thee from my heart for the Auto-biography of thy dear and honored brother, Samuel M. Janney. I remember meeting him once only—I wish I could have known him more intimately. His works praise him—his pure and noble life has not been lived in vain. I belong to what is called the Orthodox wing of the Society, but I should have a poor opinion of anyone calling himself a Quaker, who failed to recognize Samuel M. Janney as a brother beloved.

I am with sincere sympathy, thy friend,

JOHN G. WHITTIER.

¹ Carrie, Sadie, and Mary.

For Friends' Intelligencer.

WEEK-DAY MEETINGS.

THERE are some professors with Friends who say there is no longer a necessity for other than First-day meetings. Do we not feel a need to wait upon God, to publicly worship him oftener than on one day during the week ? Our intellectual and spiritual powers are so constituted that we are not at rest and peace, unless our divine nature is often brought into harmony with the Divine power ; also, we should remember that God is perfect. He does not need our worship ; it is we who *need* him. These also say they can worship as acceptably when sitting at their firesides, or when engaged in business, as though they were in the meeting-house. No doubt this is true as to invalids and other states of deprivation. Yet worship where we may, it is the highest object we can be engaged in, and it must be performed in spirit and in truth. Divine communion is best known in inward stillness. It is thus the soul is prepared for the enlargement and enjoyment of spiritual gifts. There is a necessity for public and private worship in order for definite spiritual development. Faith, hope, love, will no more grow without something to minister to their growth than will the intellectual faculties or the bodily organs.

Stillness and abstraction of mind and deep inward silence and attention necessary to appreciate week-day meetings can be known only when seeking for truth and learning to love it ; and let us remember that " God is ever the teacher of his people himself." In such meetings we will be strengthened to live up to our convictions of duty, thus laying the foundation of our spiritual building upon the revelations of truth to our own souls. In spiritual matters, in things pertaining to salvation, this Divine illumination is our surest guide ; a teacher that can never deceive us, but will, as we obey it, lead us out of all error into the knowledge of the Truth. This, then, is the path in which Christ leads his followers, and by making Christ our guide we shall be enabled, while passing through this state of probation, to rise from a condition of negative innocence to a state of active and positive virtue.

The view I wish to convey is, that from the frequent worship of God, spiritual strength gained thereby will regulate our lives, and bring the animal propensities under the control and dominion of the spiritual man, which will deprive us of no real good, but will render life a scene of enjoyment and highest usefulness.

Jesus resisted temptation and thereby overcame the world. So may we overcome the world in the same manner, for we must walk by the same rule and mind the same thing. Besides this, there is no other means of salvation. JOSEPH POWELL.

" RELIGION is not the staff of the feeble ; it is not the resource of those who deceive themselves with dreams ; it is the highest expression of the deepest experience ; it is the supreme reality."

" Do the best you can and you will be able to do even better."

HENRY TIMROD'S POEMS.¹

JUSTICE has at last been done to the memory of a neglected poet, Henry Timrod (1829-1867), his complete poems having just been published by the house that has always fostered the best in American letters.

Timrod was one of the literary group who dwelt in Charleston, S. C. His songs of the romantic south-land, beautiful with melody, passion, and impetuous grace, and the old cavalier spirit, fell upon an iron age; their author did not long survive the crushing effect of the Civil War. His poet friend, Paul Hayne, edited his poetical works in 1873, narrating the story of Timrod's last days, "The peace he loved, and so vainly longed for through stormy years, has crept to him at last, wrote Hayne; and we may now think upon his "spirit infinitely exalted, and radiant in redemption,—

'A calm, a beautiful, a sacred star.' "

Timrod's verse shows the influence of the English poets. Spencer, Shakespeare, Milton, Wordsworth, Shelley, and Tennyson were his masters.

"I—who, though born where not a vale
Hath ever nursed a nightingale,
Have fed my muse with English song
Until her feeble wing grew strong,"—

he wrote to his fair wife, a girl of English birth.

"The Vision of Poesy" is Timrod's longest and finest work. He must have composed while under the spell of Shelley's genius, for in its passion and clear harmony it echoes that poet's cadenced rapture. The following stanza from this piece describes the true poet's attitude,—

"And he must be as armed warrior strong,
And he must be as gentle as a girl,
And he must front, and sometimes suffer wrong,
With brow unbent, and lip untaught to curl;
For wrath, and scorn, and pride, however just,
Fill the clear spirit's eyes with earthly dust."

An example of his delicate sentiment may be found in these tender lines upon some fragrant pressed flowers:

"And so, pale ones! with hands as soft
As if I closed a baby's eyes,
I'll lay you in some favorite book
Made sacred by a poet's sighs.

"Your lips shall press the sweetest song,
The sweetest, saddest song I know,
As ye had perished, in your pride,
Of some lone bard's melodious woe."

Purchasers of the volume will be aiding a worthy cause, for it is the purpose of the Timrod Memorial Association to erect, from the proceeds of the sale of the book, a suitable public memorial of the poet in his native city.

¹ POEMS OF HENRY TIMROD. With Memoir and Portrait. Boston: Houghton, Mifflin & Co.

For all the other pleasures substitute consciousness that you are obeying God, and performing not in word, but in deed, the duty of a wise and good man.—*Epictetus*.

"You have not fulfilled every duty unless you have fulfilled that of being pleasant."

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 27.—SEVENTH MONTH 2.

GIDEON.

GOLDEN TEXT.—If Baal be a god, let him take his own part.
—Judges, vi., 31.

Scripture Reading.—Judges, vi., 1-32.

THE victory won under the leadership of Deborah and Barak was a decisive one. The Canaanites did not again succeed in uniting against the Israelites. Even when the latter were hard pressed by the Philistines on the same plains of Esdraelon there was no movement on the part of the Canaanites against their former enemies. It is probable that they were absorbed into the Hebrew communities about them and so disappeared from history. But the disappearance of the enemy within the land was followed by the appearance of an enemy from without. The same instinct which had driven the Israelites from the nomadic life of the desert into the settled lands of the Canaanites was now turned against them. They were called upon to repel attacks from the desert on the part of tribes still wandering. No doubt this danger had been present from the time of the first settlement. As already indicated, the leadership of Othniel ben-Kenaz (Judges, iii., 9-11) may have been invoked in such an attack. But the danger became great and imminent when the Midianites from Sinai invaded the central portions of Canaan from the east of Jordan. "The Arab never needs to await an excuse for a raid on a fruitful land. Year after year, shortly before harvest, they swept in on their camels, destroying the harvest and driving off the cattle. Time enough had elapsed after the days of Deborah and Barak for the spirit of national unity, called out by their victory, largely to disappear. The few tribes especially exposed to the marauders were not strong enough to protect themselves without confident and trusted leadership. On the occasion of such an incursion they could do nothing better than abandon the open country to the marauders and withdraw the population for safety to the mountains. Thither the bands of horsemen could not penetrate; and if it came to the worst, fast rock strongholds, or barricaded caverns could provide shelter."—(See Judges, vi., 2.)

As in previous instances the stress of the time called out a leader. The circumstances of his call show that the disappearance of the Canaanites as a distinct people had not involved the disappearance of their religious rites. It is very possible that their absorption into the social structure of Israel had strengthened the influence of their religion upon the Hebrews. The observance of their rites must have been common, as the historian tells without surprise of the altar of Baal belonging to Joash, father of Gideon (Judges, vi., 25), and although Joash himself took the side of Jehovah against Baal we read that Gideon feared to destroy the altar in daytime "on account of his father's family and the men of the town."—(Judges, vi., 27.)

The story of the call of Gideon to the two-fold mission—the overthrow of pagan worship and the de-

feat of the Midianites—is told in considerable detail. An unnamed prophet appeared among the people, recalling to them the mercies and faithfulness of their God, and rebuking them for their idolatry. At about the same time God's message came to Gideon calling him to leadership. Gideon was about his daily work, rendered more difficult by the danger from the Midianites. He had gone down into the wine-press—a kind of vault in the solid rock where the grapes were trodden out in order to extract the juice. Here he was threshing a few sheaves of wheat, safe from observation. The duty laid upon Gideon in the secret conference was first to destroy the altar of Baal and the Asherah, or sacred tree, by its side, and then to call together the tribes to drive out the invaders. The bold, striking act of the first duty would serve to mark him as leader in the second. We are reminded how Saul, a century or more afterwards, took a somewhat similar course on a similar occasion. Again, a sudden, striking action as a prelude to the summons of the tribes. In the case of Gideon the summons seems to have been all too successful, so that it was necessary to reduce the army again, and yet again, before its size was adapted to the work before it. The methods of this reduction, especially the second one, have been made the basis of a multitude of theories. Having rid himself of the cowards by the simple expedient of telling all who were afraid to return to their homes (Judges, vii., 3), he selected from those who remained three hundred by observing their method of drinking (Judges, vii., 5-7). It has been suggested that those who took water in their hands and lapped "as a dog lappeth," were more self-controlled than those who "bowed upon their knees to drink water"; also that the latter were reckless so to expose themselves to a possible enemy, while the former were able to keep a watchful eye for danger; another theory is that those who lapped were thus known to be rude, fierce men. We may comfort ourselves if these seem doubtful reasons, by the fact that as it is not possible for us to know the historical basis of this ancient tale, so it is not necessary for us to know it. The value of the whole story lies in its insistence on the constant reaching out of God toward his people—in the appearance, even in the extremity of Israel, of a champion who heard and obeyed God's voice. For those who feel it necessary to find a definite lesson in every incident, in every verse of the Bible story, there is constant difficulty and constant danger that they may read into a doubtful passage some lesson that they vain would find there.

On the other hand, if we realize that we are dealing with a human record of divine dealings with that people to whom the Divine Presence was nearest and most vivid; that the story of these dealings is told ages after the events described, by one who sought by means of it to recall a straying people to its ancient allegiance,—if these facts are clear to us we need not turn aside from the plain and simple narratives to find the far-fetched or mystical meanings which some have tried to assign to them.

After the selection of the band Gideon led them to the height overlooking the camp of the enemy.

After a secret reconnoissance of the Midianite camp, in which he apparently found a state of nervous tension arguing well for his purpose, he planned a stratagem by which he succeeded in stampeding the whole camp of the Midianites. Animals and men fled together in frenzied terror, treading down and destroying each other in their flight. At the fords of the Jordan another Hebrew army met them and completed their demoralization. Those who succeeded in crossing were further pursued by Gideon and his men, who finally captured the two chieftains or "kings" and slew them. This stirring event aroused once more the sense of national unity and with it the sense of loyalty to Jehovah. It also led to the establishment of the first kingdom among the Hebrews, as will be related in the next lesson.

ADDRESS AT SWARTHMORE COMMENCEMENT.

Graduates and Friends of Swarthmore College :

WE all know that everything around us, whether in the world of matter and of organic life, in the world of mind and spirit, or in the relations of mankind with each other, is governed and regulated by law; but perhaps we do not all sufficiently consider the differences between the several kinds of law. Let us therefore briefly review the subject of law, having regard to those differences.

As to the external, physical world,—the world of matter and force—civilized men have generally become convinced that nothing occurs without a cause lying within the possibility of human comprehension; that everything takes place according to laws which either now are understood by those who have studied them, or which it is reasonable to hope may come to be so understood through further investigation; that apparent exceptions are to be regarded with scrutiny in order that, when a real exception is found, its cause may be detected, and thus a hitherto unknown law be perhaps added to our acquisitions.

This, however, does not signify that we may expect to find the ultimate cause of natural law. More than two hundred years have elapsed since Isaac Newton discovered the famous law of gravitation, namely,—that all bodies are attracted towards each other directly as their mass and inversely as the squares of their distance, but to this day no man knows why this is so. And it is nearly a century since John Dalton, an English member of our Society of Friends, discovered the equally important law that the elements combine together in definite fixed proportions, each having its specific atomic weight, or combining equivalent. All educated men now know this, but no man knows the cause. Proximate causes, the characteristics of things, are discovered; ultimate causes remain hidden, though it be a comfort to many pious minds to refer all to The Great First cause, meaning God.

Doubtless all of you can recall instances where an unusual occurrence, or an ordinary occurrence closely observed, has set someone to thinking or to experimenting, and so to the discovery of an important natural law. Perhaps the most familiar of these is New-

ton's observation of the fall of an apple, pondering upon which, in connection with the moon's movements, led him to discover the great natural law of gravitation above alluded to. Franklin's observation of lightning, his experimental proof that lightning is but electricity, and his subsequent investigation of electrical phenomena and laws, is perhaps equally familiar. Volta's notice of the twitching of a dead frog's leg when in contact with two metals of unequal oxidability, and the large deductions of himself and others therefrom, form another instance. Less familiar perhaps is the observation of Helmholtz of the brighter redness of blood in cold than in warm climates, which led him to determine the mechanical equivalent of heat. Fraunhofer's discovery, that the extended solar spectrum shows numerous dark lines crossing it, was a simple observation, yet from the study of those lines arose a new and marvelous insight into the constitution of matter in the sun, in the stars, and even in the nebulae. Those indispensable appliances of our modern ways of living, the electric telegraph, the telephone, the electric motors and lights, are the results of observation of phenomena joined to study of ways and means for utilizing the indicated laws; while the recent scrutiny of the Roentgen ray which penetrates substances opaque to ordinary light, and of free etheric syntonics vibration, which enables electric communications to be carried on without wires, and through houses or hills, affords results no less wonderful and pregnant.

All goes to prove that law rules the material universe, unlimited and unchanged throughout all the space and time that our powers can penetrate, and that clues to infinite development of our knowledge of the various branches of this natural law lie all around us. The new Alexanders of science will never be obliged to weep because there are no more worlds to conquer, and none of our pioneers into the vast unknown realms surrounding our little sphere of knowledge need doubt or does doubt that if he can seize upon some hitherto unobserved phenomenon, or can grasp some new conception of a familiar one, he may boldly follow it into the unexplored regions with perfect confidence that those new domains own allegiance to the same laws which prevail here. New laws he may indeed discover, but instead of conflicting with the laws already known, these are sure to lead by unbroken sequence to those. And most encouraging to beginners is it to remember that great discoveries are not monopolized by the great captains of science, for many of the highest importance have been made by young men, whose quick perception and fresh imagination, joined with solid knowledge of established facts, qualified them to become explorers and path-finders.

Man's comfort, nay, his physical existence, depends upon his knowledge of and obedience to these natural laws, or Laws of Nature; many of them most simple and known to all, others abstruse and known to few, but all inexorable. No King Canute can escape drowning if he stops too long in his chair on the sea beach when the tide is rising; Canute must learn the laws of the tides and conform his actions to them. No ill-contrived Armada of a magnificent King Philip

can escape defeat at the hands of the better built small fleet equipped by a careful Sir John Hawkins, though the Armada's vessels be named after saints, and have their sails decorated with red crosses. Even Jesus of Nazareth refused to defy natural law when he resisted the temptation to cast himself down from the pinnacle of the temple. Safety and success in all undertakings that depend upon material things are governed by Lord Bacon's axiom, "The way to command nature is to obey her."

Confidence in the persistence and uniformity of natural law is the victorious antagonist of all forms of superstition, which latter is simply belief that natural occurrences may be brought to pass or be prevented by means foreign to natural law, or to what is commonly known as cause and effect; for, as has been well said, "Natural law is not destroyed by being ignored, but eventually crashes its way through human interference."

When we turn from the laws governing inorganic matter to those of organisms, we are conscious of a change of climate; the permanence of old forms of life is not absolute, like the permanence of mere matter and force, but yields to that apparent advancement into new forms which is named Evolution, a mutability which embarrasses by its endless complications. On one hand, for instance, gneiss rock such as surrounds us here, underlying the soil and cropping out by the sides of streams or on hill tops, has been held by many geologists to be the original crust of the earth, formed upon the molten globe when its surface became cool enough to freeze into rock; our gneiss is at least of an antiquity only to be guessed at as many millions of years. Well: the quartz, felspar, hornblende, and mica of this rock are composed of familiar chemical elements combined together exactly as those elements would combine now, and the same is true of the whole series of rocks of all sorts, from the ancient gneiss or Laurentian upward, though some of them may have been formed under conditions differing from those which have recently existed. The oldest, lavas, obsidians, and tufas are closely paralleled in composition by the most recent ones. And Lyell has pointed out that all the processes of erosion, sedimentation, upheaval, and eruption which have moulded and carved the earth's surface in all the ages are the same that are now acting. The laws governing these things are unchanged, and the resulting phenomena are unchanged.

But, on the other hand, organisms change, as is clearly shown by the series of fossil forms that are preserved in the sedimentary rocks of various ages. For instance, in the rocks of the comparatively recent Eocene period, Marsh and Huxley found fossil bones of the remote ancestor of our horse; it was a small quadruped no larger than a fox, having five toes on each fore foot, and four toes on each hind foot, well adapted for giving broad tread on soft ground. This was followed in regular succession by the four-toed Eocene Orohippus, the Miocene Mesohippus as large as a sheep, with three toes and a rudiment, the larger Pliocene Hipparion with three toes, and finally by our

(Continued on page 496.)

Friends' Intelligencer and Journal.

EDITORS:

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SADDUCEES.

SPEAKING of bread, Jesus cautioned his followers to beware of the leaven of the Pharisees, and of the Sadducees. The leaven he referred to was the teaching, the system, of those sects, or parties. It is a leaven which still exists.

The Sadducees were the ruling party in Jerusalem in the time of Jesus. They had long been in control of Jewish affairs. It was they who put him to death. It was they who prevailed upon Pilate, who hesitated, to send him to crucifixion.

Historians and biblical students do not entirely agree as to the origin of the Sadducees. The common theory is that they were followers of one Sadok, a famous scholar, but there is authority also for the idea that they were named from the Hebrew word *tsaddik*, just. They appear in Jewish history in the time of the Maccabæan Jonathan, about 144 B. C., so that when they compassed the death of Jesus, they had been known as a force in the affairs of the nation for about a hundred and seventy-five years.

They are commonly called a sect, sometimes a party; but they were much more a class. They held together, and acted together, not so much from a common doctrine as from common interest. Their convictions related less to religious, or philosophical, or ethical questions than to the policy of keeping the control of affairs in their own hands, adding to their wealth, maintaining their comfortable or luxurious life. Without any precise formulation of their belief on these points, for none were needed, they instinctively acted for themselves and for their class. The reformer who had come out of Galilee preached doctrines which would have overthrown their monopoly of power and prevented their absorption of other men's substance; hence they crucified him.

The Sadducees hated the Pharisees, because the latter, by their zeal, their vehemance, their insistence on something more than the "conformity" and outward ritual of the Sadducees, continually threatened to disturb the existing order. To the Sadducees the existing order was the only right thing possible, because it meant *them*. To disturb it would be abominable.

There is material for study in these lessons. Human nature, that nature which the primeval man had, was much the same, undoubtedly, at Jerusalem, about the year 30, among the Semite tribes, that it is in our own day, in many lands, among peoples descended from other tribal parents,—from Angles and Saxons of the Baltic marshes, from Celts of the west coasts of Europe, from Scandinavians of the North, from Latins of the South. The "Old Adam," if that is a good name for it, survives through all. The vigor of self-interest, the eye quality that does not look beyond self, makes Sadducees, as formerly. Of this "leaven" we were warned to beware, and whether it applies to us because of individual selfishness, or the selfishness of the class, or party, or caste, with which we are identified, the warning is equally pertinent and weighty.

THE PERPETUAL WATCH.

JOHN RUSKIN, somewhere in his excellent essays for the young, speaks with great clearness and force relative to their need of being careful of their actions, that these may not do damage to their reputations for stability of character. He says, in substance, that youth should follow the time-honored maxim of abstaining from all appearance of evil. To further impress upon them the importance of this, he adds that it is far more needful for them to lead circumspect lives than for the aged, whose time is far spent; that these can better afford to be careless of their acts, having so nearly finished their course, and that in them irregularities are more excusable.

There is some truth in this statement, but there is danger even in the admittance of the fact stated, that when one is old, and his days are few, he can be excused for departures from the straight and narrow way. Such departures do great injustice to the character that has cost a life-long struggle to perfect, and are so pathetic and sorrowful that charity hastens to cover them with the excuse of failing mental powers for, as has been truly said, "evil no sooner takes possession of the heart than folly commences the conquest of the mind."

So it is ever needful for both young and old to keep the watch, and that perpetually, which with the Divine help, alone strengthens us to hold out to the end, when we may hope to reap the reward of a Godly life spoken of by Paul, the "promise of the life which now is, and that which is to come."

THE worship we offer to a Father of universal, impartial goodness to all his children is only complete when we go forth to breathe the same spirit in our daily walks.—C. C. Hussey.

BIRTHS.

HUTTON.—At Richmond, Ind., Fourth month 26, 1899, to Walter J. and Jessie Winder Hutton, a daughter, who is named Miriam Alice Hutton.

PALMER.—At Geiger's Mills, Berks county, Pa., Fourth month 26, 1899, to Jos. P. and Margaret R. Palmer, a daughter, who is named Mary Darlington Palmer.

MARRIAGES.

BIDDLE—HARNED.—At Friends' meeting-house, Lansdowne, Pa., Sixth month 8, 1899, Samuel Biddle of Philadelphia, son of the late William Biddle, and Elizabeth Harned, of Secane, Delaware county, Pa., daughter of Sarah S., and the late Jacob L. Harned.

DARLINGTON—SHARPLES.—On the evening of Sixth month 14, 1899, at the residence of the bride's parents, under the care of Birmingham Monthly Meeting, held at West Chester, Pa., Jared Worrall Darlington, son of Jesse and the late Hannah W. Darlington, of Darling, Pa., and Hannah Mary Sharples, daughter of S. Emlen and Martha S. Sharples, of West Chester, Pa.

KIRBY—WILKINS.—At the residence of the bride's mother, Sixth month 14, 1899, by Friends' ceremony, Albert F. Kirby, son of William G. and Ella F. Kirby, and Anna E., daughter of Marietta and the late Ezra Wilkins, all of Medford, Burlington county, N. J.

LUKENS—DIXON.—By Friends' ceremony, at 219 West Coulter street, Germantown, Philadelphia, Sixth month 14, 1899, George Wooley Lukens, son of Emily E. and the late Reuben Lukens, and Susanna Hancock Dixon, daughter of Charles A. and the late Mary Anna Dixon, all of Philadelphia.

SHELDRAKE—REISSE.—At the residence of the bride, 2010 N. 18th street, Philadelphia, Fourth month 26, 1899, Charles L. S. Sheldrake, of Hub, North Carolina, son of Henry L. and C. Anna Sheldrake, of Philadelphia, and Hanna Eva Reisse, daughter of the late Adam and Catherine Elizabeth Reisse.

DEATHS.

BELL.—At Bloomfield, N. J., First-day, Sixth month 11, 1899, James Bell. Interment at Stroudsburg, Pa.

EDWARDS.—At his residence, near Woodstown, N. J., Fifth month 23, 1899, Thomas L. Edwards, aged 71 years, 2 months; a member of Pilesgrove Monthly Meeting.

This Friend entered the "life beyond" with scarcely a moment's warning, and his peaceful, exemplary character was proof of his readiness for the Master's sudden call.

GARRIGUES.—Sixth month 18, 1899, Esther Garrigues, aged 86 years; a member of the Monthly Meeting of Friends held at Green street, Philadelphia.

She was the last of the children of the late Abraham Mitchell and Esther Marshall Garrigues, of Philadelphia. Although advanced in age, she continued her interest in meeting, and was quite frequent in her attendance.

ORR.—At the Philadelphia Home for Incurables, West Philadelphia, Sixth month 11, 1899, Mary Orr, in her 77th year.

TAYLOR.—Suddenly, Sixth month 8, 1899, Richard B., last of the children of Joseph G. and Phebe A. Taylor, in his 31st year; a grandson of the late Lowndes and Rachel Taylor; a member of the Monthly Meeting of Friends of Philadelphia.

If thou neglectest thy love to thy neighbor in vain thou professest thy love to God; for by thy love to God the love of thy neighbor is begotten, and by the love to thy neighbor thy love to God is nourished.—*Francis Quarles.*



Love him and keep him for thy friend who, when all go away, will not forsake thee, nor suffer thee to perish in the end.—*Thomas a Kempis.*

EDITORIAL CORRESPONDENCE.

BY HOWARD M. JENKINS.

II.—LONDON YEARLY MEETING.

WE reached Southampton, Fifth month 31, late in the afternoon, so that I missed the sessions of London Yearly Meeting for that day altogether. This I regretted, because the afternoon had been in part occupied by the report of the "deputation," (as we would say, committee), which had been sent with a message to The Hague Conference. (The deputation, I may here mention, were kindly received by Baron de Staal, president of the Conference, who received their address, and had an extended interview with Prof. Bloch, author of the great book on War, which so influenced the mind of the Czar. I had an interesting account of the visit from one of the party, Ellen Robinson, to whom I shall refer below.)

I was able to attend three sessions of the Yearly Meeting,—at 11, and 3, on Fifth-day, the 1st instant, and 11.30, on the 2nd. This last was the closing session. I also attended a very impressive Peace meeting, in the meeting-house on the evening of Fifth-day, and one or two other meetings of associate interest to the Yearly Meeting. In all of them, it hardly need be said, I was greatly interested, and from them, I am sure, much of interest and value could be learned in reference to our own management and procedure.

The premises used by London Yearly Meeting have been described in the INTELLIGENCER. They are on the east side of London, near the Bank of England, not far from the Tower, not far from the Thames. The name "Bishopsgate Without," applied to the street here for a little distance, (perhaps three "squares" on Arch street), means outside the wall which once enclosed the old city of London. The Bishop's Gate was one of the four or five chief entrances. At No. 12 there is an alley entrance, like ours on Fifteenth street, (Philadelphia), running back by a long corridor into a court-yard, upon which the meeting-houses (for there are three—the "large," the "women's," and the "old"), with their committee rooms, retiring-rooms, etc., open. It is very compact and very convenient, a retired and pleasant place for the people of Peace to withdraw to, in their endeavor to serve God after their manner. I may add here, as a place as convenient as any, that the building and arrangements are all very complete and substantial; we could learn much by a study of some of their features. The two meeting-houses used have five galleries and wainscoting of old oak inside, and have more the appearance of a "chapel,"—though they are perfectly plain and simple,—than our American meeting-houses generally.

In the Yearly Meeting, at 11, on Fifth-day morning, the session lasted nearly three hours. It was a joint session, the women having come into the "large" house. Altogether there were probably 800 persons present, half or more being women. (The house will seat 1,000 or 1,100, I was told, and earlier in the Yearly Meeting—which began Fifth month 24, the day I left New York—it was well filled by "joint" sittings.) The clerk of men's meeting, John More-

land, presided; on his left hand was Mary Jane Godlee, clerk of women's meeting, but she took no active part in the proceedings; on his right were his two assistant clerks, Henry Lloyd Wilson and Arthur Midgley; near by was Isaac Sharp, who is recording clerk, and is also a permanent secretary for the Society, with an office on the premises. The business in this session included the report of a special Committee on Temperance, appointed last year,—a "deputation" that made visits, held meetings, etc., to deepen the feeling among Friends as to intoxicants; the report of the audit of the Yearly Meeting's financial account; and a proposed change of discipline by which it will hereafter be explicitly permissible, (some quarterly meetings had regarded the permission implied) to appoint ministers to be elders.

The consideration of these three subjects, representing as they did three features of the Society operations, I observed with great interest. I may say, in the first place, that the clerk conducted the proceedings with much dignity and ability, keeping more of a guiding hand on the meeting than is usual with us, I think, and, in the second, that in the discussions, in which perhaps from twenty to forty persons took part, there was generally a profound decorum, and the utmost mutual consideration in tone and manner. (I must use another parenthesis, here, though I am making so many, to remark that the English pitch and inflection, in speaking, permits the saying of rather direct and plain words in a gentle and persuasive manner; this was very apparent in the meeting, when speakers differed, but presented their differences in so kindly a tone that it was pleasant to hear the opposite view offered.)

The afternoon session, Fifth-day was devoted largely to reports of standing committees, etc. This was in men's meeting only, the women sitting separately. The attendance was not large,—perhaps 300 persons. The closing session, Sixth-day, was again a joint one, and the number present was nearly the same as the day before. This sitting was devoted mainly to reading the drafts of the epistles to be sent away, and the deliberateness and care with which they were treated was very striking indeed. One epistle was sent to Dublin Yearly Meeting, one to Canada Yearly Meeting, and one to all the yearly meetings in the United States, of the "other body,"—some special paragraphs applicable to their particular cases, being inserted, however, in most of them. Finally, there was the "General Epistle" addressed in the first instance to the membership of London Yearly Meeting itself. This was a somewhat longer paper than is usually sent out, and it would be read with satisfaction, I think, by Friends generally, everywhere. The other epistles had been solidly—but not long—considered, as each came up, and the clerk had signed those for Dublin and Canada in the presence of the meeting, announcing in each case, formally, that he was about to do so, and that he had done so, but when the General Epistle was reached, it was treated with even increased seriousness. Some details of routine business were put out of the way, so as not to interfere with the dignified closing, and then the clerk himself, (his assistants had read the others),

read the draft as the Committee had presented it, deliberately and sympathetically. There was some discussion of it, but not much, and one slight change was proposed and made. Then John Morland said, "The clerk is about to sign the Epistle," and in a moment, "I have signed the Epistle." Three Friends, I think, had already offered prayer, and two more now did so. There were some earnest devotional addresses, quite brief, and then the clerk, having been standing a few moments, while perfect quiet prevailed, said, "I am about to read the closing minute," and doing so, the session ended. It was a most dignified closing, and undoubtedly had the effect of leaving upon the minds of all present a deep and favorable impression.

The Peace meeting, on Fifth-day evening, was an outcome of the earnest feeling experienced in the Yearly Meeting on the subject. Joseph Storrs Fry, formerly for several years clerk of the Yearly Meeting, presided, and addresses were made by some seven or eight Friends. I am not now sure that I recall all of them, but among the number were Henry Stanley Newman, (editor of *The Friend*), William C. Braithwaite, Herbert Midgley, Thomas Hodgkin, and Frances Thompson and Ellen Robinson. All the addresses were good, and some of them of unusual interest and force; in the latter class were those by the two women Friends, both of whom are speakers of much lucidity and ability. If we could persuade either or both of them to visit us in the United States, I am sure the cause of Peace and Peaceableness would profit thereby.

H. M. J.

London, Sixth month 5th.

NEWS OF FRIENDS.

PRAIRIE GROVE QUARTERLY MEETING.

PRAIRIE GROVE QUARTERLY MEETING was held at Prairie Grove Meeting-house in Henry county, Sixth month 3, 1899.

The ministers and elders quarterly meeting was held at 9.30 a. m., with about twelve members present, seven of them from Marietta; no representatives from West Liberty present. Abel Mills, a minister from Clear Creek, Ill., was present with us, and very acceptably. T. P. Marsh, an elder of Marietta Monthly Meeting came on Seventh-day morning, and attended all of the meetings, also a young member of the same meeting was in attendance on and after Sixth-day, and he not a representative. The Friends from these usually drive across the country, but at this time there were frequent showers accompanied by high winds, hail storms, and cyclones, so it was thought best not to venture. The quarterly meeting was held at 11 a. m., with a fair attendance and a satisfactory meeting. No representatives present from Wapsinnoc Monthly Meeting at West Liberty, but some encouraging letters of excuse from those appointed, one only being able to come.

Our quarterly First-day School Conference was held as usual at 3 p. m., and a great many gathered, the house being filled and some outside. The program, which was well prepared, had been about two-thirds carried very satisfactorily when a storm of rain, hail, and some wind came which disturbed the audience

so much that a very good meeting had to be dissolved.

The Young People's Association had also prepared an extra program for their meeting, to be held that evening, but the weather and the darkness of the night looked so unfavorable it was concluded not to hold it then, but announced a meeting at 9.30 a. m., on Second-day morning, which meeting was held, and the arrangements mostly carried out.

A concern had been felt by some of the Marietta members to make a religious visit among the families and members of Prairie Grove Monthly Meeting previous to the quarterly meeting, and by some correspondence with them the proposition was favorably received. On the morning of Seventh-day, the 27th of Fifth month, Thomas E. Hogue and wife of Marietta, John Cory and wife of Tama, and Nathan Edsall and wife of Hartland, three ministers and three elders, left their homes and started on the proposed visit, and after a pleasant journey arrived at Olds, in Henry county, and they were met by James Phillipps and Theodore Russell and conveyed to their homes, where they were comfortably and kindly entertained. On First-day we attended meeting with the Friends there. Several of those gathered were favored to set forth words of counsel and encouragement toward the building up of our Zion here on earth. A Parlor Meeting was arranged for that evening at Phebe Russell's, and a goodly number gathered with us and we enjoyed a very pleasant and profitable meeting. On Second-day we commenced our visits from place to place until about all of the families were visited as near as we could get to them in the uncertain weather. We were very kindly received and generously aided in getting around from family to family. At Winfield, Iowa, we met our friend Abel Mills, of Clear Creek, Illinois, and we had his company with us the balance of our time among the Friends there. N. E.

Hartland, Iowa, Sixth month 12, 1899.

FRIENDS AT SPARTA, ONTARIO.

The annual session of Friends recently held at Sparta, Ontario, was addressed by Isaac Wilson, from the text, "Be ye slow to anger." There are some religious views universally held among most every creed and belief, and these are fortunately among the essentials of belief. The speaker held forth that one of these was the fact of the unchangeableness of God. Though man's conceptions of God have very much changed and enlarged from those of bye-gone times, still the Father is the same as he has always been. He has assigned to man the task of bringing into subjection all these faculties and propensities that belong to our lower natures.

All things as created by Almighty power have been declared as good and useful to man for the legitimate purpose intended, but man continually needs Divine power to hold these in subordination to his better nature. One of the ancient conceptions of a man's strength was his ability to take a city, but it has been declared that he who controls himself is better than he who takes a city.

Am I slow to anger? Do I exercise a perfect

check-rein of control over my passions? Can I withhold that profane word under provocation? Do I seek to overcome that evil habit that so besets me?

ACKNOWLEDGMENT OF MEMORIAL.

Editors FRIENDS' INTELLIGENCER :

THE following is an acknowledgment of the memorial sent by the Philanthropic Committee of New York Yearly Meeting, asking the Commission to use their best efforts to promote the establishment of a permanent International Court of Arbitration.

Yours truly,

JOHN W. HUTCHINSON.

International Conference at The Hague, Commission of the United States of America. Fifth month 30th, 1890.

John W. Hutchinson, New York City :

I am directed by the American Commission to the Peace Conference now in session in this city, to acknowledge the receipt of your favor of May 18th, with enclosure, addressed to Honorable Seth Low.

The Commission deeply appreciate and sincerely thanks you and those associated with you, for your words of sympathy and encouragement in the important work in which we are now engaged.

I remain, yours very respectfully,

FREDERICK W. HOLLS, Secretary.

SELLING RUM TO INDIANS.

Editors FRIENDS' INTELLIGENCER :

IN a Genealogical search made in and around Philadelphia, last week, I found the enclosed minute recorded in Falls Monthly Meeting. It pleased me so well that I thought many other Friends might desire to have the benefit of reading such valuable minutes.

"At a monthly meeting held at the house of Richard Hough, the 6th day of Second month, 1687.

"Whereas it's offensive to see the great disorder that is amongst the Indians by reason of the rum that's sold unto them, and that Friends may keep clear of selling them any, or to any that are Indian Traders, it's agreed that Thomas Janney and William Yardley do speak with William Biles and caution him thereof."

"At a monthly meeting at the house of Richard Hough the 14th day of Third month, 1687.

"Whereas, at last meeting two Friends were appointed to speak to William Biles about selling rum, to such as sell it to the Indians, do say they have spoken with him, and his answer is that it is not against the Law, neither doth he know that it is any evil to do it, but, however, if Friends desire him not to do it, he will for the future forbear it.

"It is the unanimous judgment of this meeting that it is a wrong thing to sell rum to the Indians, directly or indirectly, or sell rum to any person, that the person so selling it believes it is to be disposed of to the Indians, because we know and are satisfied they know not, viz, the Indians, how to use it in moderation, but most commonly to the abuse of themselves and others."

"At a monthly meeting at the house of Richard Hough, the 7th day of Fourth month, 1687.

"The persons appointed to speak with William Biles doth say he hath accordingly done so, and that William Biles' answer is that inasmuch as Friends request his care for the future, he will forbear dealing that way."

The monthly meeting mentioned in the above minutes was in later years Falls Monthly Meeting in Bucks county, Pennsylvania.

1 William Biles was an early settler in that locality, being there previous to William Penn's settlement in Pennsylvania.

Many of the early meetings of Falls Monthly Meeting were held at William Biles's house. He was a valuable citizen, a minister in the Society of Friends. He occupied a position in his community that would appear peculiar to Friends of this generation—a minister in good esteem, with meetings held at his dwelling; a keeper of an Ordinary (a tavern), and selling rum to the Indians and others.!

It was a remarkable act of a Christian man that he should discontinue to sell rum to the Indians, on account of the desire of his brethren, when it was neither a violation of law nor the Discipline.

Many of the present generation may trace back to him as their ancestor with much satisfaction.

KIRK BROWN.

Baltimore, Md., Sixth month 9, 1899.

THE WONDERS OF GOD'S POWER.—We think of God's power chiefly when we are in the presence of some natural phenomenon, like Niagara, or the Grand Canon of the Yellowstone. But no one can reflect long upon the most commonplace landscape or other natural fact without being impressed by it. Nor is there a greater pleasure to most devout minds than to meditate upon such a subject. Mark off a square foot of ground some time and then examine it minutely and patiently, studying what there is in it in the way of plants or minerals, how it came to be what it is, how it is changing from day to day, etc., and you will gain new conception of the divine power and wisdom. To study God's power on a large scale, as in connection with astronomy, for example, impresses one strongly with the immensity of the divine power, but to study it in little things impresses one equally with its wonderful care of detail, its almost incredible attention to the perfection of details, and with the love of order and beauty which surely must be qualities in the divine nature.—*Congregationalist*.



QUARRELS are sad delayers of life. When two people going in opposite directions meet at a turnstile, the one who waits for the other to go through first saves time and energy for both.



LOVE is the greatest thing that God can give us, for himself is love; and it is the greatest thing that we can give to God, for it will also give ourselves, and carry with it all that is ours. It is the great commandment, and it is all the commandments; for it is the fulfilling of the law.—*Jeremy Taylor*.

THE LAKE MOHONK CONFERENCE.

THE fifth annual arbitration conference, held recently at Lake Mohonk, adopted the following platform:

We urge the immediate establishment of a permanent international Court, which shall be open to all nations for the adjudication of whatever controversies may arise between them, and which they are unable to settle by diplomacy or mediation.

In the constitution of this Court we urge the application of the same principles which experience has shown to be most conducive to the ends of justice in judicial controversies between individuals. In this highest of human tribunals the judges should be selected solely for their recognized ability, learning, and impartiality.

During the past few years the cause of arbitration has made wonderful progress. Since our last meeting a treaty between Italy and Argentina has been negotiated. This marks a great advance over all former arbitration treaties, in that it provides for the settlement of all disputes that may arise between them, questions of honor not being excepted.

Within the past year another event of transcendent importance has occurred in the summoning by the Czar of Russia of a great international Conference to consider how war can be avoided and its burdens alleviated. This Conference marks an epoch in the history of the world. It is the first great step towards the federated peace of the world. The Czar is entitled to gratitude and respectful admiration for his noble initiative.

Earnestly do we hope that the work so auspiciously begun at The Hague will go forward until at last, and at no distant day, the peace of the world shall rest on the sure foundation of justice, and nations be relieved from the well-nigh intolerable burdens of war.

We must not forget, however, that the work of that Conference is only preliminary and that the results of its deliberations must be submitted for ratification to the several governments there represented.

We therefore here earnestly resolve to do what we can to promote popular intelligence and quicken the popular conscience, to the end that when this subject comes before our representatives at Washington there shall be no doubt as to what the people demand in this time of supreme opportunity.

We believe that the gratifying progress already made, and the inspiring hopes which we confidently entertain for the future, are because men are learning the moral righteousness of peace, and because God rules the world.

MEMORIAL SERVICE AT PLAINFIELD.

IN accordance with the wishes of the many Plainfield friends of the late Aaron M. Powell, a memorial service was held at Natchung avenue, on First-day afternoon, the 11th instant. William M. Jackson presided, and many religious denominations and local organizations were represented in the large audience. After a short period of reverent silence, William D. Williams read the twenty-third and ninety-first Psalms. Several letters which had been received by the committee of the New York Yearly Meeting, were presented, after which Clara S. Rushmore read from the INTELLIGENCER the sketch of the life of Aaron M. Powell, prepared by his sister, Dean Elizabeth Powell Bond.

Among those who offered loving tribute to the memory of our dear friend were A. C. Nickerson, pastor of the Plainfield Unitarian Church, who testified to his excellent judgment and unflinching devotion to the call of duty, his noble character, and the value of his personal friendship. William M. Jackson spoke of his wonderful gift of reconciling antagonistic influences which sometimes threatened the unity of public meetings. William D. Williams paid tribute to the silent influence which was exerted by his writings, an influence which personal acquaintance served only to deepen. Isaac W. Miller, a member of the Presbyterian Church, spoke very feelingly of his long association with Aaron M. Powell as a neighbor and friend; of his sincerity and gentleness, combined with great strength of purpose in every just cause,—he was, in the fullest meaning of the term, "A Christian gentleman." Elias Underhill felt that our dear friend exemplified

in his own life, that "Life is real, life is earnest," and hoped that we would honor his memory by bringing our lives in closer touch with the Divine. Charles F. Underhill called attention to one characteristic that could belong only to the pure in heart; his genuine enjoyment of the simple pleasures of life, his sense of humor, his kindly smile of sympathy when in the company of the young. Though weighed down by the griefs of humanity, he carried always in his bosom the heart of a little child.

The meeting closed with the reading of Tennyson's poem, "Crossing the Bar."

THE DOUKHOBORS.

FROM the *Friend* we learn of the arrival of the fourth party of Doukhobors in Canada. The *Lake Huron*, which sailed from Batoum on the 12th of Fifth month, and reached Quebec on the 6th of Sixth month, having on board 1,540 adults and seven hundred and thirty-eight children, the last instalment of the exiles who are likely to come in a body to America, and swelling the total to upwards of 7,000. A very sad feature of the case is the cruel hardship of leaving behind members of some families, in prison, on account of their persistent stand against yielding up their peace principles. Possibly, the Czar may be prevailed upon to use his influence for their ultimate release. Before the *Lake Huron* sailed from England to take up this great living freight of 2,278 persons, (the largest number, it is believed, that ever set out to cross the Atlantic in one vessel), she took on board three tons of sugar, 1,000 tins of milk, twenty chests of tea, and a quantity of lime juice, etc. Nothing but the greatest cleanliness would prevent disastrous inroads of disease, with such a herding together of emigrants, but all former experience with these exiles shows that they may be relied upon to keep the vessel in a proper sanitary condition. It was the *Lake Huron* which took out to Nova Scotia the first 2,000 Russians; and her first officer, speaking to a Friend in England, said: "They are not like the people we generally carry," and went on to describe their quietude, orderliness, and promptitude in doing whatever they were asked, such as cleaning down the deck, etc. They made remarkably good sailors, though they had for the most part never even seen the sea before, and they had to endure the terrible storms that cost so much loss on the Atlantic. It was amusing to our friend to hear the officer speak of a child that was born in the midst of the tremendous hurricane, and the interest she aroused on landing. "If the father and mother had taken a room when we landed, and had charged ten cents a piece to see the baby, they might have made a fortune for her, for all the women in the town came to have a look at her." The captain of the *Lake Superior* spoke in similar appreciation of the 2,000 he conveyed from Batoum, saying to another Friend, "Those people are real Christians. Mind, if they don't go to Heaven, you won't!"

The chartering of the *Lake Huron* for her present voyage, although it passed through the hands of the English Committee of the Meeting for Sufferings, was paid for by the "Kars" Doukhobors themselves. This section had not undergone such severities at the hands of the military authorities, as those who have been principally aided by English funds. When they sold up their belongings, they sent to England a draft on a London bank for over £8,450. Out of this was paid £6,750 for the steamer, besides the cost of provisions.

The *Lake Huron* reached the Quarantine Station at Quebec on the 6th of Sixth month, where it was detained, as a case of small-pox had occurred during the voyage; it was that of a child, who was likely to recover, but meant a detention of the Doukhobors at Gross Isle—the Quarantine Station, for at least twenty-one days, and if fresh cases manifested themselves, perhaps a much longer stay.

Prince Hilkoﬀ, with three Doukhobors, who had come from Manitoba to meet the passengers of the *Lake Huron* and explain some matters to them, were in waiting for the arrival of the ship, but to their disappointment, were forbidden to see their friends. Hilkoﬀ telegraphed to Quarantine to ask if the three Russians, one a woman whose aged mother

was on the vessel, might go to the station, and remain throughout the stay of the passengers with them.

"It was interesting and instructive to find the entire willingness of the little party to settle down for the enforced stay, but the doctor in charge declined to allow them to come. There had been five deaths and two births during the voyage."

The prince is a very unpretending man, but intelligent and capable, as well as kind hearted. He fully bears out the high character of which accounts have been given us, and seems like one raised up for this special occasion of establishing his peace-loving countrymen in a congenial home, undisturbed by persecution.

He expressed his desire that the Society of Friends would petition the Czar to release all the Doukhobors who remain prisoners in Russia, that they might be allowed to join their relations in Canada, who are sadly grieving over the separation.

THE "INTELLIGENCER" FUND.

Amount previously reported,	\$288.00
Received "Cash" through J. C., . . .	100.00

Total,	\$388.00
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Of this amount \$288 has been forwarded to the Doukhobors through the relief at Winnipeg, Manitoba.

Educational Department.

HAVERFORD COLLEGE COMMENCEMENT.

THE annual commencement was held on the morning of the 15th instant. President Sharpless and members of the Board of Managers and Faculty, and the graduating class occupied the platform. President Sharpless, in his address, referred to the prosperity of the past year, to the addition of a new professor in the department of physics for next year, and to the recent enlargement of the college library building. Progress was reported in the work of raising funds for a new gymnasium; and it was stated that a new dormitory is being erected to be named for Thomas Lloyd, the early governor of the province, one among those early Welsh settlers whose names have been given to so many places in the vicinity of Haverford. In closing, the President said:

"The very best of success in any school is the state of mind of its scholars as to future study. The highest praise is due when all have an unsatisfied desire for more. The greatest condemnation is the existence of a belief that the world holds no more intellectual conquests worth making. To excite ambition and keep it excited is a sure indication of good teaching, and the school that feeds a college, or the college that feeds the graduate courses of a university, with boys and men alert and expectant, is probably doing its full intellectual duty."

The address to the graduates was made by Professor Griggs, of Leland Stanford, Jr., University. Any action, he said, may be made noble by doing it well. No work is worth doing that is not worth doing well. The commonplace is transfigured by great devotion. It is not only growth but sanity that comes to us through earnest work. Even when we fail in our ideal, we keep our faith. Hardly a single pessimist had to earn his living by the work of his hand. If we are idle we cannot believe. If we work we come so close to the hard, yet beneficent laws of nature, that we cannot doubt.

Degrees were conferred as follows:

Bachelor of Arts—William John Bawden, Walter Elihu Blair, William Bode, Royal Jenkins Davis, Francis Algernon Evans, Rufus Horton Jones, Howard Haines Lowry, Edward Hough Lycett, Joseph Paul Morris, Herbert Clinton Petty, Malcolm Augustus Shipley, Jr., Frank Keller Walter, and Arthur Clement Wild.

Bachelor of Science—William Aldrich Battey, John Darlington Carter, Edward B. Conklin, Benjamin Satterthwait DeCou, Alfred Collins Maule, Ralph Mellor, John Howard Redfield, Jr., Elisha Roberts Richie.

Master of Arts—William Warder Cadbury, Arthur Fernandez Coca, and Ira Isbon Sterner.

The graduating class was as follows:

Classical Course—Ruth S. Baker, Ethel A. S. Brown, Emma W. Crawford, Helen M. Eastwick, Louise Eshleman,

Marion Lukens, Lila McGaughan, Edwin L. Mercer, Bertha E. Shryock, Zoe W. Smith, Evelyn L. Swain, Maude Tennent, Jennie E. Wahl, Earl Evans, William Frederick Johnson.

Scientific Course—Ella R. Bicknell, Emma T. Fell, Helen Hill, Mary L. Sautter, A. Lida Scott, Katharine R. Stackhouse, Mary S. Stackhouse, Alice M. Taylor, S. Roscoe Bateman, Howard Biddle, Raymond Coryell Bisler, Dillwyn Hunter Lewis, Harry Taylor McDevitt, Thomas Miller Robb, Wilmer Mitchell Wood.

Literary Course—H. Kate Baker, S. Anna Chandler, Aida Davis, L. Blanche Dickinson, Marion J. Fine, Helen R. Johnson, Hattie Jones, Helena L. Levis, Jean MacNaughton, Rachel Pidge, Anne S. Ridings, Alice Serrill, Adele Shapley, Ethel Terry, Mary B. Walker, Jennie C. Ziegler, Charles Cadwallader Corson, Henry Corneau Diller, Louis Fussell, Louis Eyre Kirk, Cyrus Dressler Marter, Robert Logan Pearson, William Barrett Rogers, Jr.

FRIENDS' CENTRAL SCHOOL.—The commencement was held on the morning of the 16th instant. The address was given by Isaac H. Clothier. He said in part:

"If to the younger members of the school commencement day means release from work and the beginning of the joyous vacation season, it has a different significance to us of maturer years. Graduation means but the beginning of life, the stepping off from where you have been acquiring the first rudimentary tools with which to work into a place among men. With entrance into life your education has just begun. It should continue, and broaden and deepen and enrich your lives with increasing knowledge and wisdom every day while you live.

"Do not misinterpret what success is. Success in life is so often interpreted to mean success in material things. I am far from decrying that sort of success; on the contrary, I urge upon you as a solemn duty habits of thrift, of economy, in order to accumulate this world's goods for proper and high uses.

"But if that be your ultimate aim, your lives will almost surely miss the noblest fruition, and even if you prove to be successful in accumulating wealth, you may still be far from attaining true success. For while money should be a wonderful help in the accomplishment of all good things, while it is an admirable servant, it is a terrible master, and if allowed to rule instead of compelled to serve, it will almost inevitably hinder, perhaps altogether prevent, real success.

"For success in life means the development of the truest manhood, the truest womanhood, the building and uplifting of character. All material possessions are transitory and uncertain; character alone endures. Conduct of itself is not character, but it aids in forming and it also grows out of character, and it is, therefore, aside from its effects on others, most important in its influence on one's self."

Principals Joseph S. Walton and Anna M. Speakman briefly addressed the graduates, and essays were read on "The Russian Disarmament," by Dillwyn Hunter Lewis, "The Power of Beauty," by Anne S. Ridings, "The Future of the Anglo-Saxon Race," by Charles C. Corson, "Vacation Lessons," by Emma Trego Fell, "Reformers," by Henry C. Diller, and "A Poem of Night," by Lila McGaughan. Helen M. Eastwick gave a pleasing recitation.

BALTIMORE FRIENDS' SCHOOL GRADUATES.—The commencement exercises of the Friends' Elementary and High School, McCulloh and Preston streets, were held last evening in the rooms of Friends' meeting-house, Park avenue and Laurens street. Before entering upon the exercises proper the principal, Prof. Eli M. Lamb, made, in behalf of the faculty, the usual annual announcement of promotions and honors, and awarded certificates of highest honor to the leaders of the various classes as follows: Senior class, J. Howard Hopkins; junior class, Helen S. Ellis; second year class, M. Elma Lewis; first year class, Edith S. Lewis; class A, Mary A. Ellis; class B, Nellie McC. Silver; class C, Anna E. Matthews; class D, Theresa A. Callow; class E, Henry P. Wilmer; class F, Julian D. Sears.

Helen S. Ellis won the distinction of the highest general average, 98½ for the year's work, and was awarded a

special highest honor certificate. Fifteen pupils who had not been absent from a school exercise during the academic year received certificates of unflinching attendance, and thirty-nine received certificates of honorable mention, their general average being above ninety.

Prof. Lamb commented upon the remarkable earnestness of the pupils, their class loyalty and the interest they had manifested in the honors recently received by former pupils in various colleges and universities. Prof. Henry E. Shepherd, ex-president of the University of South Carolina, and formerly superintendent of public instruction, this city, delivered an eloquent address to the graduates. Prof. Lamb spoke briefly to the class, and then conferred the diplomas as follows: Classical course, Ada R. Waddington, John Howard Hopkins; English course, Nellie W. Pistel, Rena Dronberg, C. Dimmock Smith, John Boyd Bland. A reception to the graduates in the lecture room of the meeting-house followed.

Most of the graduates will continue their studies in college, Ada R. Waddington being already enrolled with advanced standing in the Woman's College, and John Howard Hopkins at Swarthmore College. The school, which for thirty-five years has, under the able supervision of Prof. Eli M. Lamb, enjoyed the enviable reputation of being one of Baltimore's best known educational institutions, will, in September next, be merged into the school which the Society of Friends is establishing at the corner of Park avenue and Laurens street.—*Baltimore American*.

ABINGTON SCHOOL COMMENCEMENT.—The graduating exercises were held on the 16th instant, Principal Louis B. Ambler presiding. The address was given by Dr. Jesse H. Holmes, of the George School. He dwelt upon the need for true development of all our mental, spiritual, and physical faculties. Isaac Michener spoke on behalf of the school committee.

The graduates were Byron Beans, Arthur Markley Dewees, Sara Malvina Dubree, John Horace Ervien, Marie Elizabeth Jarrett, Ann Lucretia Smedley. The class motto is "Character is the Crown We Wear."

The class day exercises were as follows: President's address, Byron Beans; History of the Class, J. Horace Ervien; Class Poem, Anna L. Smedley; oration, Arthur M. Dewees; prophesy, Marie L. Jarrett; presentations, S. Malvina Dubree; closing address, Byron Beans.

Anna L. Smedley was awarded a free scholarship in Swarthmore College, she being first in her class.

Professor Ambler, who has been principal of the school the past seven years, will take a special course at the Michigan University. George R. Downing, M. S., late of the New Brunswick University, succeeds to the principalship.

SWARTHMORE PREPARATORY SCHOOL.—The scholarships offered by Swarthmore College to graduates of various Friends' schools who may enter the Freshman class without condition, deserve to be popular. We feel sure that the schools must all appreciate them. Three Swarthmore Preparatory School students took the examinations, Annie S. Hawke, Piedmont, Ala.; William E. Hannum, Ward, Pa.; and Norman S. Passmore, Oxford, Pa. The contest was remarkably close; in the final average of all the examinations there was a difference of one point (scale of 100) between the lowest and highest. The scholarship was awarded to William E. Hannum. Morrison J. Oswald, Berwick, Pa., was awarded a gold medal for highest scholarship among the boys for the year, and Margaret Campion a similar medal for scholarship among the girls. Gold honor medals were also awarded to Ruth Walden, Ruth Kennedy, Emma C. Beatty, John Wetherill, Linden Hill, Annie S. Hawke, Annie G. Harshberger, Mary Truman, Willard P. Tomlinson, Louise W. Hornor, Helen Parker, and Vernon Waddell.

Honorable mention: Frederick Simons, Ellie Simons, Margaret C. Hall, Thomas Hall, Willie Hill, George Ashton, Herbert Ashton, Leonard Ashton, Dorothy Ashton, and Hannah Monaghan.

Meritorious promotions: Norman S. Passmore, William E. Hannum, Cleora Haviland, Joseph K. Fourance, Clarenc Cook, Bramwell Geddes, Wilmer Crowell, Robert Leman

Jr., Priscilla E. Thomas, George Nobles, Preston Thomas James Monaghan, Willie Blanchard, and Nellie Wetherill.

GEORGE SCHOOL COMMENCEMENT.—The Fifth Annual Commencement of the George School took place in the assembly room of the school on the 15th instant. The room was filled with the parents and friends of the graduates and others interested. A special train leaving Philadelphia at 9.15 brought many from that vicinity. The class consisted of eight boys and fourteen girls. The following program was rendered: Reading of Scripture; "Woman in Government," Eliza Williams Gillingham; "The Eight Wonders," William Ely Roberts; "The Heroism of Drudgery," Beulah Lippincott Darby; "The Passing of the King," Marius John; Address on behalf of the committee, Annie Cooper Lippincott; Address to the graduates, Bliss Perry, subject "Power through Obedience"; Presentation of diplomas.

In the evening the Alumni supper was attended by seventy of the graduates, most of the members of the faculty, and two members of the committee. The following program was given: "George School Celebrities," Anna S. Hicks, class of '97; "Loyalty," A. Davis Jackson, '95; "The Peace Conference," Myron Eves, '96; "Politics and Politicians," Homer G. White, '98; "The Last of the Century," William T. Hilliard, '99.

PLYMOUTH SCHOOL.—The closing exercises of Plymouth Meeting Friends' School took place on the afternoon of the 14th instant in the presence of the patrons and friends of the school, ending the most successful session during recent years.

The program of exercises consisted of an essay, recitation, and part pieces, representing the undergraduate department, there being no graduating class for the present year. The participants, from the youngest to the oldest, performed their parts in a creditable manner, both in the thoroughness of their preparation and in the earnest, unassuming style of speaking. The selections, while varied in character, were especially notable for their healthy moral tone and influence. At the conclusion of the formal exercises, the company adjourned to the lawn for an hour of pleasant social intercourse.

During the coming year Benjamin Smith, principal, will be assisted by Helen C. Livezey and Elsie Oakford, the latter having joined the teaching force during the last half of the present year to meet the increased demands of the school.

UNIVERSITY OF PENNSYLVANIA COMMENCEMENT.—At the annual commencement of the University of Pennsylvania, on the 15th instant, Provost Harrison conferred twenty-five degrees in the Department of Philosophy, 119 in the college, 98 in the Department of Law, 211 in the Department of Medicine, 158 in the Department of Dentistry, and 12 in the Department of Veterinary Science. Eight honorary degrees were conferred. Hampton L. Carson delivered the oration.

SCHOFIELD SCHOOL COMMENCEMENT.—The thirty-first year of Schofield Normal and Industrial School closed on Fifth month 26th. Eleven students graduated. Essays were read as follows: "The Model Home," by Janet Mathews; "Printing," by Samuel Rice; "Shoemaking," by A. Coleman; "Methods of Teaching," by Addie Towers; "Neglect not the Gift that is in Thee," by Docia Reed.

An address by Richard Carroll, of Columbia, followed, and it proved to be one of the ablest ever delivered in Schofield School, where speakers of national reputation are frequently heard. He advised his people to be saving of time and money; to accumulate that they might own their homes. They were not poor so long as they possessed good health; that was their capital; many so-called rich men had it not and would give all their money in exchange. He urged them to live on peaceable terms with their white neighbors, whom he considered better friends to the colored people than the negro convict, who was so readily given shelter and trusted because he was black. So far as the speaker was concerned, he wanted the best example and the best advice he could get without regard to race. If they were anxious to have race prejudice abolished they must begin to reform themselves and earn the respect of the best white men by right living. When the average colored man is as intelligent,

temperate, virtuous, industrious and honest as the average white man, there will be no race prejudice.

In presenting the diplomas, Principal Martha Schofield reminded the graduates of a remark made by the last speaker, that parchment certificates were not guarantees of knowledge. It was true they set forth that a certain course of study had been completed, but knowledge is power and learning is not knowledge until this possession is exercised for the good of others and their own higher development.

Close on 300 students attended Schofield School the present year, nearly 100 of whom boarded in the institution. Industrial exhibits were arranged in the printing, harness-making, carpentry, shoemaking, and dressmaking departments, which were highly creditable to both scholars and teachers.

Conferences, Associations, Etc.

PLAINFIELD, N. J.—A regular meeting of the Plainfield Young Friends' Association was held on Fourth-day evening, the 7th inst., this being the closing meeting of the year. The secretary presented an interesting report of the regular and special meetings, all of which had been productive of both interest and profit. The topic chosen for consideration in Second month had been Elias Hicks, and as it proved to be a subject of too great interest to be disposed of in one evening, it was continued at subsequent meetings, with carefully selected readings from the Journal of Elias Hicks and Janney's History of the Separation. Our meetings in Fifth month will be held in most grateful remembrance, for on that occasion our dear friend, Aaron M. Powell, who had always shown the greatest interest in the welfare of our Association, and who had always been ready to grant us any favor that lay in his power, read for us his paper on Elias Hicks. It furnished a most fitting summary of our study, and all who were privileged to hear it, were able to form a much clearer estimate of this great preacher's character and work.

After the selection of a nominating committee to present names of officers for another year, the meeting adjourned until the usual time in Tenth month.

CORNWALL, N. Y.—Cornwall Friends' Association met at the home of J. Quimby Brown on First-day afternoon, Sixth month 4, with Elizabeth K. Seaman as chairman. After the reading of the minutes of last meeting the program was opened by an original paper entitled "Opportunities," prepared by Hannah S. and Marianna Seaman.

Part of the Life of Samuel M. Janney was read from the INTELLIGENCER, by Baldwin F. Brown, and another selection, entitled "A First-day Meditation," was read by Charles F. Seaman. Sentiments were given by nearly all those present. It was decided to discontinue the socials for a few months and to have a picnic under the auspices of the Association. This was held Sixth month 10, at the "Seaman Homestead."

Baldwin Brown was appointed to read an original paper at the next meeting, and Eva Ketcham read the Life of Samuel M. Janney from the INTELLIGENCER.

The meeting closed after a short silence, to meet at the "Seaman Homestead" on Seventh month 2d.

EDMUND COCKS, Secretary.

BUCKINGHAM, PA.—The Buckingham Young Friends' Association met at Buckingham meeting-house on First-day, Sixth month 18, and was called to order by the president, Geo. Watson, who after silent prayer, read the 11th Psalm. The minutes of the last meeting were read by the Secretary, Jane Atkinson. A committee was appointed to bring names before the next meeting for election of officers for the coming year. The program for the day was then taken up. Reading from the Discipline, Harriett Worthington; recitation, "Consolation," Marian Eastburn; paper, "Influence of Silent Worship," Elizabeth M. Fell. Remarks were made by Albert S. Paxson and Harriett Worthington. A paper, "Aaron M. Powell," by Anna C. Atkinson, was read by Anna J. Williams, followed by several selections on the life and character of Aaron M. Powell, by Fanny J. Broadhurst. After some re-

marks by Anna J. Williams, the usual silence was observed and the meeting adjourned to meet at Buckingham First-day, Ninth month 18, at 2.30 p. m.

BUCKS COUNTY NATURAL SCIENCE ASSOCIATION.—The June meeting of the Bucks County Natural Science Association was held in the Buckingham Friends' meeting-house on Seventh-day, Sixth month 3, Vice-President Alfred Paschall presiding. The meeting was opened at 11 a. m., by Agnes Cunningham, Secretary, reading the minutes of the last meeting, held at George School. Elizabeth B. Smith, of Newtown, read a paper on "Earthworms." Horace G. Woodman, a paper on "Phenomena of Buckingham Mountain." These papers were discussed by Lewis Woolman, John Ash, Alfred Paschall, Elizabeth Lloyd, Ellen Smith, Anna E. Smith, and others.

The meeting then adjourned to 2 p. m. The first exercise of the afternoon was an illustrated address by William Reinich, of Philadelphia, on "Insect Mimicry." Anna Cadwallader Betts then read a report of the spring meeting of the Delaware Valley Naturalists' Union. Mary Cunningham read a paper on "A Few Spiders and their Spinning Work," and Lewis Woodman one on "Diatoms." These papers were discussed by Elizabeth Lloyd and Florence Kenderdine.

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Literature.

THE book, "Contemporary Spain as Shown by her Novelists," is a timely compilation by Mary Wright Plummer, a well-known member of our Society, and Librarian of Pratt Institute, Brooklyn. The editor has gone through translations of leading Spanish novels of the day, and extracted pictures of life in the sunny land in which all readers are interested just now. The five authors drawn upon are Alarcon, Bazan, Galdos, Valdés, and Valera. The topics illustrated by the extracts are Local Description, Religion, Politics, Manners and Customs, Society.

Edward E. Hale, who contributes an Introduction, has this to say of the Spanish Administration: "The general impression is, I fancy, correct, that a certain special class of politicians have taken what they call the government of Spain into their hands, and that the great body of the people have very little to do with it. It would seem to be somewhat like the way in which, in feudal times, Western Europe was governed by the barons."

A quotation from a letter written by James Russell Lowell while minister in Madrid, is instructive in connection with a book on Spain, and shows that we undervalue the Castilians. He wrote: "I like the Spaniards, with whom I find many natural sympathies in my own nature, and who have had a vast deal of injustice done them by this commercial generation. The difficulty is, that they don't care about many things that we are fools enough to care about, and the balance in the ledger is not so entirely satisfactory to them, as a standard of morality, as to some more advanced nations. They get a good deal out of life at a cheap rate, and are not far from wisdom, if the old Greek philosophers, who used to be held up to us as an example, knew anything about the matter." (New York and London: Truslove, Hanson and Comba.)

Olive Thorne Miller is one of our foremost authorities in popular bird-lore. "The First Book of Birds" is the latest of her works whose purpose is to lead us to a right appreciation of our cheery little neighbors in the fields and woods.

"This book," she says, "is intended to interest young people in the ways and habits of birds, and to stimulate them to further study. It has grown out of my experience in talking to schools. From the youngest kindergarten scholars to boys and girls of sixteen and eighteen, I have never failed to find young people intensely interested, so long as I would tell them how the birds live.

"Some of the results of these talks that have come to my knowledge have been astonishing and far-reaching, such as that of one boy of seven or eight who persuaded the village

boys around his home to give up taking eggs and killing birds, and watch them instead, and who was dubbed 'Professor' by his eager followers. The effect has always been to make children love and respect the living bird.

"It has therefore seemed to me that what is needed at first is not the science of ornithology,—however diluted,—but some account of the life and habits, to arouse sympathy and interest in the living bird, neither as a target nor as a producer of eggs, but as a fellow-creature whose acquaintance it would be pleasant to make."

The book treats of the bird's various stages of growth, etc.—The Nestling, The Bird Grown Up, How He is Made, His Relations With Us. There are charming colored plates, showing the graceful poise and delicate beauty of plumage of the cedar-bird, the goldfinch, the oriole, the bluebird, the scarlet tanager, the redstart, the robin, and that merriest of early songsters, the meadow lark. There cannot be too many of such delightful and wholesome books, and we welcome every such addition to our rapidly growing out-of-door literature. (Boston and New York: Houghton, Mifflin & Co.)

Wm. Dean Howells, in the May number of the *North American Review* pays this tribute to William Watson's verse,—a tribute to be welcomed by all lovers of this young English poet's beautiful muse:

"Mr. Watson's work is very charming to me, because I find in it a grace that seems to have come willingly and quietly; a gentle insight; a serene thoughtfulness; most intelligent sympathy with the peculiar things that are the universal; a gracious doubt; a delicate passion; an essential repose. His unwearying and unerring art, the perfect music of his phrase, the exquisite good fortune of his diction are the minor qualities that follow the clear thought and the pure feeling. Note his veneration and affection for the masters who embody the spirit of poetry for him and whose genius he divines and announces so subtly. If one were to sum up one's sense of Mr. Watson's poetry as a whole, one might speak of it as a delicate and beautiful criticism of life in man and things, of life in books and souls."

Wonderland, '99, is the year-book of the Northern Pacific Railway, a guide to the picturesque Northwest. Its many illustrations invite one to wander in that favored region of forests, rivers, geysers, waterfalls, and mighty hills.

In a recent interview for the New York *Sun*, William Dean Howells spoke of the temporary lack of public interest in poetry and essays and of his conviction that poetry must again find true recognition. He said in part:

"I think the turn of poetry will come again. I think there are some signs of its coming. I don't see why a story in verse should not be done again. The 'Odyssey,' is really a novel in verse. The appeal of poetry is the most immediate and universal of any form of literature. It appeals to the young, to sensitive nerves; we do not respond to it so readily when we grow old. Something as marked as the twilight of poetry is the decline of the essay. The essayist has practically disappeared from the field, in the sense of any direct and immediate influence on the public. This, too, is a comparatively recent change. Many of the greatest minds must now be content to influence the public by influencing those who work through the press, the pulpit, the stage, and the more popular forms of literature upon the mass of the people. They don't reach the public directly, and it is no longer necessary that they should, for there are middlemen in thought, just as there are in trade. Take Tolstoy, Ibsen, Hauptman, and others; their greatness is manifest by the influence they wield in this indirect way for the regeneration of thought, and their own work might be, for the time, denied the wider audience."

"A Swiss physician, Dr. Otto Naegeli, declares that the best way to overcome insomnia is to imitate the breathing of a man who is asleep, and to make the head undergo the various movements to one side and the other which one unconsciously makes while falling asleep in a sitting posture."

COMMUNICATIONS.

AN ACKNOWLEDGMENT.

HELEN LIPPINCOTT, who was appointed Treasurer of the special fund contributed by Friends at the last Yearly Meeting, has received the following letter:

DEAR FRIEND: In helping Miss Schofield a little, I have the pleasure of writing and thanking you for the money (\$36), the Friends attending the Yearly Meeting sent us through you. Your friend Miss Schofield is working hard to raise enough money to close the school term without any debt. This offering will help her out just that much, for which we are grateful. Our school has closed, and only six girls and two boys remain to clean the buildings and get out the *Bulletin* and reports. Last night we all went over to the Old Folks' Home for colored people, and had a little meeting,—a farewell one. The old aunties and uncles prayed their quaint prayers, using expressions like these: "Lord, look down upon us—too few to be saved and too many to be lost," and "When thou art done with us here below, slope us down to our watery graves in peace." They sang their plantation melodies in between each prayer. Then our students sang for them in their rich voices and we talked to them and tried to give them comfort and hope to feed upon during the long summer months. They have the beautiful faith that if we never see each other's faces, we shall meet at our Heavenly Father's Home, where we shall never part any more. They thanked the students of the Schofield school for coming to them Sunday after Sunday, and for the gifts they brought them on Thanksgiving day. One woman said, "If I dies it will make me pleasure in Heaven to know the children are bringing presents to some other old folks in the Home." The students are getting as much and more than they are giving in the blessings these people call down upon them. And may you and all the Friends get as great a blessing, for helping us to help these people lend a hand to each other.

Yours sincerely,

CLARA LOUISE SCHREINER.

[Abby D. Monroe, of Mount Pleasant, S. C., also acknowledges to Helen Lippincott the receipt of the same amount, and is very thankful for it.]

A WORTHY CHARITY.

A FEW of the teachers connected with the Mission school at Beach street and Fairmount avenue, desirous of giving the children an outing at the shore, have decided in favor of sending them to Ocean City, N. J. If the necessary funds can be assured in time they wish to send some of the children down the first of next month.

Contributions have been received from a few who are interested in the work, who do not wish their names published.

Donations may be sent to the Friends' Book Association, 1500 Race street; Anna N. Smith, 2423 N. College avenue; Sadie G. Smith, 2423 N. College avenue; Irene Lippincott, 647 N. Thirteenth street; Emma C. Henszey, 4 S. Forty-third street; Anna M. Ellis, 617 N. Sixteenth street, Phila.

INHABITANTS of the coast towns of England are alarmed over the encroachments of the sea. The pretty little village of Dunwich was formerly a large town, and held no small place among the commercial cities of the kingdom. All its churches and monastic institutions have been washed away by the sea, and a large forest has followed the buildings."

SIR THOMAS O'CONNOR MOORE, Bart., has been ejected from the room he lived in with his family at Cork, because he was unable to pay the rent of 25 cents a week. He is the eleventh holder of the title, which dates back to 1681.—[New York Sun.]

THE city of New York in 1899 will pay for public education \$13,040,052; for police, \$11,797,596; for the fire department, \$4,443,664; for the health department, \$1,110,538; for lighting, \$2,000,000; for water, \$1,420,817; for cleaning the streets, \$4,575,800; for parks, \$1,729,235; for paving and repaving streets, \$2,520,099; and for charity direct and indirect, \$7,000,000.—[Popular Science Monthly.]

For Friends' Intelligencer.

WORSHIP.

"And here we come and sit, time after time,
And call it social worship. Is it so?"

YEARS since, one put this question, and to-day I ask it, and await reply.

Oh Thou, to whom all things are plain,
Thou dost know our hearts, our thoughts;
Thou dost know if here we come,
With pure intent, with hearts aflame with zeal,
With souls attuned to thy own harmonies;
Or if, careless and lukewarm, it matters not
What fruit we bring into the house of prayer,
Or in what frame of mind we come;
Contrite and humble as the poor
Publican of old; with downcast mien;
Or puffed up in our own conceit
As was the Pharisee who loudly prayed;
Thou dost know it all,
Thou whom all profess
To worship at such times,
Be their conduct, or their motive
What it may.

Yet to the true, the humble worshipper,
How much of joy, of real happiness
He feels, when gathered into living silence,
All human passions quelled;
All outward noises stilled;
Silenced, ambition's eager voice,
Unheeded, now, its restless plea,
Then is he prepared to listen
To the "still, small voice" that speaks
Within, or hear the spoken word
Flowing from lips so consecrate
To do the Master's work,
That longer silence were impossible.
Thus from speaker to the hearer,
And from hearer back again,
There flows a living current hard to check,
Nor would one wish to stop the flow;
Heart in unison with heart,
Bound by the tie of fellowship
Which kindred souls alone can feel.
Here, then, the question asked above,
Is answered. Heart speaks to heart,
And all, as one, to the great Father,
Ruler of the Universes; to Him
Is tribute paid of worship true.

"Communion sweet,
Communion large and high."
No need of music here, of singing none,
To draw us near together,
To lift the soul to God,
The fountain head of all.

ELIZABETH H. COALE.

Holder, Ill., Sixth month 6, 1899.

"A HOLE in his right heel enabled a negro workman in the diamond fields of South Africa to secrete and steal gems to the value of \$273,000. These he expressed in small parcels of fruits to a cousin in King William's Town, in the extreme south of Africa, from which place both recently departed for England."

AFTER taking a snap shot of Tenby church recently an English photographer was puzzled to find on his plate the image of a vessel dressed in bunting and upside down. He read in the newspapers next day of a launch at Pembroke, seven miles away, and concluded that he had photographed a mirage.—[New York Sun.]

"IN Mackail's new life of William Morris, we are told that Gladstone was willing to offer the laureateship to Morris; but the poet, while expressing his appreciation of the compliment, declined, saying that the proper function of poet laureate was that of a ceremonial writer of verse, and that in his opinion the Marquis of Lorne was best fitted for the place."

ADDRESS AT SWATHMORE
COMMENCEMENT.*(Concluded from page 485.)*

great one-toed or solidungulate Horse, fit for rapid movement over hard ground, whose splint bones give evidence of this line of descent.

Thus the law that like begets like and that species are permanent, yields to the higher law of modification to fit circumstances, which is equivalent to the survival of the fittest; since the individuals that do not change perish with their surroundings.

We can do no more on this occasion than thus glance at the biological laws governing the apparent persistence, and the real secular modifications of species. It suffices for the present purpose to point out the contrast between the absolutely fixed laws ruling inorganic matter, and the yielding or plasticity of those which rule organisms.

Consideration of the laws of mind and spirit, the so-called moral law, and all forms of religion would lead us so far beyond the limits of this discourse (which does not mean to meddle with Philosophy or Metaphysics,) that we must be content with one observation, namely,—that all correct morals and all true religion tend to advancing man's physical and spiritual status from within, somewhat as the forms of lower organic life have been advanced by external agencies. The Decalogue, the Ten Words of the Law, as the Jews call them, appear to me not so much divine commands as the enunciation by a wise man of existing law, apparent to him, to which mankind must conform. Likewise, such expressions as "The soul that sinneth, it shall die," "They that take the sword shall perish by the sword," are not divine menaces, but statements of cause and effect. Paul's remarkable exposition of law in 7th Romans exhibits his new perception of a controlling law higher than he had before known, which newly discovered law, rightly displacing the imperfect older law he had previously followed, caused him some confusion. Violation of the newly-perceived law, before he had perceived it, was not sin, though he failed while so violating to reap the benefit that obedience to it would have bestowed, but violation of the better law became sin, injury to his soul, by maiming his power to follow the light, when that violation was committed after he knew the better law.

We pass on to the purely artificial or man-made laws which have been framed to regulate the actions of mankind in their mutual relations to each other.

All communities, from the rude little primitive tribes to the great enlightened nations, have their customs and their laws; the great nations having so obviously developed from the tribal condition to their present eminence with its complicated law, that we are justified in seeking analogies between their early stages and the existing status of tribes, which, because of racial incapacity or lack of opportunity, are still savage. Study of the existing institutions of various peoples in all stages of development enables us to comprehend the growth of the system of laws of a modern nation through successive changes from the rudest ancestral simplicity to its present elaborate complication.

Who made the laws for the savage tribe, for the young republic, or the military dictatorship, and for the great State?

Did the Hebrew Elohim or Jahveh give to Moses the curious jumble of sound common-sense and priestly mummary that formed the body of Israelitish law? Did any kind of Deity inspire the Egyptian wisdom and hieratic rule? Had Chaldeans or Ninevites supernatural guidance? Granting Moses to have been inspired, to what extent were Zoroaster, Kong-fou-tse, Buddha, or Mohammed inspired, whose followers collectively far outnumber those of Moses and of Jesus?

It seems safe to assume that, even in the rudest social aggregations, some sort of popular will has always taken form as custom and hardened into law, being adopted, moulded into shape and administered by the wise prophet, the valiant warrior, or the crafty medicine man, who was obeyed by his primitive neighbors as children obey, because of their conscious need of guidance.

The rule of a monarch differs but little from this, for though his will may not be openly disputed, it is limited by the customs of his people, and he is made to feel that, unless his sway is such as his subjects approve, trouble awaits him. Either his autocracy is, as that of the Russian Czar was wittily said to be, "an absolute despotism tempered by assassination," or his people, whose industry produces wealth, obtain such control over the money grants, the taxes, or other forms of supplying cash to the government, that their will becomes potent. The old expression of monarchical rule, the arbitrary "*sic volo, sic jubeo*" has largely given way to the new dictum, "The King reigns but does not rule."

But if laws are no longer made by prophet or priest, and theocracies are become impossible, and if warrior or monarch may not now compel obedience to his simple will, what is the basis of modern civilized law?

The consensus of the community has become the basis of modern law, always more clearly so as time has advanced; a consensus not always easy to ascertain with precision, and not stable, yet firm enough to afford reasonable stability, while mostly plastic enough to yield to changes before they produce catastrophes. Look at Great Britain; its legislative machinery is not theoretically perfect, the popular will is not very promptly or accurately made known, yet it works after its fashion and does not fail to evolve the needful changes in time to avoid such destructive revolutionary eruptions as have afflicted other nations, the expression of whose popular will was more ignored or suppressed.

We may lay down as a principle of modern legislation that either each law is a formulated expression of a custom already established, as is the case with the great body of our commercial law, or is a declaration of the popular wills ascertained by the votes of duly authorized representatives, or, in the larger questions, is the solemn statement of a determination arrived at sometimes with little or no formality, by the majority of the people, as was the case when our ancestors declared their independence, or when step

by step this nation advanced to the point of abolishing slavery. Lincoln's final action in this matter, his Emancipation Proclamation, was delayed until it had obviously become the will of the people, for he meant that when the pyramid of human freedom was set up it should stand solidly upon its base, and he wisely refused to listen to the hot counsel of those who urged such premature action as would have failed to give to it the broad foundation of almost unanimous approval. In like manner McKinley delayed as long as possible the recent unavoidable war with Spain.

Many important social problems remain to be solved by the human race, some of them even now apparent, others not yet looming above the horizon. One of the most interesting of those now before the world is that of international arbitration as the method of settling all disputes between nations, without recourse to war.

Granting for the moment (a thing which not all persons are prepared to grant), that war is always pernicious, wholly evil, and utterly unreasonable, is it possible to abolish that *Ultima ratio regum*, replacing it by an amicable *Ultima ratio populorum* in the shape of argument before some tribunal whose award shall bind the disputing parties?

There is already something loosely resembling a system of law by which the inter-relations of nations are regulated in a somewhat incoherent manner. Can that loose fabric of so-called international law, which is as yet little more than international custom, be better compacted and at the same time so extended as to comprise the maintenance of a tribunal to which all international differences must be submitted for final decision?

The cursory glance we have just given to the origin of social or human laws may help us to answer this question, for we found that laws are at present the outgrowth or codification of custom, or of the consent of the parties in interest. We observe, also, that this custom or consent has sufficed to abolish piracy and the slave trade; then why not to abolish war in general?

The inevitable and sufficient answer is, because human custom has not grown up to that point; because the necessary general consent cannot now be obtained.

The nations profoundly distrust each other. They have their several aims or ambitions, as well as their several habits of living, their confidence in their own government, their unwillingness to be turned from their course by the pleasure or interest of another. History shows them countless instances where a rapacious alien power has destroyed the goods, the lives, and the normal career of a people; they know that such scruple as an honorable man feels in dealing with his neighbor has usually been regarded as little better than imbecility in the intercourse of diplomats. They thoroughly believe that eternal vigilance is the price of liberty, and that the way to preserve peace, is to be ready for war.

We do not find in the great community of nations such common agreement in favor of international law compelling arbitration as naturally precedes the making of a law in the smaller community of a town or a

single nation; apparently much deliberation must precede the formation of such a public opinion; if it were possible for the nations now to make a compact binding them all to submit all questions between them to a tribunal of arbitration, that compact would prove absolutely worthless in the case of any really vital dispute between two nations of approximately equal power. Besides, if the award of the tribunal is not to be enforced it is palpably futile; if it is to be enforced, war follows, which is the thing to be avoided.

The Czar's disarmament conference at The Hague will not produce disarmament. No one expects that, but hopes are felt that a scheme of arbitration may be agreed upon. The hope and the effort to realize it are laudable, and are in the line of promoting the public opinion, which as we have seen, necessarily precedes the formation of law. Some amelioration in the rules of war concerning neutrals, and concerning the treatment of wounded or prisoners, may be effected. For such small gains let us be thankful. And let us do what we can towards promoting that better judgment which will make possible larger gains for our successors, avoiding, meantime, such inconsiderate urgency as tends to defeat its purpose.

Whatever advance towards international arbitration may be effected by that Conference will be largely due to the efforts of the Commission from these United States (whose head, Ambassador White, is, as you know, son-in-law of our good friend and ex-President Dr. Magill), for the firm moderation and conspicuously disinterested honesty of our representatives appear to have been appreciated and to have borne good fruit. Strange to say the recently demonstrated prowess of our nation in war now gives weight to its position as an advocate for this method of preserving peace.

Our conclusions from this brief review of these several kinds of law are:

First: That the laws of material nature are rigidly fixed, quite beyond our control; that study of them and obedience to them are imperatively necessary, and result in giving us some conception of immensity and in leading to most advantageous control over the forces and materials of the external world.

Secondly: That the laws of organic life, while in a great measure fixed, are sufficiently elastic to permit many changes. Study of these laws gives us conceptions of the infinitely small, and enables us to modify the plants and animals around us and thus to nourish our friends and thwart our enemies among them, and tends to promote the bodily perfection of ourselves and of our offspring.

Thirdly: That the laws governing the social relations of mankind are of human contriving and are constantly changing. The laws of the Medes and Persians have passed away. Roman law, transported by fragments into the codes of new nations, partly survives. All governments, constitutions, laws and customs "flow from shape to shape, and nothing stands." Public opinion forms customs, and customs become laws. The task of each generation is to govern their own thoughts, aspirations, and actions so as to establish good customs and good laws, and thus lay the foundations for the better humanity of the future.

Fourthly: That we must not expect one class of laws to rule in the sphere of another class, though they may be concurrent. We must not, for instance, expect prayer, without sanitary work, to abolish yellow fever or plague in a filthy tropical city, nor faith in the grotesquely misnamed Christian Science to cure malignant diphtheria. Finally, that we must learn to detect and avoid illusions, must learn all we can of the laws of all realities and must obey those laws.

JOSEPH WHARTON.

Philadelphia, Sixth month 13, 1899.

New Words.

It is one of the most difficult things in the world to create words or terms that will be generally accepted. President Lincoln tried to have statesmen say "the abolishment" of slavery," but they compromised on "abolition." Charles Sumner, on the other hand, took the shorter word, "annexation," but the public, with its usual perverseness in such matters, insisted on "annexation." In Boston the street railway authorities call their cars "trolleys," but the Bostonian insists on "electrics." The discoverer of the X-ray has his name attached to the phenomenon by most scientific publications, but the people insist on calling it according to the algebraic symbol. And now Marconi would like to name his own discovery and call it, for very obvious reasons, "ætheric telegraphy." He is not allowed to do so. The public says, No, it shall be called "wireless telegraphy." And the scientist has surrendered. These instances might be multiplied.

Survival of Moral Teaching.

DESCRIBING the Southern (North Carolina and Tennessee) mountaineers, a writer says: "There is a certain mass of stock phrases, anecdotes always related in the same words, standing illustrations, and the like, which are of the nature of literature, and might be called the literature of the illiterate. As an instance of this we recently jotted down the following apothegm of a mountain preacher. 'Yeou caynt help a-havin' bad thoughts come inter yer heads, but yeou hain't no necessity fer ter set 'em a cheer.' The saying was repeated in a gathering of ministers in the east, and an aged man who was born in England said that he had heard the same thing from an unlearned country preacher when he was a boy. Doubtless that saying has been passed from mouth to mouth for generations."

Armenian Relief Work.

G. C. RAYNOLDS, in his recent report on the work of the committee for relief of the suffering Armenians, has this encouraging word to give:

I am glad to report that Pastor Lohmann, President of The German Aid Society for the Orient, has just informed us that he will furnish us the funds to receive another hundred children into the orphanage, and we have already begun the selection. I wish you could have seen two little girls whom we accepted a few moments since, bright and attractive, but one of them especially showing marks of insufficient food, and both with the merest remnant of shirts, and with what might have been a relic of their dead father's garment wrapped about their almost naked bodies. You would have rejoiced with us at the possibility of placing them in a comfortable environment. We plan to add a little to the buildings on the premises for the boys, and appropriate a house now used by boys, just outside the premises, to the new girls. This five hundred is an immense family for us to care for, especially while my wife and I are here alone, but having taken them in, we have but touched the fringe of the misery which these hard times are bringing so prominently to our attention.

What is the War For?

THE object of Mr. McKinley's war in the Philippines, as defined by Peace Commissioner Reid, is to establish and maintain "order" in those islands. This duty, he argues, was imposed upon us by our "conquest" of the islands and our succession by purchase to the sovereignty of Spain.

It is to be observed in the first place that we have not made a conquest of the islands. We actually hold according to Commander Ford, late fleet engineer with Admiral Dewey, "not quite as much ground as during the first of August last year." Our lines, he says, are practically "restricted to the suburbs of Manila." That is to say, we have a foothold, under protection of the guns of our navy, on one of the 1,200 islands, and are now hastening reinforcements to General Otis after 133 days of war—nineteen days longer than our war with Spain.

In the next place, there has been no disorder or fighting in the Philippines except where our troops have gone by Mr. McKinley's order, demanding the unqualified "submission" of the inhabitants and their unconditional recognition of our "sovereignty over the entire archipelago." From no one of the islands, however savage its inhabitants, has come any report of tribal wars, uprisings, or anarchy. Commander Ford says: "They have a good government, which they are operating successfully, and preserve the law and order." It may not be government up to the Ohio standard—that of Cleveland at the present time, for example—but it is more satisfactory to the Filipinos than our military rule would be, or they would not fight so desperately and die so bravely for what they consider their "inalienable right" to freedom and independence.

What then is the object of this costly and apparently endless war? It cannot be to secure the annexation of the Philippines, for Congress failed to declare such a policy and the President said that "forcible annexation is criminal aggression." Before this unauthorized, unnecessary and un-American war progresses much further, some one in authority ought to tell the American people what it is for.

Contrasts Emphasized at The Hague.

Review of Reviews.

THE occasion of the Peace Conference is seized by all sorts of movements and causes as a favorable opportunity for contrasting the actual conduct of particular nations with the high standards that their presence at The Hague would seem to imply. Thus while Turkey joins in the discussion of means for lessening military cruelty and for promoting the gentle sway of law and justice, Armenian committees have gone to The Hague to beg the conference to consider the diabolical horrors of Turkey's military methods in that unhappy region. While the Czar was receiving the rather obsequious homage of the Conference in resolutions of praise and congratulation, the people of Finland by the hundreds of thousands were calling upon the whole world to witness his violation of the compact under which when Finland became nominally subject to the Russian throne it was upon the pledge of the maintenance of the Finnish constitution and the virtual independence of the country. It is at least interesting to note the news that the Czar has decided to abolish the Siberian exile system.

Watering Plants.

Philadelphia Ledger.

WITH our city gardeners the American drags out the hose and deluges the ground about his plants and the plants themselves and rests easy, forgetting that the foliage wants water only to wash off the dust, and in wetting the soil he has lowered the temperature, checking growth until the normal is reached again. The German, on the contrary, gets out his hoe and four-tined cultivator, and by stirring the soil lets in the air and conserves the moisture already there. Compare the results of the two, and see which is the better method.

In California no rain falls from April to November, and no water is applied from above. Irrigation is resorted to in the main, but as good if not better results have been obtained by

keeping the cover loose. With help hardly to be had and then rarely to be depended upon, the irrigation is a necessity; but otherwise the better product would make working the soil the preferred method. None need fear a drought if the soil is kept well worked, and thereby covered, to prevent the evaporation of the moisture. But the beginning must follow the storm, and be kept up until the storm comes again.

Cost of the Armed Peace.

St. Louis Globe-Democrat.

WHILE any step towards disarmament in Europe is improbable at this time, a powerful presentation might be made at The Hague Conference of the financial side of the case. Most of the nations of Europe are adding largely to their public debts, and disarmament for some of them may become a necessity. Annual deficits are quite the usual thing throughout the Continent. France runs behind annually about \$100,000,000, Austria \$80,000,000, Russia \$50,000,000, and Italy \$30,000,000. Minor nations like Spain, Turkey, Portugal, and Greece are not many removes from bankruptcy. The pressure for financial relief from excessive armaments grows heavier constantly, and must in time, if continued, take the form of embarrassment. Great Britain kept nearly even last year, and but for a foreign war, the United States would be paying off its public debt. But the position of this country and England in revenue is exceptional.

Sounds from a Balloon.

San Francisco Chronicle.

A WRITER in the *Strand Magazine* describes the astonishment he experienced when, riding over London in a balloon at a height of more than half a mile, he heard the deafening roar of the great city beneath him as it could not be heard on the ground. The noise, even at that height, was so harsh and intense as to be painful to the ear. How perfect a sound conductor the air is was shown when the balloon drifted far over the city to a wooded part of the country, where the murmur of the leaves moved by the wind half a mile below was distinctly heard.

CURRENT EVENTS.

THE Venezuelan Arbitration Commission began its sessions in Paris on the 15th instant. The five arbitrators are Prof. de Martens; Baron Russell, Lord Chief Justice of England; Sir Richard Collins, Lord Justice of Appeals; Chief Justice Melville E. Fuller; and Justice David J. Brewer. Ex-President Harrison is the leading counsel for Venezuela. Sir Richard Webster the British Attorney-General, chief of counsel for England, referring to the work being done at The Hague in the matter of arbitration, said the Peace Conference sought not merely to arrange a settlement of conflicts, but the avoidance of conflicts, and expressed the hope that the present tribunal would have the result of promoting the welfare and prosperity of the two countries interested.

THE statue of Benjamin Franklin, erected on the south plaza of the Post-office building, Philadelphia, as a gift to the city by Justus C. Strawbridge, was unveiled on the 14th inst. Postmaster-General Smith made the speech of presentation and Mayor Ashbridge accepted the memorial for the city. Before the unveiling there was a meeting at which Provost Harrison, of the University of Pennsylvania, presided, and United States District Attorney Beck delivered an oration. Mayor Quincy, of Boston, also made a speech. Several of the lineal descendants of Franklin assisted in the exercises.

A DESPATCH from The Hague states that the difficulty now chiefly consists in reconciling a scheme of the other Powers with the views of Germany, but the prospect is more hopeful. Even if no agreement should be reached, an arbitration organization will nevertheless be arranged, and will remain open to such other of the Powers as are not able to sign now. In the meantime every effort will be made to meet the German views.

THE will of the late Robert C. Billings, of Boston, gives about \$700,000 in public bequests, including \$100,000 each to Harvard College, the Massachusetts Institute of Technology (with \$50,000 added to found the Billings Student Fund) and the Museum of Fine Arts; \$50,000 each to the Massachusetts General Hospital, New England Hospital for Women and Children, Children's Hospital, Massachusetts Eye and Ear Infirmary; \$25,000 to Perkins Institute for the Blind, the American Unitarian Association, the Boston Young Men's Christian Union, Home for Aged Men, the Hampton Institute, Hampton, Va.; \$10,000 to the Tuskegee, Ala., Normal School; \$5,000 to Atlanta University; \$10,000 each to sixteen public and charitable institutions in and around Boston, and numerous other sums of \$2,500 or over to various bodies.

THE investigation by Councils' Joint Special Committee of the management of the Pennsylvania Working Home for Blind Men was begun on the 17th instant. Joseph P. McCullen, who represented the blind workers, at one point caused something of a sensation by directly accusing Superintendent Hall, who was on the stand, of "robbing" the men entrusted to his charge.

EIGHT or ten masked men, on the night of the 18th instant, entered the office of the Fairmount Park Transportation Company, after the cars had ceased running for the night, and, after overpowering the receiver and five other employes, forced open the safe with powder or dynamite and abstracted \$3,355.57, the receipts of two days, with which they escaped.

At a meeting of the Board of Directors of the Pennsylvania Railroad Company, Samuel Rea, first assistant to the President, was promoted to the position of Fourth Vice-President. William A. Patton, an assistant to the President, was elected President of the New York, Philadelphia, and Norfolk Railroad Company, to succeed A. J. Cassatt, resigned.

THE treaty between the United States and Great Britain in relation to trade between this country and the British colony of Barbadoes was signed at the Department of State on the 16th inst., by the representatives of the two governments. It is the first treaty framed under the Dingley law, and the first of the series of treaties which the British colonies to the south of this country are seeking to effect.

TWENTY-FIVE hundred Indian fishermen of Rivers Inlet and Skeena, British Columbia, are on a strike, and the dozen canneries on the northern coast are running about an eighth of the usual capacity. The Indians demand ten cents per fish, but the canners say they cannot give more than six.

THE tornado which swept over New Richmond, Wisconsin, on the night of the 12th inst., killed nearly 200 persons, injured 400, and practically destroyed the town. The scene is one of great desolation. Many other towns in the same section of the country were also partially destroyed.

CAPTAIN ANDREWS sailed from Atlantic City on the 18th instant, in a little boat twelve feet long, for England. He carries with him provisions for three months. He has made the trip already three times, though never before in so small a craft.

AMBASSADOR CHOATE has been assured by the British Foreign Office that an arrangement has been entered into with the United States which practically smoothes over the Alaskan disputes until the High Joint Commission meets in August.

GEORGE B. BARROW was found guilty of having abducted Marion Clarke, and was sentenced to fourteen years and ten months in the New York State Prison. Carrie Jones, the nurse girl, was sentenced to four years.

CONGRESSMAN RICHARD P. BLAND, the noted silver advocate, died at his home, Lebanon, Mo., on the 15th instant, after two months' illness.

JUDGE SIMONTON at Harrisburg has decided that the sale of liquor to soldiers at camps cannot be carried on without a license from the Courts, notwithstanding authority to do so may be permitted under the military law.

THE Berks County Grand Jury ignored the bills of indictment against the four men charged with the responsibility for the Reading railway collision at Exeter, and the accused were discharged from custody.

THE Board of Regents of the University of California have selected Professor Benjamin Ide Wheeler, of Cornell, as President of the University, to succeed Martin Kellogg, resigned.

BARON CHRISTIANI, the assailant of President Loubet, of France, in the recent outbreak, has been sentenced to four years imprisonment.

ELEVEN miners were killed at Cape Breton, N. S., on the 16th inst., by explosions in a deep mine.

NEWS AND OTHER GLEANINGS.

ANOTHER trolley project that promises to give an added stimulus to real estate is now being pushed by a number of Philadelphia capitalists, the line to run from Willow Grove, as an extension of the Union Traction Company's line, to New York. The road will follow the Old York road through Buckingham to Lahaska, where it will turn off to New Hope, cross the river to Lambertville and connect with a number of towns and villages in New Jersey. Agents of the projectors have

been securing rights of way and options upon land and making preliminary surveys.

—At the "Conference of Educators," announced to be held at Providence, R. I., on Sixth month 28 to 30, after the President's address by Isaac Sharpless, the following subjects of interest to our Religious Society are to come under discussion: "What Denominational Influence should our Secondary Schools Exert?" "Sociology from a Quaker Standpoint;" "A Modern Thought in Friends' Educational Work," Geo. A. Barton; "High Scholarship and Modest Pretensions in College Work," L. L. Hobbs; "Education and Modern Business Life," Thomas K. Brown; "The Importance of Teaching the Principles of Peace in our Schools, with Suggestions as to Methods," Richard H. Thomas.

—The Agricultural Department has issued a circular giving the substance of reports received by it up to June 10 on the condition of foreign crops. It says that a British commercial estimate tentatively puts the world's wheat crop of 1899 at 2,504,000,000 bushels, against 2,748,000,000 bushels in 1898, a reduction of 224,000,000 bushels, or nearly 8.9 per cent. Another estimate makes a reduction of 352,000,000 bushels.

—Owing to prolonged dry weather the hay crop of Long Island is destroyed, and the farmers are selling their stock as being too expensive to keep. Many of the valuable vegetable gardens on Long Island, from which the city derives a large share of its supplies, have been very seriously damaged.

—Henry O. Havemeyer, President of the American Sugar Refining Company, last week testified before the Industrial Commission at Washington. He attacked the customs tariff vigorously. \$24,000,000, he contended, is contributed by the people to the interests of the sugar growers.

NOTICES.

* * The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

From Fellowship Circle of the King's Daughters, three bundles of clothing.
Also from the same, Cash, . . . \$ 5.00
Previously acknowledged, . . . 112.00

Amount, . . . \$117.00

JOHN COMLY, Superintendent.

Sixth month 19, 1899.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:

SIXTH MONTH:

25. Häverford, 10 a. m.

SEVENTH MONTH:

9. Schuylkill, 10.30 a. m.

23. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

Two or three customers can compel any dealer to keep Macbeth's lamp-chimneys.

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The Prisoner and His Pins.

THERE was a prisoner in the Bastille once who had little hope of release, and had no high or holy thoughts to keep him company. Men have found even prison tolerable when they have nursed within their bosoms some sacred cause. But having only the companionship of his own miserable moods, this man was obliged to seek distraction somewhere. He found it by bribing his jailer to supply him with a thousand pins. Every morning he scattered these broadcast over the floor of his room, and spent the rest of the day collecting them and searching for those that had fallen into crannies.

A similar story is told of a prisoner who dried the straws of his musty bed one by one, at the rate of one a day, by exposing it to the heat of a thin ray of sunlight which came through a crack in the roof. He followed this ray with his straw, as it traveled across the flagstones from sunrise to sunset. When, at last, after many years, he had dried every straw, he was quite out of employment, and almost welcomed an accident which spilt his pitcher over his mattress and compelled him to begin all over again.—[The Classmate.]

Do not refuse the employment which the hour brings you, for one more ambitious. The highest heaven of wisdom is alike near from every point.—[Emerson.]

A CONVEYANCE bound by a river gives title to the middle of the main channel, so as to include islands lying between that and the shore, in the absence of anything to show that the islands belong to the government.—[Michigan Supreme Court.]

For the Dyspeptic, the Over-stout, the Constipated,

who need no medicine so much as proper food and exercise;

for the Brain Worker, the Muscular Worker,

for invalids, for well people, for young and old,

FRANKLIN MILLS FLOUR

A FINE FLOUR OF THE ENTIRE WHEAT is the most healthful flour made. It contains all the nutriment of the WHOLE wheat berry, not found in ordinary white flour, and none of the indigestible outer husk which makes cheap graham flour an unnatural food. It helps the digestive organs by feeding the nerves governing peristaltic action, is a brain food and muscle builder, makes rich blood, and is prepared in strict accordance with Nature's laws.

In addition, it is the most economical flour made. FREE booklet tells you more about it.

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FRIENDS' INTELLIGENCER

PHILADELPHIA, SEVENTH MONTH 1, 1899.

{ Volume LVI.
Number 26.

A GOOD WORD EACH WEEK.

XXVI.

THEY who are obedient to the universal injunction of our Saviour, "Watch," are prepared for the due fulfilling of every duty; and eminently so for that most essential one of worship.

From the Book of Discipline of London Yearly Meeting, chapter on "Meetings for Worship."

FOR ALL THY GIFTS.

THOU One in all, thou All in one,
Source of the grace that crowns our days,
For all Thy gifts 'neath cloud or sun,
We lift to thee our grateful praise.

We bless Thee for the life that flows,
A pulse in every grain of sand,
A beauty in the blushing rose,
A thought and deed in brain and hand.

For life that thou hast made a joy,
For strength to make our lives like Thine,
For duties that our hands employ,
We bring our offerings to Thy shrine.

Be Thine to give and ours to own
The truth that sets Thy children free,
The law that binds us to Thy throne,
The love that makes us one with Thee.

—S. C. Beach.

A SUCCESSFUL LIFE.¹

IN MEMORY OF AARON M. POWELL.

"THE very gentlest of all human natures
He joined to courage strong,
And love outreaching unto all God's creatures,
With sturdy hate of wrong."

In considering the life and character of our friend Aaron M. Powell, so recently called from his faithful service here to a higher, truer service in the life beyond, these lines of his friend, John G. Whittier, written in memory of Joseph Sturge, naturally present themselves as a fitting description of his rare and beautiful character. Other verses of the same poem are also so appropriate in this connection that they may likewise be quoted:

"Tender as woman, manliness and meekness
In him were so allied,
That they who judged him by his strength or weakness
Saw but a single side.

"And now he rests: his greatness and his sweetness
No more shall seem at strife,
And death has moulded into calm completeness
The statue of his life.

"Around his grave are quietude and beauty
And the sweet heaven above,—
The fitting symbols of a life of duty
Transfigured into love."

¹ Read by Isaac Roberts at a meeting of the Norristown Friends' Association, held at Plymouth meeting on the 18th ultimo.

Those of us who knew and loved him will want to keep green in our memory every incident of our intercourse with him, and to treasure in our hearts the thought of the helpful, uplifting influence that always accompanied him,—and so to record our recollections that this influence for good may be passed on to others, and to those who may come after us, that they too may be helped and blessed by it, even as we have been.

It must be a source of thankfulness to all of us who are members of the Religious Society of Friends that one branch of the Church of Christ has had the privilege of owning, in the sense of religious fellowship, so rare a type of Christian manhood, and of presenting to the helpful forces of the world so earnest and faithful a worker in all good causes. Let us believe that there are many sincere and devoted souls in every branch of the Christian Church, as well as in all the walks of life;—let us trust that the number of such may steadily increase—still, to many of us; the life of Aaron M. Powell will stand out as the most Christ-like life of which we have known,—and his character as the most fully-rounded, the most pure and loving, and morally and spiritually strong, that we have ever met. That Quakerism can in our day help to produce such a character is a cause of rejoicing for all of us who hold the principles of our religious body, and who are glad to see those principles uplifted and crystallized in character and conduct. But no sectarian limits could bind the broad and liberal spirit of our friend. While in thought and conviction truly a Friend, holding our great central truth of the Divine immanence in every soul as the great and saving truth of Christianity, he was still ever a lover of the truth, no matter where it presented itself; and being led by his life-work as a reformer into intimate relations with members of all churches, he knew that the truth was to be found in all,—and deserved honor wherever found.

One who knew him intimately in early life has related how he found him at his home when but a lad, engaged in his studies and preparing himself for some work in the future, the nature of which was then unknown to him. "I feel," he said, "that I have been called to some high and heavenly service. I do not know just what it may be,—but I am trying to prepare myself for it, so that when the work presents itself I shall be ready." The call to service came when he was only eighteen years old. Attending an Anti-Slavery meeting then, he was invited to address the meeting; and there engaging in that reform work, he did not entirely give it up until slavery was abolished. At the age of twenty-two he became regularly identified with the work of the Anti-Slavery Society, as one of its lecturers. In referring to this part of his work he once related the following

incident: "At one of the first Anti-Slavery meetings which I attended Sojourner Truth, then quite an old woman, formerly a slave, was present, sitting on the platform. After some time she left her seat, and came slowly along to where I was sitting. Pausing and pointing her finger at me, she said, 'I've been lookin' at you, chile. I see you in the futur' a-pleadin' our cause.'" "This," he added, "was regarded by some at that time as a prophecy,—and so it afterward proved." As a lecturer in the "unpopular" Anti-Slavery cause he shared fully in the public opposition, the hooting, the jeers, the mob-violence,—which were the common experience of those engaged in that work,—but he also shared the fellowship and enjoyed the close companionship of those great souls, who, like himself, were dedicated to the cause of Freedom and the uplifting of the oppressed. Such men and women as William Lloyd Garrison, Stephen and Abby Kelly Foster, James and Lucretia Mott, Wendell Phillips, Lydia Maria Child, John G. Whittier, Ralph Waldo Emerson, and the other leaders in the Anti-Slavery Reform, were his intimate friends and associates, and we may well believe that intercourse with them, and service in the great cause of humanity, more than repaid him for all he was called to suffer in that cause.

When the Emancipation Proclamation of President Lincoln finally sounded the death-knell of chattel slavery, his interest was enlisted in the Temperance Reform, and for years he was editor of the *National Temperance Advocate*. He was also deeply interested in the cause of Equal Rights for Woman,—and also in Peace and Arbitration, but during the last few years he had devoted himself especially to the advocacy of the Purity Movement, being the President of the National Purity Alliance, and the Editor of the *Philanthropist*, the organ of the great reform. For just a half century was his life given to these reform movements, and the good he accomplished by voice and pen and personal influence in these various directions, all for the help of humanity, is beyond human computation.

As an instance of his earnestness in this cause, and also of the practical wisdom with which he worked, the great series of meetings held by him a few years ago in New York, Baltimore, and Philadelphia may be referred to. These meetings were largely attended and produced good results. The papers read and addresses delivered were afterwards published by him in a volume, which, it is safe to say, will do more to aid the progress of the Purity movement than any other agency. This volume contains the literature of this reform, and will remain for many years to come a storehouse of principles and facts, from which the students and the advocates of the reform may draw their arguments. This large volume, unanswerable by the opponents of the Purity cause, and a veritable stronghold of its friends, will stand as an enduring monument to the zeal and wisdom of our friend.

If we attempt to analyze his character, which to many of us seems well-nigh perfect, we will no doubt find that it was based chiefly upon his sense of justice and his love of freedom—of the freedom that comes

through the Truth. The source of all his work in the interest of the great upward movements can be readily found here, and this motive power being understood, we can see clearly how naturally his work for freedom,—for all these reforms meant freedom in one form or another,—was the result. His especial gift, no doubt, was the clear vision that could discern the Truth under all conditions, and the rare fidelity of soul, which seeing, could decide always to follow where the Truth should lead, and enables us now to read that one word, "faithfulness," throughout his whole life.

One First-day morning a few years ago, he attended meeting in this house (Plymouth Meeting, Pa.). Many of us who heard him will remember how in his sermon he referred to purpose in life, and spoke of the impression made upon him by the sight of the monument to Lord Shaftesbury in Westminster Abbey, on the marble base of which are inscribed only two words, "Love—Serve." In these two words, which so impressed him, we find the keynote of his own life. In the first we see the secret of his power; he was able to see clearly and to work effectively because he loved the Truth fully. In the second we read the purpose of his life,—to serve the Truth and humanity. The early Friends frequently used a very beautiful phrase,—“the service of the Truth.” How fully was the life of our friend an illustration of the power we possess of entering into “the service of the Truth.” In the two words which he had read on Shaftesbury's tomb, and which we can so plainly read inscribed on his daily living, we find not only the keynote of his life, but also the truest message of his life to our own. The highest praise is imitation, and if we loved this great soul so lately with us,—if we honor his memory, now that he is called higher,—shall we not strive to imitate him in those great qualities which led all to love him, and especially in his love for, and service of the Truth? This loving service made his character what it was—pure and strong, and loving, uplifted above all thought of evil, redeemed from every form of selfishness. And the same cause—the service of the Truth—will do the same for all who engage in it as he did, with singleness of mind, and honesty of heart and purpose.

Surely if ever successful lives have been lived on earth, this was one. It was his great privilege to see the complete triumph of one of the great reforms in which he was engaged. Many of the great souls who had labored with him in this cause, longed to see the dawn of freedom, but did not. What a source of joy it must have been to him that his eyes beheld it, and that he had lived to see many descendants of former slaves in the full possession of all the rights of manhood! In other reforms in which he was deeply interested,—Temperance,—Peace and Arbitration,—the Equal Rights of Women, he had seen great advances made, and in that to which he gave his last years, the Purity movement, he had been able to make a beginning from which the cause should go forward to full fruition in the future.

If the great purpose of life is the development of character through noble service, then how can any life be more successful than his has been? If, as has

been well said, "there is but one failure, and that is, not to be true to the best one knows," then success must be found in fidelity to the Truth as revealed to him. If the fellowship of great work, the companionship of noble thoughts, the consciousness of effective work in great causes, if these constitute happiness, how truly happy his life has been. If quiet contentment, peace, and full soul-communion in the home life; if silent communion with the Holy Spirit both in work and worship, if these constitute blessedness, how truly blessed his life has been, and how confident we may be that life has simply known transition, a happy change from loving service here, to higher, holier service in the life beyond, "the life that is life indeed."

As we contemplate the life and character of our friend so lately with us, now so greatly blessed, the thought that Whittier expressed in contemplating the life and character of John Woolman comes before us; we have "felt awed and solemnized by the presence of a serene and beautiful spirit, redeemed of the Lord from all selfishness, and we have been made grateful for the ability to recognize and the disposition to love him;" and we recall, too, the words which our Quaker poet addressed to one of his well-known friends, who, like our friend, was blessed by a quick translation from work to reward:

As a guest who may not stay
Long and sad farewells to say,
Glides with smiling face away.

Of the sweetness and the zest,
Of the happy life possessed,
Thou hast left us at thy best.

Now that thou hast gone away,
What remains of one to say
Who was open as the day?

Thou art safe on every side,
Friendship nothing finds to hide:
Love's demand is satisfied.

Keep for us, dear friend, where'er
Thou art waiting, all that here
Made thy earthly presence dear.

And when fall our feet, as fell
Thine, upon the Asphodel,
Let thy dear smile greet us well:

Proving in a world of bliss
All we fondly dream is this,—
Love is one with Holiness.

I. R.

AN ENGLISH TRIBUTE.

The *British Friend* for Sixth month has this tribute: The many English Friends of Aaron M. Powell, of New York, will hear with grief of his sudden removal. . . . His later years have been devoted to the cause of Purity, as his earlier ones were to the freedom of the slave. He was a pillar in the Church, and constantly presided over the largest gatherings of the body of Friends to which he belonged. His beautiful and dignified character was well known in Europe, where he had frequently visited as President of the American Purity Alliance. He was here last year and saw many Friends. His loss just now seems as though it were irreparable. He was remarkable for the dignity, the courtesy, and the tact which a lifelong devotion to the Christian life produces in gentle souls.

ENGLISH FRIENDS AT THE HAGUE.

LONDON YEARLY MEETING recently sent a deputation to the Peace Conference at The Hague. The representatives were well received by the President and presented the following address from their meeting:

"We desire to express our profound sympathy with the work of the Conference initiated by the Emperor of Russia, and having for its object the extension among the nations of the blessings of durable peace. For more than two centuries the Society of Friends has felt bound to oppose the whole system and practice of war, and to plead against the spirit that leads to war, as utterly opposed to the Spirit of Christ and to the rule, simple and practical, that we should do unto others as we would they should do unto us. We therefore greatly desire that your deliberations should be guided by that wisdom which is the gift of God, so that practical and lasting results may attend your labors. That these labors may not be in vain, but may be abundantly crowned with success, and be followed by the blessing pronounced upon Peacemakers, is our earnest prayer."

John Bellows, a member of the deputation, in his report to the yearly meeting, spoke of the interview with the President of the Conference, M. de Staal. We quote from *The British Friend*:

"It would be difficult to convey the feeling of calmness and rest and sweetness that encompassed them as they walked through the quiet streets of The Hague, and amid the still greater quietness of the square, to the hotel. He was struck with the calmness of the afternoon, as they walked beneath the branches of the trees, and the influence of the calmness and silence was exceedingly soothing to their spirits.

"A few moments elapsed before they were ushered into M. de Staal's presence. As they stepped forward and received each a warm handshake from the venerable old man, he himself lost all consciousness of his being the ambassador of the great Emperor of Russia, and only saw in him one treading very near the borders of eternity. As he leaned forward, the sight of his beautiful silver hair, and his languid, melancholy, touching smile, went to his heart, and he felt that the love of God was in this man, and that the choice of such by the Emperor of Russia was in itself no mean assurance that he meant the Peace Conference to be a success, and that it had the right man at the head of it. After a few brief words of introduction, they asked that they might be permitted to read the address to him; they had already sent him a copy of the translation in French. He listened in a kindly manner, and at the close he said, in French, and in a weak voice, 'I perfectly understand the English language, but you will pardon me if I reply in French, as I speak it more easily. I notice you have taken the religious basis as the ground of your address, and I am glad to receive it, because I know it is sincere.'"

THERE is a shallow faith, that faints and fails when confronted by the greater mysteries of life. But the mark of true faith is this, that it girds itself and is not afraid when it comes to the uncomprehended ways of God.

For Friends' Intelligencer.

THE EMPIRE OF SILENCE.

"THERE are moments when silence, prolonged and unbroken,

More expressive may be than all words ever spoken,—
It is when the heart has an instinct of what
In the heart of another is passing."

Of all forces that this world contains, that of silence is the greatest, the deepest, the most mysterious, the most awful, and the most beautiful.

We use it in widely different ways. It is our loudest applause to genius, it is our deepest way of sympathizing with those distressed. We show enthusiasm over a picture painted by talent, but before one painted by a genius we gaze, awed into silence. A lecturer holds his listeners spell-bound; "you could hear a pin drop," you say. It is the highest tribute we can pay to eloquence, the loudest applause that the world knows how to give. Of Thomas Carlyle it is wittily said, that he preached the doctrine of silence in thirty volumes. Poor Carlyle must indeed have known the lack of that blessed thing, "stillness," to have written so much in praise of it.

"Still water runs deep." Von Moltke, it is said, could be silent in ten different languages. From Solomon we learn that there is a time to speak and a time to be silent. But there are times when speech is most useful. One hastens to speak lest silence tells the tale too suddenly and cruelly.

A mother waits for news of her son who is being tried for his life. She walks the floor and wrings her hands, waiting for the messenger to bring the answer that means everything to him—to her. "What was the verdict?" she gasps;—*no answer, yet what an answer!*

A baby that has not mastered the art of language can tell more by a smile or a wave of the hand than the most brilliant conversationalist could express in many well-worded sentences, and express less eloquently. Our great men and women in literature have been silent ones. They have not cared to take part in the talkative, babbling crowd, but in quiet and often retirement they have given to the world as a result such essays, poems, and prose, that the world is hushed in appreciation. Thus speech is but the broken light upon the depths of the unspoken. The most beautiful poems are those that have never been written, the divinest songs those that never were sung.

Samuel Johnson was such a quiet man that his friends urged him to be less so; they entreated him to speak—promulgate his system—found his sect, but he answered: "My system is not for promulgation. It is for serving myself to live by; that is the great purpose of my learning to me."

Oh! yes; it is the great silent men and women we honor. They are the salt of the earth, each in his department silently working and thinking, looking out on the noisy inanity of the world; hearing words of little meaning, seeing actions of little worth. One loves to reflect on the great Empire of Silence. It is higher than the heavens, deeper than the kingdoms of death.

"Silence coeval with eternity;
Thou wert ere nature's self began to be;
'Twas one vast nothing, all and all slept fast in thee."

The Quakers, or Friends, find more of the divine in silence than any other religious order. In their plain garments they sit in peace and quiet. The soul speaks, communes with God in the calm stillness. How beautiful it is, this silent worship. Oh! the healing power it carries; when—

"Silence like a poultice comes to heal the blows of sound." Shakespeare writes,

"I were but little happy, if I could say how much."

Night folds its wings over a tired and talkative world and lulls it into silence. How blessed are night, sleep, and rest! If the Bible should read, "There shall be no more night there," it would sound to most of us like a curse. The darkness and the soundlessness is a boon to mankind; and then it enforces rest. Perhaps a hard master would work a tired slave longer, but he is not able; the sun is down, the moon is not risen, slave nor master can see. Both leave the field and sink into that blissful, silent sleep. When night falls, Victor Hugo says, night rises, the mother quail gathers her scared and scattered brood. Pointers and setters and men in tan-colored clothes leave the stubble and corn-fields and go home. Then you can hear the worried, gray mother piping in the cover, "Children, come home." They gather, and she calls the roll of the covey, happy if they all answer. But soon even her low piping is hushed, and all is dark for a few hours and still. It is the stillness that restores and gives back to the world hope and strength for another day.

"Peace, be still," is a sublime message that has come down to us through century after century, and it has lost none of its wonderful meaning.

Peace and stillness,—how we need them both in these loud times. Let us honor then the great Empire of Silence, the boundless treasury which we do not jingle in our pockets or count up and present before men.

From out eternal silence do we come,
Into eternal silence do we go;
For was there not a time, and swift or slow,
Must come again, when all this world's loud hum
Was naught to us, and shall again grow dumb
Through all eternity? Between two low,
Dark, stony portals, with much empty show
Of tinkling brass, and sounding fife and drum,
The endless caravan of life moves on;
Or whence, or whither, to what destiny,
But he who dwells beyond the farthest dawn
Knows, yet reveals not, evermore even he
In silence wrapt, for all the thunders roll,
Save for his deathless message to our soul.

SUSAN LYDIA WRIGHT.

To judge other people more leniently than we do ourselves, and to forgive other people more freely than we do ourselves, are two very good rules for us to follow.—*Selected.*

PAIN is a kind of spiritual blindfolding; and there is often no other alternative for the soul between blindfolding and blinding. We little suspect what moral crises we have passed through, unharmed, because sorrow muffled our eyes.—*Exchange.*

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 28.—SEVENTH MONTH 9.

THE FIRST KINGDOM.

GOLDEN TEXT.—All the evil of the men of Shechem did God render upon their heads.—Judges, ix., 57.

Scripture Reading.—Judges, ix., 1-21.

IN the events of the campaign against the Midianites, Gideon had shown himself a wise and resourceful leader. He was bold, yet prudent, and cautious without timidity. If he was also revengeful and cruel, as in the slaughter of helpless prisoners (Judges, viii., 21), and the torture of the leaders of the towns which refused him aid (Judges, viii., 16), these were rather qualities of his time than of himself. He was willing, even in stress of battle, to give generous credit to the Ephraimites at the fords of Jordan (Judges, viii., 1-3). When the victory was won, he thought only of returning to his wine-press and threshing-floor; but his leadership, and the safety bought by it, had strongly impressed his tribe, and they desired to continue it. "Rule thou over us, both thou and thy son and thy son's son," (Judges, viii., 22). The idea at first was repugnant to the victorious soldier, who had felt himself only the servant of Jehovah, and he answered: "I will not rule over you. . . . Jehovah shall rule over you." But it is plain from the further account that he prevailed upon to change his decision. A great part of the spoils of the victor was given him, and he established himself in regal splendor in his native town of Ophrah. There is no reason to think that his kingship extended beyond Manasseh, his own tribe, and possibly Ephraim, a neighboring one; but his influence must have been great in all Israel, as his victory had benefited all. "The peaceable peasant was protected from the marauding nomad; Israel again became master of its own land."

But Gideon, strong man and devout though he had shown himself, was not above the degenerating influences of the idolatry about him. He had cast down the altar of Baal and had exalted in its place the worship of Jehovah. Yet so little did he grasp the great conception of the early leaders of the Hebrews, that he saw no desecration of their ideal in setting up in his native town an Ephod-idol, or image of God, before which worship was paid. We need no further evidence that the law given to Moses at Sinai was little known among the children of Israel when a leader in a leading tribe knows nothing of the commandment, "Thou shalt not make to thyself any graven image," before which to bow down in worship. The example of the leader showed its influence at once among the people. "All Israel went astray" after the worship of the showy idol. "It became a snare to Gideon and to his family" (Judges, viii., 27).

In yet another way, also, did Gideon yield to the evil influences of his surroundings. We know that polygamy was common among the Hebrews, as in the case of Abraham and of Jacob; but there is reason to think that even at this early time there was a feeling against it. The command in Genesis (ii., 24)

that a man shall "leave father and mother and shall cleave unto his wife," implies a single wife. Many of the leading characters of early Bible history seem to have had but one wife, as Isaac, the prophet Hosea, the sons of Noah (Genesis, vii., 13), and Boaz, in the story of Ruth. In those cases where polygamy was practiced, the number of wives was usually small, as in the cases of Abraham, Jacob, and Moses. But we read of Gideon that "he had many wives," (Judges, viii., 30). Among them was a Canaanite woman of Shechem, who seems to have remained at her own home after her marriage. Shechem was a Canaanite city, as well as one of the chief cities of Gideon's realm.

On the death of this first tribal king among the Hebrews, it seems to have been understood that his son, probably the eldest, would succeed him. There had been no suggestion of such inheritance of power in the cases of any others of the Judges; it will be seen, therefore, that Gideon's rule was a distinct advance in the direction of monarchy. But the direct course of inheritance was broken by the ambition of a younger son, Abimelech—the son of the Canaanite wife of Shechem. By playing on the race prejudices of the people of his native city he succeeded in winning their support for his pretensions to his father's throne, and with their assistance he put to death all of his brothers, save one, who escaped. This brother, Jotham, is heard of only once, when he spoke to a group of the citizens of Shechem, in the first recorded parable (Judges, ix., 8-21). The people had gathered together for the ceremony of the coronation, when Jotham appeared at the top of an inaccessible cliff, from which he spoke or chanted his fable. The trees would have a king; but all the useful trees were too busily engaged to serve—only the useless and troublesome bramble would accept the office. After pronouncing his curse upon the fratricide and those who had aided him, he disappeared from their sight and from history.

The monarchy thus conceived in assassination was not long continued. Instead of residing in his native city, where his chief strength lay, the king withdrew to one of the Jewish towns as a residence. His rule thus seems to have been accepted without question throughout at least a part of his father's dominions. But his withdrawal from Shechem gave opportunity for the growth of a discontented faction, which finally rose in a revolt, in which some other towns joined. The uprising was easily put down by the king's army, but in leading the attack on one of the revolted towns the king was killed by a chance missile thrown down from a tower. His rule had lasted only three years, and had apparently so disintegrated his small State that no effort was made to hold it together after his death.

The story of the short-lived monarchy is chiefly instructive in illustrating the growth of national spirit shown in even a temporary kingship. This growth continued and culminated in the general demand which placed Saul on the first throne of all Israel. But this time was not yet. It is possible that if Gideon had been followed by another like him the national spirit would have centered round his mon-

archy, drawn by his strong and attractive personality, and the tribal monarchy might have grown to a national one. The accession of the alien and treacherous Abimelech made this impossible.

WILLIAM PENN'S PLAN FOR PEACE.

IN 1695 William Penn, solicitous for universal peace, drew up what he entitled, "An essay towards the present and future peace of Europe, by the establishment of a European diet, parliament, or estate." The fourth section is especially applicable at the present time. It reads thus :

"On a general peace, or the Peace of Europe, and the means of it. In my first section I showed the desirableness of peace; in my next the truest means of it viz, *justice, not war*; and in my last that this justice was the fruit of government, as government itself was the result of *society*; which first came from a reasonable design of men of peace. Now if the sovereign *princes of Europe*, who represent that society or independent state of man that was *previous* to the obligations of society, would for the same reason that engaged men first in society, viz, *love of peace and order*, agree to meet, by their stated *deputies*, in a general diet, estates, or parliament, and there establish rules of justice for sovereign princes to observe one to another, and thus to meet yearly, or once in two or three years at farthest, or as they shall see cause, and to be styled 'The Sovereign or Imperial Diet, Parliament, or State of Europe,' before which sovereign assembly should be brought all differences depending between one sovereign and another, that cannot be made up by private embassies before the session begins, and that, (if any of the sovereignties that constitute these Imperial States shall refuse to submit their claim or pretensions to them, or to abide and perform the judgment thereof, and seek their remedy by *arms*, or delay their compliance beyond the time prefixed in their resolutions, all the other sovereignties united as one strength shall compel the submission and performance of the sentence, with damages to the suffering party and charges to the sovereignties that obliged their submission).

"To be sure, Europe would quietly obtain the so much desired and needed peace to her harrassed inhabitants; no sovereignty in Europe having the power, and therefore cannot show the will, to dispute the conclusion; and consequently peace would be procured and continued in Europe."

MAKING A FORTUNE.—It is often said of certain men that they have been the architects of their own fortunes. So must every one be. But may not one fall heir to a million? He may, indeed, but that million is not a fortune to him unless he makes it so. Quite likely it may prove to be his worst misfortune. Nature may endow another with fine eyesight, but if he uses his eyes mainly in the search for things degrading, if through them, he takes delight in abominations, his eyes are his misfortune. And so of all possessions. It is what we do with them that makes them a fortune or a misfortune to us.—*Sunday School Times*.

ARE FRIENDS TOO SELF-CENTERED?

A Paper read by Herbert P. Worth, before Young Friends' Association, West Chester, Pa.

UNDOUBTEDLY the most active and most vigorous period in the history of the people called Friends was in its earliest day, when Fox and those who became his followers persistently and faithfully proclaimed to the world the message which they believed was given them. Their voice was heard in the market-place; they confronted the priest in his pulpit; they were unawed before kings and boldly spoke in warning tones to judge and justice as occasion demanded. They made no compromise with conscience for appearance sake; they scorned public opinion; they knew of no traditions which they must respect under the pressure of existing circumstances; they took little thought for personal comfort or safety when influenced by impressions to duty. Deprivations, threats, imprisonment, torture, could not swerve them from the course which seemed to lie so clearly before them.

They cried out against the formalities of religion; they appealed to the people to learn of the simple teachings of the spirit. They believed themselves to be the bearers of a message that *must* be delivered. They thought much of this responsibility and little of themselves. It was nothing that its delivery led them into dangers, or among scoffers, or upon tedious journeys over land and sea. The directness and the fervor of their utterance had its influence, and the result was that they gained more sympathizers and made more history in comparatively few years than did whole generations of the Society which followed. For the time came when they no longer had to struggle for the opportunity to exist; the laws which had been used to persecute them now protected them in their conscientious peculiarities; instead of being scorned as foolish enthusiasts, they were recognized as a respected religious society; no longer considered dangerous fanatics, they had gained rather a reputation as dignified citizens of extraordinary justice and uprightness, and this reputation, well sustained, brought to them business prosperity. A condition of comparative ease and repose, not more in worldly than in religious matters, stole over them. Much concerned about maintaining the purity and the dignity of their organization, their ear was no longer as acute as in former times to the cries of humanity without. Their very simplicity threatened to become petrified into formality. No more the objects of persecution, they gathered in comfortable satisfaction about their own religious hearthstone and were content. But, alas, this very contentment had in it the element of decay. True spirituality reached its lowest ebb. It was a period of stagnation rather than activity; numbers which had increased so rapidly in a former day remained stationary, and then began to decrease slowly but surely. No longer feeling so keenly the responsibility of a Divine mission to humanity—no longer active light bearers to the world—the Society was concerned most about itself, and this inevitably led to internal dissensions and sad separations whose unfortunate influences can scarcely be estimated, and which would never have come to a body actively en-

gaged in a useful work. We recall this period for the lesson that it teaches and not in a spirit of censure. Over and over again we find parallels in the records of human experience. Not only religious bodies but even nations and whole races of people who have stood up and battled nobly for existence against seeming odds, opposed by warlike foes or by unfavorable natural surroundings, in the very face of which they thrived and grew, having surmounted the obstacles in their path, have settled down to enjoy comfort and repose among themselves, only to lose their real vigor and life, to weaken, to shrivel, and to die. Such is the result of self centralization, for the extreme penalty of selfishness and of self-indulgence is death.

And while we recall this period of Friends' history with regret because of lost opportunities, let us not hold exaggerated views of it. A body of people that could in the hour of need give to the world a Lucretia Mott and a John G. Whittier had been far from devoid of a tender spiritual life nor wholly asleep to the needs of humanity during its previous hundred years; a Society that had maintained through all this time an envied reputation for the integrity of its members amid the trying circumstances of life, knew of something deeper than rules of discipline and cut of coat. Thankful are we of to-day that the spirit of that truth which we believe was revealed in an especial manner to the Friends of old was not lost and that, while it may seem to us to have been obscured for a time, it was still preserved and cherished, to be handed down as a precious legacy to us, when the Society awoke to discover that its light and its life were flickering and threatening to go out. Do we recognize that there was an awakening? That the period of which we have been speaking has become a period of the past? What shall we say of the First-day school movement, organized within the active lifetime of many of those who are still its earnest supporters, and now universally fostered by the Society, striving to teach simply and practically a better knowledge of that understanding of the truth held by Friends; and what of the mission schools here and there, faithfully maintained to meet the needs of those who cannot be reached by the regular First-day schools; and of the broad effort now entered into by the meeting through its philanthropic committees to lift mankind above the burdens imposed by impurity, by the use of intoxicants and narcotics, by indulgence in gambling and kindred vices, and the issuing of vicious literature; to practically further the cause of peace and arbitration among men and nations, to better the condition of the negro and the red man, and in other ways to elevate man more nearly to the plane which he should occupy? What shall we say of the increasing interest in reverent and thoughtful study of the Bible, and what of the broad and liberal consideration of the great questions affecting religious life, in the immense conferences held by Friends in recent years? Are not all of these to be counted among the evidences of a broader outlook, of energy and vitality, of a disposition to apply in no narrow spirit the testimonies for which the Friend has always stood? We recall the past for the lessons which it may teach.

But our question has to do with the present. Our topic is in the form of a query which appeals to us not as a riddle to be guessed, nor as a problem to be solved with mathematical exactness, but rather as an inquiry which shall arouse helpful and suggestive thought.

Selfishness in an organization is in many respects very closely akin to selfishness in the individual; and who is he who is so generous, so considerate, so charitable that he can safely say, "I have no need to learn any lesson in unselfishness?" And who would have us say of the Society of Friends,—“It is so keenly alive and responsive to the needs of humanity, so thoroughly aroused to the responsibilities and opportunities of the present time, so devoted to establishing a spiritual kingdom among men, that it is free from all danger of being self-engrossed”? May we not therefore assume that Friends are by no means exempt from the need of a constant concern that as a Society their thoughts shall not be too much directed in narrowly sectarian lines, and that their energy and effort shall not be too much exerted in providing things comfortable, and gratifying to their own personal taste, either in worldly or religious affairs?

But let us be careful that in pursuing this thought we do not go to the other extreme. The religious organization is not to be neglected, nor held in light esteem. The meeting can only be that centre of spiritual vigor, that energetic power for good which it ought to be, when it has the loyal support of its members, when efforts of mind and hand and heart are put forth in its behalf. Without such effort it is weakened and inefficient.

One of the most hopeful signs in connection with the Society of Friends to-day—one of the striking evidences, indeed, of the awakening which it has experienced—is the freedom, the frankness, and yet withal the kindly spirit in which its mistakes, its shortcomings, and its needs are openly discussed amongst its members. But this disposition to self-examination must not be confounded with that spirit of carping criticism and of fault-finding which sometimes becomes a stumbling block. Neither an individual nor an organization can appear at its best under the burden of an atmosphere of criticism. The critic must needs have a care that he do not conceal his own inaction or indifference behind his fault-finding; he who clearly sees the need of a reform is the one whose influence and effort should be most effective in achieving it.

Within the knowledge of those gathered here the Society of Friends has suffered more from the indifference of those classed among its adherents than from self-centralization,—an indifference which allows a halting or spasmodic support of the organized efforts of the Society, or such support as it may seem entirely convenient to give, or perhaps an absolute condition of carelessness. To rightly occupy its field of usefulness, the Society needs a cordial, a united, a whole-hearted support. Not such as is given for the purpose of preserving a dignified organization, but

(Concluded on page 516.)

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SEVENTH MONTH 1, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

THE HAGUE CONFERENCE.

[Editorial Letter.]

I LEFT London on the evening of the 7th of Sixth month, and going by rail to Harwich, crossed in the night to the Hook of Holland, near the mouth of the Maas river; landing there I reached The Hague at 6.30 on the morning of the 8th.

All that I can say, as I write this, after four days' stay in The Hague, will be much better and much more fully known to the readers of the INTELLIGENCER by the time this letter can be printed. Still, I think I may safely venture to state a few facts, and give a few impressions.

The Conference, as is well known, assembled with a prevailing distrust of its accomplishing anything. The great majority of its members had little faith in the announced objects of the call, and a cynical suggestion that it could only be possible to decently inter the Czar's plans was on the lips of many. But the American and the British delegates met this from the moment of confronting their colleagues with the emphatic declaration that they had come with the purpose of doing something; that they had plans to propose, and that if the meeting should be made to fail those who were responsible for the failure must answer to the public opinion of the world.

From this initiative, which indeed was hardly possible from any but the two great nations which alone are not yet under the heel of compulsory militarism, real work was begun, and has proceeded. It is not now believed that it will be without result. Those well informed expect that a plan of general Arbitration for all nations, and probably of a Permanent Tribunal, will be agreed to. Little else—though something, probably—will be done, but unless there is greater opposition than now appears, Arbitration, in some such form as I have mentioned, will emerge as the accomplished work of the Conference. At this moment, and rather unexpectedly, Germany seems to interpose objections, but they will not prevent the work proceeding, nor, it is believed, will they balk a good result.

If so much as a good plan of Arbitration shall be the only outcome, or, indeed, if there be anything

definite as the outcome, anything which plainly tends to strengthen Peace and discourage War, then the Conference will have been a great success. For the plain analysis of the case is this: (1) The assembling of the nations to consider affairs of common concern is itself a great step. That recognizes that not a few strong ones, but all, are entitled to be considered and consulted, and that the rules of general action are subjects not to be forcibly dictated, but to be adopted after fair discussion. (2) The fact that such a Conference assembles to discuss and to alleviate the world's war burdens adds to the fact of the meeting a great significance. It is not as though the meeting were one to consider questions of an economic, or of a political character; the moral gravity of this question, its religious character, indeed, makes a Conference on it notable in the history of mankind. (3) If, then, the Conference shall not be balked, but shall result in a definite step forward, even if it be but a short step, the world will see that such meetings of the nations may be used for good,—that here is an agency, possible of use, by which the woes of men may be alleviated. In such case, the holding of other such Conferences is certain, and the taking of more steps away from the dominion of war certain also.

H. M. J.

The Hague, Sixth month 12

OUR friend Anna M. Jackson requests us to state to subscribers to the *Schofield School Bulletin* and the *Laing School Visitor* that these papers always suspend publication during the summer months. Many have not understood this.

BIRTHS.

LEEDS.—Near Marlton, N. J., Sixth month 19, 1899, to Charles H. and Hannah D. H. Leeds, a daughter, who is named Marion D. Perkins.

SPACKMAN.—At Colorado Springs, Col., Sixth month 20, 1899, to Ellis L. and Katharine M. Spackman, a son, who is named Ellis Spackman, Jr.

THAYER.—At Great Neck, Long Island, Sixth month 2, 1899, to George A. and Elizabeth H. C. Thayer, a son, who is named William Willets Thayer.

MARRIAGES.

PEARSALL—DURANT.—In Philadelphia, Sixth month 22, 1899, Robert Pearsall, son of William and Hannah M. Pearsall, and Ethel, daughter of Frederick C. Durant.

SHOEMAKER—McILVAIN.—At the residence of Anna Mary M. Biddle, sister of the bride, Riverton, N. J., under the care of the Monthly Meeting of Friends of Philadelphia, Sixth month 22, 1899, Lewis F. Shoemaker, of Lansdowne, Pa., son of Anna M. and the late Charles B. Shoemaker, and Lucretia McIlvain, daughter of the late Hugh and Martha G. McIlvain, of West Philadelphia.

DEATHS.

COLLINS.—In Highland, N. J., on Sixth month 22, 1899, Sidney H., widow of Edward Collins, aged 91 years.

She was a member of Birmingham Monthly Meeting of Friends, and formerly lived in West Chester, where interment was made in Friends' burial ground, Rosedale avenue.

DARLINGTON.—At his home at "Fawnbrook," near West Chester, Pa., Sixth month 24, 1899, Smedley Darlington, in his 72d year.

He was at one time a teacher in Friends' Central School, Philadelphia, and later established a Boarding School at Ercildoun, Pa. He was the son of Richard and Edith Darlington, and a member of Birmingham Monthly Meeting of Friends.

DUNCAN.—At the residence of her son, George W. Duncan, Los Angeles, California, Fifth month 21, 1899, Keturah Duncan, widow of the late Joshua Duncan, in the 80th year of her age; a member of Third Haven Monthly Meeting of Friends, Easton, Maryland.

Having spent a long and useful life, she passed peacefully away. As the end drew near, while waiting patiently with folded hands, her very presence seemed to shed a sweet influence on all who came around her.

EVES.—At her home in Millville, Pa., Fourth month 6, 1899, after months of severe and continuous suffering, borne with patience and hopefulness, Sarah B., widow of the late Charles W. Eves, aged 66 years.

Of the ten children born to them but four survive. Deceased was the daughter of George and Margaret Masters, and a birthright member of the Monthly Meeting of Friends held at Millville, Pa.

HEACOCK.—At Benton, Pa., Fifth month 4, 1899, Samuel Heacock, in his 75th year; a member of the other body of Friends.

Interment took place from Friends' meeting-house, Millville, Pa.

KESTER.—At Millville, Pa., Fourth month 12, 1899, Anna W., wife of Amos P. Kester, in her 71st year; a birthright member of the Monthly Meeting of Friends held at Millville, Pa.

She had been afflicted for several years, and for many months was an extreme though patient sufferer. An aged husband and two children survive her.

She was one of the ten children of Joseph and Elizabeth Kester, of whom but one, Benjamin, is now living.

KESTER.—At the home of her son Charles, near Rohrsburg, Pa., Fourth month 1, 1899, Mary Elizabeth Kester, widow of the late Arnold Kester, in the 74th year of her age; a member of the Monthly Meeting of Friends held at Millville, Pa.

Two sons and a daughter survive her. Interment was made from Friends' meeting-house, Millville, Pa.

KIRK.—In Kennett Square, Pa., Sixth month 22, 1899, Edwin Brosius Kirk, son of Benjamin P. and Lucretia M. Kirk, aged 26 years.

MILNES.—At West Liberty, Iowa, Fifth month 11, 1899, after a lingering illness, Sallie A., wife of Henry Milnes, in her 33d year; a birthright member of the Monthly Meeting of Friends held at Millville, Pa.

She resided at Millville until after the death of her parents, Parvin and Eleanor Eves.

ROBERTS.—At Germantown, Philadelphia, Sixth month 21, 1899, Abigail Ann H., widow of Samuel H. Roberts, in her 80th year. Interment at Moorestown, N. J.

SKIDMORE.—At her home in Beekman, Dutchess county, N. Y., Loretta Skidmore, aged 93 years; a valuable member and elder of Oswego Preparative Meeting. Interment at Creek Meeting ground.

WOULD you go to wonderland?
Lo, it lieth close at hand;
Wonderland is wheresoe'er
Eyes can see and ears can hear!

—J. V. N. Dorr.



CHEERFULNESS, sincerity, industry, perseverance, and unselfishness may be acquired by practice and constant repetition, as much as the art of correct speaking or playing the piano, and are far more necessary to health.—*Public Ledger.*

EDITORIAL CORRESPONDENCE.

BY HOWARD M. JENKINS.

III.—NOTES FROM THE HOLLAND CAPITAL.

ASIDE from the Peace Conference itself, there is much of interest in this old city, the capital of the "Kingdom of the Netherlands." The city itself is *neat* (that is the word which Pepys, the redoubtable English Diarist, applied to it over two centuries ago, and it is the one that seems to fit best), and with a dignified but cheerful life and movement. There is no roar, as in the great cities, no crowd, no bustle or haste, and yet the place has not at all an air of being sleepy or tiresome.

Here are the Government offices, the young Queen's palace (a plain building), and the old Binnenhof, in which the States General, the Dutch Congress, meets. There are museums, parks, public grounds, statues, and monuments. If we begin our concern with history with the sixteenth century, The Hague is of great historical interest; and Motley's pages will give the student many events that centered here. The open court within the Binnenhof is the place where John of Barnewald was executed, and close by is the large house ("palace") of Prince Maurice of Nassau, the Stadtholder, who procured his most unjust taking-off. The Mauritshaus is now a public and free art gallery, in which there are some fine pictures—the best in The Hague—including a full dozen by Rembrandt, some by Murillo, a Madonna and Child by Rubens, the famous "Bull" by Paul Potter, which the French in Napoleon's time took away, but which was later brought back, and many by the most famous of the Dutch painters. I have not undertaken, and shall not, to see picture galleries much, but I found this one very interesting, and not too extensive.

The delegates to the Conference are quartered at leading hotels, most of the Americans being at the Hotel Old Doelen, in the Tournooiveld. The flags of the different nations are displayed in many directions, and the Conference is of course a great feature in The Hague's affairs. There are twenty-six nations represented, by over one hundred delegates, and with secretaries, attachés, etc., probably a hundred and fifty persons. The meetings, as you know, are entirely private, and are held in the Huis ten Bosch, the House in the Wood, a royal palace offered for the purpose by the Queen. The inside of this building is not open to the public, of course, but can be seen by some management, on the afternoon of First-day, and, with a proper order from the Department of Foreign Affairs, I visited it on the 11th. The hall in which the delegates meet is ample and handsome,— "the finest for such a purpose I know of," said F. W. Holls, one of our American delegates (secretary to the delegation) to me. The whole wall and ceiling is covered with pictures of the Rubens school of art. The room is quite packed with the seats and desks of the delegates; they sit like children in a school, with the president, Baron de Staal (the Russian ambassador at Washington) at one side, so that their profiles are presented to him, not their full faces,—unless they edge around. The fittings are neat and comfortable,

but not at all costly. Practically the whole of the central building is given up to the use of the Conference, the larger rooms being used for the sections (of which there are three), the committees, the secretaries, etc., and there is a handsome refreshment room upstairs. This palace was built by the widow of Prince Frederic of Orange, and the main room is called the Orange room. Portraits of the royal family abound, and there is a fine one of Motley, our American, historian of the Netherlands, hanging in one of the rooms. The Assistant Secretary for Foreign Affairs, M. de Ruysenaert, when he gave me the order for admission, particularly mentioned this.

The park surrounding the palace, open mostly to the public, but with private grounds near the house, is very beautiful. The moist, cool climate keeps all the woods very green and vigorous, and the shade is dense. The trees are largely beeches, but along the drives from the city out there are hundreds of handsome horse chestnuts, just now in bloom, including many with the red flowers. (They were blooming in London, also, a week ago.)

There has been on view here a most interesting collection of fine paintings, eight in number, illustrative of War and Peace, and designed to help on the good cause. They are by a Dutch artist of very high repute, J. J. L. Ten Cate, of Epe, who has secured a handsome room for their exhibition to those invited by card. They are entitled (using English translations), A Queen of Peace (Wilhelmina, the girl queen of Holland), Spiking the Cannon, Peace on Earth (the birth of Jesus), The Ride to Death (something like the "Charge of the Six Hundred," with Death riding at the head), Disarmament, War against War, and Peace in Death, one (doves building nests in an unused cannon) being unnamed. They are to be exhibited later in Paris, and they should be seen in the United States. All are fine, and several very impressive, indeed,—especially the three first named after the queen's portrait. They help contribute to the favorable surroundings of the Conference, and as I saw an officer in uniform looking at them I wondered what his sentiments were.

There are or have been gathered here a good many persons interested in the Conference, most of them, I should say, hoping for its success. Most conspicuous, perhaps, is M. Bloch, the author of the great book on War, which is said to have influenced the Czar to invite the Conference. He is a rich man, a banker, and was in the Government service in the Crimean war, therefore no longer young. His book is not yet all published, nor has any edition appeared in English, but there will be one very soon. [This is the work from which Professor Magill is now making translations for our columns.] He has been delivering a course of four lectures on "The Evolution of War," the third of which I heard. He spoke in French, but fortunately there were numerous lantern illustrations. He is quite accessible and affable, and I had a pleasant call on him in his large rooms overlooking the sea, in the great Kurhaus (the leading hotel) at Scheveningen.

Another most interesting personage here in the interest of Peace is Madame Salenka, a Bavarian lady,

the wife of a professor in the University of Munich. She obtained a large number of signatures in Bavaria to a congratulatory address to the Czar, and she is preparing for publication a collection of such addresses by the women of different countries. In the album containing them, which had been lent her by Baron de Staal for the purpose, I saw the original of the address sent by the women of the W. C. T. U.; it was very beautifully pen-written with illuminated letters, and was the prettiest in the collection. Madame Salenka is a most interesting woman, and has done an excellent work. She is to speak at the Women's Congress in London a fortnight hence. So also is a Dutch lady, Madame de Wasclewicz, (she was a Van Schilfgaarde, of Holland, her husband a Pole), who threw herself into the work of collecting signatures—of both men and women—in the Netherlands, to addresses of sympathy with the Conference, and secured 225,000 names! "But the *grandes dames*," she said—"they were the hardest to procure." Other interesting and distinguished peace people here include the Baroness Von Sultner, the author of the book which became famous four or five years ago, translated into English with the title, "Lay down your Arms"; Felix Moscheles, the London artist, and author of the recently published volume of autobiography; and M. Albert Taschard, an Alsatian, who was several years a member of the French Assembly, and who now is earnestly concerned for a more effective propaganda of peace in Continental Europe. Dr. Benjamin F. Trueblood, of Boston, the secretary of the American Peace Society, is here, and has been during nearly the whole of the Conference. I am indebted to him for many kind and helpful services.

The English church here, (of the "Established" Church of England), has had a sermon on each First-day recently, by a prominent clergyman of its faith, on a general subject of Peace, and with reference to the Conference. That on the 11th, which I heard, was the fifth of the course. There was a full hour of the ritual service, through which I sat—and stood—in order to hear the sermon, which was by the Bishop of Hereford, a venerable man. He spoke (really read, of course), the prescribed half hour; and omitting a few passages relating to the Church of England's attitude and belief, the whole of it would do admirably for the INTELLIGENCER. It was a discussion rather than an exhortation, or exposition, a discourse rather than a sermon, but it was clear, definite, and emphatic testimony to the fact that Christianity means Peace, and that war and aggression contravene the Christ rule of life. The text was from Matthew, most fit and timely, "Blessed are the peacemakers." In the company present (the church, which is not large, was crowded), were President Low and Captain Mahan, of the American delegates; and I hope the Bishop's plain and earnest words found sympathetic response from them. H. M. J.

The Hague, Holland, Sixth month 12.

THE Canadian Pacific Railway earnings for the week ending Sixth month 21, were \$538,000; same period last year, \$475,000; increase, \$63,000.

For Friends' Intelligencer.

DEEDS OF VIOLENCE.

"AN eye for an eye, a tooth for a tooth," so said the old Levitical law. Jesus said, "But I say unto you, that ye resist not evil." Again, "It hath been said, thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies." Still again, He said, "I have finished the work which thou gavest me to do," and yet again, when on the cross, "It is finished," that is, his outward mission on earth. What was this work? not his performance of miracles, wonderful though they were, and to all appearance, sufficient to establish his identity with the promised Messiah; the days for *them* were indeed passed, when he gave up his life for the cause of truth, to which, he said, he came to bear witness; but his principal work, the one that was to continue after his death, and to reach down through endless ages, was not finished then; it will still go on and on; the knowledge of the all-sufficiency, the all-pervadingness of the *Father's* love to the children of his care; in contradiction to the doctrine formerly promulgated of a stern God's wrath and anger against his disobedient subjects. Under which law is the world living now,—the one proclaimed by Jesus, or by Moses? A disinterested on-looker would say, I think, that although professing to be Christians, the people of the United States are following not the precepts of Him whom they call their leader, but have gone back to more ancient times, in which "an eye for an eye and a tooth for a tooth" was the governing motive of action. Nay more; not stopping at equal retribution for wrongs, real or fancied, they follow out another Scriptural injunction, though not in the manner intended, for they give "good measure, pressed down and shaken together, and running over."

If it is not so, why then such horrible outrages recently perpetrated in our land, not in the interest of justice, or of law, but for the purpose of revenge. Mob-law, as it is called, (but what a travesty on the sacredness of the law as intended, are its proceedings!) reigns triumphant in many places, color prejudice rules supreme, inciting to deeds of violence the very recital of which makes one shudder with horror, or burn with indignation that such deeds *can* be committed in this boasted land of freedom, and the perpetrators thereof go unpunished of justice, and boasting of their vile deeds. Once it was said, "Let justice be done, though the heavens fall," now it is, "Let *in*-justice reign, though the heavens fall; we care not, so *our* ends are accomplished." Recently, during a visit to a little town in the southern part of Indiana, a lady told me that a colored man seeking work in the town would be driven out or shot, sometimes both. Such a condition of things is most terrible, and I think that the publication of the details of the horrible tragedies enacted, serves only to stimulate this prejudice, and arouse antagonistic feelings, until the eyes are so blinded that people cannot see right from wrong, and taking matters in their own control, riot runs wild, and human lives are sacrificed without a thought or a care as to whether the victims are guilty or innocent. Have we as Friends, as

lovers of Peace, as followers of Christ, anything to do to try to stem this tide of savagery? Have we any influence, either as individuals or as a Society, with editors to induce them to suppress details of these crimes, even though they feel bound to mention their commission? Let us ponder this question seriously, and act righteously, that the blood of our murdered brothers cry not out to *us* when the question is put, as of old, "Where is thy brother?" Dare we answer, as did Cain, "Am I my brother's keeper?" Dear friends, this specious plea will avail us naught, even as it did not him, who first uttered it. Pray that our condemnation be not as bitter as was his.

ELIZABETH H. COALE.

Holder, Ill., Sixth month, 1899.

NEWS OF FRIENDS.

TWO CIRCULAR MEETINGS.

ON First-day, Sixth month 18th, the Circular Meeting was held by two appointments, in Frederic county, Va. At 10 a. m., the quaint old meeting-house on the Ridge was well filled by Friends and others, eager to hear the Word. It was a lovely morning, warm enough to keep off the chill, and cool enough to temper the heat. The attendance generally is very small, a remnant of those standard-bearers who sleep so sweetly in the little graveyard nearby, whose cloak of faithfulness seems well fitting their followers.

We felt it to be a solemn occasion, surrounded as it was by nature, feeling sensibly the presence of "Nature's own great God." We were refreshed by excellent discourses from David Branson, Obed Pierpont, Jonah Reese, and Eliason Brown. We felt that each had been touched by the Spirit, which met a quickening response in our hearts. After exchanges of brotherly love, we repaired to Friends' homes where we dined, after which we started for Gainsboro, seven miles away, to attend the meeting to be held at that place. As we neared the village we were made glad by the sight of many vehicles (of several ages and sizes) gathered around the Methodist church, where we were to assemble, our time-honored house on Back Creek being inadequate to accommodate the number of persons who wished to meet with us. The house is large, and was filled. We have understood that there were many who could not gain admittance, several sitting in their carriages, like doves at the windows, to catch the crumbs. That our speakers of the morning were unusually favored was evinced by the close attention of the large congregation who seemed anxious to gather the words of wisdom, goodness and purity that fell from their lips, making us feel that it was well we had been together. Although disappointed in the absence of Baltimore Friends of the Yearly Meeting Committee, we were greatly edified and encouraged by those who ministered unto us. The occasion and day closed with great thankfulness on our part to our loving Father for the renewal of our strength, feeling as we did that he had been with us in our efforts "to point a moral" to his children.

S. A. H.

Winchester, Va., Sixth month 22, 1899.

BLOCH'S GREAT BOOK ON MODERN WAR.

III.

Editors FRIENDS' INTELLIGENCER :

PROF. MIEILLE loses no opportunity to turn the attention of his countrymen to the subject of war, and to the best means of advancing the interests of Universal Peace. His earnest appeal to the young to interest themselves in public affairs, and not to allow the professional politicians to assume the control of the State, is sadly needed in our own country at this time. May all heed the warning at this critical juncture of our national affairs, and speak out in tones that our President and his counsellors cannot fail to understand. I believe that they will do it, that the *people* will be heard from, and therefore I believe in the future of this Republic.

Swarthmore College.

EDWARD H. MAGILL.

THE PRESENT DUTY.

Not long since a group of young men, litterateurs, journalists, professors, lawyers, etc., a group thoroughly representative of the aspirations and the ideas of young Frenchmen of the present day, addressed to the public, and especially to the young and enthusiastic members of our various literary and scientific institutions, an urgent appeal for action. The authors of this letter, or rather of this series of letters to the young, proposed as a leading object, to arouse the attention of their youthful comrades to the urgent necessity which is imposed upon the youth of the middle classes, to educate the people, and not to leave the masses to the deleterious influences of the politicians—advanced or retrograde, there being but little difference—in a word, to place themselves bravely at the head of the onward march of humanity toward Progress and Light.

I adopt as the head of this article one of the expressions most frequently found in this manifesto, upon which I propose to speak again on a future occasion. This expression is, "The duty of the present hour." And it is this present duty upon which I wish to-day to address my readers. And what is this present duty if not to arrange yourselves resolutely on the side of peace; to cry out to militarism, "Thou shalt go no further;" to make the people hear the voice of reason; to give them the word of warning; to second, in brief, the sublime work of the noble Czar Nicholas?

And it is not only upon the young of the middle classes that this duty rests. In a democratic country like ours, where all have the right and the duty to participate in public affairs, where all take their part, much more heavy, alas! for the poor and the lowly in contributing to the public revenues, all have also their part of responsibility in the government of the country, and all, rich and poor, in every walk of life, having the same rights, have the same duties.

It is then to you, and to each of you in particular, my dear readers, that this urgent appeal to the duty of the present hour is addressed. Whoever you are, financially independent or the poorest of the poor, peasant or landed proprietor, employé or merchant, single or at the head of a family, you can no more withdraw from the obligation to fulfill this duty of a man and of a citizen, than you can free yourself from the necessity of breathing. In either case it would be suicide; and the moral suicide, which would result from your refusal to obey the law of duty, is a thou-

sand times more culpable, and has consequences a thousand times more disastrous, than physical suicide.

I say that this duty is urgent. It is because the danger which threatens is extreme. We find ourselves in the presence of these two alternatives: Either the Conference at The Hague will succeed, that is to say, the Powers will agree to organize a Tribunal of Arbitration, to check the increase of armaments, perhaps even to agree upon a truce of five or ten years, awaiting something better. It will then be peace assured, the tranquility of your homes made certain, wealth and abundance in perspective, etc.

Or, the Conference at The Hague will fail. It will be then war, with brief intervals, war so much the more probable, that the failure at The Hague will have excited the military passions, ambitions, and covetousness, and discouraged the friends of good order and of peace. It will be war! Yes, a war without pity and without mercy! The general war, of which I spoke in a previous article; scientific war, that is, without compassion; destruction, cold, ferocious, and continuous. It will be war with all its miseries, homes ruined and deserted, the economies of life-times squandered, death and desolation, despair and anarchy!

Of these two alternatives which appears to you preferable?

Do not tell me that you can do nothing about it; and that in all times the lowly have suffered from the follies of the great. I will close your mouth with these words of De Moltke:

"War has more frequently arisen from the stupid passions of the people than from the ambition of their rulers."

Consider these words, my dear readers, and tell me, if you still dare, that you can do nothing about it. But you can do everything. Each of you individually is a power, for good or evil, for the ruin or for the safety of the country; each of you can do more for the propagation of the ideas of peace than the circulars of all the governments, and than all the twaddle of diplomacy! For it is upon the awaking of the individual conscience that depends the success of the attempt of the Czar.

It would be in vain to expect that the governments, such as they are constituted to-day, would be very enthusiastic in abolishing or diminishing military expenses, if they are not constrained or driven to it by the energetic pressure of the governed. And you may be very sure that at a time not very remote the governors will throw upon the governed the responsibility for the disasters. "You have desired it," they will say; and they will not be wrong, since not to prevent an evil when possible, is to render one's self an accomplice.

To the work then, all, to the work! Each in your own sphere, in public, or in private life; to your friends, to your servants, to your family, preach peace, and the hatred of war. Say everywhere and to all, with the courage which the conscience of accomplished duty gives, that never since 1789 has French democracy had a more glorious opportunity to affirm itself as the champion of progress and a soldier for the right. Say to all that this question of disarmament

is a question of life or death for your native country, and that like international arbitration, disarmament can be adopted only if energetically demanded by the people.

Each of you, my readers, contributes his part in forming this sovereign and irresistible power which is called public opinion. In vain would you seek to throw upon other shoulders the burden of your decisions and the responsibility of your mistakes. Let me repeat: in a democracy like ours the elector is as culpable as the elected when, through negligence, indifference, or ignorance, the safety of the country is compromised. Do not forget the terrible lesson of 1870, and at what an expense 38 million Frenchmen expiated the mistake of being uninterested in public affairs. Know, my readers, that you are the masters of your destiny. Peace and war are in your hands. Do not decide lightly, and still more do not say, as did the Theban of old, "To-morrow for serious affairs; to-morrow for grave decisions."

It is to-day that we must act, and without delay. All, electors and elected, are under an obligation to fulfill the duty of the present hour: to preach Peace to all around you; to insist upon Peace with your representatives in Parliament, and in all Departments of the government. I dare to hope that you will not fail in this pressing duty.

P. MIEILLE,

Professor at the Lycée de Tarbes, France.

Note.—Let every reader apply these stirring words to our present disgraceful and perilous situation in the Philippines, and apply the remedy.—*Translator.*

BOOKS OF REFERENCE.

Editors FRIENDS' INTELLIGENCER:

THE replies to the postals recently sent out by Friends' Literature Committee, in many cases, speak of the lack of reference books at the command of teachers and pupils in schools in rural districts. The First-day School Associations in several of the yearly meetings now send out traveling libraries. Would it not be possible for each committee having charge of these libraries to purchase a few copies of the books most particularly needed in the study of the present series of First-day school lessons? Where such committees are not in existence, can not in each yearly meeting such a committee be appointed, with the special duty of supplying First-day schools with reference books? The names, publishers, and prices are given in Quarterly No. 1, 1899, with the statement that four,—which are indicated,—will be sufficient for the work.

ANNA M. JACKSON,
Clerk of Literature Committee.

[The suggestion in the above communication is worthy of consideration. Philadelphia Yearly Meeting's committee on First-day Schools has already, we think, supplied some reference books through its traveling Libraries. We would add, however, that no school need be deterred from the study of the Old Testament lessons on account of the absence of such books; for these lessons,—in connection with the Bible readings noted,—are a complete study in themselves, and do not necessarily call for reference books. Only let First-day school classes be in earnest in their desire to learn, and they cannot fail to profit by the plan and presentation of the Lessons as issued, though of course reference books are always valuable.—EDS.]

THE daily post bag at Marlborough House contains some extraordinary letters. Recently one arrived from a French inventor of a new diving dress, begging the Prince of Wales to don it and dive into the Seine when he next visited Paris.

Conferences, Associations, Etc.

GWYNEDD, PA.—The Committee on Philanthropic Labor of Abington Quarterly Meeting of Friends held a meeting on First-day, the 18th instant. Subject—Temperance and Tobacco.

The meeting was opened by James Q. Atkinson stating the subject and appointing a secretary; the regular secretary being absent we were obliged to do without the minutes of the last meeting. James Q. Atkinson delivered an address, in which he stated that he did not think we would do much as yet by voting for temperance; the time was not yet come for votes to accomplish anything.

Joseph S. Evans reported that he was unable to get an acceptable speaker. Chalkley Styer remarked in answer to J. Q. Atkinson that if voting was not the way to show our sentiment, we might as well cease our labors. J. Q. Atkinson advocated scientific temperance instruction, thinking our hope was in the coming generation. Silas Morris agreed with these sentiments. Joseph S. Evans thought we should vote as we profess. C. Wilson thought we should succeed only by educating the children in temperance sentiment. He does not believe in combining temperance and politics, but in voting for prohibition separately. Joseph S. Evans thought we should live up to our principles. He did not see how a Friend, an earnest Christian man, could conscientiously vote for either political party. Clement E. Lloyd thought the only right way to vote was for prohibition. He taught his boys to ask, first, Is it right? then, Does it pay? He thought the best way to teach children was to talk over all current events at the table. Then they are unconsciously instructed. He thought we should vote for the right man, not for a straight party ticket; that partisanship was the ruin of our country. James Q. Atkinson advocated the present laws, but asked for charity for those who saw as he did, hoping that in time they would all be converted to a right way of thinking. Chalkley Styer was not prepared to say that J. Q. Atkinson was all wrong, but thought himself and many others nearer to the right way. J. Q. Atkinson then read a temperance essay by Albert T. Mills, delivered at the Richmond Conference. After a short silence the meeting adjourned. M. L. Z., Sec.

RISING SUN, MD.—On Sixth month 4, the West Nottingham Young Friends' Association met, and was opened by the president reading a portion of Scripture. After roll-call the minutes of last meeting were read and approved. The day's program was opened by Walter R. Buffington, the subject of his paper being, "Is heart power better than head power?" Head power, he said, might be classified as the power of the human being operated and controlled by the mind or human will. Heart power we must classify differently, but shall define it as conscience. Yet we, as Friends, believing in the indwelling voice of God speaking directly to every human soul, would think of "heart power" as the voice of God, the true and only guide to all right living.

A recitation was given by Ethel Reynolds. In the absence of Elwood Nichols some thoughts were given by the different members present regarding the subject referred to him, "Explain the difference between 'inspiration' and 'revelation.'" There can be no revelation without coöperation; the human must coöperate with God before there will be any revelation. We must be willing to lay down this selfish life which stands antagonistic; then we shall more fully realize a true inspiration, the inner voice speaking to us. Ella F. Hunt recited "First-day Thoughts." Following this was a paper by Mary Richards, "What are the signs of a true faith?" "Faith is the pencil of the soul that pictures heavenly things." Our worth should be in being, not seeming; we need to be very careful that we do nothing for vain glory, but show that we are content with God for our guidance. To know our faith we should scrutinize our lives closely to see what God has done for us, and by doing an act through faith we shall be induced to try again. We must prove our faith by our works.

"What does plainness of apparel mean to Friends?" was the subject of a paper prepared by Lydia E. Reynolds. Never more than to-day has true simplicity been needed in

the world, simplicity of mind and heart as well as simplicity in outward matters. The true responsibility resting with us is not only to deny that true Quakerism consists of forms, but to give something more substantial in return. Though the world is missing something by which it has been accustomed to recognize us, let us the more forcibly emphasize the essence of our religion.

"Are the teachings of Jesus practical to-day?" was the subject discussed by Albert T. Buffington. Were the world to answer this question, we might believe that the teachings of Jesus were not practical to-day. But it is not for us to reflect upon the weakness of others, but to face more bravely our own difficulties and shortcomings; for it is not very convincing to the world to talk much of Christ within and not look at all like Christ without.

Every approaching year brings its own wisdom and broader horizon, and we do believe an awakening has come, not to us alone but to the whole Christian world. To make Jesus's teachings more practical we must show a willingness to give up ourselves, that is, our preconceived ideas for a principle which, as Carlyle says, "is the only real evidence of our sincerity."

Under the head of new business, those who are to serve the ensuing year were appointed. No volunteers being offered, the report of the executive committee was read. Several visitors were present—an encouraging fact. We realize that mind has influence upon mind, to strengthen, to encourage, to uplift; being free agents as we are it rests with us whether we advance higher or fail in the grand purpose of life. After observing a short but reverential silence the association closed.

L. JANETTE REYNOLDS, Sec.

NORRISTOWN, PA.—The last session of the Association for the summer was held on the 18th ultimo, at Plymouth Meeting. The attendance was large, and the exercises developed much interesting discussion.

After routine matters had received attention, Isaac Roberts, of Conshohocken, read a memorial of Aaron M. Powell, (which appears elsewhere).

Susan J. Sheppard, Jr., read Whittier's poem, "Nauhaught, the Deacon," giving a pleasing rendition of a somewhat difficult selection.

"A History of Plymouth Meeting" was read by Ellwood Roberts. The township was settled by Friends, in 1686, and a meeting was established soon afterwards, but no meeting-house was built for twenty years or more, Friends gathering at the dwellings of members, as appears by the records of Radnor, the parent meeting. A graveyard was very early established, at the present site, and a school was maintained from the first settlement of the vicinity. Many quotations from the earlier records were given. The sketch included allusions to Jacob Ritter, Samuel Livezey, and Joel Lare, well-known ministers.

The next session will be held three months hence at Valley Meeting. A Friends' Association has been organized at Plymouth Meeting, the next meeting to be held after the summer holidays.

PRESIDENT Timothy Dwight, the venerable retiring President of Yale University, preached his last baccalaureate sermon before the graduating classes of the academic and scientific departments, on the 25th ult. The occasion was also the fiftieth anniversary of President Dwight's own graduation. Many of his old classmates were in the chapel.

THE Archbishop of Canterbury, formerly head master of Rugby School, unveiled at Rugby, on the 24th ult., in the presence of a distinguished assembly, a statue erected to the memory of the late Thomas Hughes, Q. C., author of "Tom Brown's School Days," "Tom Brown at Oxford," etc., and founder of the British settlement of Rugby, Tenn.

PROFESSOR McGiffert, of the Union Theological Seminary, against whom charges of heresy have been brought because of his book in which he treats of the Lord's Supper, will leave the Presbyterian Church without standing trial, and, perhaps, will enter the Congregational denomination.

Educational Department.

SWARTHMORE COLLEGE.—Theses prepared for the Bachelor's Degrees by the class just graduated:

The Industrial Revolution of the Nineteenth Century, Mary Evelyn Armstrong; The Early Lyric Poets of the Nineteenth Century, Mary Gertrude Ball; History of the Paving Industry, Richard Jones Bond; The Chemical Examination and Purification of Water, Levis Miller Booth; The Minnesinger, Anna Bradbury; The Instinctive Traits of Man, John Pearl Broomell; Socialism in the United States, Emily Willets Carter; The Determination of Nitrogen in Asphalts, Calvin Freeman Crowell; An Outline of the Evolution of the Book, Closing with the Invention of Printing, Anna Belle Eisenhower; Summer Charities for Children, Edith Flitcraft; A Study of the Anglo-Saxon Poem Beowulf, Helen Moore Fogg; Nature Poets of America, Mabel Clare Gillespie; A General Study of the Philippines, Gilbert Lewis Hall; The Present Status of Japan Among the Nations, Abner Davis Jackson; History of the English Novel to the Death of Sir Walter Scott, Marie Katharine Lackey; Social Forces in the German Literature of the Sixteenth Century, Mary Gray Leiper; Forestry, Jane Eachus Linvill; Modern Methods of Prison Reform, Alice Lippincott; The Determination of Nitrogen in Asphalts, Walter Heulings Lippincott; Important Factors in Civilization, Annie Lodge; Four English Women Novelists: Jane Austen, Charlotte Brontë, George Eliot, and Mrs. Humphrey Ward, Helen Supplee Moore; The English Pastoral, Marshall Pancoast; The Nibelungenlied, Annie Bogardus Parrish; The Social Settlement as a Factor in the Labor Problem, Mary Elizabeth Seaman; The Comparative Development of the Encephalon in Vertebrates Relative to Intelligence, Benjamin Abraham Thomas; The Progress of a Generation, Emily Rushmore Underhill; Proposed Street Railway between the Baltimore Pike and Strath Haven Inn, at Swarthmore, Pa., Jacob Serrill Verlenden; The Treatment of the Indians by the United States Government, Elizabeth Eames Willits.

MEDIA FRIENDS' SCHOOL.—The fourteenth year of school work at Friends' Select School ended on the 15th ult., and the large class-room in the building at Washington and Gayley streets was filled with pupils and their parents and friends. At 3.20 p. m., the exercises began by the reading by Principal Emma Fell Paxson of a selection from Scripture from the seventh chapter of Matthew. Then followed an interesting program, the pupils being the participants, the whole closing with an address by Dr. Joseph S. Walton, Principal of Boys' Department of Friends' Central School, which was an interesting and valuable talk suited to the occasion.

For next year, beginning Ninth month 11th, the same teachers have been re-appointed, viz., Emma Fell Paxson as Principal, Esther E. Spicer as Assistant, and Annabel Hill as Drawing Teacher.

BOYS OUT OF SCHOOL.—The idleness of boys when they leave school—an idleness which often is not wilful, but compulsory—idle, because unable to find anything to do—we regard as one of the most fruitful sources of vice, and one of the greatest evils of society. If parents would do their duty faithfully, and would train up their children right, there would be few idlers and rowdies.—*Archbishop Purcell.*

ACCORDING to statistics which have just been published, 643 prosecutions for *lese majeste*, of which 457 resulted in condemnations, were conducted in the German courts in the year 1897. Of the parties found guilty 52 were sentenced to imprisonment for terms varying from one year upward, and 259 for periods of less than a year, but exceeding three months. The offence of *lese majeste* is extremely elastic, and the zeal with which local officials devote themselves to the task of laying informations and urging on prosecutions is often ridiculous.—[London Times.]

Literature.

"SHOTS AT RANDOM" is a book of verses by Howell S. England, of Wilmington, Del., a member of the other branch of Friends. The pieces are varied, from poems on the present war to nature-studies and personal epistles. Some of them have a local coloring, as the story of "Simon Cranston," who married a shrew against the bidding of the inner voice and of one of the ministers.

"So they were wed in the good old way,
In Wilmington Meeting-House large and plain,
Though Hannah Shipley arose to say,
Ere meeting broke, in prophetic vein :
"God is not mocked, be not deceived,
For whatsoever a man doth sow,
That shall he reap ; though by pride upheaved,
The hand of the Lord shall bring him low." "

There are many verses in the lighter vein, products of the author's youthful muse during college days, some of them bringing in the names of classmates freely. "At Haverford Meeting" is the disappointing title of one of these ; the piece proves to be the record of a devotion other than spiritual.

In his graver verses the author speaks best, and displays gentle feeling and an appreciation of the good and beautiful. "The Widow's Guest" is a typical poem. It describes the death of a saintly and lonely widow.

"Her eyes were closed in peaceful sleep,
A smile illumed the loving face ;
Her hands were still, and silence deep
And holy sanctified the place.
"There was no stir of mortal breath,
A calm divine, succeeding strife ;
Her guest had come,—men call him Death,
She hailed in him Eternal Life."

The book is illustrated with drawings by the Wilmington artist, Robert Shaw. They are in his usual charming manner, though the printer has not done them full justice in the press-work.

It is to be regretted that the author has lowered the tone of his book by the insertion of an expression of petty malice towards one of America's foremost illustrators. (New York : Ogilvie Publishing Co.)

The *Atlantic Monthly* contains articles of the usual high standard upon literature and sociology. Horace Howard Furness, the distinguished Shakespearean scholar, contributes a study of "Much Ado About Nothing," in advance of its appearance in his forthcoming edition of the play. Dr. Furness touches no Shakespearean subject that he does not illuminate and adorn, and the present paper is no exception to the rule.

Jacob A. Riis continues his "Tenement House" studies with a paper on "Curing the Blight," showing how by persistent endeavor the most recalcitrant landlords have been "druv into decency," and detailing the changes for the better, and the improved conditions that have resulted from sustained and intelligent effort.

Charles Johnston discusses "The True American Spirit in Literature," analyzing and comparing the work of Mark Twain, Bret Harte, Cable, Miss Wilkins, and others, and comes to the conclusion that the atmosphere and mystery of old-world history and traditions have no place with us, and that the effect of our surroundings upon our literature is to give it power and intense light, but meagre coloring, and a total lack of atmosphere. Agnes Repplier adds a lifelike picture of Revolutionary times, taken from the contemporary diary of a Philadelphia Quaker lady.

The current *Harper's Magazine* contains a story "The Wrath of the Zuyder Zee," by Thomas A. Janvier. Through the mysterious crypts of Aztec treasure-houses, through the tangled sea-weed of a Sargasso sea, among the quaint villages and homes of old Provence, or rambling about in old New York, this author, wherever he goes, finds many good stories to tell. He confines himself to no particular section, to no single type. He is as much at home among the quaint fishermen of Holland as in the intricate tangle of streets in old

Greenwich village, at one time the aristocratic quarter of New York.

In Thomas Wentworth Higginson's delightfully reminiscent volume, "Old Cambridge," one finds new light thrown upon Holmes and Lowell. Of Holmes as a lecturer the author writes : "He met this obstacle in lecturing, as sometimes in literature, that he made very abrupt transitions from humor to pathos, so that his hearers did not always follow him ; and sometimes when the joke was over and he had suddenly passed into deep emotion, they would not recognize the key and would laugh harder than ever."

"In comparing Holmes and Lowell," he says, "we are at once struck by the smaller number of personal antagonisms inspired by the former ; and also by a singular intellectual divergence between them. As to fertility of mind, abundance of resources, variety of knowledge, there was scarcely any difference ; the head of water was the same, and why was it that in the case of Holmes the stream flowed so much more smoothly ?" This was because, though so highly trained for literary expression, Lowell "was always liable to be entangled by his own wealth of thought ; his prose and verse alike are full of involved periods, conundrums within conundrums."

Scribner's Magazine has as a frontispiece a fine wood engraving by Gustav Kruell. It is from a very rare daguerreotype of Daniel Webster, and accompanies Senator Hoar's paper on Webster, for which he has been collecting material for many years. There are a number of unpublished manuscripts and some new material revealing how Webster prepared his great speeches. Parallel passages are given, showing remarkable divergence between the spoken and written orations.

The announcement that the illustrious Hungarian novelist, Mr. Maurus Jokai, has received a special stall for the display of his literary wares at the Paris exposition, says *Literature*, reminds one of the glorious days of the Revival of Learning when the book fair was no less respectable an institution than the cattle fair, and celebrated scholars made pilgrimages to Frankfort and other centres of the printing industry to look for new chronicles, new editions of the classics, and new volumes of theological and philosophical disputation.

COMMUNICATIONS.

A COMMENT.

OUR friend Jacob Troth, writing from Commonwealth, Ga., says : "I have never been more interested in the INTELLIGENCER than now, separated as I am from Friends ; and I have never felt a deeper interest in the Society and its members, in view of the great responsibility that rests upon you in common with us, owing to the fact that Society (at large) needs the efforts of every righteous person and organization to save it from threatened evil."

Quoting from a late editorial : "We must take our places as best we may in the ranks of those who are striving for better conditions for the entire human race. Shall we not counsel together as to the best methods for us, in working towards this end ? Let us seek quietly and prayerfully for that guidance that alone can make us wise, so that any counsel we may have to give will lead at least to safety."

He further says : "It has been my desire and earnest prayer that you should do just those things, both individually and collectively as a Religious Body. I realize that your dependence is upon Infinite power, Infinite wisdom, and Infinite love, as these are personified in our Heavenly Father, with the knowledge that you have access to him for qualifications for engaging in his service. This seems to me to point to Friends as important factors in the work that all conscientious children of God realize needs to be done."

"I believe that never since the organization of your Society has it had so promising a field of labor open as now. Millions of people in the world are hungering and thirsting for just the knowledge Friends possess, of the immanence and intense love of the Living God, and the processes by which they may come to a knowledge of his real presence and his earnest desire to instruct us in the right way and thereby bless

us. I know in my own experience, as well as through a knowledge of current history, that the spirit of Christ is abroad in the world producing great changes in the minds of thoughtful persons. I have witnessed many evidences of it here of a most remarkable and interesting character, verifying the remark of Lucretia Mott to me on one occasion: 'Jacob, to all sincere searchers after Truth all the doors are open.'

PERSONAL AND OTHER NOTES.

OUR friends John J. Cornell and wife will leave Baltimore on the 28th for Chicago, to spend some weeks, or until the time for Indiana Yearly Meeting. To attend this meeting and some of its constituent branches, and to appoint some meetings within its limits, they have been granted a minute by Baltimore Monthly Meeting of Friends, endorsed by Baltimore Quarterly Meeting.

The Monthly Meeting at Catawissa, Pa., on the 20th instant, was attended by Watson Tomlinson, of Byberry, who gave refreshing encouragement to those present. Members from Millville Meeting, and a number from other denominations, were present.

For Friends' Intelligencer.

JUNE.

CHILD of the sun, the ripened Summer comes;
The vivid green of Spring has disappeared.
Tall grasses and the fields of ripening grain
Are waving in the wind; soft airs arise,
Bending the thistle-top; a thousand flowers
Of varied beauty bow their tiny heads
Upon the slender stalk, while yon fair lake,
When winds are still, lies like a silver streak;
Anon when tossed by angry winds, it seems
A mimic, storm-swept ocean. Maples ranged
Along the coast as sentinels seem to stand
To guard against encroachment of the waves.
The hills beyond, wrapped in a misty blue,
A magic glamor lend unto the scene.
Screened by the topmost bough of stately elm
The oriole warbles softly all the day;
In door-yard trees the cheery robins chirp,
Or carry twigs, or twitter warning note
To tell their nestlings wee of danger near.
The wilding rose beside the woodland way
In native rural beauty sweeter seems
Than her rich cousin on the grassy lawn.
Thus crowned with beauty and with gentle song
The Summer and her harvest-days will glide
Into the pensive Autumn mists, and leave
The fadeless memory of her loveliness.

West Vienna, N. Y.

E. AVERILL.

THE MESSAGE OF PEACE.

BID the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued;
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race,—

Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in Heaven's bright face we look
Let our kindling souls expand;
Let us pledge, on Nature's book,
Heart to heart and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

—Julia Ward Howe, in *S. S. Times*.

ARE FRIENDS TOO SELF-CENTERED?

(Concluded from page 507.)

that which will maintain and create a spiritual vigor; not such a support as delights in "peculiarities," or finds its chief gratification in the preservation of established customs, but that which is devoted in its adherence to underlying principles. If the religious organization is maintained simply because its members find enjoyment in running the machine, it is but a mere plaything. But the machine is a necessity; it needs to have proper care, to be charged with zeal and devotion, to be lubricated with kindly consideration and with love. Moreover, customs may be not bad because they are old, they may not be meaningless because they are customs. But they must stand upon their own merits. There is no merit in idly maintaining a "peculiarity," but there is merit in standing out boldly and persistently for a principle or a testimony of truth, even though it make us peculiar. There is merit in being willing and ready at all times to give evidence before the world of our affiliation with that Society which stands for those principles in which we have confidence, and the world will have greatest respect for him who does so. Let us not allow ourselves then to fall into the mistaken notion that a care for the religious organization, faithfulness to its best interests, an anxiety for its strength, a willingness to make sacrifices in its behalf, are evidences of narrowness or of a sectarian spirit. Let us not be deluded by the notion that any of these things are virtues save only when the meeting organization is viewed as a power for promoting the truth, a religious home for the development of spiritual energy, a broad channel through which help and comfort, encouragement and strength may be carried to the world, a centre from which radiates in all directions the gospel of love. Such a meeting is in no danger of being self-centered. Let Friends query each with himself—Is it such a meeting I am faithfully striving to do my share to upbuild? And truly, if we would be in the world such an influence and such a power as we ought, we must have a care as to the cleanliness of our own hearthstone. Preaching, unsupported by example, is of little effect. Friends can gain but little for the cause of moderation and temperance if they drop easily into excesses of their own; the sincerity of their plea for integrity will be measured by their own acts; their entreaties for peace will be freighted with persuasive unction only as they know of peace at home, and love and unity must truly abound in that fountain from which issues with grace a proclamation of the gospel of love to those abroad. In the

now familiar words of John William Graham: "It is not very convincing to the world for us to talk much of the Christ within and not to look at all like Christ without." Let the inquiry amongst us then be deep and solemn and heart-searching.

Are we sufficiently mindful of the stranger within our gates? Are we sufficiently ready to extend not simply the hand of greeting which may be chilling in its formality, but an evidence of sympathetic and cordial interest which warms the heart? It is easy to be radiant and cordial and loving among those whose companionship we enjoy and with whom we are in active sympathy. Do we allow ourselves, at the close of meeting and on like occasions, to bask in this social sunshine while the timid and the lonely and the strange stand around on the chilly edges of neglect?

Are we ever ready to assume the responsibility which devolves upon adherents of a faith that employs no one to assume responsibility for us? Do we realize that every Friend is in some capacity a minister and a pastor in the flock? Are we willing to make the sacrifices of personal ease and comfort, the sacrifices of business, if needs be, and of social opportunity oftentimes, in order to fulfill the requirements of this responsibility?

Beholding all around in the world to-day the intense race for wealth and for distinction, with its attendant temptations and frequent evil tendencies, threatening perhaps more even than the lower vices the destruction of moral standards, do we feel it a responsibility upon us to bear as faithfully as was ever done in the past, a testimony in behalf of simplicity and of moderation, not by precept nor declamation, but by the examples of our lives?

Do we banish the last shadow of the pharisaical prayer of old? Do we scrupulously avoid that tendency to exclusiveness, which cannot be born of unselfishness,—which would sometimes seem to be disposed to keep the good that we may have within barred doors, lest some of it might escape to a hungry crowd without? Is our personal influence lent in breaking down the severe barriers of caste? Do we ever gather our cloaks about us lest we might brush against those who truly need our help?

In a word, are we truly willing to realize in our hearts what we declare with our lips,—the actual brotherhood of man? Are we anxious to minister to his needs, tenderly and unostentatiously? Are we willing to be faithful bearers of the simple message of truth? Are we willing to declare—not to those who know, but to those who need to know—the Divine character of the Inspeaking word which may be a light unto every man? There has been a recoil in the world from the severities of a harsh theology; there is a seeking to-day not so much after authority as after that which bears for itself the impress of truth. Is it truly our desire to be aroused to the responsibilities which the needs of the time impose upon us? In the closing moments of the Richmond Conference, Henry W. Wilbur said: "The world never needed us so badly as it does to-day. There never came up from the heart, worn and weary from the world's din, so loud a Macedonian cry for help, that there might be lifted from hearts, burdens; from consciences,

sorrow; from intellectual doubts, despondency, and trouble." Let us once more query with ourselves, then—Is it the prayer of our hearts that we may be so imbued with the spirit of Him who said, "Thou shalt love thy neighbor as thyself," that we shall be so filled and inspired with the power of love that as individuals, or as a body, we shall be saved from selfish motive? We shall then be in no danger of self-centered thought or action.

Philanthropic committees and Bible study and conferences cannot of themselves bring a vitalizing force; but it is under the influence of this spiritual vigor that through these and other agencies which must be employed as occasion demands, we shall be enabled in our day and time to render a service in establishing among men the kingdom of the Master.

A BIRD CLASS FOR CHILDREN.

THE editor of *Bird Lore*, Mabel O. Wright, has been so successful in forming classes among children for the study of birds that it is hoped her experience as embodied in a recent editorial will be of value to mothers and teachers who have the same end in view. She writes as follows:

One of the most frequent questions asked by those seeking to win children to an appreciation of birds is, "How, when we have awakened the interest, can we keep it alive?"

The only way to accomplish this, to my thinking, is to take the children out of doors and to introduce them to the "bird in the bush," to the bird as a citizen of a social world as real in all its duties and requirements as our own.

There is a group of people with ultra theoretical tendencies, who insist upon considering the bird merely as a feathered vertebrate that must not be in any way humanized, or taken from its perch in the evolutionary scheme, to be brought to the plane of our daily lives. In teaching children I believe in striving to humanize the bird as far as is consistent with absolute truth, that the child may, through its own love of home, parents, and its various desires, be able to appreciate the corresponding traits in the bird. How can this best be done? By reading to children? That is one way, and good, accurate, and interesting bird books are, happily, plentiful. But when the out-door season comes little heads grow tired of books, and anything that seems like a lesson is repugnant.

Then comes the chance to form a bird class, or a bird party, if the word class seems too formidable. A dozen children are quite enough to be easily handled. The ages may range from six to twelve. Arrange to have them meet outdoors once a week, in the morning, during June and July. A pleasant garden or a vine-clad piazza will do for a beginning. It is inadvisable to tire children by taking them far afield until they have learned to identify a few very common birds in their natural surroundings.

Children who are familiar with even the very best pictures of birds must at first be puzzled by seeing the real bird at a distance, and perhaps partly screened by foliage. The value of the outdoor bird

class is that to be successful it must teach rapid and accurate personal observation.

"Very true," you say, "but the birds will not stay still while the children are learning to observe." Yes; yet this difficulty may be met in two ways. If you are so situated that you can borrow say twenty-five mounted birds from a museum or the collection of a friend, you will have a very practical outfit.

Choose four or five birds, not more, for one day, take them outdoors, and place them in positions that shall resemble their natural haunts as much as possible. For example, place the song sparrow in a little bush, the bluebird on a post, and the chippy on a path. Let the children look at them near by, and then at a distance, so that a sense of proportion and color value will be developed unconsciously. After this, the written description of the habits of the birds, which you must read or tell the children, will have a different meaning. This method may be varied by looking up live specimens of the birds thus closely observed.

"True," you say again, "but I cannot beg or borrow any mounted birds." Then take the alternative. Buy from the Massachusetts Audubon Society, Boston, for a dollar, one of its Audubon Bird Charts. This chart is printed in bright colors, and is accompanied by a little pamphlet describing the twenty-six common birds that are figured. Copy the birds carefully from the chart, back them with cardboard, and either mount them on little wooden blocks, like paper dolls, or arrange them with wires, so that they can be fastened to twigs or bushes. You will be surprised to find how this scheme will interest the children, who may be allowed sometimes to place the birds themselves.

For those too old for the cut-out pictures, the teachers' edition of "Bird Life," with the colored plates in portfolios, will be found invaluable. The separate pictures may be taken outdoors and placed in turn on an easel behind a leaf-covered frame, with excellent effects—a few natural touches and the transition from indoors out often changing one's entire point of view.

One thing bearing on the question of bird study. If children ask you questions that you cannot answer, as they surely will, do not hesitate to say, "I don't know." Never fill their minds with fables disguised as science, that they must unlearn.

Now a material point. When you have entertained your class for an hour, never more, lend the affair a picnic ending and give them a trifling lunch before they go; something very simple will do—cookies and milk, or even crackers! The young animal of the human species, as well as many others, is a complexity of stomach and brain, and it is well to administer food to each in just proportion.

ATTEMPTS are being made in the county of Kent, England, to exterminate the sparrow. Sparrow clubs have been formed, and money prizes are given to those producing the largest number of heads.

AN order has been issued by the Baltimore and Ohio Railroad Company forbidding the crews of passenger trains from chewing tobacco while on duty. A similar prohibition would be appreciated if applied to those who ride on trolley cars. —[Chester News.]

The Friendly Man.

The Commonwealth.

WE all feel the charm of his presence. He carries a pleasing face and speaks in winsome tones. His hand is never cold and limp nor hangs nervelessly at his side. He is interested in you and in all you do; never forgets your family from old grandmother to youngest babe. If you are across the street from him he gives you a salute, and in the evening he drops in to see you in a casual way. When good fortune comes to you he writes a note of congratulation, and if trial befalls you a token of sympathy is left at your door. A bunch of flowers follows the doctor's first visit to your house. After you lose your position he is "all eyes and ears" to discover something to your advantage, and his forethought never waits your asking a favor. He shares your burdens and multiplies your joys, and so goes through the world scattering sunshine and the healing leaves from the tree of life. How he is loved and what friends he makes, even in this cold and reserved world! When thinking of the beauty of his life, and of how much he is admired, we often wonder why more of us do not aim to become like him. It is a great pity that kindness and good nature are not more contagious than they are in the world. But we are often content to admire and praise the excellent in others without trying to imitate and emulate. Talk of flowers' wasting their sweetness on the desert air! There is more wasted example in the world of mankind than flower-sweetness in unfrequented plains. Many are at a loss to know how they can serve Christ; opportunities are few and transient, think they, but if they considered how well they could serve the "friend who sticketh closer than a brother," by simply acting a friend's part in life, out of love to the Supreme Friend, they would find a ministry neither limited nor unfruitful. The world and church need men—friendly men. We may never be rich nor renowned; never cross the threshold of the Senate nor walk a rostrum, but a great possibility is within the reach of all—we may be friends of our fellows.

A Short Nap Daily.

Ladies' Home Journal.

DURING the day every one should take a few minutes' sleep, preferably directly after the noon meal. The time given to it may seem too precious for one in business, but it will be more than compensated for by the mental and bodily condition that follows. Sit in an easy chair. Lying down directly after a meal crowds the digestive organs and makes one's sleep restless instead of restful. Rest the head comfortably. Tip the chair to a pleasant angle for the body, not enough to have the weight of the body on the back. Place the feet on a chair as high or a trifle higher than the one upon which you are sitting; cross the limbs at the ankle joints, close the hands together by interlacing the fingers, place the fleshy part of the thumbs together in order to avoid grasping the hands too tightly, and close the eyes. Having thus closed the circuit, it will be necessary to relieve yourself of all nervous and muscular tension; think only of your slow, measured breathing and the desire for a restful sleep.

Old-Time Words.

London News.

OLD words survive to a remarkable degree in north Derbyshire and the country districts of Lancashire. Perhaps the most interesting is "Yah," which the rustics of the Peak frequently use for "Yes," and which they employed exclusively thirty years ago, when many of them had never seen a railway. Sounded exactly like the German "Jah," it is evidently a descendant of the Anglo-Saxon "Gea," and must, therefore, be more than a thousand years old. In Lancashire the commonest antiquity in speech is "Gradeley," the meaning whereof is "really, genuinely, thoroughly." Both counties are happy in the use of "Nesh" (Anglo-Saxon: "Nesc"), an admirable word, which ought to be reinstated in polite speech, for modern English contains no exact equivalent. It means unduly sensitive to cold, and is correctly represented by the French "Frileux."

Sherman on the Philippines.

THE wise statesman, John Sherman, recently expressed his views on the Philippine war to an interviewer from the *Boston Globe*. Said he :

"I see not the slightest sense in our long excursion of 12,000 miles to the Philippine islands. There we have no acquaintance or affinities or anything which gives promise of a happy solution of a most foolish undertaking. Old as I am, I would be willing to take a stand against our expeditions and sacrifices in those far-away islands, which do not promise anything material or moral to reimburse us. They are nearly half-way around the world from us. The climate is deadly. The natives show that they do not want us by the courage with which they fight us. They are making a strong fight.

"We cannot too soon retrieve a profound mistake. Those Philippine Islands never were considered when we resolved to drive the Spanish out of Cuba. When we attacked their fleet out there and destroyed it, we should have come away.

"I remained in the cabinet till the May following my appointment, or about fourteen months. The Spanish fleet was destroyed in Cuba and that really concluded the war. The military operations afterward were of small magnitude compared to the number of Spanish soldiery left there. That victory, however, altered the plans of the president, or made him a convert to what he had previously opposed, namely, any extended sovereignty over the Spanish possessions.

"The Philippine natives had about taken those islands from Spain when we went there, and we appeared to the natives in the light of a faithful ally. Now we are fighting the natives as if we were the Spanish. The Chinese trade we can have by arrangement with the Russians and the English. We are, in fact, right upon the Pacific ocean, and our natural base of trade with China is from California and Washington State.

"The wealth we are taking out of our own country now to fling after those Philippine islands is fabulous. We have taken away the miners and the agriculturists to subdue the Philippine natives. Depend upon it, the other nations do not envy us, but think us foolish! Above all, we are not a monarchical people, but a republican people. We should stand by our own lines and continue the example of our country, instead of becoming another England or Germany, using up our young men and our treasure to get a foothold in unhealthy and unproductive lands."

Who Speak the English Language?

Chicago News.

LESS than a century ago the English language was spoken by hardly more than 20,000,000 people, while to-day it is the one commonly used by more than 200,000,000. Nor has there ever been a time when the spread of our native tongue was more rapid or when it had become more necessary to the commercial transactions of the world than at present.

It is not long since that the French was the court language of the world, and it may still, possibly, hold the first place in that respect, but there is not now a court in Europe at which an American Minister cannot transact all the business that devolves upon him, in his own vernacular. It is significant that the American proposals at the Peace Conference do not necessarily require translation, except for delegates from other than European countries, and it is equally expressive that the English language is the one mostly, if not entirely, used at the Venezuelan Arbitration Court now in session at Paris.

Innovations of this character are not made except at the demand of stern necessity. The extension of British and American trade and commerce has carried abroad not alone products of Anglo-Saxon looms and factories, but the language of the people who made the goods. Not only trade, but the speech, invariably follows the flag. English will eventually replace the Spanish in Cuba, Porto Rico, and in the Philippines. Among the better classes in South America our language is supplanting the Spanish and Portuguese, as it is doing with the native idioms in India and on the eastern coast of Asia. English is destined to become the language of the civilized world.

A Historic Tree.

Reading Eagle.

FEW of the hundreds who daily pass the Friends' meeting-house, on Sixth beyond Washington, are aware of the fact that inside the yard is a historic tree. It is a straight and promising elm, and stands on the south side of the gate. It is a great-grandson of the famous elm under which William Penn signed his treaty with the Indians.

The original tree stood at Fairfax Mansion, Philadelphia, and was known as the "Treaty Elm." It was blown down during a storm, March 3, 1810. Its age was 283 years, and its circumference was 24 feet.

The tree in the yard of the Friends' meeting-house was planted by Horace and Rachel D. Griscom, April 3, 1882. It was during the Bi-Centennial year, and it was a happy coincidence that a tree directly descended from the elm made famous by the Penn Treaty should be placed on ground given by the Penns for a place of religious worship and burial for the Friends of Reading.

It was secured by Rachel D. Griscom, who has been a prominent Friend of this city all her life, and it was her idea that a tree identified with the Penns should be added to those which have always been a feature of interest about the Friends' meeting-house. It was the branch of a tree raised on the grounds of the Pennsylvania Hospital, and was presented by William G. Martin, at the request of Joseph Turnpenny, one of the managers of the hospital. It has grown steadily, until now it is one of the finest about the meeting-house.

When seen at her home, Rachel D. Griscom said :

"The tree is one of the things the Friends are proud of. It was some time before it could be secured, but we are glad it has grown to be such a fine specimen, and hope that it will meet with no misfortune. Reading has many fine trees, but the Penn Treaty tree is one that the people of our city will remember and point to with pride for many years to come."

She further stated that the trees along the sidewalk, in front of the meeting-house, were due to the generosity of a stranger, who happened to pass when the present meeting-house was in course of erection. He noticed the men at work, and inquired for what purpose the building was intended, and on being told it was to be a Friends' meeting-house, he promptly responded that he would like to contribute something toward it. He was told that the Friends seldom accepted help, but he insisted upon making a contribution of \$25, which was devoted to buying the trees lining the sidewalk, and the large Norway maple on the lawn.

The Friends' meeting-house is one of the landmarks of the city, reminding all that while numerically its followers are not as numerous as they once were, they were identified with the earliest settlement of the city. The use of the building has been freely granted to almost every denomination at some time as a temporary place of worship when other churches were undergoing alterations.

Water Your Horses Often.

Philadelphia Ledger.

DR. J. H. HERSTER, the well known veterinarian, says : In this hot weather too much stress cannot be laid on the importance of watering horses often and always before feeding. Nothing is so refreshing to a tired horse as a drink of pure water, not excepting his feed. By far the largest proportion of the animal body is composed of water, and the system cannot be kept in a normal condition unless it is supplied very liberally with this fluid. This need of a liberal supply of pure water is no less great in disease than in health. Too often when a horse is a little "off his feed" his water supply is restricted, adding to his misery. In any and every disease a horse will do better if allowed all the water he wants than if his supply is restricted. Do not mistake this statement. It does not mean that a horse should be allowed to drink a large quantity of water at any one time. He should be offered a small quantity every twenty or thirty minutes until he has had all he wants. Then, if a pail of fresh water is kept constantly before him he will never take enough at one time to hurt.

CURRENT EVENTS.

HULL HOUSE, Chicago, is to have a rival in a model school, which Mrs. Emmons Blaine proposes to establish during the coming year. While the two institutions will have the common purpose in view of elevating mankind, they will be different in that the model school will endeavor to occupy the same relation towards the children of the crowded district that Hull House has taken towards their parents.

One hundred thousand dollars will be devoted to the founding of this school as a sort of adjunct to the college for teachers, which the founder's philanthropy has assured for Chicago in the near future. Manual training and domestic science will be taught the children, in addition to the ordinary studies. It will be a strictly non-sectarian school, and the teachers will be the best afforded by the college faculty.

A NEW French cabinet has at last been secured. Senator Waldeck-Rousseau has accepted the post of premier. The complete organization is as follows: Senator Waldeck-Rousseau, President of the Council of Ministers and Minister of the Interior; M. Delcasse, Minister of Foreign Affairs; General the Marquis de Gallifet, Minister of War; M. de Lanessan, Minister of Marine; M. Monis, Minister of Justice; M. Caillaux, Minister of Finance; M. Millerant, Minister of Commerce; M. Leygues, Minister of Public Instruction; M. Decrais, Minister of the Colonies; M. Jean Dupuy, Minister of Agriculture; M. Pierre Baudin, Minister of Public Works.

THE Secretary of the Treasury has made regulations to govern the admission of Chinese laborers who are to be brought from China to establish and maintain a Chinese village at the Commercial Exposition to be held at Philadelphia next autumn. The Exposition managers applied for the admission of 450 Chinese laborers, artisans, actors, etc., to which number the Treasury Department objected as being more than was necessary, particularly as many such Chinese persons could be obtained in the United States from among those already domiciled here. It was finally agreed, however, that the full number asked for should be allowed.

A CONSOLIDATION of the American Spirits Manufacturing Company, consisting of eighty-five separate concerns; the Kentucky Distilleries and Warehouse Company, consisting of fifty-six concerns; the Standard Distilling and Distributing Company, which embraces fifteen concerns; the Spirits Distributing Company, and a number of the more important rye whiskey companies into one colossal central company, with a capitalization of \$125,000,000, has been effected, under the title of the Distilling Company of America.

IN the course of recent reciprocity negotiations an arrangement was made between the United States and Portugal for a mutual reduction of duties on certain articles. It is understood to be similar to the reciprocity arrangement made with France about a year ago under Section 3, of the Dingley Reciprocity law.

A DESPATCH from The Hague says that the German delegates have privately informed their colleagues that they had received instructions to accept the principle of a permanent tribunal of arbitration as outlined in the Anglo-American plans. This and the speech of Colonel Gross von Schwarzhoff, plainly intimating that Germany had made up her mind against the Russian idea of disarmament, and had reached the conclusion that the time had arrived to tell the world so, are the two great events of the whole conference.

THE Chicago stock yards' strike, which at one time threatened to tie up the entire packing house district, has practically been settled by the packers granting the increase of 25 cents a day in wages demanded by the strikers.

L. M. CROGAN, member of the Texas Legislature, is authority for the statement that an English syndicate, with a capital of \$100,000,000, has started to purchase all of the cattle in Texas, with a view of cornering the cattle market in this country.

IN the course of a speech at Birmingham, England, on the 26th ultimo, Joseph Chamberlain said that, owing to the enormous military preparations of the Government of the South African Republic, Great Britain has been compelled to increase the British garrison in Cape Colony and Natal, entailing additional expenditure of \$2,500,000 annually.

AN explosion occurred in the chemical house of the Eddystone Print Works, near Chester, Pa., on the 22d ult., blowing the building to pieces and destroying a laboratory valued at \$25,000.

MRS. BARROWS, one of the New York kidnappers, in spite of her plea of guilty and attempt to throw herself on the mercy of the court, has been sentenced to a term of twelve years and a half in Auburn Prison.

NEWS AND OTHER GLEANINGS.

A LAW was recently passed in Norway prohibiting the sale of tobacco to any boy under sixteen years of age without a signed order from an adult relative or employer. Even tourists who offer cigarettes to boys render themselves liable to prosecution. The police are instructed to confiscate the pipes, cigars, and cigarettes of lads who smoke in the public streets. A fine for the offence is also imposed, which may be anywhere between fifty cents and twenty-five dollars.

—Balliol, the most exclusive of Oxford colleges, has among its undergraduates a married Lancashire mill hand, 23 years of age, who worked his way into the university by studying after factory hours with the help of free libraries and university extension lectures. He passed his Greek examination eighteen months after learning the alphabet, and within six weeks after admission to college won the Brackenburgh history scholarship, worth \$400 a year for four years. He is trying for an honor degree in history.

—California and Australia, says an exchange, may yet find in South Africa a rival as a supplier of fruit to the English markets. Already the finely flavored Cape grapes, both the small black and the large green, have been received with favor, and with improved methods of picking and packing would be formidable competitors to other foreign grapes. Figs, loquats, and other fruits from the same source are also being imported in increasing quantities.

—It has been definitely decided that the young Duke of Albany, grandson of Queen Victoria, is to succeed to the throne of the Grand Duchy of Saxe Coburg and Gotha on the abdication of the Duke of Edinburg and the renunciation of the Duke of Connaught.

—The largest soda ash factory in the United States is to be erected at Barberton, Ohio, by capitalists identified with the Pittsburgh Plate Glass Company. The corporation will be chartered under the laws of Pennsylvania, with a capital stock of \$3,000,000, and the plant will employ 500 men.

—D. L. Moody, the evangelist, has issued an appeal for 100,000 selected books to be sent to help missionary work in India. He says there are five millions of English speaking people there who cannot be reached by the ordinary missionary methods.

—From time to time experts have noticed certain unexplainable peculiarities in magnetic instruments in various buildings. Electricians now declare, as the result of experiments and investigations, that the vagaries are due to the presence of magnetism in bricks. They are made of earthy matter containing a greater or less proportion of magnetic or magnetic iron ore.

—Thomas Edison keeps his shop supplied with everything an inventor could possibly want, a fact in which he takes considerable pride. The other day he offered a prize of \$10 to any of his assistants who would need in their work an article not in the shop. The man who took the prize wanted a clothespin.

—The most picturesque figure at the Yale commencement is the Marquis Nabeshima, of Japan. He is a graduate of Cambridge University, England, and is a member of the highest nobility and of the most aristocratic family in the Mikado's realm.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, SEVENTH MONTH 8, 1899.

{ Volume LVI.
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A GOOD WORD EACH WEEK.

XXVII.

*WHAT another century will bring is hid in the future.
A humble walk with God only can save us.*

SARAH HUNT.

From a private letter, written Twelfth month 25, 1875.

THE PRESENT.

WE live not in our moments or our years—
The Present we fling from us like the rind
Of some sweet Future, which we after find
Bitter to taste, or bind that in with fears,
And water it beforehand with our tears—
Vain tears for that which never may arrive :
Meanwhile the joy whereby we ought to live,
Neglected or unheeded, disappears.
Wiser it were to welcome and make ours
Whate'er of good, tho' small, the present brings—
Kind greetings, sunshine, song of birds, and flowers,
With a child's pure delight in little things ;
And of the griefs unborn to rest secure,
Knowing that mercy ever will endure.

—Archbishop Trench.

EPISTLE OF LONDON YEARLY MEETING.

HELD BY ADJOURNMENTS FROM THE 24TH OF THE
FIFTH MONTH TO THE 2D OF THE SIXTH
MONTH, INCLUSIVE, 1899.

*To the Quarterly and Monthly Meetings of Friends in
Great Britain, Ireland, and Elsewhere.*

DEAR FRIENDS: This meeting has been well attended by Friends from many parts of Great Britain and Ireland, and by some at home from the mission fields of India, China, and Madagascar. We have also had the helpful company of visitors from the United States and Canada. As we have read the letters from the Yearly Meetings of Dublin and Canada, and from those in the United States, and have listened to the spoken words of brethren from distant parts, we have rejoiced in that Christian fellowship which is not limited by the boundaries of men's earthly location. Many of our sittings have been crowned by the sense of the presence of the Lord, and we have afresh been conscious that his joy is his people's strength. "These things have I spoken," said the Lord Jesus, "that my joy may be in you, and that your joy may be fulfilled."

Amongst the grounds of the Christian's joy are the evidences of the love of God towards man, as displayed in the simplicity of the Gospel, no less than in the amplitude of its provision, and its far-reaching and eminently practical effects on life and character. The long experience of the Christian church has confirmed the truth of the declaration, "It is good

that the heart be stablished by grace," and has also illustrated the constant recurrence of a disposition to seek for establishment elsewhere than in the free, undeserved mercy of God in Christ Jesus, brought home immediately to the heart of the forgiven sinner by the Holy Spirit.

The Apostle Paul and his colleagues found themselves confronted by a strong drift of sentiment in the early church towards a return to the ritual and observances of Judaism, against which they strenuously contended. In the Epistles to the Galatians, the Colossians, and the Hebrews, as well as in other of the New Testament writings, the inspired penmen labor to exalt the work and person of the Lord Jesus, as more than fulfilling all that had been foreshadowed in type, ceremony, and prophecy. His Kingdom was not one of external observances, of circumcision or uncircumcision—of eating or drinking :—its distinctive features were "Righteousness and peace and joy in the Holy Ghost." Paul's own preaching was a witnessing to the truth that "There is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." We affectionately invite those who are conscious of unforgiven sin to come to this one all-sufficient Mediator and Saviour, who "is able to save to the uttermost them that draw near unto God through him."

We would remind those who have laid hold of this "living hope," that growth and progress must accompany its continued possession. The earthly pilgrimage of the Christian is not to be a solitary one ; he has become a member of a body ; a citizen of a heavenly kingdom ; a constituent part of the household of faith. The followers of Christ are, in the words of the Apostle Peter, to be "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." It was to the whole company of Christians in Asia Minor, not to any special order, that these words were addressed : it was the whole company of Christians at Rome whom the Apostle besought "by the mercies of God," to render a holy, acceptable, and reasonable service, through the dedication of their bodies, "a living sacrifice," unto God. For the redeemed man the incarnation of Christ has consecrated all life ; to him the distinction between things secular and things religious fades away : whether he eats, or drinks, or whatsoever he does, he recognizes the glory of God to be his constant aim and object. Membership in the royal priesthood is not conditioned by the distinctions of age or sex. Especially, though by no means exclusively, in the ministries of home life, are Christian women called to fulfill their spiritual priesthood, and we desire earnestly to urge them not to be neglectful of this holy calling. And how great is the privilege to themselves and to the church,

when, through obedience to the teachings of the Spirit of Truth, children are early introduced into the same honorable vocation. It is not needful for these to look forward to a future period of life in which to come to their first communion with their God and Father; it has been the experience of successive generations amongst us, that the Lord Jesus makes his own blessed presence known to the lambs of his fold, assuring them of his love, and in wondrous condescension asking for theirs in return. Thus the example of the child Samuel is reproduced, with the larger hopes and the more diversified services of the New Covenant.

The development of sacerdotal pretensions in the church was, in the first instance, closely connected with an unfaithful discharge of their priestly duties by the great body of Christians. The truest safeguard against these assumptions and the desolating consequences which commonly result from the prevalence of a ceremonial religion, is to be found in the power of humble, consecrated lives, whether in the cottage or the mansion, the school or the hospital, whether spent in the diligent prosecution of appointed service, or the patient endurance of permitted suffering, so devoted to lowly ministries for others, and so assured of the real presence of the Master, that material media are felt to be hindrances, rather than helps, to the transmission of spiritual grace. We desire, therefore, to hold fast our confession of the Lord Jesus Christ as the one "great High Priest who hath passed through the heavens," and to appeal to our friends of every age and class to be faithful in a practical recognition of the priesthood of all believers.

The rejection of the idea of a priestly caste, interposed between man and his Maker, so far from weakening will serve rather to strengthen our recognition of the true place of the Christian ministry—using the term in its wide significance of every form of service for Christ, prompted by his Spirit. The Head of the church still confers diversified spiritual gifts upon his people, to be used for the varied wants of his household, and the extension of his Kingdom. We appeal to all on whom the Lord's gifts have been conferred—and especially to our young men and young women—to prize these gifts highly, to guard them jealously, to stir them up when sloth, self-pleasing, or worldly cares are in danger of smothering them. The service of Christ is an honorable one, ever to be pursued in a lowly, trustful spirit, whether the laborer's appointment be amongst the heathen in the foreign mission field, amongst the heathen of our own land, or in upholding a practical presentation of spiritual Christian truth in connection with the affairs of our own Society, or in our intercourse with others.

Whilst the Christian ministry is far from being exclusively concerned with vocal service in the times of congregational worship, we have been impressed with the extreme importance of the right holding of these meetings, and have greatly desired an increase of an anointed ministry, "handling aright the word of Truth." A separate communication is addressed to our friends on this subject by the Yearly Meeting on Ministry and Oversight.

In harmony with what we have already expressed in relation to the inclusion of all the business of life within the scope of Christian practice, we have considered the deplorable extent to which secret commissions are offered and taken, in commercial and professional life. We believe that a commission paid to an agent, or to anyone holding a post of trust, to induce such a person to act otherwise than as he might have done in the absence of such a payment, is wrong on the part of the offerer and the receiver. These payments are virtually bribes which inflict injustice upon honest men. We earnestly advise our friends to adhere to a true standard of integrity in all their transactions, and be willing cheerfully to make the sacrifices which this may involve.

In offering this counsel we are not ignorant of the very real difficulties in which those engaged in trade are often placed from the practices referred to. We are aware that these difficulties are acutely felt both by assistants and travelers, by young people beginning business, and by those at the head of large establishments. It has been pointed out that something may be done to remove temptation, by the payment of adequate remuneration to assistants, also that the heads of trading concerns do well to maintain a careful oversight of the accounts and acts of their agents. "Render unto your servants that which is just and equal," was the apostolic teaching to masters. George Fox was accustomed to visit the sessions, and to urge the magistrates to use fairly the powers at that time given them for fixing the wages of laborers; he was also accustomed to impress upon servants the duty of shunning idleness and of serving their employers faithfully. The same principles of justice and fairness still hold good, although their application may not at all times be easy, in the complicated business relationships of our times. "The Lord is able to give thee much more than this," was the prophet's answer to the king who queried what he was to do for the money he would lose through obeying the Divine command, and this is still true for the follower of Christ. He may remain poor through his adherence to duty, but his earthly poverty may be accompanied by wealth in spiritual possessions, especially in that peace which guards the conscience, kept void of offence towards God and man. The love of money and the temptation to covetousness, so emphatically and so repeatedly condemned in the pages of scripture, are at the root of the practices to which attention has been drawn.

Closely connected with the same dispositions of the human heart are those jealousies between nations, which lead to strife and war. It has been gratifying to learn that the efforts to help the Doukhobors to exchange their homes in Russia for a place of residence where they would be exempt from military conscription have been largely successful, and that some thousands of these persecuted people are now settling in Canada. We have been reminded by this illustration, of the terrible weight which the military system entails upon the liberties, the property, and the moral well-being of the peoples of Europe.

We rejoice that the rescript of the Czar of Russia has led to the holding of a Conference at The Hague

to devise measures for arresting the growth of armaments. A deputation from this Meeting has presented an address to the delegates, assuring them of our warm desires that success may attend their efforts, and that they may share in the blessing pronounced by our Lord upon the peace-makers. We have also convened a special meeting, in which several of our members have again set forth our faith in the essentially peaceable character of the Kingdom of Christ, and the claims of that Kingdom upon its citizens, to exemplify their citizenship by a cultivation of practical brotherliness.

Our warm Christian sympathies have gone forth towards the large number of persons who attend our Meetings for Worship, as well as towards the still larger number, more or less closely associated with us through the influence of First-day Schools and Mission Meetings. We desire for all of these a growth in everything that is lovely and of good report. We have adopted fresh regulations affecting our Church Meetings, which will, it is hoped, make it more easy for such to find their religious home in association with our Society.

In the retrospect of the business which has occupied us, our hearts are raised in grateful thanksgiving for the Lord's continued goodness to us as a people. We confess that our allegiance to Him has been far less loyal than it ought to have been, and our service has too often been marred by half-heartedness, consequent upon an undue pursuit of the things of earth. Yet, notwithstanding many sorrowful evidences of weakness, the tokens of our Heavenly Father's love are all around us. He is blessing our Foreign Missions, and our First-day School and Home Mission Work. The Boarding Schools of the Society are prospering, and, in spite of much that is discouraging, our labors on behalf of temperance, international peace, and kindred objects, are bearing fruit. A distinctive place in the sisterhood of churches is still in the providence of God given us wherein to uphold a spiritual, a practical, and a catholic ideal of Christian truth.

In bidding our dear friends Farewell in the Lord, we would invite them to cherish a thankful and a hopeful spirit, and to be strong "in the grace which is in Christ Jesus."

Signed, in and on behalf of the Meeting,

JOHN MORLAND, *Clerk to the Meeting this year.*

CONTINUOUS REVELATION.—It is the duty of every denomination to produce its best for God. It is only by aiming at this that we can save ourselves from being too negative. True progress is secured by teaching positive truths. In nature there is a destructive power constantly at work; but the constructive forces are even more active, and the combined result is a wonderful variety of new life and being and beauty.

It may be there is a similar law in spiritual things; and if so, there is slow but continued revelation of God to man. As *individuals* and as a *body* we must live in harmony with this grand law of development and progress which we see everywhere around us.
—Joseph Freeston.

WOMAN IN THE GOSPEL MINISTRY.

FROM the twilight of the past comes the inspired story of Miriam, who by Egyptian waters watched and planned for the preservation of the man-child Moses. In her youth a type of provident, sisterly affection, she became in the flower of her womanhood, not alone a prophetess, but also a prophecy of the true relation of woman to man, when by the side of the great leader and their elder brother, she became with them a leader of Israel from bondage. Later on, we have record of the divinely-appointed Deborah, who for forty years judged Israel in righteousness; and again of Huldah, the prophetess, whom her king deemed worthy to be consulted in the perplexity of national affairs. These are among those whom Bible writ brings to us as women favored of God to voice his will to congregated masses. But not until the fullness of the Gospel dispensation came the message, "The Lord giveth the word and the women who publish the tidings are a great host." To the woman at Jacob's well Jesus first announced his divine mission; and she, proclaiming and asking, "Is not this the Christ?" became his first minister.

The house of Philip gave four daughters to the Christian ministry, and Paul mentions as his beloved co-laborers Priscilla, Phebe, Persis, Tryphena, and Tryphosa. In the history of primitive Christianity there are records of women who were active in missionary work, by their preaching converting many souls to Christianity. The Empress Helena, we are told, brought Christianity to Rome through the conversion of her son, and other royal mothers, wives, and sisters by similar work brought England, Spain, France, Russia, Hungary, and Poland under Christian rule; eloquent girls preached the Crusades to Christian princes. But during that long night of darkness and confusion—the Middle Ages—the voice of woman pleading for Christ's reign, if it went forth at all, is mostly lost to history.

Slowly from this spiritual night for the masses, the seed of gospel truth ascended. To George Fox and his coadjutors in the organization of the Society of Friends, more than two hundred years ago, woman, and through her the world, owes an incalculable debt. The Friends recognized that "Christ had enlightened all men and women with his divine and saving light," that "in Christ there is neither male nor female." If alike related to the divine nature, alike endowed with spiritual gifts, alike in all things the child of God and working for and with him, "one in Christ," there was but one just cause, Fox perceived,—that woman alike with man should be at liberty to follow the promptings of the Divine Light in her own soul. The gift of gospel ministry to woman thus accepted has been a blessed power to the church and to the world. Truly, "the Lord hath given the word, and the women who published the tidings are a great host." Elizabeth Fry, with her marvelous work in revolutionizing prison life as she found it in London, and mitigating its horrors, stands revered wherever her name and works are known. By nature reserved and timid, she was faithful to the divine monitions which unsealed her lips in

religious service. Step by step she was led, until, unexpectedly to herself as to others, she carried "hope and light to the vilest and most degraded of mankind," and the world's conception of penal punishment was transformed. Lucretia Mott, with the manifold capabilities which placed her at the front as home-conserver, philanthropist, and gospel minister, beloved, and unique, is a monument to the world of the safety to the home and the church in extending the liberty of Christ to women. Elizabeth Comstock, held in precious memory by many in the State of Kansas, truly gave her life in loving service, that the gospel might reach the most desolate of God's little ones. Her labors in this State among the freedmen, in the exodus of 1878, which nearly cost her her life, should go down in our State annals.

In most of the notable gatherings of women which have marked the past fifty years, there has come an infusion of Quaker blood, and with it a spirit of soul-liberty, as leaven to the spiritually quickened, who shrank from reproach and hesitated to transcend established usages of society and of the church.

Steadily in the fabric of conservative thought a change has been wrought. In 1837 the Congregational clergymen of Massachusetts issued a protest and solemn warning against women speaking in public, known in history as the Pastoral Letter. Whittier's keen verses, having the same title, made of this a two-edged sword. Men great in heart and broad in apprehension conceived of an educational institution which should welcome its students regardless of race or sex. Upon this basis, new to the world's thought, Oberlin College opened her doors in 1833, and from them a dawn of hope sent its glow afar. But as late as 1847 the college faculty were not ready to permit the girl graduates to read their graduation essays from the platform with their young men classmates. Antoinette Brown, beloved by her teachers, who had successfully completed her theological studies in that year, passed from her *alma mater* unordained. But the hour had come; the age was ripe. The finger upon the dial pointed to the moment when enlargement could no longer be withheld, and at its semi-centennial celebration, in 1883, Oberlin College made such reparation as might come to one who has toiled in the ministry until after the meridian of life, by conferring her well-earned ordination honors upon Antoinette Brown Blackwell.

At a cost of such contumely that it became almost as true a martyrdom as that of rack or of flame, brave women with the aid and sympathy of brave men, had blazed the way. Some one has pithily said, "In this age we gibbet men in sermons and burn them in print." One thus martyred, after the darkest days were past, said, "My sisters, bleeding feet have worn smooth the paths where you now stand secure." From the gibbet of words, the flames of print, has come a consecrated womanhood which, publishing glad tidings, is a great host. From Susannah Wesley, denominated the true founder of the Methodist Church, to Frances E. Willard, we cannot adequately estimate the word that has burned for acceptable ex-

pression. What has been directly lost to the church must have been measurably conserved to humanity through other channels. Frances Willard's keen grief over the fact that the church, which she held as her chief joy, excludes her from its ministry, spared her for a ministry inestimably more far-reaching. The quickened world became her audience.

It is an open secret quite generally accepted, that woman's self-giving covers the major part of the strength of the church. She pours a steady current of material and spiritual force into missionary service at home and abroad. Our own desolate and erring, as well as the benighted of distant lands, have touched her heart. With baptized soul and trained judgment she reaches to protect and to save, counting it joy to spend and be spent that the light and joy of life may reach those who dwell in darkness. She is found everywhere, sustaining measures and methods for righteousness, steadily, patiently, persistently knocking at the doors that custom still closes to her; steadily, patiently, persistently planting her feet upon new vantage grounds, as the old yields to the new order of things, accepting opportunity as it has opened, for speaking to conditions she longs to reach.

It is related of Lucretia Mott that on a return passage from Europe she wished to call a meeting of the Irish passengers in the steerage. Objections were raised, whereupon she called these passengers together to explain to them what sort of a meeting she wanted, and even told them what it was she wanted to say to them in case a meeting was arranged. "Well, I don't see but that *we* have *had* the preachment from the woman priest," remarked one of her hearers as the meeting broke up. Other lips than hers have resorted to strategy that the message burning in the heart might speed on its way. To press on in service without fear of man, is duty's call to each assured in her own consciousness that she is commissioned to "preach the word" and enjoined to be "instant in season, out of season." Clothing faithfulness to the "heavenly vision" with an atmosphere of Christ-like humility carries the tried soul over the breakers which wreck when zeal without knowledge holds the rudder. . . .

"What, when a Paul has run his course,
Or an Apollos dies,—
Is Israel left without resource
And are there no supplies?"

If Miriam was one to lead her nation from bondage toward promise, shall not her sisters to-day lead from the bondage of sin toward that promise which lies beyond those waters which ever flow over stones of memorial? If Deborah was endowed to judge with righteous judgment, are the arms of the Lord shortened that he will not save to-day through Deborah whose works are owned of him? Shall not the women who to-day receive living spiritual water proclaim and say, "Is not this the Christ?" as in Samaria? Shall not the Priscillas and Phebes of to-day be beloved co-laborers of their brothers who are spiritual giants? If in Judea constituted to be "last at the cross and earliest at the grave," is woman to-day not constituted to be last to forsake when the Christ nature in man is crucified, and earliest to watch

for the loosening of the bonds and the arising of Christ in the soul?

It has been truly written, "Women are believers in the Light as well as men, and so children of the Light and of the Day." If any are doubters in the largeness of liberty to which these truths lead, let them remember the record of every march of progress,—

"Where the van guard camps to-day,
The rear shall camp to-morrow."

MERCY GRIFFITH HAMMOND.

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 29.—SEVENTH MONTH 16.

JEPHTHA.

GOLDEN TEXT.—But I say unto you, Swear not at all.—
Matthew, v., 34.

Scripture Reading.—Judges, x., 6–18; xi., 30–40.

The story of Jephtha is introduced by the usual formula. The Israelites again offended Jehovah and were given into the hands of the Ammonites and others whose gods they served. Again their punishment forced them to turn to their God, and again a hero was sent to deliver them. In the character of the deliverer we may observe great deterioration as compared with Gideon and with Deborah. Jephtha is a native of the lands east of Jordan, often grouped under the name of Gilead—a country especially open to attack from the east and south. There lay the lands of the Ammonites, and there was no mountain barrier between. Jephtha was an outlaw from his tribe, and was the leader of a band of robbers, a man of tried valor and skill in war. His name was widely known in his own tribe.

The Ammonites made war on the pretext of a claim to Gilead as their ancient heritage. When this danger became imminent messengers were sent to Jephtha to urge him to accept the leadership of the army of Gilead. Full reinstatement in his tribe and public honors were promised him and won his consent. Newly-installed, the leader sent messengers to the king of the Ammonites to argue the question of Israel's title to Gilead. The argument is taken almost entirely from Numbers, Chapter 21, and curiously enough, though addressed to the king of Ammon it deals altogether with Israel's relations with the Moabites and Amorites. Chemosh (Judges, xi., 24) is the national God of Moab, while Milcom was the God of the Ammonites. The king Balak, referred to as accepting Israel's conquest of Gilead (Judges, xi., 25) is a Moabite king, and the cities mentioned are Moabite cities, while Sihor was king of the Amorites. Such a presentation is plainly out of place in dealing with the Ammonites, a distinct, though related nation. It is probable that the whole passage (Judges, xi., 12–29) is an interpolation. If it is omitted the story is clearer and more consecutive. The words (Judges, xi., 11) "And Jephtha uttered all his words before Jehovah at Mizpah," form an appropriate introduction to the vow (Judges, xi., 30), but have no particular point in introducing the story of the messenger. Jephtha's vow shows us that the

influence of foreign rites among the Hebrews had reached even to human sacrifice. Professor Moore, of Andover Theological Seminary, says (Polychrome Bible), "That Jephtha vows to sacrifice a human victim of his own household is as plain as words can make it." The Authorized Version of the Bible hides this fact in translating "whatsoever" for "whosoever." After the victory the Israelites return in triumph, and are met by the only daughter of their chief. We cannot but feel the shock of the meeting, and our hearts go out to the rugged warrior, when he cries, rending his garments, "Oh, my daughter! thou hast stricken me! thou, thou art my ruin!" the situation is only relieved by the stern honesty of the chieftain, and the noble pride with which the daughter accepts what she regards as the inevitable. If Israel's victory demands her life as its price, behold she will pay it. In the days when men felt it necessary to explain and excuse all acts of Bible characters on the basis of New Testament morality, efforts were made to show that Jephtha compromised his vow by consecrating his daughter to celibacy. For this there is no basis whatever; "he did to her as he had vowed."—Judges, xi., 39.

A quarrel with the Ephraimites followed, reminding us of a similar dispute at the fords of Jordan when Gideon was pursuing the Midianites. But Jephtha had no soft answer to turn away wrath. The Ephraimites were defeated in battle and scattered. The men of Gilead seized the fords of Jordan and tested all comers with the word "Shibboleth." Some peculiarity of accent betrayed the men of Ephraim, and a great number of them was slaughtered. A similar test was applied when the terrible massacres occurred, known as the Sicilian Vespers (1282 A. D.). All the foreigners in Sicily, especially the French, were to be slaughtered, the test being an Italian phrase (*cecì e cicerì*). All who pronounced it in the French style were doomed.

The story of Jephtha's vow and its fulfillment remind us irresistibly of the old Greek tale of Iphigenia. Indeed, there have been some who have thought that we have here a Hebrew reproduction of that legend. Undoubtedly there is much of legend about the tale of Jephtha; but his wandering life as a free-footer, reminding us of the similar period in the life of David, the call to the leadership of his tribe, his victory over the Ammonites, his quarrel with the neighboring tribe,—even his terrible vow and its fulfillment,—are in accord with the times. So, while legend may have supplied some of the details, the story itself as a whole may be accepted as a truthful picture of the times. It will be noted that Jephtha was "judge" over his own tribe only; by no means was he accepted as an authority west of Jordan. The statement, therefore, that Jephtha "judged Israel six years" needs great modification.

MAKE your atmosphere so tingle with faith, hope, courage, and cheer that every one that comes to you will have his confidence in you strengthened, will be cheered and stimulated and convinced that you are the sort to be trusted with business enterprises.—
Dorothy Quigley.

FRIENDS AWAY FROM HOME.

Epistle from London Yearly Meeting, 1853.

OF the various means of allowable recreation and mental improvement placed within our reach, few call for the exercise of greater circumspection than traveling, especially in foreign countries. In excursions, or in tarrying at watering places, whether at home or abroad, the time may be wasted, and the mind insensibly drawn into habits and associations more or less undesirable or pernicious.

It especially behooves the disciple of Christ to be careful, when thus separated from his home associations, to maintain a course of conduct in all things consistent with his profession. He is not warranted in lowering the Christian standard by doing amongst strangers that which he would hesitate to do amongst his friends. Nor can he consistently countenance by his presence or his conformity, either the superstitions or the follies which may prevail around him. And we would encourage Friends whilst thus absent from home, and deprived of opportunities of meeting with their brethren on the First-day of the week for the purpose of waiting upon the Lord, not to shrink from acting upon their own religious principles; but at stated times, whether alone or with their companions, to present themselves in reverence of soul before him. Let them never forget that his all-seeing eye is upon them, and that, in whatever circumstances they may be, the worship that is "in spirit and in truth" is his due.

GROWING TOWARDS GOD.—Godliness is a matter of education as well as of inspiration. Just as a child has powers of observation and calculation, which are developed by his work in school, so he has powers which find their proper object in the realities of the spiritual life. And as any of our powers or organs can be "atrophied through disuse," so can this organ which reaches towards the divine. If we never chose to see, we should soon lose the power to see. And if the refusal became contagious, we might have a world in which a great many people not only did not see, but even doubted if there were any who did. But their dogmatism on that point would prove only their own defect. As no power or faculty is trained without effort and toil, so this which deals with the unseen. It must be used many times in a painful, unsatisfactory way, before its use becomes spontaneous and delightful. It must grow into fullness of power; it does not leap into it.—*Sunday School Times*.

THE meek, the disinterested, the unselfish, those who think little of themselves and much of others,—who think of the public good, and not of their own,—who rejoice in good done, not by themselves, but by others, by those whom they dislike as well as by those whom they love,—these shall gain far more than they lose: they shall "inherit the earth" and its fullness.—*Dean Stanley*.

THE narrow mind, loud voiced o'er petty things,
Knows not the silent souls a-near;
Dreams not of depths or heights beyond its own
Or burdens borne in patient stillness.—*L. Houghton*.

CHRISTIAN IDEALS IN BUSINESS AFFAIRS.

Christian Advocate (Methodist) New York.

CHRISTIANITY is not a creed, but a life. It is in Christ that "we live, and move, and have our being." As a partaker, therefore, of the Christ life and spirit, the Christian counts it all joy and a great privilege, as well as a duty, to endeavor to walk in the footsteps of his divine Lord. His example of holy and exalted living cannot be duplicated in any merely human life, but for all that the injunction of the Christ, "Follow me," loses none of its overwhelming force as an exhortation to individual discipleship. Jesus left behind him a code of ethics of the highest type. So infinitely superior was it to the old Mosaic code that many of his hearers—Pharisees, Sadducees, and others were dumbfounded at his utterances, for they saw in the acceptance of the new teaching the inevitable overthrow of their own cherished theories of practical life. The Pharisee thought he, of all men, was righteous, because he prayed a stated number of times a day, gave alms, and performed all the duties devolving upon him by the operation of his code; but his eyes were opened to the sublime scope and importance of the new code of ethics as proclaimed by Christ, when he heard Jesus say to his followers, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This higher righteousness was to be the condition and badge of Christian discipleship; and it is to-day the sign and seal of the true Christian.

The most potent manifestation of Christianity is found in the practical and successful application of its principles to the affairs of everyday life. There is potency in proclaiming the principles of the Christ by the tongue, by pictures, by song, by the printed pages; but all these and all other ways of presenting the truths of Christianity are of secondary value when compared to the vitalizing influence exerted by the application of Christian principles to daily affairs. The thing of overshadowing importance, therefore, is to live the life.

But it is by no means an easy thing always to live the life amid the fierce temptations and contentions of business. It requires a man of heroic mold to stand unmoved, like Gibraltar, in the storms, controversies, and competitions of trade. Not every Christian man does thus stand. Some fight against the adverse environment for awhile and then succumb, while others yield themselves without a struggle to its seductive influence; and still others who, under the guise of the saying, "Business is business," so conduct themselves in their commercial and financial relations as to lose their self-respect, are a reproach to the Church and a disgrace to their families. Such men deserve to be classified with those who, for a few pieces of silver, betray their Lord before the whole world.

The wise man said, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." It is good enough for a proverb, but it may be applied in various ways. Sometimes the honestly diligent man succeeds in his

business, and does stand before kings. This has happened frequently, and the list of noble-hearted Christian men who have achieved success in their business by only the most honorable methods, is a large and splendid one. But the dishonorably diligent man may also stand before kings, and before men who are not obscure. There is such a glamor about success, whether brought about honorably or otherwise, that many persons are dazzled by it, and frequently the lines that mark the true and the false are difficult to be distinguished. Many of the great movements in the business world to-day have been directed from their inception by so-called Christian men who have not scrupled to employ methods that would wring from their Lord the epithet he so often hurled at certain persons when he was among men, Woe unto you, hypocrites ! for ye devour widows' houses, and for a pretense make long prayer ; . . . for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. While it may not be true that some of the great fortunes that are flaunted so ostentatiously by certain men are the product of dishonorable business methods, yet in many cases there is present a large element of doubt whether all the means used to accumulate such immense wealth were such as would meet the full approval of Christ. Goldsmith may have been uncertain in his intellectual vision when he said :

" Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay ; "—

but his lines lead to the suggestion that many Christian men in their frantic scramble for wealth, seem to ignore and grind into the mire the great, vital, and fundamental principles of ethics laid down by Christ, when he said, "All things whatsoever ye would that men should do to you, do ye even so to them ;" while they seem to forget his word of command and promise, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

A GOOD CONSCIENCE.

THE costliest thing in the world is a good conscience. To buy it, you may be obliged to sell everything you have. In seeking it, you may need every hour of your days. You do not possess a talent it may not require of you or a pleasure it may not ask you to give up. What is dearest to you may be the last farthing—nay, the very first farthing—needed for the purchase. Truly, a good conscience is the most expensive of luxuries.

And yet there is nothing in all this world so cheap as a good conscience. No one is too poor to buy one. The price of one is never more than a man has. And after it is bought, though a man has given for it the wealth of a Rothschild, in comparison with the joy of it he has scarcely spent a penny. Though he has lavished a lifetime to gain it, he knows that he has but begun to live. Without it all possessions are profitless and disappointing ; with it the joy of the greatest delight is doubled. Without it, a palace is a hovel : with it a hovel is a palace.

Your reason assents to this and your experience proves it. Why, then, do you permit yourself to live in forgetfulness of it? With a heedless word you wreck a day's chance of this vast good. With the deed of an hour you drive it away for many a month. If your gaining of a million dollars depended on your thoughtfulness, your unselfishness, your fidelity, your holiness, would these for a moment be lacking? How, then, can you pretend to believe a good conscience better than a million dollars? Until you have spent upon your desire to stand well with your God one tithe of the time and pains you spend in seeking your employer's good graces, how dare you think yourself in earnest in seeking the kingdom of heaven?

If what is here said is true, then, until you have accepted it with the loyal allegiance of our entire life, it is for you the greatest truth in the world.—*Endeavor World*.

TROUBLES REFINE OUR GROSSNESS.

WITH more than a father's affection, with more than a mother's love, God sends pain to men. Suffering comes under Divine commission. Sorrows do not riot through life. Men are not atoms buffeted hither and thither. Troubles are appointed to refine away our grossness ; to transmute selfishness into self-sacrifice ; to destroy vice, to transfigure all our life. Refused, troubles bruise without softening ; crush without maturing. Accepted and rightly used they change their nature and become joys. Tears are seeds ; planted, they blossom into joy and gladness. In his celebrated painting Delaroche has assembled a court of universal genius. Around an imaginary art tribunal stand the sages, orators, philosophers, reformers, and martyrs who have achieved eminence.

Strange, passing strange, that those who stand in the forefront, preëminent for their ability, are alike preëminent for their sufferings ! Denied his ambition and the promised land, Moses leads the immortal band. Blind, Homer feels his way. Then comes Paul, flogged and stoned out of all semblance of a man. Exiled, Danté, too, is there, whose *Inferno* in life best interprets his *Inferno* of death. There, too, is Milton, broken-hearted and blind. Now comes one who leads all that goodly company. His name is "above every name." And whence his supremacy? This is his secret. "His visage was so marred more than any man, and his form more than the sons of men."—*Ladies' Home Journal*.

WE ought to think and say what is right. We ought to do what is right. Our inner spirit God understands, as our fellow-man cannot. Our fellow-man is likely to estimate our inner spirit by our outer actions ; therefore we ought to do what is right as well as think and say what is right, for our fellow-man's sake, as also for God's sake. God wants us to love our fellow-man, as also to love God. Love for God is shown in right doing towards our fellow-man, as evidence of a right spirit towards God.—*Sunday School Times*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SEVENTH MONTH 8, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

THE LONG SUMMER VACATIONS.

THE nineteenth century hastens to its close, and while it is well for us to be mindful of the many good things which have been accomplished for mankind in the past hundred years, it is also needful that we consider the harmful tendencies of this age, and send out our influence against them.

Prosperity has visited our land, and the inevitable results of over-indulgence and of immoderate love of pleasure have followed in its train; we say *the inevitable results*, for the pages of history show that national prosperity and national degeneracy have been wont to go hand in hand, and yet we hope and believe that future pages of history will record a world-wide prosperity, wherein vice shall have no part, because it will be a prosperity founded upon righteousness.

This nineteenth century love of pleasure has manifested itself in a multitude of ways; to one of these, the prolonged idle summer vacations of our children, we would call the attention of fathers and mothers. Little by little the vacation term has been lengthened until it has come to extend over a quarter of the entire year. Now if it be necessary for the teachers that the regular schools be closed for this length of time, then there should be provided some systematic employment for our children for a part of each day during the summer. It is too long a time for them to spend in idleness, in pleasure-seeking, in play only. If all work and no play makes Jack a dull boy, then all play and no work makes him an idle and selfish boy; and of the two results the latter is the more deplorable. While it is as natural for a child to play as to breathe, and while play is the right and necessary means by which he should develop a strong and vigorous body, it is play in moderation that is helpful and delightful; an *undue* amount of time for play becomes burdensome to the child himself, an anxiety to the mother, and exerts a baneful influence upon the plastic character.

A child even as young as ten, if given entire liberty for three whole months, very soon begins to feel that the days are long and tedious, and seeks his mother with the well-known words, "What can I do? I don't know what to do." Then, if the child be

turned off to find employment as best he may, if the little active brain be left still to its own devices, need we be surprised to find much mischief invented, many things done for fun which should have been left undone? With each passing year of the child's life the question becomes more serious; for each time the quarter of a year is spent without system, without useful occupation, there grow strong and stronger habits of idleness, lack of application, disregard of the value of time, undue importance attached to personal pleasure. These are habits antagonistic to success in any line of work which may be followed later.

Fathers and mothers, think about these things! Place some duties for your children for each day; give them a little share in the work of the home; have them pursue a course of helpful reading; look to it that ways are provided whereby useful employment may be given to our young people during their vacation. The good results following upon such a course would be greater than we can estimate. There would be an increase of happiness, a keener enjoyment of the leisure hours, and a new sense of responsibility and usefulness. And benefits more excellent than these would be stored up in the soul-life of the child; in that secret place of the Most High there would be laid a sure foundation of character in earnestness of purpose, in an ability to distinguish between the true and the false, in the perception that to give is more blessed than to receive, to serve is better than to be ministered unto.

THE *London Friend* recently made this declaration: "The Church in its corporate capacity, under the spirit of God, must take control of its meetings for worship." Whereupon the *British Friend* comes out with the comment that this view "gives away the whole basis of Quakerism as we have known it."

IN the account of Haverford College Commencement in our issue of the 24th ultimo, the list of graduates of Friends' Central School was, by a printer's error, put immediately after the list of Haverford graduates, instead of in its proper place in the next article.

BIRTHS.

DAVIS.—At Grampion, Clearfield county, Pa., Eleventh month 27, 1898, to James F. and Jennie Davis, members of West Branch Monthly Meeting, a son, who is named Dorsey James.

PHILIPS.—At "Rockford," Wilmington, Del., Seventh month 1, 1899, to John C. and Florence Hall Philips, a daughter, who is named Caroline.

MARRIAGES.

KINKEAD—SCANTLEBURY.—At the residence of the bride's parents in Brooklyn, N. Y., under care of New York Monthly Meeting, Sixth month 13, 1899, William Lloyd Kinkead, son of Maxwell and Katharine J. Kinkead, of Altoona, Pa., and Amy Thorn Scantlebury, daughter of Edward and Mary Anna Scantlebury.

THOMAS—GERTLER.—Near Parkesburg, Pa., under the care of New Garden Monthly Meeting, Sixth month 21, 1899, Henry W. Thomas and Etta L. Gertler.

TROTH—HOLME.—At the residence of the bride's father, Sixth month 30, 1899, Joseph Elmer Troth; son of Alfred and the late Susan H. Troth, of Philadelphia, and Mary Woolman Holme, daughter of John Gibbon and the late Helena Woolman Holme, of Salem, N. J.

DEATHS.

BALDWIN.—Near Downingtown, Pa., Sixth month 13, 1899, of spinal meningitis, Emma Alice, daughter of John and Anna L. Baldwin, aged 5 months and 8 days.

GASKILL.—In Philadelphia, Sixth month 29, 1899, Martha Middleton, widow of Aaron W. Gaskill, in her 94th year; an elder of the Monthly Meeting of Friends held at Green Street.

KNIGHT.—At Byberry, Philadelphia, Sixth month 20, 1899, Oliver P. Knight, in his 56th year; a member of Byberry Monthly Meeting of Friends.

In the death of Oliver P. Knight his family have sustained the loss of a devoted husband and father, and Byberry Meeting of an earnest, faithful worker. During the latter years of his life he was particularly active in the care of Byberry Friends' Burying Ground, which through his untiring efforts is now in most excellent condition, and for many years to come will stand as a monument of his faithful performance of duty.

In reflecting upon the lives of those who have passed on to the Higher Life, we are prone to ask ourselves what lesson their life has taught us, and what act of theirs has helped us to look higher to the source from which that assistance came. The life of Oliver P. Knight teaches us two great lessons, the strict adherence to duty as it is made manifest, and assistance given to those in sorrow and affliction.

To comparatively few did he ever show one part of his nature, and that was the extreme tenderness of his heart, evidenced by his hand extended to those he loved.

"God calls our loved ones, but we lose not wholly

What he hath given;

They live on earth, in thought and deed, as truly

As in his Heaven." R. C.

LEVIS.—Suddenly Seventh month 1, 1899, at Moorestown, N. J., Margaret B. Levis, of West Philadelphia, Pa., in her 71st year. Interment at Darby.

OWEN.—At Mickleton, N. J., Sixth month 25, 1899, Hope, widow of Benjamin Owen, in her 80th year; a member of Woodbury Monthly Meeting.

The life of this dear Friend was a striking illustration of the Scripture saying, that there is no adornment of womanhood at all to be compared with the ornament of a meek and quiet spirit.

Disposed to shrink from public notice, as one who distrusted her own ability, she had occasionally for those around her in her home meeting a word of encouragement or of exhortation,—rising to her feet with some simple text and leaving it with her hearers to reflect upon it.

Patient, serene, and trustful, she passed peacefully away at a ripe old age, leaving to us an example of "faithfulness in little things" which may be profitably imitated. R.

THE DOUKHOBOR FUND.

THE INTELLIGENCER has received the following letter of acknowledgment for the money recently sent to the Relief Committee at Manitoba:

YORKTON, June 18, 1899.

Editors FRIENDS' INTELLIGENCER:

Respected Friends: I write on behalf of the Doukhobors, who have received \$288 you so kindly sent them, and they wish me to express to you their deep gratitude for your kind thought and brotherly love of them. I remain

Yours sincerely, ANNA DE CAROUSO.

The balance of the fund on hand, amounting to \$100, has been forwarded through the same committee at Manitoba, with instructions to apply it in whatever direction would give the greatest aid to the Doukhobors

EDITORIAL CORRESPONDENCE.

IV.—A CONTINENTAL EXCURSION.

BY HOWARD M. JENKINS.

THINKING that I should enjoy most an unhurried visit to Great Britain, and that merely passing from place to place would fatigue me without being of much interest, my plan for the summer included no more of Continental sight-seeing than a brief visit to Paris. The decision, however, to go to The Hague enlarged my plan somewhat, and I have made an excursion, covering precisely ten days. I left London on the evening of the 7th instant, and returned on the evening of the 17. My little trip included four days at The Hague, a few hours at Amsterdam, a night's stay at Cologne, the Rhine trip from Cologne to Mayence, a stay at Mayence over night, the trip from that city to Paris by way of Metz, three nights and part of three days in Paris, and the return trip by Amiens to Boulogne, across the Channel to Folkestone, and up to London.

The profound observations made, and sweeping conclusions drawn by travelers who pass through a country once have long been a subject for ridicule, and yet even in a little excursion like this one cannot but observe much, and is sure to get impressions and form opinions,—if one did not, indeed, why travel at all?

Of The Hague, I think I have spoken in a previous letter. The delegates to the Peace Conference, and others drawn there by it, fill up the hotels, of course, but otherwise do not much affect the life of the city. I liked the place very much. There is enough animation, without bustle or confusion, and noise and dust, both of which I detest, and which no sort of reasoning, I think, need include in our toleration, are altogether absent. The canals are charming features. The lake, the Vijver (fish-pond), in the center of the city, with its little island and beautiful rows of trees surrounding, is pretty. The Binnerhof stands on one side; on the other there is a street of fine residences, in one of which is the American legation. But all this and much more you can get from any good guide-book; Baedeker will give you a thousand interesting details, which there is not room for here.

At Amsterdam I saw the royal palace, a large, practically unused building, in the centre of the town, without any surrounding grounds. The Queen comes here one week in the year, and perhaps it is not surprising that she stays away fifty-one weeks. Yet it has some imposing rooms, and some fine decorations and pictures. The great reception hall is 120 feet long, 60 wide, 100 high, and if you will get an exact idea of these dimensions you will see that this is a great room. I went also to the Rijks (ryks), museum, which is a comparatively new building, quite large, its contents well arranged. In my limited time, I could, of course, only see the great paintings; there are several by Rembrandt, and others by the most eminent of the Dutch painters in the ranks below his. I could not pause to see much of the city, but passed through some of its quaint, old streets, and lingered a few moments by the canals.

The ride from Amsterdam to Cologne was fairly

pleasant. At Emmerich, the German customs examination was made. At Duisburg I changed trains. We reached Cologne at 6 p. m., and after dinner I had little more than daylight enough for a view outside, and a look inside of the great Cathedral. It is, of course, truly great in dimensions, proportions, and architectural effect. Of its actual relation to human needs, other than as a curious object, a stupendous show, something much less favorable might be said,—as, indeed, of all those enormous constructions, which serve little real purpose of present use, and which in art lead, or strive to lead, along ways which the progress of mankind has left behind. Cathedrals must be studied as historical monuments in order to be rightly estimated.

The ride up the Rhine I enjoyed fully. At Bonn two friends (and Friends) William P. Sharpless and wife, of West Chester, Pa., came aboard, and their company enhanced the day's pleasure. We parted next morning at Mayence, they on their way east to Heidelberg and Baden Baden. I do not think the natural beauty of the Rhine greater than that of the Hudson, nor indeed so great, but the *interest* to the traveler of its old towns, its old (and new) castles, its ruins, its vineyards on the hillsides, its river craft, etc., etc., makes it, for a time at least, quite equal, and perhaps superior, to our American river. The whole day's trip,—we left Cologne at 8.45 a. m., and reached Mayence at 9 p. m., stopping only at Bonn, Coblenz, and Bingen,—was to me a succession of pleasurable and interesting sight-seeing, and even the parts below Bonn and above Bingen, where the river is wider and with lower banks, were in many places very charming. In the evening, as the twilight gathered and the shadows deepened, the "effects," as the painters say, were exquisite. But I need not tell this to many readers of the INTELLIGENCER, who have seen it all for themselves.

Only a drive through the streets of Mayence, and a hurried look at its cathedral, (the "Dom,") and its street markets, (there were fine cherries), could be had; I arrived late in the evening, as I have said, and left a few minutes past 9, next morning. It is a fine city, and I think justice is hardly done by travelers to its attractions. From there, eastward across the Lorraine country to Metz, you go through quite a rough and picturesque country, crossing the ridges, and passing quite a number of short tunnels. The country's face is a great contrast indeed to that in Holland. At Metz we changed trains, waited an hour, and had luncheon; the railway station is outside the great fortifications which the Germans have placed here since 1870, and I did not see the city itself. The ride thence to Paris is rather tedious; at least it so seemed to me as the afternoon slowly passed, and the evening wore on to nearly eleven when we entered Paris at the Gare (terminal station) of L'Est. Soon after leaving Metz we reached the French border, and the customs examination was made at Pagny-sur-Moselle. Then, after a short time, we passed from the Moselle valley over into that of the Marne, and followed it down to Paris,—a rich country, probably, but not very attractive, and seemingly without much life or prosperity,—though fatigue on the part of the

observer, and the darkness, may have colored this opinion, also; if I had ridden up the valley in a flood of sunshine, it might have seemed beautiful.

I had two full days at Paris, and the early morning of the third day, leaving at 10.30. In that time, of course, I attempted no more than a general view, and this I fairly accomplished. I drove through the streets, rode on the omnibuses, took a very pleasant and satisfactory trip on the little Seine steamers, rode half round the city on the Ceinture railway, and walked a good deal. The two places which most of all seemed important to see, the Louvre and Notre Dame, I gave as good visits as I could afford out of my time. I saw many public buildings and other objects of interest, and feel that the pictures of the city and its outward life are fairly fixed in my mind,—which was all I could hope to accomplish in so brief a visit. From Paris north to Boulogne (and to Calais, also), express trains are run to connect with the Channel steamers, and so make a quick trip between the French and English capitals. The run from Paris to Boulogne, 158 miles, is made in 3½ hours, with one stop of 20 minutes at Amiens. This is rather an interesting ride, the country often picturesque, and once more I saw what I had scarcely seen since leaving Holland—cattle in the fields. In Holland there are herds and herds, literally many thousands, no doubt, enjoying the rich pasture of the deep green meadows; black and white they were, and these of Normandy red and white.

We crossed the Channel safely, though in a thick fog for more than half the passage, our whistle sounding its signals for fully an hour. Then we rode from Folkestone up to London through the fields of Kent and Surrey, in quick time, without a stop. The country was a great contrast to anything I had seen between the Hook of Holland and Boulogne,—it is so completely occupied, so well kept, so park-like, so richly green and luxuriant. Four Frenchmen were in the railway carriage with me, and they were evidently impressed with the charm of the country. As for myself, after my struggles with Dutch, German, and French, I felt as though getting back to friends and a familiar land, and therefore took an increased satisfaction in the English scenery.

Let me make a few observations. In the main, people you meet are polite and kind. Civility is seldom unreturned. But those who have but one language—English, for example—are at a disadvantage in traveling on the Continent. They should know also French and German. It is all very well to say that you can find everywhere some one speaking English. At the hotels, where English and Americans are continually stopping, and at the main railway stations, this is true, but not generally elsewhere; the mass of the people, in each country, including omnibus, car, and carriage drivers, and shop-keepers, and policemen, speak only their vernacular. I had, however, the company at The Hague, of my friend Dr. Trueblood, who speaks French fluently and German well; on the Rhine steamer there were fully a score of Americans; on the railroad from Mayence to Metz I met a New York German-American; between Metz and Paris I rode with a pleasant young

Frenchman who is in business in Bombay, India, who spoke English very well; while from Paris to Boulogne there was in the same carriage a young Englishman returning from India, with whom I conversed. In Paris, at the hotel, at dinner, I ventured a question of my neighbor, and found he was an American, formerly lived at Easton, Pa., and regarded Philadelphia as his home, and knew many people whom I did. These incidents and chance meetings enlivened the trip, and made one feel less lonely; but still it is as I have said, that at every turn you find yourself at inconvenience if you cannot speak the language of the country in which you are.

H. M. J.

NEWS OF FRIENDS.

FISHING CREEK HALF-YEAR MEETING.

THIS was held at Millville, Pa., on Sixth month 21st. We gathered in attendance at Millville Monthly Meeting. The encouraging, helpful presence of our ministering Friends Watson Tomlinson, and Margaretta Walton, and her companion Lucy Smith Cooper, brought to us a sense that it was good to be there. A Friend appeared in supplication, beginning the public religious labor of the day, which was continued briefly by Watson Tomlinson, and at length by Margaretta Walton, stirring the pure mind by way of remembrance, and no doubt inspiring many in the audience with a spirit of fresh energy to endure the trials of time, and to meet the obligations of life. The business was afterward quietly transacted, and Friends were ready for the next day's service, which to perform, they convened on the following morning in the capacity of a Half-year's Meeting. On coming together we were rejoiced in having with us our friend Joel Borton, a minister from New Jersey. He, with the others who spoke, engaged the thoughtful attention of the meeting upon interesting subjects relating to our situation as mortals, and the means of attaining happiness. Margaretta Walton directed a portion of her discourse to the children, making it plain to them that the check which they always feel in their minds when about to yield to an evil impulse is nothing less than the voice of God in the soul, which if attended to would shield them from harm and keep them in the right path.

The Friends then turned to consider the affairs of the meeting. In connection with the report of attendance of representatives to the yearly meeting, it was suggested that each one who had been there give the meeting some account of the proceedings of the annual gathering. Several responded, giving brief expression to what impressed them on that occasion. Joel Borton spoke in a feeling manner of the startling effect produced by the death of that worthy Friend, Aaron M. Powell. He alluded to the great loss sustained by the Society in his decease. Before we separated Richard Carroll, of Columbia, South Carolina, was granted the privilege of addressing the meeting. His object was to create an interest in his scheme of establishing an institution in his own State for colored orphans. He is a trustee for the Schofield School for colored children at Aiken, S. C.

Sixth month 23, the Youths' Meeting was large

and favored. R. Anna Kester first broke the silence, followed by our ministering Friends from a distance, all of whom were enabled to speak with that ability God gives. A parlor meeting in the evening at the house of Harriet W. Eck finished the religious exercises of the week. Margaretta Walton and Joel Borton attended and spoke to those assembled. It was a season of spiritual refreshment, and Friends parted in great unity and tenderness of feeling.

Bear Gap, Pa.

G. T.

WHY DO WE GO TO MEETING?

American Friend.

WE may as well admit that the time has come, or is fast approaching, when most people will not go to places of worship unless the forces which draw them there are stronger than the rival attractions which have grown so numerous in our days. In other words, the mere custom of church-going is passing away, and people go only when they are drawn, so that the great question is, What will draw? Trained choirs, sensational preaching, church entertainments, interesting and instructive lecture courses, are some of the well-known ways of attracting attenders. Such methods, however, at once enter into competition with the opera and theatre, and the church soon degenerates into a "highly respectable show-place," and the young people have their appetites whetted for still more sensational and "professional" entertainments.

There seems to be no permanent way of drawing people to places of worship except the good old-fashioned way of making them centres of spiritual life and power. If men and women can be made to feel that our religious meetings, our divine services, are times when the soul meets God and renews its strength, they will not find it hard to leave other things and come. There are multitudes who have a genuine hunger for God, and for a sense of his presence and love, and while they are not drawn by routine church services, or by sermons made up out of warmed-over ideas, or by milk and water philosophy and theology, they are ready to be drawn anywhere where they can really have their souls fed with the bread of life. The common people heard Jesus gladly because He had a gospel for them. The common people—we are all common people—hear gladly to-day any man whose heart beats in harmony with the Divine purpose, and whose lips bear a genuine message of life and truth. Vitality and spiritual power are infinitely more attractive, even to sinners, than monotonous preliminary services and perfunctory prayers and sermons, however eloquent. Let there be one meeting-place in a city or community where the attenders feel lifted up in spirit by a true sense of God's presence, and from which they go home with souls fed and restored, and it will not be long before it will prove attractive, and draw thither both church-goers and the unsaved. Let us see to it that our Friends' meetings are such places.

AN Amsterdam paper states that the diminution in commercial value of agricultural lands in the Netherlands in the last twenty years amounts to 694,000,000 florins.

THE INDIAN LACE-MAKERS.

AMONG the most remarkable evidences of the industrial skill and perseverance of the Indians is the lace-making done by women. This industry exists among certain tribes of the North-west, and has been established within a few years. The lace is "hand-made," or "pillow" lace, and follows patterns of the most refined design, some of them obtained from Europe.

The promoter of this work is Miss Sybil Carter, an enthusiast in behalf of industrial occupation for the Indians. She has established seven schools to teach the lace-making among them,—three or four in Minnesota, among the Ojibways (or Chippewas), one among the Sioux, at Birch Cooley, in Minnesota; one at the Shoshone Agency, Wyoming; and one at Anadarka, Oklahoma, where there are several fragments of tribes. The lace is of fine quality, and highly artistic; the most intricate and beautiful patterns are readily followed by the Indian women and girls, under proper instruction, and the lace is salable to a degree which makes the schools self-supporting, though this requires Miss Carter's continued attention. The teachers are white women. The work is done mostly at the schools, but as the skill of the workers increases, they can do it in their homes.

"My work," says Miss Carter, "seems to begin where the others leave off. It begins with the people who have been left out,—the Indian mothers. Other people have taken the boy and girl and put them to school, but they have left the old woman on the reservation. They have left her completely out of their thoughts. I had occasion, a good many years ago, to make a visit with Bishop Hare all through Dakota. I was struck with the fact that everywhere Indian women were asking for work. Accordingly I established schools for teaching lace-making, and I believe it is the greatest blessing that ever came into the lives of these people, just as it was the greatest blessing that ever came into my own life, that I had to earn my own living. I have now seven schools. They all look to me for their support. The lace which they manufacture I dispose of for them.

"It is the Indian women for whom we are doing this work. It also appeals to the Indian young women who come home. Did you ever think what it is to an Indian girl to come back and have the old home cleaned up,—how it must seem to an Indian girl to come back to her dirty old wigwam from Carlisle? I have seen them come back in that way. I have seen their faces, and felt sorrow for them. One sweet young woman who had been three years at Carlisle came back. I wish you had seen the little old dirty house of her mother. She could not stay in it. She came and stayed with me in my own house. I discovered she knew very little English, so I recommended that she be taken to the Lincoln Institute.

She learned a little lace work before she went, but I supposed she had forgotten it. When she came home she picked up her lace pillow and went to work at it, and had forgotten nothing. They never forget what they learn. They are worth teaching, I assure you. I have sent this young woman now to Wisconsin, and I am flooded with letters telling how wonderfully she does. She went into the lace room and began a piece of work, and to teach the other women. They liked her very much, they said;

she is so gentle and so dignified, it is a pleasure to have her for a teacher. She is of invaluable help. This is what we must do for our Indian sisters. We must give them industries, and let them work for wages."

At the Lake Mohonk Conference (where she spoke as above), Miss Carter showed many samples of the lace. She held up a piece, made by one of the "original twelve" workers whom she herself instructed, and said, "I challenge—I almost said, I defy—any woman not an Indian to make such a piece." The lace was all exquisitely clean. She was asked "if it had not been laundered." "No," she exclaimed, emphatically, "in the seven years the Indian women have been making lace there has never been occasion to launder a single piece."

The two illustrations that accompany this article are from photographs kindly lent us by Miss Carter. One shows samples of the lace, from very plain and simple "edging," sold at 25 cents a yard, up to



INDIAN GIRL MAKING LACE, AT BIRCH COOLEY, MINN.

centre-pieces, and "chalices," sold at \$6 to \$10 each, and handkerchiefs, \$12. Work much more elaborate and costly is made.

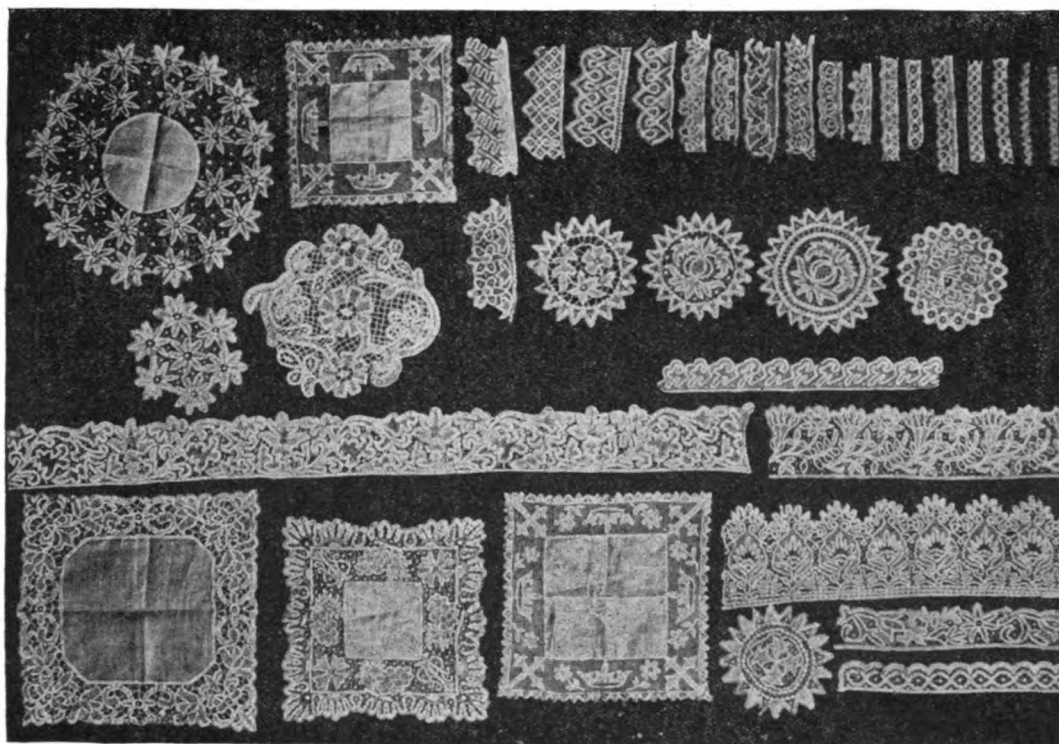
The Indian girl making the lace is Jeannette Crooks, at the reservation (Sioux) at Birch Cooley, Minnesota. The picture gives a good idea of the manner in which the work is done.

OUR DELEGATION AT THE HAGUE.

Review of Reviews.

THE great purpose of the American delegation at The Hague has been to promote the principle of arbitration. This country above all others has, both by profession and by practice, stood before the world for

afterward exactly who it was that prevented the attainment of results. Last year's war had greatly increased the prestige of the United States, and had aroused no little curiosity among the diplomats and publicists of other nations gathered at The Hague as to the part that America was proposing to play henceforth in the affairs of the world at large. The American delegates on their part seem rather naively to have set forth their expectation that the great European authorities on international law assembled for the purpose of devising ways to do away with the evils of war would, of course, not think of breaking up the Conference and going home until they had done something of lasting importance. All this was



SAMPLES OF LACE MADE BY INDIAN WOMEN.

the plan of arbitration as a substitute for war. A great many of the European delegates went to the Conference at The Hague in a somewhat cynical and skeptical mood, prepared to have a rather agreeable sojourn, but with very little zeal or faith touching the business for which the gathering was assembled. It was a body of men of immense talent, but it seemed at the outset to possess very little inspiration. The less widely noted of the members, as it turned out, were in most cases men who had been selected with singular care by their respective governments on account of their learning, talents, and high character. It seems to have devolved upon the American delegation, as more free from diplomatic complications than any of the others, to supply the Conference to some extent with real and practical aims. It soon became evident that the Americans were at The Hague meaning business, and determined either to help accomplish something of value or else to show the world

immensely helped out by the matter-of-fact way in which Sir Julian Pauncefoot, head of the British delegation, declared that he was entirely at one with his American colleagues in his anticipations. Germany, though not so openly espousing American views, was none the less prepared in advance, as a general policy, to support any line of action that the United States and England might agree upon. But for the American delegation, the atmosphere of diplomatic suspicion would scarcely have been dispelled, and the Conference, it is to be feared, might have amounted to very little, indeed. It is not so much that the Americans led the work of the Conference as that the frank and straightforward spirit that they manifested aroused earnestness and gave direction to the purpose of their eminent European colleagues.

It is calculated that the yearly production of paper in the world is three billion pounds weight, and this emanates from not thousand eight hundred and ninety-one mills.

ADDRESS TO THE CZAR.

Part of the address of the New York State Bar Association to the Czar.

THE New York State Bar Association avails itself of this manner of expressing to Your Imperial Majesty its profound gratification at the action of Your Imperial Majesty in soliciting the attendance of representatives of all nations at a conference for deliberation on subjects of international significance. It was indeed a happy inspiration that prompted so pacific and magnanimous an act. The measure of its influence will not be unfolded for many generations, but posterity will surely point to the Congress at The Hague as the beginning of a new era in the world's history, when Reason ascended the tribunal and nations paid court to her decrees.

The Bar Association of the State of New York is a brotherhood of men whose lives are passed in the adjustment of legal controversies. Some of them sit in judgment on disputed claims, while the greater number appear before the bar of courts of justice in behalf of litigants to secure or defend personal rights. These walks, though they lead through labyrinths of litigation and confusion, are nevertheless paths of peace. The lessons they teach are lessons of patience, constancy, impartiality, and integrity. They conduct invariably to the conclusion that rules of law and equity are always adequate for the complete satisfaction of every rational demand made by one man or by any number of men upon others. Taught in this school, it need hardly be subject for surprise that the members of such a profession look forward eventually to the adjustment of all international differences by the same peaceful methods that are now applied to personal controversies; and, to that end, they hail with enthusiasm every indication that implies a movement toward the fulfillment of the manifest destiny of Christian civilization the substitution of Right for Might in intercourse between nations.

It is proper to add that the Bar Association is not wedded to any specific plan for an International Court. It will as gladly support any other scheme for such a court which has in it the necessary elements of utility and stability. Its one aim and purpose is to secure the universal recognition of the principle of arbitration and the early adoption by all nations of peaceful methods for the settlement of international differences. It would not lessen its watchful care over peacefully disposed communities while there lurks any danger from that element of society which still exists in them that thrives on others' misfortunes and seeks to multiply them by its own overt acts. In other words, it would not disband the police force or unnecessarily cripple it by reduction until it becomes clearly apparent that conditions have so far improved as to make such policy consistent with the best interests of the community. It would educate and assimilate conflicting elements as rapidly as consonant with existing conditions on the broad lines of Christian utility and philanthropy.

The brotherhood of the legal profession of the State of New York extends to Your Imperial Majesty its unmeasured congratulations upon the happy circumstance that has made Your Imperial Majesty the

instrument, in the hands of Divine Providence, for the inauguration of so propitious and so grand a movement as is embraced in the conference of the nations on subjects of peaceful import. The Association also ventures earnestly to solicit Your Imperial Majesty's powerful influence and active coöperation at the coming Congress in seeking the early organization of an International Court that may eventually hold jurisdiction over grave matters of international importance and thereby secure the happy consummation of all the worthy aspirations in calling for conference the Christian powers of the world. In holiday attire, with arms stacked, the battalions of the nations already mark time to the music of a new song, yet old as the Christian centuries, that Your Imperial Majesty has renewed in the hearts of the people of all nations: "On earth, peace, good will toward men."

OUR SORROWS.

OUR sorrows beat us to the ground in the first anguish, but as we lift our faces once more heavenward the sky begins to lighten. For "they are all gone into a world of light," and the glory of that fuller life gently and silently steals upon our darkness. Time, and time alone, brings the greater consolations which God distills from the griefs that come upon us. No voice of prophet or teacher can hasten that process, though they may do much to confirm our faith in it. God's ways have to do with the making of character, and character is the fruit not only of struggle but of time. God's ways lie along the courses of truth, and truth cannot be seized with a swift hand; we must grow into it. The boy thinks his period of education interminable; but when it is accomplished, and he looks back upon it, it seems but "a little while." So is it with the discipline of sorrow. It seems to be without limit of days, and yet, from the standpoint of a fulfilled life, it will be but "a little while." However long the winter, there comes a time when the earth is green; however dark the night, there comes an hour when the sky brightens. It is a long time in our hearts; it is a short time in our lives: it is a long time in our darkness; it is "a little while" in God's eternal day.—*The Outlook*.

THE sheep-shearing experiment that is being tried in Sycamore, Ill., is proving successful. A gasoline engine of four horse-power runs ten clippers, which shear on an average 1,000 sheep a day. One of the advantages of the experiment is that about half a pound more wool is realized from each sheep. The test will be given to 15,000 sheep. The sheep are sheared, the wool tied and packed in large sacks holding several hundred pounds each, and ready for shipment at once. The success met with in this experiment will revolutionize the sheep-shearing business.

THE firm attitude of Great Britain appears to be having the desired effect in the Transvaal complications. The latest cablegrams from South Africa talk of various semi-official missions for negotiations between Cape Town, Bloemfontein, and Pretoria, aiming to arrange a franchise compromise on a basis of five or six years' past residence.

THE Philippine rebels have learned that the American volunteers are returning to the United States, and the Filipino newspapers show that they construe this to mean that the Americans are abandoning the war, and are encouraged thereby.

Educational Department.

CATALOGUES OF FRIENDS' SCHOOLS.

NEW YORK.—The annual catalogue of Friends' Seminary, New York City, shows an attendance, in the academic classes, of 68; in the primary classes, of 67; and in the kindergarten, of 20.

The pamphlet contains attractive pictures of the various school-rooms and of students at work. "From the Pupil's Point of View" is a series of little sketches of class-work and recreations, written by various pupils.

The board of teachers for the coming year, the 39th of the school's existence, is as follows:

Edward B. Rawson, Elizabeth Stover, Principals; Ella G. Heyer, A. B., (Vassar College), Latin and Greek; Arthur C. Smedley, B. S., (Swarthmore College), Science and Mathematics; Elizabeth Stover, M. E. L., (Ontario College, also School of Pedagogy, New York University), Superintendent of Primary Work, English; Edward B. Rawson, B. S., (Mass. Agricultural College, also Johns Hopkins University), History; Mary Helena Zachos, (Wells College, also American Academy of Dramatic Arts), Elocution and Physical Culture; Agnes E. Foster, B. P., (Syracuse University, also Art Students' League, also Artist-Artisan Institute, also Academy of Design), Drawing and Manual Training; Eugene A. Carman, B. L., (Bourges, Academie de Paris), French; Louise Ehlers, (Madcheninstitut, Hamburg, Germany), German; Alice S. Palmer, A. B., (Swarthmore College), Intermediate and Primary Work; Ella B. McDowell, (New York Normal College), Natural Science and Primary Work; Lillian J. McDowell, (Swarthmore College), Primary; Helen P. Lamb, B. L., (Swarthmore College, also Baltimore Kindergarten Association Training School), Kindergarten; Janitor, Charles B. Hoag.

BALTIMORE.—Park Avenue Friends' Elementary and High School, the re-organized form of the two Friends' schools of Baltimore, begins its first term in the autumn. The new building is now being erected on the ground adjoining the Park Avenue Meeting-house. The teachers for the coming year will be as follows:

Principal, John W. Gregg, B. L., (Swarthmore), M. A. (Cornell), History; Associate Principal, Eli M. Lamb, Mathematics; Stephen C. Harry, A. B., (Special student in Mathematics, Bucknell University, two years; A. B., Johns Hopkins University, 1894; Graduate Student, Johns Hopkins University, Mathematics and Astronomy, two years), Higher Mathematics; William S. Pike, B. E., (B. E., West Chester State Normal School, 1895; Special student Harvard, Chemistry, Physics and Mathematics, two years), Science and Gymnastics; Rachel E. Lamb, (Graduate Trenton Normal School and of the National School of Elocution and Oratory, Philadelphia), Literature and Rhetoric; Emma J. Broomell, B. S., (B. S., Swarthmore College, 1890; B. S., University of Michigan 1893), Reading; Frances E. Hartley, Ph. B., (Special Student Swarthmore College; Ph. B. University of Michigan, 1895), Classics; Anna M. Berger, (Special Student, University of Zurich, three years, and at Lausanne, one year), Modern Languages; Louisa P. Blackburn, (Harvard Examination Certificate; formerly Principal Park Avenue Friends' School), Geography and Grammar; Helen H. Ely, M. E., (B. E. West Chester State Normal School, 1889; M. E., 1891; Graduate Philadelphia School for Kindergartners, 1891; seven years in charge of Primary Department of Model School of West Chester State Normal), in charge of Primary Department; Hannah T. Yardley, (Philadelphia Kindergarten Training School, Philadelphia), in charge of Kindergarten Department; Dora Curtiss, (Baltimore Kindergarten Training School, Baltimore), Assistant in Kindergarten; Louise Thomas, Assistant in Kindergarten; Roman Steiner, (Representative of J. Liberty Tadd), Manual Training; Elizabeth Walton, (Peabody Certificate), Music; Dr. O. Edward Janney, Medical Examiner.

KENNETT SQUARE, PA.—The catalogue of the Martin Academy gives a list of 97 students in attendance during the past year. The instructors for 1899-1900 will be:

Instructors, Edgar Stinson, M. Sc., Principal, Mathematics, Natural Science and Astronomy; Grace Lillian Wright, M. A., Latin and English Studies; S. Edna Pownall, B. L., German, French, and History; Sylvia D. Linvill, Primary, and Assistant in Intermediate Department.

WILMINGTON.—The catalogue of Wilmington Friends' School shows a student-roll of 68 in the high school, 77 in the grammar department, 46 in the primary grade, and 20 in the kindergarten. Following is the list of instructors:

Principal, Herschel A. Norris, A. M., (Princeton), Latin; Caroline Ladd Crew, A. B., (Smith), in charge of Girls' High School, English and German; George W. Gordon, A. B., (Princeton), in charge of Boys' High School, French and Greek; Bertha L. Broomell, B. S., (Swarthmore), Mathematics; Frances H. Pogle, (School of Oratory, North Western University), Reading and Elocution; Levi S. Taylor, B. S., (Swarthmore), Gymnasium Director for Boys, Science and Mathematics; Clawson S. Hammitt, Free Hand and Mechanical Drawing; Anna Mary Johnson, in charge of Boys' Grammar School; Mary Jackson Hoopes, in charge of Girls' Grammar School; Laura Augusta Yerkes, B. E. Mary Wilson Pyle, Primary School; Lida Manson Kimball, (Hailmann Training Class), Kindergarten and Training Class; Allen Latshaw, (Drexel Institute), Manual Training; J. Evelyn Egbert, Secretary, Gymnasium Director for Girls.

SCHOFIELD SCHOOL.—The 31st annual report of the Schofield Normal and Industrial School, Aiken, S. C., is an encouraging one. It shows the great good that has been accomplished by the school in its influence upon the lives and character of the colored men and women who have enjoyed its advantages. The property of the institution has grown from a little frame school-house of 1868 to its present two substantial brick buildings, two frame buildings, and farm of 281 acres. Subscriptions for the past year have been received, from New York, \$2,342.92; from Pennsylvania, \$1,481.18; from Connecticut, \$400.00; from New Jersey, \$288.00; from Massachusetts, \$272.29; and smaller sums from other States and scattered contributors. The Board of Trustees is as follows: Sarah W. Hallowell, Wm. T. Rodenbach, John J. Lapham, Mrs. Henry G. Lapham, John T. Willets, Anna M. Jackson, Edward H. Magill, Howard M. Jenkins, Sarah J. Ash, Sarah F. Corlies, Martha Schofield, Richard Carroll, Isaac A. Givens.

FROM Friends' Select School, Philadelphia, belonging to the other branch of Friends, we have received the annual catalogue attractive in its illustrations and statements of courses offered.

Conferences, Associations, Etc.

FLEMING, PA.—The Young Friends' Association meeting was held on the 18th ult., and opened with the President reading part of the fifth chapter of Matthew. The minutes of last meeting were read and approved; roll-call was answered by each member announcing what he thought the most important event of to-day in the way of progress. "The Duty of Happiness" was discussed by different members. The thought was expressed that there is no excuse for not being happy; that the pleasures and blessings of life ought to overbalance the trials and troubles. Bearing upon this topic, the secretary read a part of a chapter from Miller on "Christ's Interest in Our Common Lives," giving much of tender sympathy and advice. Bertha K. Cleaver gave an interesting account of the First-day School Association recently held in connection with Dunning's Creek Quarterly Meeting. "What is Meant by being True to One's Self?" was given for discussion; a number of opinions were given to the effect that it means living up to the highest convictions of duty regarding one's self.

Another question was, "Why is a Prophet without Honor in His Own Country?" The reply was, because of the imperfections of human nature, and the uncharitable disposition of the majority of people regarding these imperfections. Quite

an interesting account of The Hague Conference was given by Florence N. Cleaver, "What Power exists in Earnestness?" was answered by the secretary—God only helps those who earnestly and sincerely try to help themselves; in this way great power is brought to bear, and the results are often beyond our expectations. The lesson is valuable to the individual, and great influence is exerted upon others.

Expressions of appreciation of the meeting were given by some present, and prayer was offered by Mary J. Fisher. Closed in silence. N. M. FISHER, Sec.

N. B. I would like it if some Friend would give his or her explanation of the text, "A Prophet is not without Honor save in His Own Country," through the columns of the INTELLIGENCER. N. M. F.

Literature.

THE current *North American Review* has an article on "Universal Peace," by the Baroness Bertha Von Suttner, a lady whose name has been conspicuously and honorably associated with the movement for the advancement of woman. She states her reasons for believing that the time is at hand when war will be abolished among the civilized nations of the world. The influence which will be exerted upon the direction of national affairs by women, when women finally attain rights and franchises equal to those now enjoyed by men, will be, she contends, one of the most effective agencies in bringing about that most desirable consummation. Andrew Lang has an article on "Golf from a St. Andrew's Point of View." He has much that is interesting to tell as to the origin and the development of the popular game, and of the "historical glories" of the Ancient and Royal (and now Republican) pastime. Mrs. Schuyler van Rensselaer replies to Rebecca Harding Davis's recent arraignment of our public school system, showing that our schools have been, if not an un-mixed blessing, a most salutary influence in the Republic, and that very great progress has been made in correcting errors or deficiencies in our educational methods. Charles Whibley makes "The Tercentenary of Velasquez," recently celebrated in Madrid, the occasion for a delightful and sympathetic sketch of the life of the greatest of Spanish painters.

Charles Johnston's article in the *Atlantic Monthly* on "The True American Spirit in Literature," is a suggestive one. As to the religious element in our narrative literature,—he says that the attempts of George W. Cable, Mary E. Wilkins, and other native authors to embody it in their stories must result in unreality when compared with the authentic spiritual mystery thronging European literature from the "Divine Comedy" to "In Memoriam."

A beautiful passage is that picturing Ireland as the truest home of the atmosphere of the Gospels,—that sad, romantic land, "with her pensive and poignant sweetness, her unworldliness and sense of failure; where veils of soft mists shimmer with pale rainbow colors, where the hills are covered with the silvery grayness of doves' wings."

The correspondence of Bayard Taylor and Sidney Lanier is continued. Some of the Southern poet's letters are dated from West Chester, Pa., where Lanier was staying in the summer of 1876. One of Lanier's finest poems, "The Waving of the Corn," was composed here. Bayard Taylor, keenly appreciative of the peaceful repose of the landscape in old Chester County, writes to the author that the poem is "sweet, tranquil, and beautiful," and again that "the feeling of peace and blissful pastoral seclusion is exquisitely expressed." How the sensitive poet must have thrilled at this praise from Chester County's laureate!

In the current number of *McClure's Magazine*, Ida M. Tarbell's account of "Lincoln's Great Victory in 1864," supplies new illustration of the immense hold that Lincoln secured by his wisdom, shrewdness, kindness, and honesty, on the faith and affection of the people; and shows how, when it came to the question of Lincoln's reelection, the mere politicians and agitators could make no head against this.

"The twenty best books in the world," according to a consensus of replies recently published in London *Truth*, are as follows: The Bible, Shakespeare, Homer, Paradise Lost, Vanity Fair, Dante, The Pilgrim's Progress, Gibbon's Decline and Fall, Ivanhoe, Robinson Crusoe, Carlyle's French Revolution, The Imitation of Christ, Boswell's Johnson, Pickwick, Tennyson, The Arabian Nights, Virgil, Moliere, David Copperfield, and The Vicar of Wakefield. In this selection the books are supposed to rank in the order named.

PUBLICATIONS RECEIVED.

CENTENNIAL HISTORY OF WESTTOWN BOARDING SCHOOL. 1799-1899. By Watson W. and Sarah B. Dewees. 8 x 5 3/4 inches. Pp. viii. and 204. (Illustrated.) Published under the auspices of the Westtown Alumni Association. Philadelphia: Sherman & Co.

THE STORY OF GEORGE FOX AND SOME EARLY FRIENDS. By Frances Anne Budge. 7 1/4 x 5 inches. Pp. 142. Price 1 shilling, 6 pence. (Illustrated.) London: Headley Brothers.

AN ODE TO GIRLHOOD, AND OTHER POEMS. By Alice Archer Sewall. 7 3/4 x 5 1/4 inches. Pp. 73. \$1.25. New York and London: Harper and Brothers. (Received through Strawbridge and Clothier, Philadelphia.)

COMMUNICATIONS.

CHILDREN'S EARLY IMPRESSIONS.

Editors FRIENDS' INTELLIGENCER:

IN a private letter recently received from a Friend in the West, there is given evidence of the value of guarded care in the selection of children's literature, inasmuch as her own enjoyment of that which is good has not only been great, but she has constantly exerted herself to introduce pure reading matter to little children.

Of one of her visits to a little boy of ten, whose face beamed with delight when she told him she would write of him to the editor of *Scattered Seeds*, a paper he liked very much, she was reminded of her own childhood and says:

"I suppose I was scarcely older than he is now, when my father placed a little book of poems, by Samuel M. Janney, in my hands. Its title, I think, was 'The Last of the Lenapes.' Nearly eleven years later I remember lingering in the hall at the foot of the steps at Sharon Boarding School, where I knew that John Jackson and Samuel M. Janney would soon come down from the up-stairs parlor, and although neither of them noticed me as they did so,—neither did I expect it; I would have been sadly embarrassed if they had,—yet I there saw Samuel M. Janney. The next and only time I heard and saw him was at the opening of Illinois Yearly Meeting. I enjoy the sketch of his life coming out in the INTELLIGENCER now."

[Can anyone tell us of this book of poems of Samuel M. Janney? It is not alluded to in his Memoirs.—Eds.]

LATEST of all bathing fads is the hay bath. Some one or other in the Tyrol devised it. It is a simple process, consisting merely of being immersed in fresh, uncured mountain hay. The hay must be in "burning" condition—that is, not cured. The bath is taken under roof, and not in the open air. The peasants of the Tyrol, the Etschlanders especially, attach great value to the hay bath, and they consider the short hay of the mountains to be particularly beneficial.

SENATOR W. A. CLARK said in an interview last week that he owed his success in life entirely to his early experience on his father's farm in Pennsylvania. "I learned that hard work," he said, "was necessary if a man wanted to live. The trouble with most people is that they do not realize this."

THE process of laying dust by means of oil, an idea which originated with J. H. Nichols, chief engineer of the West Jersey and Seashore Railroad, is being more extensively applied than ever by the Pennsylvania Railroad, says an exchange. Other companies in various parts of the country have adopted the idea.

For Friends' Intelligencer.

GRANDMOTHER'S ANSWER.

GRANDMOTHER, why did thee sigh last night,
When I brought a pack of cards in sight?
And why, when I asked Jack Young to play,
Did thee wipe a falling tear away?
Where is the harm, do tell me, please,
Which in a pack of cards thee sees?

Listen, my darling, and I will tell
Of the life of a man whom I knew quite well;
Full of promise,—handsome and bright
As is Jack Young who was here last night;
The only stay of a widowed mother,
A loving son and devoted brother.
One night, in calling, others came,
And 'twas proposed all join a game;
"Progressive Euchre" was its name.
'Twas his first play, but from that night
He lent himself to its delight.
Here first the gambler's greed took root
Which ripened such disastrous fruit.
Each evening now he spent away,
Each midnight found him still at play.
Larger the stakes he played for grew,
Deeper he sank before he knew;
Thinner his mother's whitening hairs,
Deaf ears he turned to all her prayers;
That fearful vice with talons grim
Had seized with deadly clutch on him.
Then came the end,—temptation's power
Too strong in an unguarded hour,—
Embezzlement—a felon's cell,
And little else remains to tell,—
Remorse—despair; here ceased the strife,
His own hand took his ruined life!

What do I see in a pack of cards?
Untimely graves in our full church-yards,
Breaking hearts, and weeping eyes,
Saddened mothers and desperate wives,
Hungry children and want and woe;
These are the pictures that come and go.
And oh, how I pray, each young man that I pass
May shun the first game, as he does the first glass!
Each gambler's career has at some time begun;
Shall it be in thy parlor, my darling one?

R.

IN AN OLD MEADOW.

How oft the housewife crossed this meadow wide
To gather healing plants, in sweet old days!
Stooping along the tangled, stony side,
Where flourished herbs, and weeds, and briery sprays.

Within her basket, wove of birchen bark,
She laid faint-scented plumes of golden-rod,
And slender culms of rushes, jointed dark,
And mallow leaves, close growing to the sod.

In dim, damp nooks, the bitter boneset grew
For her, and comfrey, with its roots of black;
And tufts of fragrant pennyroyal blew
Above the ribwort plantain in her track.

Pale catmint spikes she found in sunny spots,
And tansy leaves, like notched and heavy lace;
And wool rosets, with buds in golden knots,
Where shafts of mullein rocked with lazy grace.

Green mustard pods, and yellow roots of yarrow,
She took, with hoarhound's square and rugged stems;
Then softly mused, "I'll come again to-morrow!"
And homeward went beside the meadow hems.

—*Eliza Woodworth, in Independent.*

THE DOUKHOBORS.

From the *Halifax Herald* we take an account of the arrival of the steamer *Lake Huron* at Quebec.

It was a picturesque sight that was presented on board the steamer so greatly laden with human life. The decks were well covered with men, women, and children—sturdy Doukhobors, but only a rather small proportion of them could obtain places on the rail.

"Welcome, Doukhobors!" shouted Mr. Gidley in stentorian tones, and every heart on the tug, though the words were not uttered, cordially endorsed the Friend's greeting.

The sound of singing broke from the steamer's decks. It was low and melodious, but very distinct. The *Herald* asked Prince Hilkoﬀ, who was standing by the rail, to translate the words.

"God is with us,
He has brought us through,"—

was the way in which the noble prince exile explained the words of the song. The psalm was heard for several minutes and grew stronger as the tug approached closer to the Beaver liner.

The faces that bent over the rail were intelligent and keen, young and old, child and parent, looked out with dancing eyes on the first faces from the new world that they had ever seen; on people whose liberty was a birthright, a privilege those exiles from home had come to share under the British flag.

Look at that gray-headed man near the companion-way, with grizzly beard and fur-lined coat and boots. He is a Crimean veteran, who strange enough is now numbered with the Doukhobors, who cannot bear arms without sin. He was a sailor on a Russian man-of-war. Long after the war was over he joined the Doukhobors and laid down arms for ever.

Another aged man, who had seen more than 85 years, ten of which were in exile in Northern Siberia, was pointed out by Prince Hilkoﬀ.

One face that was peculiarly attractive was observed by all. It was that of a young woman, evidently not a peasant like the others. This surmise by the reporter was correct, for on inquiry it was found that she was a lady physician, who had volunteered to cross the ocean with the Doukhobors, not as an immigrant, but to do what she could to render the voyage more pleasant.

By this time the tug was made fast to the liner, and one of the quarantine officers shouted:

"Prince Hilkoﬀ and staff and Deputy Minister Smart and staff may come aboard."

Prince Hilkoﬀ and the two members of the Society of Friends were the centre of an animated group a few feet away. Impetuously they kissed the Prince. This exhibition of exuberance of joy lasted but a few moments, for their heads were uncovered and the voice of J. S. Elkinton, of Philadelphia, was heard in prayer; thanks and supplication for continued mercies found expression in earnest tones. The psalm singing had ceased when the prayer began to ascend to the throne of grace.

Ten minutes flew away all too quickly, and then the order was given for all visitors except the quarantine officials to go ashore. There was need for hurry—

ing because the *Lake Huron* had to go down to the quarantine wharf, where a careful examination would be made, and if all is well, a clean bill of health given to enable the steamer to proceed by to-night to St. John.

During the voyage there had been ten deaths, chiefly very young children and old people, from ordinary causes. Though ten had died, the company numbered only nine less than on the day that the steamer started from Batoum, for there had been one birth.

With regard to caring for the people when they arrive at Winnipeg, it is proposed to house about nine hundred of the first party in the Immigration Hall there; four hundred further west, at Brandon; three hundred at Yorktown. Immediately on arrival, a large gang of males will be sent out to districts where they are to settle, with full equipment of tools, horses, oxen, sleighs and provisions, to cut timber for the erection of storehouses for supplies, and dwellings, and so prepare for the families moving into the settlement as soon as possible in the spring. Arrangements have also been made whereby any of the men not required for work in the colony will get employment on railway construction, which employment will be available for these people in their own districts for the next two or three years. The expense of reaching our shores will exhaust all the people's resources—the cash in hand, the government bonuses, and the money from the sale of the first of the novels Leo Tolstoy is giving for the benefit of the Doukhobors.

Remaining in the Caucasus will be the Kars Doukhobors—who, not having been turned out of their lands and houses, like the scattered exiles, nor reduced to the same state of need as the Elizavetpol Doukhobors, will themselves be able to cover the expenses of their transport to Canada next spring. When they are all here the new settlers will probably be found to number ten thousand.

The lands chosen for the settlement of the Doukhobors comprise about twelve townships each six miles square, beautifully situated, and abundantly watered by running streams, with plenty of timber for fuel and building, and soil of the best quality, mainly a rich, black, vegetable loam, from one to two feet deep, resting upon pure clay of great depth. The Doukhobors are the finest agriculturalists in Russia: wherever they have been left alone for a short time they have prospered, making the wilderness smile with cultivation. This, and the moral character of a people who have so steadfastly adhered to their principles through the cruelest persecution of recent times, should be sufficient to inspire every confidence in them. It is hoped that a few months now will see the establishment of the united—once more united after years of suffering—Doukhobor community, in a climate similar to that to which they have been accustomed, and where they are likely to succeed exceptionally well, on the plains of the Canadian Northwest.

While we were collecting the above details, the time quickly went on, and we soon heard the impatient whistling of the tug which was waiting for us.

We were obliged to part with the interesting passengers of the *Lake Huron*. When the tug had pushed off from the steamer, one of the American Friends, a really true friend of the Doukhobors, the Quaker Gidley, called out: "Farewell Doukhobors!" to which they replied by a low solemn bow, and soon afterwards those sitting in the tug again heard the resounding solemn tunes of the psalms sung by the Doukhobors.

The Beauty of Rural England.

Atlantic Monthly.

ENGLAND in fine weather, like its inhabitants when in happy circumstances, has a singular look of newness and good breeding. Everything is swept and garnished, like the interior of a daintily kept house. The hop-poles make a pale-green pattern on the violet-ploughed ground. In the streams, the long willow-like weeds are combed out and starred with jasmine-looking blossoms. Fish dart like ghosts in the sunlit bright-golden water. And then the gardens of the old cottages,—cottages, some of them, of the time of Elizabeth, nay, almost of the Black Prince, with scalloped weather-tiles of delicate peach-bloom color, and brilliant, whitewashed walls, against which stand out geraniums, and pink and white mallows, and even an exquisite Japanese lily. What dainty prosperity!

And characteristically English, through the midst of it runs the Past, in the shape of an old Roman highway. You can still see slabs of it along the downs, among immense nut-laden beeches, past duck-ponds and hay-stacks. What a strange mixture of a very Present with a Past which seems scarcely Past at all!

Ruskin to Visit a Turner Exhibition.

New York Tribune.

JOHN RUSKIN has taken a warm interest in the Turner exhibition at the Guildhall, London, which is now delighting thousands of visitors every week. He placed his own Turner drawings at the disposal of A. G. Temple, the director of the Art Gallery, and eight of them are now on the walls. He has also expressed an eager desire to come up to London to see the show, and when warned by his friends of the infirmities of old age, he persists in his determination to make the journey from the Lake Country. There is now a disposition on their part to humor him, and to give him the satisfaction of seeing in his old age this remarkable collection representing every phase and period of the art of the great master whom he loved and honored. It is probable that he will come to London in the course of a few weeks, and that he will have a quiet hour in the Guildhall Gallery when the crowd of visitors can be shut out. He longs to see the collection and talks constantly about it. Those who have been with him recently report that his mind is clear and his health fairly good. He is not allowed to talk with visitors more than an hour at a time, but he is neither so feeble nor so infirm as current reports represent.

These Guildhall exhibitions are managed with great ability and pains-taking care. All the best Turners in the private galleries have been borrowed, and they are arranged with skill and judgment so as to enable visitors to study them in chronological order and to comprehend the entire range of his art. The next season's exhibition is planned nearly a year in advance, and negotiations are already in progress for obtaining various important works. The scheme is a novel one. It is to be a collection of modern religious pictures, and will illustrate many diverse methods of dealing with devotional and Scriptural scenes. It will be a reflection at the end of the century of the long cycle of religious art opening in the Middle Ages. The material from which it will be drawn is richer and more varied than is generally supposed, and the contrasts in method, treatment, and technique will be most striking. It will attract thousands of visitors during a year when American tourist travel is expected to be unprecedented.

Are We Ready for a Vacation?

Philadelphia Ledger.

At this season of the year, when so many of our citizens are exchanging the heat and glare of the city for the cool breezes of the sea, the grateful shade of the woods, or the bracing air of hills and mountains, it is well to take a moment for reflection as to the various sources of happiness and benefit thus opening up before them. Whether the anticipated vacation be a week or a month, a long summer or a single day, its results will depend quite as much upon what we bring to it as upon what it can give to us.

The change of scene, the cool breezes, the enforced rest from labor, will bring back some roses to the pale cheek and add some strength to the weary frame, but such benefits are scarcely a tithe of what might be gained were we but prepared to meet nature with open arms and open hearts, with understanding and appreciation, with loving interest and a genuine sympathy in her wonderful and infinitely varied manifestations.

Much is now being done by education and other means to make this intimate acquaintance possible. Children are trained to observe and to examine as never before; they are taught the elements of natural science in a practical and interesting manner; their knowledge of the earth, with its divisions and contours, is made clear and vivid, and thus their visits to the country, the mountains, or the seashore might easily be made a source of exquisite enjoyment in supplementing and illustrating what they have already learned in the actual scenes around them. Yet, instead of this, how often is their vacation a season wherein all mental stimulus ceases, when faculties rust and curiosity languishes, and the artificial amusements of hotel or boarding-house life form the only nutriment for heart or brain!

President Eliot, of Harvard University, says:

"Our century is distinguished by an ardent return of civilized man to that love of nature from which books and urban life had temporarily diverted him. The poetry and the science of our times alike foster this love and add to the delights of the soaring imagination and the far-reaching reason."

To avail ourselves of these opportunities, however, we must realize that more is necessary than our mere presence amid these scenes. It is not sufficient to say, "We will go here or there;" we must also prepare ourselves to do so with real benefit. A little girl traveled with an intelligent mother in Italy, and meeting a lady who announced her intention of going to Florence, innocently inquired, "Are you worthy to see Florence?" We may well ask ourselves a similar question, when arranging to visit the beautiful or interesting spots of our own land. Are we prepared in mind and heart to see them worthily—to love and appreciate their beauty, or grandeur, or sublimity; to put ourselves into sympathy with them; to absorb their sweet influences, to learn their lessons of peace and calm, and power and joy; to obtain from them that true refreshment and vitality which they are capable of affording?

It is largely the contrast between the city and the country that makes the latter so keen a delight. It is the trained eye that sparkles with gladness at nature's brilliant bloom, or gazes in solemn wonder at her sublime phenomena. It is the trained ear which listens lovingly to the songs of the birds, the rustle of the forest, and the roar of the ocean. It is the trained mind which instinctively searches for the laws of nature and seeks the explanation of her marvels. It is the trained heart which clings to her in loving sympathy which is uplifted by her majesty, thrilled by her vitality, gladdened by her radiance, purified by her innocence, calmed by her peace, and strengthened by her power.

Rosa Bonheur and Unser Fritz.

London Chronicle.

ROSA BONHEUR had many honors showered upon her since the Empress Eugenie gave her the decoration of the Legion of Honor. She was always a stanch patriot. It is related that in 1871 Frederick, Crown Prince of Prussia, rode into her chateau grounds at the head of a troop of Uhlans. Dismounting, he asked graciously that the great artist would do him

the honor of receiving his visit and show him some of her pictures. A servant carried the message to her mistress, and in a few seconds returned with the answer: "The Crown Prince of Prussia is welcome to look at the pictures he wishes to see, but Rosa Bonheur cannot, and will not, entertain her country's conqueror." The Prince, as may be expected, was greatly taken aback with such an answer. For a moment he stood undecided, then said carelessly: "Well, well, so be it; but as I cannot see the artist, I do not care to see her pictures; but tell Rosa Bonheur that her courage is above that of men, for in all France there is not a householder who would have dared defy Frederick of Prussia at the head of a regiment of soldiers."

A Caution.

ONE of the most serious dangers threatening negro education in the South just now is the large number of most irresponsible people from the South who are in the Northern cities representing merely local schools, or schools that are called industrial schools. In many cases where the schools exist at all they are industrial merely in name. Besides, the North should not be called upon to support, except in very rare instances, merely local schools. There are ten thousand local schools in the South that are just as worthy of aid as many that are represented in the North. Money to accomplish the most good should go to the central schools that are training teachers who will go out themselves and show the people themselves how to build up the local schools in connection with the public school system.

The mere giving of \$5 or \$10 to this or that individual results in keeping dozens of irresponsible individuals in the North begging for money and no one of them secure enough to do much good. There are several men who know thoroughly the negro schools of the South because they have seen and studied them for years. With these men the Charity Organization Society is in constant communication. The society already has considerable information about colored schools on file, and is in a position to get reliable advice from its correspondents about any particular school.—*Charities*, (the official organ of the C. O. S., of New York.)

Idle Plutocrats.

Scribner's Magazine.

THERE are many individuals in our so-called leisure class who devote their lives to intelligent and useful occupations, but there is every reason for asserting that the point of view of the child of fortune in this country is significantly that of the idler—and a more deplorable idler than he of the aristocracies of Europe, whom he models himself on, for the reason that the foreigner is less indifferent than he to intellectual interests. Is there any body of people in the world more contemptible, and anybody among us more useless as an inspiring product of Americanism, than the pleasure-seeking, unpatriotic element of the very rich who, under the caption of our best society, arrogate social distinction by reason of their vulgar ostentation of wealth, their extravagant methods of entertainment, and their aimless, pleasure-loving lives?

Our Short Periods of Prosperity.

THE question, Why is it that when prosperity visits our country it remains with us for so short a time? is one which has engaged much thought and to which diverse answers have been given. In an article in the current number of the *North American Review*, entitled "Pig Iron and Prosperity," Mr. George H. Hull insists, with great plausibility, that the cause of the phenomenon is to be found in the fact that, whenever business revives in the United States there is such a demand for pig iron—an essential staple in the vast majority of our industries—and the supply is so restricted that the price of pig iron goes up to a point at which the prudent managers of the great enterprises of the country cannot afford to purchase it. The manufactories are therefore gradually compelled to suspend production, the demand for other staples dies out, and industrial depression becomes general.

International Arbitration.

A DIPLOMATIST at The Hague, writing in the June number of the *North American Review* about the work before the Peace Conference, insists that the institution of a permanent international tribunal of arbitration is not a Utopia. He says:

"In the past it did not exist because there was no need of it. But formerly there were also no international bureaus at Berne, dealing with the telegraph, postal arrangements, railways and literary property, because from the international point of view these spheres of life did not exist at all or were in an embryo state. They appeared when the circumstances required them. The question of an international court is now in the same position. It is necessary, not for the definite abolition of war, but for the removing of irritating disputes, which are so dangerous in view of the increasing frequency of international intercourse, and which, under unfavorable circumstances, could even lead to useless wars. When the tribunal attains its full growth, decision by arms will remain only for questions of real national honor, integrity of territory, or problems of such importance as the fate of decaying States or the change of the political status of whole continents. As an example of the latter could be quoted the last wars of Prussia with Austria and France, when the edifice of the Holy Roman Empire was replaced by the new German Empire. Such questions can scarcely be settled by a tribunal so long as the present conditions of life in the world are not radically changed.

"The importance that was attached to the idea of international tribunals in the Russian proposals shows that its realization ought to form the principal task of The Hague Conference, and that this problem should be its first consideration."

CURRENT EVENTS.

At the commencement of Yale University, on the 28th ult., the degree of D.D. was conferred on Professor George Adam Smith, of Scotland. At Harvard commencement, on the same date, the degree of LL. D. was given to Jules Cambon, French Ambassador to the United States, and to Arthur T. Hadley, president-elect of Yale; and Professor George Harris, president-elect of Amherst College, was granted the degree of D.D.

DISCUSSING the banking aspects of the fiscal year just closed, Comptroller of the Currency Dawes says: The condition of the national banks of the country during the year has been one of progressive prosperity. The changes in the items of loans and discounts indicate this clearly. At the date of the April 5, 1899, call for report of condition the loans and discounts of the national banks of the country had increased \$306,316,660.43, and the individual deposits had increased \$437,914,981.33 over the amounts shown by the call of May 5, 1898.

ONE of the largest mortgages filed for record in Pennsylvania has been recorded at Greensburg for \$160,000,000, by a representative of the Baltimore and Ohio Railroad Company in favor of the United States Company of New York. The revenue tax on the document amounts to \$69,000. The mortgage is to be recorded in every county through which the Baltimore and Ohio Railroad passes, but the revenue tax need only be paid once.

CAPTAIN DREYFUS has been safely landed at Rennes, France, after intense popular excitement. During the homeward voyage he was almost silent, and displayed little interest when told of the court martial that is to retry his case. The meeting with his wife in the prison at Rennes was affecting. He is said to be greatly altered and aged in appearance since he left France.

A DISPATCH from Panama states that great preparations are being made for the reception of the canal commissioners, recently appointed by President McKinley. The universal hope is that the commission will recommend the purchase of French interests in the canal, and that the great work will be at once pushed forward to completion.

As a result of heavy rains during three days in Texas, fully 1,000 miles of rich farming land along the Brazos river bottoms was submerged, and damage of about \$4,000,000 was done. It is estimated that thirty lives were lost. Many families and persons were rescued from rafts, etc.

HEREAFTER the lights at the base of the Penn statue on the City Hall, Philadelphia, are to be extinguished every evening at three minutes before 9 o'clock, and turned on again at the hour, as a method of giving the National Observatory time.

A RECIPROCITY treaty relating to the British West Indian Colony of Bermuda has been concluded at Washington, and the Bermuda Commission has left for home with a draft of the treaty, which is to be submitted to the Bermuda Legislature before being finally signed on behalf of the two Governments.

MAYOR ASHBRIDGE formally accepted the bid of the syndicate composed of Drexel & Co., and Brown Bros., of Philadelphia, and Harvey Fisk & Co., of New York City, for \$5,600,000 of the \$11,200,000 loan, taking the offer of 100.589 at 3 per cent interest.

It is announced that \$20,000,000 more of Russian capital is about to be spent in this country. This time it is the makers of ordnance who are to be favored. While the final papers have not been signed all the preliminaries of the contract have been arranged.

It is stated in Washington that the negotiations for a modus vivendi regulating the Alaskan boundary arbitration have fallen into a state that jeopardizes a successful outcome. The Canadians have a counter proposal for every proposition made by the Americans.

TIOGA county Pomona Grange has adopted resolutions condemning Governor Stone's cut in the public school appropriation as an act "menacing to the interests of the common people and a protection to trusts and breweries."

THE Makawell Sugar Company has been incorporated at San Francisco, with a capital stock of \$5,000,000, of which \$1,500,000 has been subscribed. The company will do business in the Hawaiian Islands.

NEWS AND OTHER GLEANINGS.

THE Baltimore and Ohio Railroad has just passed out of the hands of the receivers. The company has been reorganized and is now solvent. The receivers spent a great deal of money on the property, and it is now in first-class condition. The company will start out under favorable circumstances, the revival of business insuring it large traffic.

—The statement of the public debt at the close of the fiscal year 1899 shows that the debt, less cash in the Treasury, amounted to \$1,155,320,235, which is a decrease as compared with June 30, 1898, of \$13,571,172.

The Government expenditures during the fiscal year closed on the 30th ultimo, exceeded the receipts by \$88,875,990. The receipts for the year exceeded those of the previous fiscal year by \$11,705,664.

—A gentleman from Honolulu, Mr. M. O. Ringdon, now visiting Washington, expresses the opinion that the Hawaiian Islands are a good country for negro laborers, and that if a considerable number of negroes of the United States could be prevailed on to go there it would prove greatly to their advantage. Already there is talk among owners of sugar plantations in Honolulu of making an effort to get negro labor from this country.

—The French statistician, Dr. Livrier, says that one-half of all human beings die before 17, that only one person in 10,000 lives to be 100 years old, and that only one person out of every 1,000 lives to be 60.

—In conformity to the established tradition that all the princes of the Hohenzollern family must learn a trade, the older sons of the German emperor are now being taught that of a joiner.

FRIENDS' INTELLIGENCER

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A GOOD WORD EACH WEEK.

XXVIII.

*As Superstition is blind, so it is heady and furious ;
all must stoop to its blind and boundless zeal, or perish
by it : in the name of the spirit persecuting the very ap-
pearance of the spirit of God in others.*

WILLIAM PENN.

From his Preface to the Journal of George Fox.

For Friends' Intelligencer.

TO AARON M. POWELL.

THOU real believer in the Inward Light,
Who knowest well that God's own truth may shine
In other hearts whose thoughts are not as thine ;
Nor measurest the eternal plan of right

By the poor limits of thy mortal sight,
Thou followest thine own light. By that same sign
Thou canst perceive in others the divine.
A prayerful watcher through the clouded night

Of human wisdom, swift the beacon flame
Of earnest purpose in another soul
Meets thy clear vision. Then nor creed nor name,

Nor action, by the world misunderstood,
Can shake thy trust that towards thine own pure goal
That spirit strives,—the highest human good !

OAKES BURLEIGH.

Sixth month 23, 1899.

THE FIRST BAPTIST CHURCH OF PHILA- DELPHIA.

WITHIN a year or two the "church" organizations of Philadelphia have begun to celebrate the close of two centuries of life. They were organized here later than the Friends, of course. The Baptists began definitely in 1698. Their "First Church" dates from that year, and in the Twelfth month last celebrated its bi-centennial by a series of meetings which continued for a week. It has now published a handsome and very complete memorial volume, of which Dr. W. W. Keen, well known as a distinguished member of the medical profession, is editor, and to which he has contributed a valuable historical chapter.

To understand the genesis of the Baptist body in Philadelphia it is proper to be reminded that Rhode Island and Roger Williams are figures much earlier in the colonial annals than Pennsylvania and William Penn. The first Baptist church in America was that at Providence, R. I., established in 1639, when, so far as is known, there was not a white man living in what is now Pennsylvania. Two others were established at Newport, 1644 and 1656; then one at Swansea, Mass., 1663; then one at Boston, 1665; then one at Charleston, 1683; and—seventh on the list—

one out in the present rural portion of Philadelphia, at Pennepek (now Lower Dublin) in 1688. From the Pennepek church and its ministers there was an effort to gather a congregation in Philadelphia, and in December (then the Tenth month), 1698, nine persons formally agreed at a meeting in the little store-house of the Barbadoes Company, which stood at the north-west corner of Second and Chestnut streets (and so remained down to about 1832), to "coalesce into a church for the communion of saints." John Watts, who was in charge of the church at Pennepek, preached also for them until his death in 1702. They left the Barbadoes building soon after organizing, (a "difference" with the Presbyterians, who had used it in common with them, arose), and were housed until 1707 in the brew-house of our Quaker pioneer and patriarch—progenitor of a numerous family—Anthony Morris, "near the drawbridge" over Dock creek—now the east side of Water street near Dock. Then they secured what was called the meeting-house of the "Keithian Quakers." In the schism, threatening enough for a time, but eventually not important, which George Keith created, in 1691, one fragment of those split off the Friends held the necessity of water baptism, and those of this view in Philadelphia, sometimes called "Quaker Baptists," had a meeting-house on Lagrange Place, on the west side of Second street above Market, just north of Christ church. They were never strong, and by 1707 were willing to give the use of their house to the Baptist company. There the "First Church" continued (building a new house in 1762, and enlarging it in 1708) until in 1856 it removed to the northwest corner of Arch and Broad streets, where its brown-stone building and tall spire were familiar down to 1898, when a tall office building replaced it.

The volume now under notice presents the history of the church in these two hundred years very definitely and systematically. Dr. Keen has set down the facts for all interested in them in excellent form, and with evidence of full knowledge, derived from patient study of the "sources." Very interesting is his section on "Manners and Customs of our Church, especially in its Earlier Days." This is the counterpart of the study of our old monthly-meeting minutes presented by Dr. Ezra Michener in his "Retrospect of Early Quakerism." Dr. Keen speaks of the disciplinary authority exercised by the church over its members, not only as to questions of faith, but, very minutely, as to conduct. There was sincere piety and great strictness in early times, but there were more lapses from the moral law than it is pleasant to consider, and the minutes often record these with extreme plainness of language. "Discipline extended to the most minute affairs of the home and counting-house as well as the church; as in difficulties between

husband and wife ; engaging in any brawl ; attending another church when our own was open ; absence from church ; the sale of a wife's furniture by her husband ; going to law with another member without having first followed the Scriptural rule of reconciliation ; false weights ; reflections on the character of a fellow-member ; small unpaid debts ; failure to pay rent ; lying ; and frequently in cases of business failure." All of which has a familiar sound to us Friends.

Dr. Keen remarks, and it seems to us very truly, that the records testify the earnestness of the church from an early time in respect to temperance. "It is not uncommonly found," he says, "in the old records of the New England churches that large quantities of rum and other alcoholic liquors were provided for festivals, such as the raising of a roof, meetings of ministers, etc. I think it not a little to the credit of our church that in a careful review of our written records of nearly a century and a half I find only one instance of such use of spirits. . . . In fact the church took strong ground against the use of distilled liquor, at a time when its use was so prevalent that, as I have heard my father say, the sideboard of that good old deacon, my grandfather, was always set out with decanters and glasses, and that it was considered a breach of good manners not to invite the minister and other friends to refresh themselves."

A "strong resolution" against the use of distilled liquors, except as medicine, was passed by the church so early as 1788. A temperance society was formed in 1831. In 1841 a committee was appointed to remonstrate with certain prominent members for trafficking in ardent spirits, and the same year candidates for baptism were required to approve a resolution of the church, passed in 1836, recommending "that no member use or traffic in ardent spirits." In 1883 fermented wine was discarded at the "communion table."

The first of the Baptists here were largely Welsh people. The Welsh who came to Pennsylvania in Penn's time were mostly Friends, others Episcopalians, but a number were Baptists. Among the early pastors of the First Baptist Church were Evan Morgan, Samuel Jones, Abel Morgan, Jenkin Jones, and Morgan Edwards, whose names clearly enough indicate their national blood. Even so late as 1831 separate services in the Welsh language were held in the church. The later pastors have included William Staughton (1805-1811), a native of England, whose position became somewhat unpleasant during the disturbances that led to the War of 1812, and Henry Holcombe (1812-1824), William T. Brantly (1826-1838), and Joseph Hazzard Cuthbert (1855-1861), all Southern men, under whose ministry the vexed question of Slavery was regarded as rather taboo. To Dr. Cuthbert succeeded (1864) George Dana Boardman, whose views of that institution were definitely unfavorable, and his charge of the church, continuing for thirty years, strongly gave it the impress of his energetic personality. H. M. J.

THE first requisite to a successful life is to be a good animal.—*Herbert Spencer.*

FRIENDS OF THIS CENTURY.¹

PRINCIPAL FEATURES OF THEIR HISTORY.

WE find early in the century that the subject of First-day schools agitated the minds of Friends and upon several occasions trial schools were started, but none of these seemed to have in their plan just what was needed for a Friends' First-day School. In an article in FRIENDS' INTELLIGENCER of First month 18th, 1862, it is stated that, "A Friend believing that an important part of the education of children might be considerably promoted by collecting them for the purpose of reading the Scriptures, and religious conversations, concluded to invite several boys to meet at his residence on First-day afternoon. This was readily united with, and after a few gatherings the advantages were very apparent." It is pleasing to note that the First-day School movement elicited much favorable expression about this time ; many Friends were of the opinion that the prosperity of the Society had been very much retarded by a want of them. Many articles upon the subject appeared in the INTELLIGENCER, some prominent Friends giving encouragement, whilst other valued Friends were concerned lest the school should "produce a contrary effect from that which was desired," and "a departure from primitive simplicity and the fundamental principles of our Society be greatly increased." The oldest school in continuous existence for many years was that opened by Jane Johnson, in Tenth month, 1861, at Green street, Philadelphia. That at Denton, Maryland, was also among the first established, dating from 1860. Following these were Salem, N. J., in 1862 ; West Branch, Pa., in 1863 ; West Chester, in Fifth month, 1863 ; Goshen, in Fifth month, 1865 ; Lombard street, Baltimore, and Race street, Philadelphia, both opened Eleventh month, 1865. Among those of a later date of organization is that of Willistown, in 1870. The first school in Indiana was started at Richmond, in 1865 ; the first in Ohio, at Waynesville, in 1866 ; Boston, New York, in 1867 ; Goose Creek, Virginia, in the summer of 1867 ; Alloway's Creek, N. J., in 1867. During all this time work was pushed with varying success, but without the active sympathy of the meetings ; and many cautions and fears were from time to time expressed, as also much of encouragement. The need of conferring with sympathetic minds, as to the best methods of conducting such schools, led to the calling of a Conference at West Chester, Ninth month 14, 1867. The call was signed by Thomas H. and Lydia H. Hall, Lucius D. Price, William M. Hayes, Ann S. Paschall, of West Chester ; Thomas S. Cox, of Goshen ; Eli M. Lamb, of Baltimore ; William Dorsey, Dillwyn Parrish, Harriet E. Stockley, Abigail Woolman, Joseph M. Truman, Jr., and Lukens Webster, of Philadelphia.

At this Conference twenty-two schools were reported in operation : ten in Philadelphia Yearly Meeting ; two in Ohio Yearly Meeting ; six in Baltimore Yearly Meeting ; two in Indiana ; and one each in New York and Genesee Yearly Meetings ; in all aggregating over twelve hundred pupils. "A plan

¹ Prepared for and read at a meeting of the Young Friends' Association, at Willistown, Pa., by Anna P. Smedley.

for permanent organization of the present Conference, so that there may be a unity of action and freedom of intercourse between our First-day Schools throughout the country," was left with a committee to report at the next meeting of the Conference in Philadelphia; at which Conference it was decided that within the limits of each yearly meeting an Association be formed, which should send delegates and reports to the Conference. The first regular meeting of the General Conference was held in Race Street Meeting-house, Philadelphia, Fifth month 8, 9, and 14, 1868, at which delegates were present from Baltimore, New York, and Philadelphia. The time for holding the First-day School Association within the limits of Philadelphia Yearly Meeting was fixed for Fourth month 10th, 1868. The minutes of the executive committee of the Philadelphia Association, in 1869, show that this body considered "the subject of issuing a child's paper for First-day Schools." A sample copy was issued with Lydia H. Hall as editor; it was an eight page paper, consisting of two parts which could be cut asunder, making two four-page papers, one called the *Scattered Seeds* for children's reading, and the other *The First-day School*, to contain at least four carefully prepared lessons each month, adapted to as many different classes, and an essay on the testimonies of Friends for adult classes. In 1872 the executive committee of Philadelphia Yearly Meeting authorized its visiting committee to endeavor to organize First-day School Unions within each Quarterly Meeting, to which each school would report, and it in turn forward a report to the association. At the twelfth General Conference, held at the time of Illinois Yearly Meeting, Ninth month 9, 1881, its executive committee was directed to prepare and issue Lesson Leaves.

Step by step we see that the work has advanced, until the 17th session of the First-day School General Conference, held at Pendleton, Indiana, Ninth month, 1890, upon which occasion the ever-widening circle of its influence extended to the most remote corner of the organization, arousing to keener interest those who have at heart the welfare of the Society and are desirous that the world of to-day should understand more clearly and appreciate more fully the message of Quakerism.

Before we speak of the more recent work of the General Conference and the untold good resulting from organized effort, let us turn our attention to the calling into existence of other organizations, equally as important, although requiring of their members other and different duties. In 1878 Illinois Yearly Meeting, then but three years old, sent to her sister yearly meetings, through the influence of Jonathan W. Plummer, the following earnest appeal,—“A desire has arisen with us that our Society may return to its early faithfulness, energy, and usefulness, and more fully accomplish its mission in aiding by practical labor in raising the average standard of the world's morality. In former days our forefathers went under the guidance of the Inward Light into all fields of labor, spreading light and truth, opening the way to true liberty and keeping in the van of human progress.

In our day we have made our appeal for justice to the Indian race, and for peace between nations, sensibly felt as an influence, partially modifying our country's thought and its governmental policy in these respects. We believe this has been the more effective because of the united wisdom and joint effort of the whole Society, and desire that this influence may be still more clearly felt upon these and other urgent subjects by the closer union and stronger effort of our several meetings, and that the reacting influence of the work may be felt as a thrill of new life flowing back to our local meetings. We are therefore united in proposing for the consideration of the several Yearly Meetings, that once in five years, or oftener, a general conference be held composed of representatives, two or more from each monthly meeting, and a suitable number appointed by each yearly meeting, who, with other members in attendance, shall constitute a meeting representing the entire body, for the consideration of such subjects as lie outside our own membership, and which we can in united judgment labor in for the advancement of morality and righteousness among men; such as our Indian Policy; Arbitration in all its branches; Capital Punishment; Prison Reform; Intemperance; Compulsory Education, and cognate subjects.”

(To be concluded.)

From Friends' Quarterly Examiner.

YOUNG FRIENDS AND THE CHRISTIAN MINISTRY.

WE are approaching the close of a century, the nineteenth of the Christian Era. All the churches and the critics of the churches are therefore in some way or other taking stock.

The Society of Friends is in many things one of the acknowledged fortresses of the Christian Church. The smallness of its membership has to some extent its compensations in solidity and selectness.

Our one weak spot at the present moment is our "ministry." In our over-concern for its freeness and its purity on the one hand, and our almost entire neglect of its appropriate culture on the other, we have expected the impossible, and have too often drifted into the undesirable.

In reviewing our position it seems to me to be necessary to take account not only of *facts*, but also of first principles. In both these matters the standard set by the founders of our religious body was as intelligible and practicable as it was pure and high.

The names of George Fox, William Penn, and Robert Barclay are unquestioned representative names. What they complained of in the ministry of their day was the flood of priestism and mere professionalism that so largely dominated the Christian Church. They were human, and probably overestimated the amount of the prevailing mere professionalism. Looking back upon the saintly lives of some of the Episcopalian, Presbyterian, and other stipendiary preachers of those Puritan times, we cannot but conclude that the founders of our Society did make grave mistakes in this direction. Let us, however, make what allowances we may and ought, still there was sufficient ground for their adopting a new prac-

tice, and setting up a new standard—new, that is to say, to that age, but not new to Christianity itself. This new practice was *apostolic* in character, and as free from the professional taint as the Apostle Paul himself could have wished it to be. It had also another characteristic which professionalism and even priestism *affected*, and occasionally (let us hope, more than occasionally) *possessed*, but by no means uniformly carried along with them. It was, with its own inevitable exceptions, a prophetic or inspired ministry as distinguished from a mediatorial or sacrificing priesthood, and also from a mere dispensing of acquired book-knowledge by skilled, religious orators or trained theologians.

The founders of our Christian Society said that a man's authority to preach was his direct call to the work by Christ, and that his qualification was his personal spiritual knowledge and experience received in the school of Christ, coupled with his possession of an actual gift for preaching bestowed direct from heaven, no official license to preach being necessary. They, however, made it clear that they valued education as a help to the preacher, though they could not admit that a literary qualification was vital. By this means they secured preachers from *all the classes*, and from *all shades of intellectual power*. This made it easier for them to make a clean sweep of every appearance of professionalism by the abolition, as far as our section of the Church is concerned, of all fees and stipends from any source whatever.

Comparing the two systems in their relation to *efficiency*, we can easily see that, as a provision for speaking power and for educational work, the professional system has a decided advantage. The system of *spontaneity*, as ours may be called, is liable to literary inefficiency, mannerism, and even to *open collapse* during periods of lull or drift, where the professional may be fully maintained in at least some kind of apparent prosperity.

This is a plain statement of some of the issues involved in our choice of what we speak of as a "free gospel ministry." There can be no service in any mere silence upon the facts, nor does it follow that in facing the facts boldly we are thereby called upon to abandon or even to modify the broad principles of our position.

In these days of all the 'isms, it is, however, of the first importance that our young men and our young women should have a clear and firm grasp, not so much of our traditions as of our undying principles in regard to the "ministry," so that they may stand where they ought to stand, in the forefront of the battle in the Church's "good fight of faith."

I would therefore invite our young men in particular, but also all our members, young and old, male and female, to the following practical considerations, as I take it that we not only wish to possess a correctly ordered, but also an efficient ministry:—

(1) A non-professional ministry, *real* and *effective*, can only be replenished from the ranks of a *living* church.

(2) Its character and efficiency can only be sustained by the means which Paul prescribed for Tim-

othy: "Give heed to reading, to exhortation, to teaching; *neglect not the gift* that is in thee. Be diligent in these things, give thyself wholly to them, that thy *progress* may be manifest to all" (I Tim., iv., 13-15). All of which things are covered by our modern word "culture," when that word is properly and relatively applied.

(3) There can be no question that this kind of sustenance means expenditure of time and money by the minister, and in some cases disappointment of the hopes and ambitions of parents and friends in connection with the education of their children. It was so in the apostolic age. It was so with our early Friends. It has been so many a time since. It will be so again with our present-day Friends if our section of the church is to live. All kinds of self-sacrifice are involved in the thorough development of a non-professional, inspired, and efficient ministry.

The compensations of such a ministry are large both to the minister and to those who are ministered to. One inevitable condition must, however, be complied with. There must be wide and deep, if not *absolute*, sympathy between the minister thus working and the church with whom he works, and whose "servant" he is "for Jesus's sake." The possible lapse of this mutuality of concern between church and minister is our most outstanding danger, *e. g.*, the churches which have a professional ministry get hold of their young men and train them, in some cases at great cost. We, with our purer ministry, as we think, somehow lose grip of our young men for whole periods of our history. Is not this because we leave them at the mercy of a *wild*, spontaneous growth which is not at all the kind of spontaneity which our forefathers bequeathed to us, either through their writings or their example? And yet the young men are as valuable and necessary to us as they are to the other churches. George Fox, William Penn, Robert Barclay, George Whitehead, Edward Burrough, and, with a few exceptions, all the other founders of our church, were young men ranging from about eighteen to thirty or thirty-five years of age when they began their ministry. Men of ripe years have undoubtedly had their place of importance in our body as in all the churches, but it has been mostly, if not always, because the young men grew older. Church founders, church upbuilders, and church reformers have been all mostly so as young men before they were so as old men, and I believe that the future of our own church lies mainly in the hands and the hearts of the young men and the young women of this generation, and that very largely through their "ministry," if that future is to be "worthy of the Lord."

I shall probably be met by observers of existing conditions with two very important statements of difficulties:

(1) Although we have not what can strictly be called a creed, yet we have in charge a Great Fund of broadly defined Christian Truth. Are our young people in this somewhat unsettled age sufficiently "sound in the Faith" to represent faithfully our position as one of the churches of Christendom?

(2) If "culture" is necessary to efficiency, is not an inspired non-professional ministry impracticable for all but a very select few? Does not the very suggestion of "culture" undermine the position we have taken in regard to this branch of Christian work?

In answer to these two objections, I can only say that to the "fearful and unbelieving" these two difficulties are insurmountable. To such minds they place us not only outside the circumference of a non-professional and inspired ministry, but very nearly outside our possibilities as a church. I believe, however, that such fears and unbelief are needless and groundless.

The passing phase of unsettlement which is affecting all the churches can only result in a restatement, not in an abandonment, of any vital truth. We of all the churches should surely have no reason to doubt that the great spiritual truths of Christianity will survive, and while they will retain all their power to mould our young people, it is quite beyond the power of our young people to remould them.

So much for the first difficulty. As for the second, why should a difficulty be even felt now which was not so much as thought of by the Apostle of the Gentiles? It was in the very midst of his work and not as a long period of previous college preparation that Timothy was to devote himself to reading and the other means of equipment. And why should the humblest and least educated of our ministry suffer any neglect in the way of equipment? George Fox's testimony was to a ministry of all the talents, but not to the non-improvement even of the one. No doubt there will be amongst us the men of the "ten talents," who are called upon to strive for the possession of other ten talents in the prosecution of their sacred calling. That, however, need not restrict our ministry, nor involve the growth amongst us of the ugly exotic of a "Class ministry." It is for the church itself to see to it that no such thing as this shall weaken its power for good, or injure its very life. We are not accustomed to admire the church of Rome as a model Christian church, but it has this one striking feature, viz, that in the priest all social distinction dies. This noble sentiment is a survival from purer times—times when there was no priest in the modern sense in the Christian church, and it is a sentiment which lies at the very root of a free, inspired, and non-professional ministry, but does not by any means preclude the culture of the God-given talent.

Passing from the difficulties of the church, which are more apparent than real, I am free to confess that there is at work amongst us, especially among our young men, a sense of *real difficulty* in reducing our principles to practice, a difficulty in relation to the ministry which tends either to sullen quietism, to a feeling of semi-martyrdom, to disaffection, or occasionally to positive unbelief in the correctness of our doctrinal position. For my part, I believe that the sense of difficulty would vanish before an intelligent and clear grasp of our principles as distinguished from our traditions.

If our Society is to have vitality, and to *increase in numbers and spiritual value* as an outward and

visible sign thereof, our young and strong men will have to come to the front, in Gospel ministry, will have to be prepared to make sacrifices, and, aided and upheld by the prayers and active sympathy of the rest of the members, will have to present an undivided front to the foe in all really essential matters. And the church as a whole will have to see to it that it has no part or lot, directly or indirectly, in the sacrifice of its young men, or even in the neglect of them, in this great and important relationship. Nothing that savors of obstruction, petty persecution, or cynical disregard should have room to grow anywhere within a church, and, if possible, much less so in regard to a work so vital to the church's life. The common watchword should be—

"Arise, shine, for thy light is come,
And the glory of the Lord hath risen upon thee."

I am fully aware that I am treading on delicate ground. It is, if anything, more necessary to present-day Quakerism than it was to apostolic times that the advice should be observed to "lay hands suddenly on no man." The work of the ministry is a serious matter for a young Friend, woman or man, in this very exacting age, and no Friend, old or young, is well advised who would minimize its seriousness. It is serious enough amongst our own people who know us, and who, out of love for our cherished beliefs and methods, are ready to overlook much that is defective in the matter and manner of those who make even small attempts to serve the Master in our wonted way. There is, however, a great public to which even our section of Christ's church is in duty bound to make its appeal, and this is very largely done, when done most effectively, through its ministers. It is therefore necessary that there should be a good and continuous supply in all our meetings of such ministers as rightly divine the Word of Truth. It is even more needed in our ordinary meetings for worship than in those we call "public meetings," especially as these are now almost a thing of the past, inasmuch as the public that visits them is mostly a *selected* public, and likely to continue so.

Any young man who realizes what he is doing undertakes a really formidable task when he essays to address a meeting for worship, and the more rightly concerned he is the more formidable he feels it. It is, however, one of those formidable things that must be done, and the best men to do it are those who most realize the formidable nature of the work. And, after all, nothing strengthens a man's (or woman's) own soul like the serious, divinely prompted, and love-inspired, determined attempt to do the *apparently* impossible, when the work to be done is, as under such circumstances it will be, the *really* possible. Duty and the love of souls should saturate every word that is uttered, the love of the souls that are actually present. If stern words are necessary, they should be directed against sin and error, and it should be made very clear that they are not directed against the sinner himself as such, but against the sin only. In the presence of God, and gathered in the name of Christ, we should each of us, and ministers in particular, pose only as co-workers with the God of Love

and co-saviours with the Saviour of the World, "who gave himself for us to redeem us from all iniquity, and to purify unto himself a purchased people zealous of good works." B. ATTACK.

A NEW LIFE OF GEORGE FOX.¹

THIS little volume is the latest addition to the series written by Frances Anne Budge, which has included "Annals of Early Friends," "Stephen Grellet," "Thomas Ellwood," etc.

In moderate compass the author gives a vivid picture of the great founder of Quakerism, drawing freely upon Fox's journal, and giving much sympathetic narrative and interpretation of her own. The book is brief enough to give the reader a good view of the subject in a few sittings. As one reads he is impressed anew with the remarkable power and utter fearlessness of this godly man. The author has the gift of portraying her subject in all the striking and salient features of his character; whether it be in the vile prison-house, before hostile courts, in the hands of infuriated mobs, or during the hours of quiet communion, George Fox stands forth continually from these pages a consecrated and devoted figure.

The personal appearance of Fox is thus described:

"He was tall of stature, with a countenance of majestic sweetness, surrounded by luxuriant hair. He had a large share of bodily strength, and was said to be firm as a tree and pure as a bell. The activity of his brain showed itself in the brightness of eyes, which could fill with tears at a tale of sorrow, but flash piercingly on the perverse disputant. His voice was powerful, and he could speak for hours together to crowds assembled in the open air. His habits were remarkably active, and he seemed indifferent to exposure to weather or fatigue. When refused a lodging he would often pass a night with no other shelter than that afforded by a furze-bush or a hay-stack. He went swiftly from place to place, sometimes on foot but more frequently on horseback. He liked clean and good linen, and his costume seems to have been that worn by other gentlemen of his day, but without the trimmings which were then fashionable. His mind was one of large grasp, and he had a full share of common sense and ready wit."

The book is one to be commended to those who have not time for the larger works on George Fox.

The following sentence is worthy of note, pointing out that Fox rightly valued the graces of life,—an example that we as a people do not always follow, yet one that had rich flowering in the faultless gentleness and courtesy of the Friend whom we have so recently lost:

"William Penn says he was 'civil beyond all forms of breeding,' and this is the more noticeable because it was Fox's belief that the religion of Christ led to a simple mode of behavior as well as of attire and living."

¹ THE STORY OF GEORGE FOX AND SOME EARLY FRIENDS. By Frances Anne Budge. London: Headley Brothers.

ONE Former is worth a thousand Reformers.
—Horace Mann.

FIRST-DAY SCHOOL SCRIPTURE LESSONS

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 30.—SEVENTH MONTH 23.

THE MINOR JUDGES.—SAMSON.

GOLDEN TEXT.—Beware I pray thee and drink not wine nor strong drink.—Judges, xiii., 4.

Scripture Reading.—Judges, xvi., 4-31.

JUST preceding the account of Jephtha there are mentioned two "Judges," Tola and Jair, of whom almost nothing is told. Again, after the story of Jephtha and before the tales of Samson, there are named three others, Ibzan, Elon, and Abdon. These five are known as the minor judges. Nothing further is known of them.

If it is true that something of legend has probably crept into the story of Jephtha, it must be said that it forms most of the substance of the story of Samson. It is only by a somewhat violent wrenching of the meaning of the term that the name Judge can be applied to him at all. There is nothing in the whole tale of the dignity or sobriety which we are accustomed to connect with the office. Neither is there any instance given of leadership by him, nor of special reliance on him, on the part of the Israelites. If he was at war with the Philistines, the enemies of his country, it was rather a personal feud, in which he declared war on his own account, than one in which he led his tribe or his nation. Indeed, on at least one occasion his people rejected his interference as meddling and likely to result in greater oppression. (Judges, xv., 11.)

Three things may be noted as especially remarkable in the tales of Samson:—his personal character, his strong sense of humor, and the extravagance of the feats attributed to him. Samson was a Nazarite, or one vowed to God from his birth. The Nazarites existed as a sect even down to the time of Jesus. At this later time they were noted for the austerity of their lives and for their zeal in the observance of the law. Nothing of this is to be seen in the case of Samson. The only marks of his dedication are his unshorn locks. It does not demand of him even personal purity. He is licentious and cruel. Murder and arson are a jest. Physical courage and a light heart are all he has to recommend him. The whimsical nature of Samson and of many of his adventures are unique in Hebrew history. Humor is not an element of the Semitic mind. Its nearest approach is the cruel taunt or the savage jest at the expense of some object of hate. The light humor of the western nations is beyond their ken. In the case of Samson we have the single exception among Bible characters, though even in his case there is usually a bitter and cruel substratum in the apparent lightness of his jesting.

As to the extravagance of the tales, any of them will serve for example: the rending asunder of the lion with bare hands; the slaughter of the thousand Philistines with the jaw bone of an ass; the carrying off of the gates of Gaza; the thousands slain in the fall of the temple. This is a common characteristic of popular fables in the early life of a people.

The close resemblance of the tale of Samson to certain well-known myths should not be ignored. The story of Hercules comes at once to mind, but the resemblance here is a superficial one. Much closer is the relation with the "sun-myths" or allegories so commonly found in folk-lore, in which the sun in his contests with cold and with darkness, is personified. Such interpretation of the Samson stories is suggested by his name, which means "sun-man." His long, flowing locks, the source of his strength, may well have been connected with the sun's rays; moreover, the name of his mistress, who accomplished his downfall (Delilah), is closely connected with the Hebrew word for night. The Samson stories have little ethical merit and are almost the only ones of their kind in the Bible. They "bear the marks of popular origin and doubtless had been repeated by generations of Israelite story-tellers before they were first written down."

In the tales we are introduced to the tribe of Dan, one of the smallest and least important of the tribes. The next lesson will tell of the removal of a portion of the Danites to the far north. Doubtless, however, a part of the tribe had been left in the south, where it originally settled. This territory was northwest of Judah and west of Benjamin and Ephraim. It was thus in immediate contact with the land of the Philistines, who in these stories appear for the first time as enemies and oppressors of Israel. Only by this fact can we place the period attributed to Samson. It must have been just preceding or just subsequent to the time of the Philistine conquest told of in I Samuel. It would not be profitable to go into any extended analysis of the tales. The chief incidents are as follows: (1) His marriage with a Philistine woman. In the course of this account are told the killing of the lion, the riddle and its solution, his desertion of his wife and the consequent feud between him and the Philistines; (2) Arising from this feud the burning of the grain fields of the Philistines and the subsequent slaughter of a thousand of their men; (3) The carrying off of the gates of Gaza; (4) His intrigue with Delilah and the betrayal; (5) His imprisonment, and his revenge in the overthrow of the temple. Notice that even this last act is with a jest upon his lips. "Give me strength. . . that I may avenge myself for *one* of my two eyes." In connection with the stories the usual formula in conclusion, "He had judged Israel twenty years," is manifestly incorrect and misleading. The tales have their value in the insight they give as to the national ideals. It will be seen that courage and lightness of heart are all that are required. Such a character could not be a popular hero in any time when high ideals obtained. Compare him with Ulysses or with Siegfried, who hold somewhat similar places in the folk-lore of Greeks and Northmen, and he takes a distinctly lower place. We must not lose sight of the fact that the high ethical tone of the Bible is due, not to the popular mind of the Hebrews, but to those choice spirits who stood as their religious leaders. Doubtless the historian of Judges included the Samson stories in response to popular demand rather than because of any special fitness for the purpose he had in mind.

For Friends' Intelligencer.

BAPTISM.

THOSE who have spiritual baptism,—immersion in, or even sprinkling with, the love of God, and his approval,—can receive no spiritual benefit from the application of water. And those who are dipped into water, or sprinkled with it, in the outward ceremony, are profited nothing unless they have received otherwise the baptism from God. John the Forerunner, who baptized with water, himself said on this subject, (John, iii., 27): "A man can receive nothing, except it have been given from heaven." "Jesus himself baptized not," is the Scripture account (John, iv., 2). Paul records that he baptized few, and was glad of it, and he adds (I. Corinthians, i., 17): "For Christ sent me not to baptize but to preach the gospel." "In one Spirit," he declares (I. Corinthians, xii., 13), "were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." S.

TREES are the most civil society. An old oak that has been growing where he stands since before the Reformation, taller than many spires, more stately than the greater part of mountains, and a living thing, liable to sickness and death, like you and me; is not that in itself a speaking lesson in history? But acres on acres full of such patriarchs contiguously rooted, their green tops billowing in the wind, their stalwart younglings pushing up about their knees; a whole forest, healthy and beautiful, giving color to the light, giving perfume to the air; what is this but the most imposing piece in nature's repertory?—*Robert Louis Stevenson.*

"BLESSED are those holy hours in which the soul retires from the world to be alone with God. God's voice, as Himself, is everywhere. Within and without, He speaks to our souls, if we would hear. Only the din of the world, or the tumult of our own hearts deafens our inward ear to it. Learn to commune with Him in stillness, and He whom thou hast sought in stillness will be with thee when thou goest abroad."

THE world is a looking-glass
Wherein ourselves are shown,
Kindness for kindness, cheer for cheer,
Coldness for gloom, repulse for fear,
To every soul its own,
We cannot change the world a whit,
Only ourselves which look at it.—*Susan Coolidge.*

HOLD fast to your friends. It is one of the commonest regrets in after life that early friendships were not kept up; change of residence, neglect of correspondence, or of holiday courtesies, some divergence of taste or outward condition,—for some such cause a true friendship is often suffered to languish and die out.—*Munger.*

THE first time I read an excellent book, it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.—*Oliver Goldsmith.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SEVENTH MONTH 15, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

THE HAGUE CONFERENCE WORK.

[Editorial Letter.]

THE letter and editorial article which I sent from The Hague I have not yet seen in print (they may appear, probably, in the issue for this week), but I think the rather confident judgment which I expressed as to the Conference outcome has been, and will be, well borne out. In the dispatches sent from The Hague to the *Guardian*, of Manchester (by W. T. Stead, editor of the English *Review of Reviews*, and well known in other ways), there was yesterday a summary of the probable results of the Conference, and those on the affirmative side are summed up as follows:

First, the Conference has taken up, revised, and enacted rules for applying the Geneva Convention to naval warfare.

Secondly, the Conference has revised and approved unanimously a code of rules for the conduct of war in relation to the operations of a land war, humanizing them in many respects and furnishing every belligerent with a complete code as to the treatment of non-combatants, prisoners of war, etc.

Thirdly, the Conference has established a complete code of arbitration and provided machinery for the immediate constitution of arbitration tribunals and commissions of investigation whenever disputes arise between nations which they wish to settle amicably. The tribunal of arbitration will decide the dispute finally, both parties being pledged beforehand to accept the award, whatever it may be. The *commissions d'enquete* will merely investigate all the facts and make a report, which can be accepted or rejected at the option of the disputants. This recognizes the principle "Always investigate before you fight." Further, the Conference binds the Powers to offer their good offices for mediation between Powers on the eve of war, and provides a special form of mediation, with the double object, first, of obviating war, and secondly, after war has broken out, of facilitating intervention for bringing it to a close.

Two negative results are also recited—one in reference to armaments, and one relating to new "weapons of destruction." As to the latter, apparently the conclusion is really final that there shall be no important restriction placed upon the development of the most effectively destructive weapons. The "dum-dum" bullet, used by the English troops in India against the tribesmen of the northern border lands, is not to be forbidden, though all the nations at the Conference united in condemning it, except—the exception seems notable, and I must explain it in a moment—the United States and England. One

restriction, however, has been agreed on: for five years the throwing of explosives from balloons upon combatants is forbidden unanimously. The two English-speaking nations, it is understood, voted against restriction of destructive weapons, upon the ground that the more destructive they were made the less likely nations would undertake war. Perhaps this is a sound view, but the support of the "dum-dum" bullet, (which, though not actually explosive, is practically so, the lead being flattened out in the flesh by harder material behind it, and causing a horrible wound) by Americans and Englishmen, can only be excused—if excused at all—upon the theory just stated.

The dispatches which have been generally printed have referred to the Disarmament proposal as having failed. But this, I think, from the advices now at hand, is not correct. There has been good work done, and a good result has been achieved, even in that particular. It appears most probable that the Conference will make a definite and positive declaration that the well-being of nations demands a reduction of war burdens, and will express the hope that a future Conference may effectively deal with it. If so much as this is done, it will be a great triumph for Peace, for it will place on record the international judgment that the burdens of Militarism are so great as to call for reduction. If not actually a step in the right direction it is a look that way, and to have this is very much, for the European looking had all been in the wrong direction for a long time.

The "mediation" feature, which is part of the Arbitration plan, is the proposal of F. W. Holls, of New York, secretary of our American delegation. Its essential feature is that two nations in controversy, on coming to the heated stage of diplomacy, shall select "seconds"—one nation each—to whom they may refer their interests. It is possible that this may add to Arbitration a further deterrent against war.

I feel that it is entirely safe, now, to say that the Conference is truly a success. Nothing, I think,—unless it should be a most untoward and unfortunate outbreak of violence in some important quarter,—can arrest the conclusions which have practically been reached, and these, being such as are outlined above, are all those of Peacefulness, as far as they go. Even Disarmament is not "decently buried," as has been cynically said so many times; it is not buried at all, but carefully kept alive as a pending question, and with the favorable declaration of the Conference. Altogether, The Hague Conference is an essential and important triumph for Christian progress as against Pagan reaction.

H. M. J.

Manchester, Eng., Seventh month 1.

WHY SUMMON THE PEACEABLE?

IN the making of war there is a question that continually presents itself: Why do those who incline to war, and who continually foment it, wish to draw peaceable people into their enterprises? Why, if they must make war, not be content to make it themselves?

Cowper said, a century ago, that "war's a game which were their subjects wise, kings would not play at," perceiving that while some persons fomented the quarrel, they then drew others in to help maintain it. This is still true. The war people are not content to embroil themselves; their uniform plan is to embroil their country. The "game of war" which kings played so long must be played also by military classes, by adventurous and reckless statesmen, by persons who happen to be in power. In each case the anxiety to fight which they profess is uniformly followed by the demand that others shall join them in doing it. Their disposition in this respect has led, indeed, to the system of compulsion in the Old World, from which peaceable Christians like the Doukhobors are escaping. Under such a system men are forced to leave their productive associations, their homes, and their families, to perform military service. Most of them not only do not desire to go, but go with reluctance, yet the war-makers are insistent that they shall; they claim not merely their own liberty to fight, but the power to compel every one else to do the same.

There is another notable feature of the case. It is that the war-makers demand, besides all else conceded them, that they shall be paid while they are seeking military "glory," and that this payment shall be made out of the general purse. They are not willing to bear their own expenses, though it be their own enterprise. The cost of their wars, usually very great, and sometimes crushing, they require to be saddled upon the country, on aggressive and peaceable alike. This seems a demand almost as bad, and quite as unreasonable, as the other. If some wish to go shooting, for their own pleasure, for vent to their feelings, for expression of their hatred of one nation or contempt for another, for fame, for glory, for prominence that will make them governors or congressmen, why should they expect that the expense of this should be borne by those who have no such desire at all,—who think, on the contrary, that Christian persuasives are better than slaughter with cannon and sword, that all men and women, the world over, are children of a common Father, and that the justice we claim for ourselves is due as well to others?

These questions seem pertinent, and while we have not much hope that war advocates will be willing to flock by themselves, fight their own battles, and pay the expense from their own pockets, certainly they

ought to do so. They would improve by that much their present indefensible course.

BIRTHS.

FETTER.—At San Francisco, California, Fifth month 22, 1899, to Frank A. and Martha W. Fetter, a son, who is named Frank Whitson Fetter.

MARRIAGES.

WOLFE—WEBSTER.—At Norristown, Sixth month 30, 1899, under the care of Gwynedd Monthly Meeting, Pa., S. Carbon Wolfe, of Williamsport, Pa., son of David G. and Mary A. Wolfe, of Norristown, and Eliza J., daughter of Elizabeth J. and the late William Webster, of Norristown, Pa.

DEATHS.

BACON.—On Second-day, Seventh month 3, 1899, at Spring Lake Beach, N. J., Sarah W. Bacon, in her 74th year; a first cousin of the late Joseph and Mary Bacon; a member of the other body of Friends.

CORSE.—Seventh month 7, 1899, at her late residence, Furley Hall, Baltimore, Md., Deborah Sinclair Corse, widow of William Corse, in her 90th year; a member of Baltimore Monthly Meeting.

FISHER.—In Upper Uwchlan, Chester county, Pa., Seventh month 8, 1899, Minerva Taylor, wife of Vernon L. Fisher. She was the daughter of Jesse and the late Anna Taylor, of West Goshen, and was in her 37th year; a member of Birmingham Monthly Meeting of Friends.

HOLLINGSWORTH.—At the residence of her brother, Thomas Hollingsworth, Little Falls, Maryland, Sixth month 30, 1899, Sarah Hollingsworth, in her 60th year.

JARRETT.—In Des Moines, Ia., Fifth month 26, 1899, Jesse T. Jarrett, formerly of Bucks county, in his 82d year.

LIPPINCOTT.—Seventh month 2, 1899, Rebecca H. Lippincott, aged 68 years. Funeral from Woodstown, N. J., meeting-house.

SLACK.—In Newtown township, Bucks county, Pa., Sixth month 26, 1899, after a protracted illness, Joseph Slack, in his 63d year.

THE DOUKHOBOR FUND.

THE sum of \$50 has been received from Anna T. Jeanes to add to the fund in aid of the Doukhobors.

SAYS Emerson, "A purpose is a companion." And the companion is good if the purpose is good. It pushes a man right along as if it had strong hands. It nerves his heart as if it had an actual voice and were bidding him be brave. It encourages him to persevere. It assists him to climb. There is strength in it and inspiration in it and glorious help in it. A man without a purpose is a lonely man, a shiftless man, a useless man. It takes purpose successfully to carry us through the ever-varying experiences of life; and without purpose no man shall ever find heaven.—*The Evangel*.

THE true moment at which to call upon one's self to take any new step in virtue is at the fainting-point, when it would seem so easy to drop all and give all up; when, if you do not, you make of yourself a power.—*J. F. W. Ware*.

"It has certainly been a great war when there are enough heroes for the politics of the country."

EDITORIAL CORRESPONDENCE.

V.—THE "WHITE SLAVE" CONGRESS.

BY HOWARD M. JENKINS.

A MEETING of men and women from most of the countries of Europe, and from the United States, has been held in London, this week, under the designation above. It referred to the traffic which, competent authorities declare, is extensively carried on between all the European countries, in young women, who are enticed, induced, or in some cases practically kidnapped, and are taken to the cities for purposes of evil.

The very suggestion of this is shocking, but such, I have just said, is declared to be the case. The National Vigilance Association, a society formed here in London (there are hundreds of voluntary associations, for every sort of charitable and public object), has had the subject under consideration, and it was finally decided to call an International Congress, or Conference, to see what might be done to check or stop the "traffic," by a common agreement among the nations as to the laws, the penalties, the places and manner of trial, etc. W. A. Coote, the Secretary of the Association, made some time ago a tour over Europe to awaken interest in the matter and secure the attendance of delegates.

The Congress met at 10, on the 21st. (There had been a Reception to the foreign delegates, by the English, the previous evening, at the rooms of the Royal Society of British Artists, and some of the delegates, on the morning and afternoon of the 20th, had been taken to visit hospitals, etc.) The place of meeting was the large drawing-room of the Westminster Palace Hotel, on Victoria street, near Westminster Abbey and the Houses of Parliament. This was of very suitable size; probably two hundred persons could be comfortably seated, and about that many—I should guess—were usually present. Two sessions, at 10 and 1.30, were held on the 21st, 22d, and 23d, and the Congress finally adjourned about 5 on the last-named day. There were six American delegates present, Henry Chase, of Boston, secretary and executive officer of the "Watch and Ward Society" of that city; Professor William I. Hull and Hannah Clothier Hull, of Swarthmore; Mary Travilla and Sarah R. Paiste, of West Chester, Pa.; and myself. All of us, except Mr. Chase, came with credentials, signed by our late dear friend, Aaron M. Powell, as President of the American Purity Alliance, and as you will readily presume, it was through his interest in such work (upon the invitation of the National Vigilance Association) that we five delegates were present at the Congress; we felt, indeed, that we were in no small measure representing him personally, and endeavoring—very imperfectly—to do what he would like to have done.

The American delegates, however, did not take a prominent part. It was felt that the business in hand was European chiefly, and the disease to be dealt with, like that of Militarism, one which has its seat and centre on the Continent. The nations were heard in turn, and the United States came on the 22d, early in the afternoon. Mr. Chase read an excellent, short paper (the limit was fifteen minutes), giving practical

details of experience in Boston (not especially as to actual "traffic" in young women, for there is not very much of this, probably, in the United States, excepting at New York and San Francisco); and I spoke a few minutes, referring to the general condition and attitude of our country on the Social Evil, and closing with a reference to the loss sustained by the work which the Congress represented in the death of Aaron M. Powell. He was known to many present, and quite a number spoke to me, and to our other delegates, of him, in terms of high appreciation.

Following my little address, Dr. Wm. I. Hull, of Swarthmore College, read to the Congress the Greeting which A. M. P. had prepared, before he came over to Philadelphia, on the 13th of last month, and which he had entrusted to Dr. H. and wife for presentation. This was all of the American hearing at that time; on Sixth-day afternoon, at the close, Dr. Hull spoke briefly and fittingly, in terms of congratulation and hope for the work of the Congress.

The proceedings on each of the three mornings were begun in the English manner by several distinguished persons. At the opening session, 21st, the Duke of Westminster was in the chair, and spoke. Following him the Bishop of London (Dr. Mandell Creighton), and H. W. Webb-Peploe, a prominent clergyman (a "prebendary") of the Established Church. At the opening on the 22d, the speakers were (Roman Catholic) Cardinal Vaughan, the Countess of Aberdeen, H. J. Wilson, M. P., (of Sheffield, an earnest and practical friend of good works; he was very kind to members of our party), and Canon Scott Holland. On the 23d, the Earl of Aberdeen presided, and the other speakers were Lady Battersea, Dr. Adler, the chief Jewish rabbi of London, and Lord Kinnaird. All these spoke with force, and interestingly; it was, of course, a pleasure to hear and see them. Among the Continental delegates were several of considerable distinction, including a young Russian, Prince Serge Volkonsky, who told me he had attended courses of lectures at Cornell University; Count von Bernstoff, chamberlain to the German Emperor; M. Berenger, a member of the French Senate; Pastor Olbers, chaplain to the king of Sweden; Count von Moltke, of Denmark, and others. Many of the delegates were women, and represented serious and valuable organized effort in behalf of young women. The countries represented in the Congress were Austria, Belgium, Denmark, France, Germany, Holland, Norway, Russia, Sweden, Switzerland, Great Britain, and the United States.

The proceedings of the Congress were interesting, and I think they will be of service. The papers presented abounded in facts; most of them were by persons having exact knowledge of their subject. The conclusions were to form an international organization, through which to endeavor to secure an international agreement, and a uniform system of law and legal penalties referring to those who carry on the "White Slave" traffic. The proceedings were generally in English, but many of the delegates, especially those from France and Switzerland, including Senator Berenger, spoke and read only in French, and their re-

marks were usually interpreted for the benefit of those who did not understand that language. Among the English speakers whom I have not named were Percy W. Bunting, chairman of the council of the National Protective Association, a barrister, and editor of the *Contemporary Review*; Mrs. Sheldon Amos, the widow of a distinguished London professor, and authority on social subjects; Mrs. Henry Fawcett, who read a most interesting paper; Prof. James Stuart (formerly of Cambridge University), now M.P. for the Shore-ditch division of London; Samuel Smith, M.P.; and others. Prof. Stuart is a most earnest and energetic man, and one of the strong advocates of all those movements of progress which readers of the INTELLIGENCER sympathize with; Mr. Smith, in his brief address (at the close of luncheon on the 22d), represented on many points—pure literature, the abolition of indecency in posters, etc., and modesty in women's dress—the very ideas of Friends.

I must mention that a subject which would not stay out of sight was that of the "State regulation" of evil houses. Many delegates were most earnestly opposed to this system. But it is the general rule on the Continent of Europe. Prostitution is not "against the law," there. It is recognized and "regulated." England abolished this system of regulation in 1886, after having it in operation several years, and it is not likely that it can ever again be established there, though efforts will be made, no doubt, to that end. Such a system is, of course, hideous; that it should exist at all only testifies to the hold which social vice has upon a community, and to the sad need which exists of elevating the moral tone. In Switzerland especially the issue has been made most sharply, and the opponents of the existing "regulation" are too earnest in the cause to allow any discussion of the subject without declaring their principles. But in this Congress, called to consider a particular proposition—the checking of the "traffic"—the presentation of argument or appeal concerning the regulation system was really not "in order," and no allusion to the subject was made in the declarations which were adopted.

The foreign delegates were entertained at luncheon, each day of the Congress, very handsomely, in the large dining-room of the hotel, sitting down at 12, and rising just before 1 o'clock. There was time, in each case, for some brief speeches before leaving the room. They were also invited to receptions on the evenings of the 22d and 23d (the one on the 20th is mentioned in the early part of the letter), the former invitation being by the Duke and Duchess of Westminster, from 10 to 12 p. m., at the great city home which they have, Grosvenor House, esteemed one of the handsomest residences in London. The kindness of this invitation was increased by the fact that the greater part of the guests were the personal and social friends of the hosts, and that the "foreign delegates" were simply added to the list, so that they had the opportunity of seeing a great society "function," and many of the most distinguished society people. Mr. White, the United States Secretary of Legation at London, was very kind and attentive to our

American party, and helped materially to their enjoyment of the occasion.) The reception on the evening of the 23d was at the residence of Mr. Bunting, (named above), on Euston Square, and was a very pleasant occasion.

I think I have given the substance of the Congress, but my account is necessarily brief and imperfect. It is to be hoped that good will come of it.

London, Sixth month 24.

For Friends' Intelligencer.

ON SEEING A TURNER LANDSCAPE.

WE live in a world of inexhaustible beauty. It is God's own world, and everywhere the Divine Omnipresence is manifesting itself in an infinite variety of beautiful forms. We are created with eyes to see and capacity to enjoy the beauties of this world, and yet, like Wordsworth's Peter Bell, we are all too prone to go through life with eyes closed and feelings untouched by the marvels of nature.

"He roved among the vales and streams,
In the green wood and hollow dell;
They were his dwellings night and day,—
But Nature ne'er could find the way
Into the heart of Peter Bell.
In vain, through every changeful year,
Did Nature lead him as before;
A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

God does not want his children to miss the blessings of his love. He works in many ways to open the blind eyes, and to rouse the human soul to a consciousness of its rightful inheritance. He sends his messengers unto every age, bidding them draw aside a little further the veil which hitherto has concealed from view the deep and hidden mysteries of creation; bidding them call all men to look and see what new beauties God has deigned to reveal to his people.

Who are these heavenly messengers chosen by God for such exalted service?

They are the men and women whom we all know,—those immortal names which were not born to die—those great personalities which appear every now and then upon the stage of this life, and who differ from the mass of men in their persistent habit of living very close to God; so close that he is able to make himself known to them, and to impress their souls and minds with the truths which he yearns to cast abroad among his children.

From very ancient times, even down to our own age, these messengers have come to teach us through literature, through art and music about the unity of Nature,—that it is all the work of one beneficent hand, and that all the varieties of creation are but parts of one great whole, whose author and maker is Jehovah, God. The messages of Truth may be given to us over and over again, but unless we realize them and make them our own, we can never attain to that sympathy with all created things which is able to lift us above that dead and monotonous level where Peter Bell, and all such as he, grovel hopelessly.

We have no excuses for living without appreciation and sympathy with Nature, for not only has God

spread out before our eyes the riches of land and sea, and the glory of his heavens, but he has also endowed poets and artists with deep insight and given them the power to interpret nature in words that breathe and in pictures that speak eloquently,

Long centuries ago—five or six hundred years, perhaps, before the beginning of our era,—there lived in the distant land of Judah a Hebrew poet whose soul was so intent upon the message he had to proclaim, that he quite forgot to hand down his name to posterity along with the poems which he wrote; God's truth was the only thing which he thought it worth his while to perpetuate. We will name him Mother Nature's own poet, for she was to him a living, benignant presence, and spoke to him memorable things; he felt all creation pulsating with life.

"And the hills are girded with joy,
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing."

Again, where he tells of the escape of Israel from Egypt, he describes all Nature as sympathizing with the great deliverance:

"The sea saw it and fled;
Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.
What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like young sheep?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock into a pool of water,
The flint into a fountain of waters."

Passing down the years even to our own century we meet with another inspired messenger of God, who used *other* means to attract men's thoughts to the beauties and wonders of Nature.

When the privilege comes into our lives of looking upon a painting by Turner, then must we feel like giving thanks to Him who sent into the world such an interpreter of Nature as this; and we must feel an impulse quickening within us, which bids us go and commune with Nature ourselves, more humbly and more reverently, that she may show to us also some of her hidden treasures, and bestow upon us a portion of her kindly spirit,—that spirit which seems to be breathing gently through the soft misty atmosphere of the Turner landscape, and expressing its blessings of verdure and shade through the dainty, graceful foliage,—that spirit whose smiles we see reflected upon the placid sheet of water, blue as the skies above it, and which calls to us from the receding, never-ending space in the background,—God is here, God is everywhere, God is all!

E. W. C.

DON'T look for the flaws as you go through life—
And even when you find them
It is wise and kind to be somewhat blind
And look for virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding.—*E. W. Wilcox.*

THE income of the principal charitable institutions having their headquarters in London amounts to over £7,000,000 per annum.

FOREIGN CORRESPONDENCE.

LETTER FROM DR. JAMES TYSON.

WITH a motion almost unappreciable, amid the cheering of the crowd on the wharf and the waving of handkerchiefs from ship and shore, the great Hamburg-American steamer dropped away from her moorings. The scene was gay and animated, though tempered with sadness, for on many faces was evident the effort to repress tears which would well up through smiles. In a couple of hours more the broad ocean surrounded us with the loneliness which is always felt at sea, even in the presence of so large a company as that which made up the list of the *Augusta Victoria*, many of whom were destined for the North Cape of Norway as well as for other ports of Europe.

With fair weather and a staunch ship the ills of the sea were not serious, and the first-day of the week found us nearly in mid-ocean. The day did not differ from others except that in the evening religious services of an informal and interesting kind were conducted by our fellow passenger, John Wanamaker, whose large experience in affairs and among all classes enabled him to draw upon resources, adapted to the occasion and the varied company assembled.

Fifth-day night, little more than a week after leaving New York, found us at Cherbourg, where many landed and traveled by special train to Paris. Only the last three or four hours of the ride were by daylight, so that it was only then that opportunity was presented for noting some of the characteristic scenery of Normandy. But even in our rapid transit on the fresh June morning, the varied shades of green and brown on the hills and valleys, the picturesque houses and walled gardens, were a refreshing picture which it will always be pleasant to recall. More than once was the beautiful "Angelus" of Millet called to memory by a man and woman working in a field, and it was plain whence came the suggestions to the artist. Here, as often elsewhere, came the wish that we could stop and live amid these scenes long enough to become thoroughly familiar with the country and its people.

We were not strangers in Paris, and therefore did not attempt the many things incident to a first visit. Observations in the street may be said to have been among our most interesting occupations. Objects of these were the extraordinary differences in Physiognomy and custom which characterize the residents of Paris. There were faces of every variety of expression, though a brutal face was rarely met. The stature of the men seemed below the American average, while the well-developed muscular type with the manly and often handsome bearing characteristic of Englishmen and Americans was also less frequent. The dress of the men is varied, the very long frock coat being often found, though less common than the short sack, and the cut-away somewhat suggestive of the coat formerly worn by Friends. The hats are even more varied and often fantastic in their shapes, including straw hats, uncouth caps, and silk hats of every variety, and even the very ungainly stove-pipe with flat brim such as is often seen in the pictures of the revered Abraham Lincoln. Indeed, I should not

say that the dress of Parisian men as met on the streets sustains the reputation for elegance and good taste usually associated with the French people. The women uphold the national reputation better, all except the hardest working classes exhibiting the neatness and gracefulness we have learned to expect in the dress of French women.

The out-door holiday life of the French people always impresses the stranger, and at no time more than of a Sabbath afternoon, when the great drive and promenade of the Champs Elysées is crowded with vehicles and pedestrians so that it is dangerous for the latter to cross the street. This crowded condition is the more marked as the gendarme, or French policeman, does not seem to be nearly as supreme in his authority to stop vehicles that pedestrians may pass as does the London, New York, or Philadelphia policeman. A more satisfactory feature of the French street at once noted by the stranger here is the constancy and distinctness with which the streets are marked at the corners in large white letters on blue enamelled signs. This is quite general in Europe and in all my experience I know no city so poorly provided in this respect as Philadelphia. The feeble efforts recently made at home in this direction show the quality of work by the fact that the white letters are already beginning to fall off, while the names appear to be altogether absent just where one most needs to find them.

The Salon, now open, naturally attracts the attention of every visitor. It is commonly known that the annual exhibition thus named includes two societies of artists—the Société des Artistes Français, and the Société Nationale des Beaux-Arts. The two societies have their exhibits apart but under the same roof in the Palais des Machines. In the Champs de Mars, too, where this building stands, the great exhibition of next year is to be held, and the place is now a scene of great activity. An immense number of large iron buildings is being rapidly erected, and the exhibition will practically occupy the ground from the old Palais de l'Industrie on the north side of the Seine across to Champs de Mars on the south side. Doubtless an effort will be made to make this World's Fair surpass all previous ones, but it is evident to any one who knows the ground and who had the privilege of seeing the Columbian Exhibition at Chicago in 1893, that the natural advantages far exceeded those at Paris. The possibilities there offered by the proximity of Lake Michigan can probably be nowhere equalled.

To return to the Salon for a minute,—the present exhibition is regarded as inferior, partly because, it is said, the best works of art are being held back for exhibition next year. Many fine works in sculpture and painting are present, however, and the exhibit is well worth a couple of days' study. Descriptions of such work are only interesting to the reader when written by a master, I will therefore not attempt any, but I cannot refrain from alluding to a statue entitled "Militarism." It is an armored and helmeted figure more than life-size, bounded by sharp lines and angles as armored figures must be, and therefore

totally without beauty, mounted on a base made of three tiers of heads, the foundation layer being naked skulls, the upper and second row of heads exhibiting the most agonized expression the artist could create. It is far from being an object of beauty, and perhaps not even a work of art, but nothing could more vividly portray the horrors of militarism.

That Paris is a beautiful city goes without saying. Yet perhaps there is no city in the world in which there is greater uniformity of architecture, except old Philadelphia, with its uniform red brick houses in rows miles in length. In Paris, miles of buildings of like architectural effect are seen, but they are white buildings of massive construction with large doors and windows and many stores, so that the effect is correspondingly fine. Then the city is clean in the highest degree, the avenues and boulevards are lined with rows of shade trees, mostly horse chestnuts, and there are many parks and gardens, provided with fountains and otherwise adorned. There are also many palatial residences surrounded by extensive grounds, and often through an open gate can be seen a handsome and extensive garden, the existence of which would not be otherwise expected, so common is it to surround them with high walls, though others again have low walls surmounted with open railings through which one can see the beautiful interior dense with trees, shrubbery, and flowers. J. T.

Paris, Sixth month 26, 1899.

"So far as I have encountered them," said a citizen of the world, "a characteristic of great men is that they have time. They are not in a hurry. They don't act as if every minute you stayed was valuable time lost to them; they don't fret and fidget. What time they do devote to you appears to be time that they can spare, and take things easy in, and be comfortable. The work seems to be incidental and it seems as though they could turn to it when the time came and get through it with ease; and they always seem, besides, to have strength in reserve. It is certainly a characteristic of the great man that he has time."—*New York Sun*.

WHEN we come to count over the qualities that endear our friends to us, we naturally think of the bright and cheerful talker who has been foremost in giving us enjoyment. The sunshiny men or women, boys or girls, who bring bright words, who can talk on all sorts of subjects without seeming hopelessly bewildered, because the subject on hand is not a local one, will be always as welcome in society as flowers in May.—*Christian Instructor*.

A GERMAN savant has constructed a bacillus-proof house. The supply of air is first forced through a pipe, it is then filtered through cotton wool, and, lastly, is driven against a sheet of plate glass coated with glycerine. This is supposed to catch all the bacteria which have not been seized by the cotton wool. It is built entirely of glass, that the heat of the sun may kill any stray microbes that have entered by chance.

A LARGE folio Book of Common Prayer, of 1652, which belonged to Bishop Creighton, who was Bishop of Bath and Wells, England, in 1670, has been returned to its old home in the palace at Wells, and added to the many historic treasures of the library. It is an excellent specimen of the binder's art, having been bound by S. Mearns, the binder to Charles II.

"LIGHT wall paper saves gas bills. According to statistics in a scientific journal the different values of fabrics and finishes in the way of light needs are in the following proportions: Black cloth, 100 candle power; dark brown paper, 87; blue paper, 72; clean yellow paint, 60; dirty wood, 80; clean wood, 60; cartridge paper, 20; whitewash, 15."

Conferences, Associations, Etc.

MILLVILLE, PA.—The Young Friends' Association met Fifth month 14. The opening exercise was the reading of the first chapter of Titus, by the president. This was followed by roll-call and responses, and the report of the Secretary, Mary R. Eck. The literary program consisted of a recitation by Nellie John and a selection by George Sands, "Love Much"; Rachel S. Eves read "The Doukhobors as Christians"; W. W. Eves, "The Example," by Dean Elizabeth Powell Bond; Ida E. Eves read an essay on "Middle Age." Current Events and discussion by the members concluded the exercises.

The next meeting was held at the meeting-house at Millville, Sixth month 11. A period of silence preceded the reading of the sixteenth chapter of Luke, by the President, Henry W. Eves. Arminta Kitchen served as Secretary in the absence of Mary R. Eck. Ellen Russell read from the "Life and Letters of James and Lucretia Mott"; "The Garden," a poem, was read by Jesse John; Margaret Eves read a carefully prepared essay on "Forms and Ceremonies," followed by reading "Tale-bearing and Detraction," by Charles Eves, and "The Power of Redemptive Love," by Francis M. Eves. The question, "What relation has the home to the church?" was discussed by members of the Association.

The members expect to continue the Association throughout the summer, and hope to maintain the interest in that and the other religious meetings. F. M. E.

WRIGHTSTOWN, N. J.—The Philanthropic Committee of Burlington Quarterly Meeting held a very interesting and instructive meeting at Upper Springfield Meeting-house, near Wrightstown, N. J., Sixth month 18.

This meeting-house is one of the oldest in our quarter; a portion of it was built in 1727; the other part has no date affixed. Both ends were opened (which is very unusual at this place) to accommodate the people.

Lukens Webster and wife, of Philadelphia, were present, and he gave us one of his interesting and stirring addresses on his usual topic, Temperance.

The teacher of the public school nearby and her pupils were also present, about 25 in number; they gave us some good selections, both individual and class exercises, which added much to the interest of the meeting. This teacher is from Philadelphia; she was dismissed from her situation there by the school-board for endeavoring to introduce temperance in the public schools of that city.

Some of the children of the First-day school had some good selections. A First-day school is held here every First-day in the year, and is kept up by one or two ardent and earnest workers.

One speaker said we must educate, and must agitate the subject of temperance and keep it before the people. We are looking and hoping for the coming generation to be better than the present, and to this end we must educate the people, showing them that total abstinence is the only safe ground to stand upon.

Representatives were present from Trenton, Mansfield, Old and Upper Springfield meetings. Persons were present from Juliustown, Pemberton, and Wrightstown, as were the farmers from nearby, who seemed anxious that a similar meeting be held at the same place one year hence.

F. S. ZELLEY, Clerk.

HORSHAM, PA.—At the last meeting of the Young Friends' Association Anna D. Hallowell opened the exercises by reading the twenty-fifth chapter of Exodus, after which two recitations were given, one by Emma Comly, "The Starless Crown," the other by Jervis Smith, "In His Service."

Isaac H. Hillborn then gave us his interesting talk on the Tabernacle; he exhibited a representation of this ancient Jewish temple which, he told us, he had made as carefully as he could by following the description given in the book of Exodus. He began by telling how the Children of Israel became slaves by selling themselves and all they had for food during the famine, which Joseph had foretold after he was sold into Egypt. He then told the story of Moses. When the

Ten Commandments were given to Moses and the question arose among the people, "Where are they to be kept?" the priests asked every one who had a willing heart to contribute something towards building the Ark of the Covenant and the Tabernacle in which to keep it. This, when made, was the first church built for worshipping, in congregational form, the one true and living God. The incense which was burned in the holy of holies, a division of the Tabernacle, was a symbol of the prayers of the righteous which will fill the whole house and make sacred the atmosphere. Every part of the Tabernacle was made of the purest and best materials, and no one was allowed to go into the church and perform devotions unless he was pure and clean.

The Ark, after it was captured by the Philistines, was never placed in the Tabernacle, because the Jews felt that it had been contaminated. Just one thousand years later Solomon built his temple; and after its destruction two others were built on the same place, showing that the church of the living God is built upon the eternal rocks of Christ, the revelation of the Father made to his children.

Several sentiments were given, and the meeting then adjourned, all feeling very grateful to our friend Isaac H. Hillborn for giving us such a beautiful and instructive lesson.

ANNA T. JARRETT, Secretary.

HUNTINGTON, IND.—The Young Friends' Association met Sixth month 25, at Maple Grove. In the absence of the appointed chairman, Emma Brown, William Moore was chosen to act for the day. After routine business was transacted Michael Moore read an interesting paper on "The Fallacy of Resisting Evil." We should not strive to overcome evil by opposing it, thereby making it more prominent, but by encouraging the good. The farmer does not attend to his corn by simply pulling out the weeds, but he carefully hoes the soil up around each stalk, thereby making it thrive. Friction overcomes momentum. The thoughts presented were worthy of much consideration. After some discussion the meeting adjourned to meet at Maple Grove, Seventh month 23.

WILLIAM C. MOORE, Cor. Sec.

CORNWALL, N. Y.—Friends' Association met at the Seaman Homestead, on Sixth month 2, at the appointed time. The meeting was called to order by the chairman, Elizabeth K. Seaman. A paper entitled "The Debasing Influence of War," was prepared and read by Baldwin F. Brown, and the Life of Samuel M. Janney was read from the INTELLIGENCER, by Alice May Brown. Sentiments were given by nearly all those present. The terms of the present officers having expired with this meeting, the following officers were appointed for the next three months: President, Baldwin F. Brown; Secretary, Blanche E. Brown; Treasurer, Olive A. Barton.

Alice May Brown was appointed to have a paper for the next meeting, and Edmund Cocks to read the Life of Samuel M. Janney. After a short silence the meeting adjourned to meet at the home of Theodore Ketcham in four weeks.

EDMUND COCKS, Secretary.

An eminent physician says that no person should be permitted to drink tea or coffee until he or she has attained the age of eighteen years. In the young these beverages unduly excite the nervous system and have an injurious effect upon the digestive organs.

QUEEN VICTORIA has overcome her dislike to the electric light, which is now in use in all her palaces. The Albert Memorial Chapel at Windsor Castle (where the Dukes of Albany and Clarence are buried) is now being lighted by electricity, which will shortly be extended to St. George's Chapel.

A CORRESPONDENT at The Hague writes that in the whole arbitration matter the United States has scored a signal success, most of the ideas of the American delegates having been adopted. Their representations in Berlin secured Germany's assent.

LONDON, Ontario, has been placed under martial law, the mayor reading the riot act, and soldiers being put on guard everywhere. The trouble arose over the street car strike, which was declared May 22.

EDUCATIONAL NOTES.

SWARTHMORE PREPARATORY SCHOOL.—The list of instructors and matrons for next year at this school will be precisely the same as last year. Arthur H. Tomlinson, Principal, geometry; Hanna F. Mitchell, Vice-Principal, Reading and Grammar; Alice W. Jackson, English and Latin; Samuel C. Palmer, Athletic Director, Greek and Latin; Edward M. Noble, Arithmetic and Geography; Eleanor M. Hartman, French, German, and Piano; Mary L. Haines, Drawing and Painting; George Satterthwaite, Arithmetic and Spelling; Amy A. Way, Primary; Mary P. Green, Kindergarten:—all Friends but two.

MILLVILLE, PA.—The Friends' School at Millville, Pa., closed a successful year's work on Sixth month 16, 1899. The large school-room was filled with bright, expectant children and their parents and friends.

The exercises included addresses, essays, and recitations creditable to both teachers and pupils. In the evening the two graduates, Cora E. Wright and Amelia B. Heacock, delivered their essays, subjects "Doing Worthily," and "Out of the Darkness into the Light." Sarah T. Eves, a member of the school committee, addressed the students, and Emma H. Eves presented the diplomas with appropriate remarks. A brief address by the Principal, Henry W. Eves, concluded the exercises.

Literature.

THE robustious muse of authors like Kipling is not the only kind the world wants to hear; poetry of the delicate, meditative order will always be secure of its admirers. It is perhaps to our women poets that we must look just now for the most frequent utterance of the tender and reflective vein. Louise Imogen Guiney, Alice Brown, Lizette Woodworth Reese, Florence Earle Coates,—these and other poetesses are to-day handing on our finest traditions in verse. To their ranks now comes a new sister in the person of Alice Archer Sewall, with her volume of beautiful lyrics, "An Ode to Girlhood and Other Poems."

The title poem is a piece to be read by pensive maidens on a summer afternoon in some old garden; and they will find its lines no less fragrant than the roses and lilies about them, its music no less sweet than that of the birds flitting among the tall hollyhocks.

Subtle and fine is her apostrophe to girlhood, recognizing that the charm of budding womanliness is, after all, beyond the power of words.

"How can I write of you, whom to express
Is to remove from you chief perfectness?"

There are echoes of Wordsworth's splendid Ode on Intimations of Immortality in this lesser poem; something, too, of his serene happiness in the contemplation of childhood's thousand joyous and wistful ways.

"And little lambs and all the soft-cheeked flowers
Make occupations fit for the new hours
That come without regret and pass away
Without regret. For oh ye are so gay,
The most celestial heavens may express
In you their holiness."

Of the other poems adorning the white pages of this delicate book, "Madonna and Child," "How Love Came," "The Elm Tree," "Youth," "Lullaby," and "The Wedding Gown," best illustrate the author's characteristic mood of exquisite contemplation.

The perennial and unfailing hopefulness of life's earlier stages she thus voices,—the spirit of Youth is speaking,—

"I am the spirit that denies
This earth to be no more Paradise.
I deny that God walks not with men.
I have met Him at even and talked with Him
then.

I deny that one cannot race on through
earth's heat
And come out healthy and clean and sweet.

I deny that God's path is so overgrown
That a child could not toddle straight to Him
alone."

There is much need for such clear poetic vision and sane high-heartedness in these days when doubt and despondency are all too rife. (New York and London: Harper & Brothers.)

Some hitherto unpublished statements relative to the origin of the idea which has resulted in the Peace Conference at The Hague, will appear in the August number of the *Catholic World Magazine*, under the title of "The Peace Conference, and What it Might Have Been." "An attempt to insure and perpetuate human peace without the aid of the Prince of Peace is a foredoomed undertaking," says the article.

Because of the failure of the Czar to send an invitation to the Vatican to be represented at the Peace Conference, on account of the objection of the Italian Government to even an implied recognition of the Pope's temporal power, the article recites, an unjustifiable slight was placed upon Leo XIII., who originated the Peace Conference idea. "This will be news to many," the story continues, "but it is an undeniable, incontrovertible fact, which is here advanced on the highest authority."

"The Reminiscences of Julia Ward Howe," which have for some months formed an engaging feature of the *Atlantic Monthly*, will be published in a volume later by Houghton, Mifflin & Co.

"The Mettle of the Pasture," by James Lane Allen, is announced for publication in the autumn by the Macmillan Company. *The Bookman* says that it promises to be "the largest and most important work that its author has yet written, and with all its deep seriousness, it will partake of the sunny humor of the warm South."

Laurence Hutton will spend the better part of the summer in England, according to *Literature*. He has rented for the season Professor Max Mueller's house at Oxford, where he intends writing a descriptive essay upon the "Literary Landmarks" of the old university town, so wonderfully rich in associations of that nature.

PUBLICATIONS RECEIVED.

THE TEMPERANCE PROBLEM AND SOCIAL REFORM. Fourth Edition. By Joseph Rowntree and Arthur Sherwell. 8 x 6 inches. Pp. xxiii. and 626. Price 6 shillings. London: Hodder and Stoughton.

WORDSWORTH AND THE COLERIDGES, WITH OTHER MEMOIRS LITERARY AND POLITICAL. By Ellis Yarnall. 9 x 6½ inches. Pp. ix. and 331. Price \$3. New York and London: The Macmillan Company.

PERSONAL AND OTHER NOTES.

ANNA JANNEY LIPPINCOTT, Susan W. Janney, and the son and daughter of the former, reached Southampton, England, by the steamship *Bremen*, of the North German Lloyd line, on the 18th of Sixth month, and after a stop at Winchester, proceeded to London, next day. They remained in London for some time, and then proceeded to the Continent.

Dr. W. I. Hull, of Swarthmore College, and Hannah Clothier Hull reached Liverpool, by the Cunard ship, *Umbria*, on the 17th of Sixth month, and after a visit to friends at Manchester, proceeded to London, on the 19th. They were accompanied by Mary Travilla and Sarah R. Paiste, of West Chester, Pa., who, after about a fortnight in London, proposed to leave for Paris on the 3d of the present month, and to return about a month later for a tour in England. Dr. Hull and wife did not propose to go on the Continent.

Phebe C. Wright and Sophia U. Willits were at Westminster Friends' meeting, London (as also were the Friends named above), on the 25th ult. They had arrived in time for the Women's International Council, which they were proposing to attend.

In the evening of the 25th (6.30), several of the Philadelphia Friends, and Isaac Howland and wife of Brooklyn, N. Y., attended the meeting held at Chelsea, at the home of Percy and Edith Bigland, on Tite street. This is usually small, but on that evening twenty or more gathered, and Mary Travilla had an acceptable communication, and another of the American visitors spoke briefly.

Howard M. Jenkins, after returning from his short trip on the Continent, remained in London ten days, and left on the afternoon of the 27th for Ackworth, in Yorkshire, to attend the "General Meeting" of Ackworth School. He there met John William Graham, and on the 29th accompanied him to Manchester, where he expected to be—and in that neighborhood—for several days.

Our friend Rebecca B. Nicholson sailed on the 5th instant, from New York, for a tour of the Continent, and England, Scotland, Wales, and Ireland. She expects to return in Ninth month.

COMMUNICATIONS.

REPLY TO AN INQUIRY.

Editors FRIENDS' INTELLIGENCER :

I THINK that the little book of poems by Samuel M. Janney, referred to in the last issue of the INTELLIGENCER, is the same as that mentioned in the catalogue of Friends' Historical Library of Swarthmore College. It was printed in Philadelphia in 1839, and, if I remember rightly, is entitled "The Last of the Lenapé, and Other Poems."

It is hoped that Friends appreciate the value of having as complete a collection of Friends' works as can be gathered and placed at Swarthmore, which is certainly a most favorable and convenient location for such collection. This Historical Library has now the largest number of Friends' books of any library in this country; and it is hoped that anyone having works by, or relating to, Friends, will feel an interest in assisting the growth of this Library, and thus make it a more valuable repository of Friendly literature and whatever refers to the history of our Society.

ALBERT A. MERRITT.

[In response to an inquiry in this column in the issue of Seventh month 8, we have received the above letter, and from another source a copy of the little book "The Last of the Lenapé and Other Poems," for both of which we acknowledge our indebtedness.—EDS.]

PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew;
But wait a little while,
And with the radiant, deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

—John Ruskin.

SONNET.

Written for the Westtown Centennial, 1899.

BY LLOYD MIFFLIN.

LET me, though least of those who sing to-day,—
Whose father trod these floors and held them dear,—
Let me, in this rememberable year,
Upon his well-loved Alma Mater lay
My veneration as a wreath of bay
About the feet of Learning. We revere
Her groves illustrious, and her halls austere,—
Oh, that her principles had wider sway:
That Nations, like to brothers, might embrace;
That war be banished from the thoughts of men,
And ignorance, with all its evils, cease;
That right and mercy guide the human race,
And through the world th' angelic spirit, Peace,
Reign in all hearts, as was the dream of Penn!

METEOROLOGICAL SUMMARY FOR SIXTH MONTH, 1899.

Mean barometer,	30.054
Highest barometer during the month, 23d,	30.301
Lowest barometer during the month, 28th,	29.850
Mean temperature,	75.2
Highest temperature during the month, 6th,	98.
Lowest temperature during the month, 17th,	56.
Mean of maximum temperatures,	85.
Mean of minimum temperatures,	65.4
Greatest daily range of temperature, 5th, 19th,	28.
Least daily range of temperature, 10th,	8.
Mean daily range of temperature,	19.6
Mean relative humidity, per cent.,	65.2
Mean temperature of the Dew Point,	60.9
Total precipitation in inches, rain,	1.61
Greatest precipitation in any 24 consecutive hours, 0.44 inches of rain, on the 20th and 21st.	
Number of days on which .01 inch or more of rain fell, 9	
Number of clear days 10, fair days 10, cloudy days 10.	
Prevailing direction of wind from the Southwest.	
Thunder storms on the 1st, 5th, 8th, 9th, 15th, 20th, 21st, 25th, 28th.	
Hail on the 1st.	
Solar halo on the 26th.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a.m., 75 on 8th and 15th.
Minimum temperature of wet bulb thermometer at 8 a.m., 54.5 on 11th.
Mean temperature of wet bulb thermometer at 8 a.m., 65.6.
Maximum temperature of wet bulb thermometer at 8 p.m., 74.5 on 7th.
Minimum temperature of wet bulb thermometer at 8 p.m., 56.5 on 16th.
Mean temperature of wet bulb thermometer at 8 p.m., 65.9.
Mean temperature of wet bulb thermometer for this month, 65.8.

NOTE.—The means of the daily maximum and minimum temperatures, 85° and 65.4°, respectively, give a monthly mean of 75.2°, which is 3° above the normal, and 2° above the corresponding month in 1898. The amount of precipitation, 1.61 inches, is 1.75 inches less than the normal.

JOHN COMLY, Observer.
Centennial Avenue, Philadelphia, Sixth month 30.

BISHOP GRANT, of the African Methodist Episcopal Church, and Rev. M. M. Moore, saw the President last week, with reference to affairs in Liberia. They are both anxious that the United States should assume a protectorate over the black republic. A representative of Liberia is on the way to this country to urge the same thing.

JUDGMENT has been postponed in the case of Admiral Cervera and most of the other officers whose conduct in the battle off Santiago resulting in the loss of the Spanish fleet, has been the subject of inquiry by special court-martial. All of the officers have been liberated except Captain Diaz Moren, who was commander of the *Cristobal Colon*. General Paredes is to be prosecuted.

THE House of Commons rejected the amendment to the London Government bill permitting the election of women as councillors, by a vote of 246 against the amendment to 177 in its favor. The House of Lords amendment, providing for the exclusion of women from the office of councillor was then formally agreed to.

THE GREATNESS OF SIMPLICITY.

SIMPLICITY is the elimination of the non-essential in all things. It reduces life to its minimum of real needs ; raises it to its maximum of power. Simplicity means the survival,—not of the fittest, but of the best. In morals it kills the weeds of vice and weakness so that the flowers of virtue and strength may have room to grow. Simplicity cuts off waste and intensifies concentration. It converts flickering torches into search-lights.

All great truths are simple. The essence of Christianity could be given in a few words ; a lifetime would be but continued seeking to make those words real and living in thoughts and acts. The true Christian's individual belief is always simpler than his church creed, and upon these vital elements he builds his life. His simple faith he lives,—in thought and word and act. Like the lark, he lives nearest the ground ; like the lark, he soars highest toward heaven.

If the mind and heart of the preacher were really thrilled with the greatness and simplicity of religion, he would, week by week, apply the ringing truths of his faith to the vital problems of daily living. The test of a strong, simple sermon is results,—not the Sunday praise of his auditors, but their bettered lives during the week. People who pray on their knees on Sunday, and prey on their neighbors on Monday, need simplicity in their faith.

No character can be simple unless it is based on truth,—unless it is lived in harmony with one's own conscience and ideals. Simplicity is the pure white light of a life lived from within. It is destroyed by any attempt to live in harmony with public opinion. Public opinion is a conscience owned by a syndicate. Adjusting life to one's own ideals is the royal road to simplicity.

Nature, in all her revelations, seeks to teach man the greatness of simplicity. Health is but the living of a physical life in harmony with a few simple, clearly defined laws. Simple food, simple exercise, simple precautions will work wonders. But man grows tired of the simple things, he yields to subtle temptations in eating and drinking, listens to his palate instead of to nature,—and he suffers. He then dines with dyspepsia, and sits like a child at his own bounteous table,—forced to eat only the simple food that he scorned.

Simplicity is the characteristic that is most difficult to simulate. The signature that is most difficult to imitate is the one that is most simple, most individual, and most free from flourishes. The banknote that is the most difficult to counterfeit successfully is the one that contains the fewest lines and has the least intricate detail.

Simplicity in acts is the outward expression of simplicity in thought. Men who carry on their shoulders the fate of a nation are quiet, modest, unassuming. They are often made gentle, calm, and simple by the discipline of their responsibility. They have no room in their minds for the pettiness of personal vanity. It is ever the drum-major who grows pompous when he thinks that the whole world is watching him as he marches at the head of the pro-

cession. The great general is simple and unaffected as a child.

To true simplicity, to preceive a truth is to begin to live it ; to see a duty is to begin to do it. Nothing great can ever enter into the mind of a man of simplicity and remain merely a theory. Simplicity in a character is like the needle of a compass,—it knows only one point, its North, its ideal.

Let us seek to cultivate this simplicity in all things in our life. The first step toward simplicity is,—simplifying. The beginning of mental or moral progress or reform is always,—renunciation or sacrifice. It is surrender or destruction of those phases of life that have kept us from higher things. Reform your deit and you simplify it ; make your speech truer and higher and you simplify it ; reform your morals and you begin to cut off your immorals. Make simplicity the keynote of your life and you will be great, no matter though your life be humble and your influence seem but little.

Simplicity is never to be associated with weakness and ignorance. It means reducing tons of ore to nuggets of gold. It means the light of fullest knowledge ; it means that the individual has seen the folly and the nothingness of those things that make up the sum of the life of others. He has lived *down* what others are blindly seeking to live *up* to. Simplicity is the sun of a self-centred and pure life.—*Saturday Evening Post*.

WOMEN RECEIVED AT WINDSOR CASTLE.

A NUMBER of the American, colonial, and continental guests of the International Congress of Women having expressed a desire to pay their respects to the Queen, Lady Aberdeen arranged a trip to Windsor this afternoon, when her Majesty assented to the suggestion that she should drive slowly through the quadrangle of the castle and receive a few of the more prominent delegates. It was about twenty minutes past 3 when the delegates took up a position in front of the private entrance. A quarter of an hour later her Majesty appeared, and Lady Aberdeen made the presentations.

Miss Susan B. Anthony, who, with Mrs. May Wright Sewall, the newly-elected President of the Congress, enjoyed the privilege of presentation, said to the correspondent of the Associated Press this evening : "I had never seen the Queen before, and could not but feel a thrill when, looking into her wonderful face, I saw her, as her life is going out, welcoming the women's movement which is the precursor of the twentieth century. What pleased me most was when her Majesty said :

" ' Now, I cannot have these ladies who are visiting me return without giving them a cup of tea.' Sir Arthur Bigge, the Queen's Private Secretary, replied :

" ' But, your Majesty, they are here in hundreds.' "

" ' I do not care,' said the Queen, ' if they are here in thousands. They must all have a cup of tea when they come to see me.' "

"And we had it in the Queen's palace, as a recognition of the great womanhood of our country."

Mrs. Sewall said : "The Queen looked ten years younger than when I saw her ten years ago. Every

line in her face displayed serenity, sweetness, and pleasure. She looked us each full in the eyes with a quick, keen glance. Her voice is melodious, and there is a total absence of certain lines of the mouth shown in most photographs of her, indicating disdain. The whole bearing of her Majesty was a symbol that she who has governed the mightiest of empires for sixty-three years, has finally recognized intuitively that she crowns her work in recognizing the claims of her sex to equal rights with men. With what womanly pride we joined in 'God Save the Queen'! The impression we all carried away of the greatest woman of the century was of strong intellect governing fine and womanly sentiment."—*Public Ledger*.

MANNERS OF COLLEGE GIRLS.

THE mother of a feminine undergraduate spoke to me lately of the difficulty she found in persuading her daughter to keep her things in order. The young lady had become accustomed at college to leaving her belongings scattered about her room, knowing that the faithful and long-suffering chambermaid would come in and straighten out the chaos as often as might be necessary. When her mother pointed out to her that in her own home the maid had not time to perform these labors of Sisyphus, our Junior replied: "I have no sympathy with menials." Poor girl! However well versed in Latin or Greek she may be, she has learned a very small fraction of the true lessons of life if she has no sympathy with the toilers of this world, the hewers of wood and drawers of water.

The undemocratic spirit shown by this remark is one which we note with pain in some college-bred women, though not in the majority. It shows itself in a lack of appreciation of the institutions of our country, in a disbelief in universal suffrage, and an opposition to the enfranchisement of women. The conceit of a feminine Sophomore, when it does show itself, is even less agreeable to the onlooker than that of her male prototype. In justice to our girls, however, it should be said that they display conceit less often than our boys. All the world must have patience with a Sophomore, whose self-sufficiency is temporary, and forms a part of the equipment of youth for fighting the hard battles of life.

The manners of women are in a transitional state owing to the great changes which their condition and status in society have undergone, and are still undergoing. The new has not fully come, the old has not entirely passed away. Our college girls see the new worlds of power and opportunity that are opening before their sex; they are so dazzled by the prospect that they are in danger of losing sight of the old kingdom of woman, the home, and of forgetting that their sex stands above all things for the altruistic principle. This principle finds its first development in the home, in the family, and while it may spread out later, till it takes in the whole earth, the growth must be in the natural order, from the individual to the family, thence to the community, next to the State.

Even chickens brought up away from the hen

need an artificial "brooder," or mother; and do not our college girls need a "house-mother" if they cannot have their very own mamma, rather than an elder sister? Let them by all means be taught by accomplished professors and tutors, men and women, but let them also come under the influence of elder women, who have taken a degree in the School of Life, and, if possible, of those who have received one of the highest forms of education, the education of wifehood and motherhood. With the restoration of a true home-life ideal, and with the establishment of a chair of manners, we need fear no lack of gracious behavior or of consideration for others in our college girls—God bless them!—*Florence Howe Hall, in The Independent*.

Daniel Webster's Oratory.

Senator George F. Hoar, in *Scribner's Magazine*

IN one respect Daniel Webster is the most striking figure in our history, and one of the few most striking figures in all history. That is, in the impression he made on everybody—that, great as were his achievements, he was himself greater than his greatest achievement.

Franklin, Webster, and Emerson are the three great New Englanders. Each of them was a great public teacher. If Webster did not lack, at least he did not manifest, Franklin's wonderful common-sense, as applied to common things and common life. He had not Emerson's profound spiritual discernment or wonderful poetic instinct. But his intellect seems like a vast quarry. When you have excavated the great rocks at the surface, you know there is an inexhaustible supply left. When he died the people felt as if the cornerstone of the Capitol had been removed; as if the elephant had died that bore the universe on his back.

Emerson's portraiture of Webster at Bunker Hill is made up of a few strokes. But it reveals the whole secret. Great as were the things that Webster said, profound as was his reasoning, lofty as are the flights of his imagination, stirring as are his appeals to the profoundest passions of his countrymen, there is a constant feeling that Jove is behind these thunderbolts. That is the contrast between him and so many other orators. Even in Choate and Phillips you are admiring the phrase and the elocution, and not the men. In Webster you are thinking of the man, and not the phrases. The best things that he said do not seem to his listener to be superior, and rarely seem to his listener to be equal, to the man who said them. There is plenty of reserve power behind—

... "Half his strength he put not forth, but checked
His thunder in mid-volley."

A Cow's Spectacles.

A cow in spectacles! This, you think, must, indeed, be a funny sight. Surely some one must have been playing a trick on that dignified animal, and you wonder that she did not resent the disrespect shown to her with a poke from her horns!

But the truth is this cow is very glad of the spectacles, for she is not an English cow, feeding in green, sunny meadows, among buttercups and daisies, but a native of the cold country of Russia. Here the snow lies on the ground for more than half the year, and the cattle wandering over the great steppes have to crop their scanty meal from the small tufts of grass which here and there can be seen pushing above its snowy counterpane.

The rays of the sun on the snow make it shine with dazzling brilliance, which causes what is called "snow blindness" to unprotected eyes. Arctic explorers and alpine climbers in early times used to suffer much from this complaint until it became the custom to wear smoked glasses. The Russian cows endured much misery and pain from the same causes, until a man, whose heart was touched by the sight of their sufferings, hit upon the happy idea of inventing large spectacles, which could be securely fastened on to the cow's nose.

At the present time, in traveling these wide snowy steppes,

stretching for hundreds of miles, one may see thousands of these cows placidly and contentedly feeding, their eyes protected from the glaring whiteness of the snow by great smoked goggles. They look funny, certainly, but even cows are too sensible to object to a ridiculous appearance if it adds to their health and comfort!—*Sunday Reading*.

Bicycle Riders at Church.

A FRIEND sends us the following clipping from the *London Daily News*, inviting wheelmen to stop in at the wayside churches, and adds:

"From the testimony of some Friends who find it easier to attend our meetings on wheels, I thought a similar invitation might tend to make them, or rather us, feel more at ease."

This notice is prominently fixed outside Merstham church: "To cyclers, women and men.—You are quite welcome to enter and worship in your cycling dress. You need not make the fact that worship has begun any excuse for mock modesty in not liking to come in. You can slip in quite as silently as you can slip along, without disturbing the worshippers, if you have any real desire (1) to remember your Creator, (2) respect the Great Designer's reasonable command to keep holy the Sabbath day, and (3) thank your Heavenly Father for providing you with the pleasures of the road. You will find a seat, a Bible, a prayer and hymn book, quite handy. You need not remain for the sermon or instructions unless you care to do so; you do not sin in cycling on Sunday, but you most certainly sin against God and wrong your neighbors if you neglect your clear duty, which is to adore publicly your Saviour Jesus the Christ, and to invoke the Holy Spirit to grant you His aid in all your undertakings. The success of British artisans, business and professional men, is due to the fact that they leave one day in seven on which to rest and recreate the body, soul, and mind. At the back of the church there are five automatic cycle racks fixed."

How Kipling Became a Prohibitionist.

RUDYARD KIPLING tells how in an American concert-hall he saw two girls made drunk by their companions. Kipling had not been a total abstainer, but of that scene he wrote:

"Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'there is no harm in it, taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling to God alone knows what end. It is not good that we should let liquor lie before the eyes of children, and I have been a fool in writing to the contrary."

Date Palms for Arizona.

DR. ZWINGLE, representing the Agricultural Department, is now in Morocco on a mission which the department hopes will launch a new and profitable industry in the most arid sections of our Southwest. It has been found that date palms with some irrigation will grow as well in Arizona as in Arabia. Early Mormon settlers in the Territory proved this many years ago; but the trees were not of the best variety, and date growing never developed as an industry. The Agricultural Department has prepared to push the experiment on an extensive scale, however. Dr. Zwingle is making a close study of the African date palm, selecting the very finest varieties and those best adapted to our arid region. These young trees will be carefully shipped to Arizona, where they will be planted and cared for under the close supervision of the department's experts. The plants will cost the department about five dollars each, laid down in Arizona.

The Ideal American Citizen.

Scribner's Magazine.

THE American citizen of the finest type is essentially a man or woman of simple character, and the effect of our institutions and mode of thought, when rightly appreciated, is to produce simplicity. The American is free from the glamor or prejudice which results from the conscious or unconscious influence of the lay figures of the old political, social, or religious world; from the glamor of royalty and vested caste, of an established or dominant church, of aristocratic, monkish, or military privilege. . . . For Americans of the best type, those who have learned to be reverent without losing their independence and without sacrifice of originality, the problem of living is simplified through the elimination of the influence of these symbols and conventions. Their outlook is not confused or deluded by the specious dogmas of caste. They perceive that the attainment of the welfare and happiness of the inhabitants of earth is the purpose of human struggle, and that the free choice and will of the majority as to what is best for humanity as a whole is to be the determining force of the future.

"Sunday" Newspapers.

THE *Christian Advocate* thus comments upon the recent successful agitation against the "Sunday" papers in England:

"We can say to our English friends and foreign religious exchanges that Sunday newspapers are among the greatest foes of Christianity, and that in various particulars. They fill the streets of cities and large towns with the cries of the venders; they bring into the house on Sabbath morning a vast amount of dissipating, agitating matter; they are so huge that they are broken up and distributed among the members of the family, expelling religious conversation, and to a considerable degree all conversation, except when topics inimical to the spirit of religious worship are suggested by the paper itself. . . .

"Some of them contain professed sermons in one column, and advertisements that, judged by their purpose, their suggestiveness, and their consequences, might have been indited by the arch-fiend himself. By these means they are the universal promoters of dissipation on that day. Often indirectly, and sometimes directly, they disparage the Church by declaring that if it cannot overcome all these things it is because of dullness in the pulpit. For this in some instances there is a foundation, but in more there is none; and the allegation is like that of saloon-keepers, who first deprave the appetites of their customers, and then declare that if men will leave home for the saloon the fault is with home cooking. Sometimes it is, but no wife ever lived who could prepare food in such a way as to keep a drunken husband from the saloon.

"English Christians have shown a capacity to unite against this evil, but we warn them that competition, rivalry, and the growing fear of being ridiculed in the press, will within a few years bring on another conflict, in which the Sunday publishing press and its patrons will succeed;—unless public regard for the Sabbath is maintained. What was known as the American Sabbath was brought from England, and not from the Continent."

Poverty No Barrier to a College Education.

Ladies' Home Journal.

I HAVE yet to learn of anybody's coming unhandicapped by disease or great debt, and then going away because he could not earn a living at college. And I have yet to hear any one of them say the game was not well worth the candle. It is hard work, of course, but a college man, like every one else, is happier with his time well filled. In fact, most of the men I knew who worked their way through college enjoyed their four years quite as much as their more fortunate fellows; indeed, I am not sure the latter class are always more fortunate, for, in addition to getting as much, if not more out of his books, the man who earns his own way is acquiring practical experience and a confidence in himself with which to pitch into the big world later in life.

CURRENT EVENTS.

REPRESENTATIVES of twenty-six wholesale drug firms in the Middle West, having an actual capitalization of \$8,000,000, and doing probably one-fourth of the wholesale drug business of the country, have voted unanimously against joining the proposed drug trust.

On the 4th instant a silver wreath, the gift of the Government of the United States to that of the Netherlands, was laid upon the tomb of Hugo Grotius, in the Nieuwe Kirck, in Delft, Holland, by the American delegates to the Peace Conference. Ambassador Andrew D. White in a scholarly address paid a tribute to Grotius, "to carry out whose ideas are now assembled delegates from all nations." After tracing Grotius's work and the effect of his ideas, the speaker said: "From this tomb of Grotius I seem to hear a message to go on with the work of strengthening peace and humanizing war, and, above all, to give to the world at least a beginning of an effective, practical scheme of arbitration."

At the end of his address he laid on the tomb of Grotius, in behalf of his colleagues, a wreath of silver oak and laurel leaves, bearing the inscription:

"To the memory of Hugo Grotius, on the occasion of the Peace Conference at The Hague, in reverence and gratitude from the United States."

THE report of Captain Watkins of the stranding of the American Line steamship *Paris* has been made public by the local Board of Steamboat Inspectors. Captain Watkins makes no attempt to evade responsibility for the accident, but, on the contrary, says frankly that the stranding of the ship was the result of an unaccountable error on his part. The accident, he says, was not due to any want of thought or anxiety about his vessel, but resulted from a mistake he made in calculating the position of the ship. The local inspectors of steam vessels have suspended Captain Watkins's license as master of ocean steamers for two years.

THE members of the International Peace Conference were entertained at a magnificent banquet in the palace at Amsterdam, on the 6th inst. At the banquet Queen Wilhelmina proposed a toast as follows: "I sincerely rejoice to see assembled around me to-day the delegates to the Conference, and to be permitted to renew my wishes for the success of your work, due to the initiative of the Czar of the Russias. I am glad to offer you the hospitality of my residence. I drink to the health of all the sovereigns and chiefs of the States of which you are the representatives."

THE proposed arbitration convention has been laid before the Peace Conference at The Hague, and after some changes had been agreed upon an adjournment was taken until the 17th instant, to allow time for the delegates to consult their Governments. It is said that the Conference will adjourn at the end of this month, the members agreeing to reassemble in the spring, and that during the interval Emperor Nicholas will visit the principal European courts.

CHIEF JUSTICE LORE, of Delaware, in an address at Wilmington recently declared that the Filipinos and Cubans should be allowed to govern themselves, and that the Philippine Congress compared favorably with the Japanese. The address caused considerable criticism after the meeting.

THE rains have been so severe in Luzon that the country around Manila is flooded, and, in some cases, it is impossible to forward supplies to the troops. The Thirteenth Infantry camp is under water, the men sleeping on boxes and the company cooks standing in water to their knees in preparing the meals.

REPORTS from Spain indicate a serious condition of affairs. Rioting is going on in several towns, martial law has been declared in places, and the government fears a general revolution.

THE Grand Duke George, brother of the Czar, died on the 10th inst., of consumption. He was 28 years old.

NEWS AND OTHER GLEANINGS.

THE coal production and consumption of the world during the past fifteen years are presented in some tables just prepared by the Treasury Bureau of Statistics. These show that while the United Kingdom is still the largest coal producer of the world, the United States is a close second, and if the present rate of gain is continued, will soon become the leading coal producing country in the world. The coal production of the United Kingdom in 1897 was 202,000,000 tons; that of the United States, 179,000,000 tons; Germany, 91,000,000; France, 30,000,000.

—The late Robert C. Billings, of Boston, left a large estate to various public institutions. His wealth is found to be much larger than was at first supposed; the public gifts of all kinds aggregate \$1,500,000. The large beneficiaries are Harvard College, Massachusetts Institute of Technology, Museum of Fine Arts, Massachusetts General Hospital, New England Hospital for Women and Children, Roxbury District; Children's Hospital, Massachusetts Eye and Ear Infirmary, and the Perkins Institute, and Massachusetts School for the Blind, Kindergarten for the Blind, American Unitarian Association, Boston; Young Men's Christian Union and the Hampton (Va.) Normal and Agricultural Institute. All these beneficiaries will receive sums varying from \$25,000 to \$150,000.

—A National Park or Forestry Reserve Association for the Governmental preservation of over 7,000,000 acres of land in Northern Minnesota will be formed in Chicago this month. It is a step towards the creation of great national reserves for the preservation of native forests and streams and the perpetuation of game.

—Extracts from a Skaguay paper report a large gold strike near Dawson by Professor Lippy, formerly of Oberlin and Kinsman, Ohio. Lippy is said to have two and a half tons of gold in his cabin. He is said to have refused a million dollars for his claim last year.

—A Board of State Tax Commissioners has been appointed for Michigan. The Commissioners are given supervisory control over officers administering the general tax laws, and are empowered in certain cases to review assessment rolls and correct them by raising and lowering assessments and adding property.

—The steamer *Roderick Dhu* brought from Hilo the most valuable collection of bird skins ever made in the Hawaiian Islands. The collection is said to be practically priceless. It is consigned to the National Museum at Washington. It has taken Professor Henshaw five years to gather the bird skins.

—The Western paper manufacturers have determined to combine against the Eastern trust to save themselves. It is understood the paper mills west of Pittsburg will be absorbed entirely or operated in connection with the Strawboard trust.

—A letter has been received from United States Consul John P. Bray, of Melbourne, Australia, by James J. Lindsey, of Baltimore county, who represents the Tysons in that and Cecil county, stating that James Tyson, who died April 24 last, left an estate valued at \$15,000,000.

—Mr. Balfour has assigned a civil list pension of \$200 a year to a retired Welsh policeman, Charles Assheton, who has found time to write a history of Welsh literature, and to win literary prizes at the Eisteddfods, and is now at work on a Welsh bibliography.

—Manchester, Clay county, famous by reason of the Baker-White feud, is to have telephone connection with the outside world. Clay is one of the oldest of mountain counties, but has been completely cut off from civilization, not having a mile of railroad, telegraph, or even an ordinary turnpike.

—Dr. Nathaniel Greene, President of the Rhode Island Society of Cincinnati, and grandson of Major General Nathaniel Greene, of Revolutionary fame, died at his home in Middletown, Rhode Island, on the 8th instant, aged 90 years.

—Grasshoppers have become a great plague in Spain, invading even the cities. In Austria 5,000 soldiers were ordered to assist in destroying them.

FRIENDS' INTELLIGENCER

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A GOOD WORD EACH WEEK.

XXIX.

EVERY man's religion begins and ends in God, and from our thought of Him flows every religious belief we hold.

JOHN WILLIAM GRAHAM.

From his paper read at the Manchester Conference, 1895.

DEVOTIONAL POEM.

GREAT Source of life and purity,
All human praise excelling,
Whose empire is infinity,
The humble heart thy dwelling.

The winds and waves confess thy might,
Which curbs the raging ocean,
Which bade the planets spring to light,
And still directs their motion.

All nature owns thy sovereign sway,
From thee each power deriving;
Shall man alone then disobey,
With whom thy spirit's striving?

On him alone hast thou conferred
Each high and holy feeling.
The riches of thy living word
Within his heart revealing.

Oh! let me then devote to thee,
The powers which thou hast given,—
And may they all incentives be
To lead my soul to Heaven.

—Samuel M. Janney, in "*The Last of the Lenape*," etc.

For Friends' Intelligencer.

WORSHIP AND RELIGION.

THE great object of worship and religion is to direct us individually within ourselves, that we may understand the great truth to which Jesus alludes when he spoke of the kingdom of heaven which a heavenly husbandman had sown in his spiritual kingdom, and of which an apostle also testified, when he declared, "Ye are the temple of the living God, and the spirit of God dwelleth in you." Our view of God should not be such as to shut Him out from this life, for He has spread out before us the visible world as a monument of his wisdom, power, and goodness; we are called to a knowledge of God and Christ now, a spiritual condition that will control every passion, and set bounds to the indulgence of every propensity belonging to the animal nature of man. It invites us to look within ourselves, in the spirit's sanctuary, that we may hold communion with a Being whom the heaven of heavens cannot contain, but who condescends to dwell with the pure in heart, the humble and contrite spirit.

We are also invited to meditate on the workmanship of this beautiful creation; and its study is not

incompatible with true devotion to God,—for every page of the great volume of nature is full of living and instructive truth.

Such an exercise of the intellect is profitable to us, for it leads to humility, and while it makes manifest the feebleness of man, exalts our view of the wisdom, goodness, and power of the Creator, and shows us that "Order is heaven's first law." On whom now rests the burden and responsibility of the continuance of the Society of Friends in its usefulness, and in the maintenance of its valuable principles and testimonies? We should not consider that heavier accountability rests on one than upon any other member; when those who are at present indifferent come to realize their individual responsibility, and are obedient to the inspeaking power or word, they will be shown a beautiful relation between mind and matter, between the works of God and our capacity to contemplate them. "The heavens declare the glory of God, and the firmament showeth his handiwork." When in silent waiting on him, they will learn that God is perfect, that while he does not need our worship, we need to worship him; and that "He is a spirit and must be worshiped in spirit and in truth."

On this voyage of life we need the spiritual graces; physical and intellectual culture, be they ever so advanced, are not satisfying or perfecting, if the spiritual be neglected. We should be mindful that our spiritual nature needs aliment, as wisely and regularly sought, as the physical structure needs food, wisely and regularly administered for the security of its healthful condition.

The Christian character is easily distinguished from anything of an opposite nature, by its simplicity and purity. When the blessed Jesus was engaged in the work of his mission, he told his disciples,—“By their fruits ye shall know them; men do not gather grapes of thorns, or figs of thistles.” The Christian is known by his fruits. “Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven,” was another declaration of Jesus, pointing to the same thing, and showing that a profession to religion does not always imply that we have come into the kingdom. Let our religion be an every-day religion. Let it consist wholly in the practice of righteousness, and then we will neither be deceived ourselves, nor be able to deceive others. If we love God, we shall show it by our love one for another. If we are the disciples of Christ, we shall let our light so shine before men, that others seeing our good works, will glorify our Father in heaven. A religious life consists in love to God and love to man, not merely in profession with a religious denomination; and it is vain for us to say that we love our people and our

God, if we do not manifest it by worshiping with our brothers when we have the ability to do so.

On various occasions, when sitting with Friends in their meetings for worship, we have been encouraged in the belief that there is an increasing number of faithful followers of Jesus Christ within our Society; and many who have not assumed the name are convinced of the truths we hold, and enjoy sitting in our meetings, silent or otherwise.

In this age, Christianity has become more fully what its founder intended; not a belief in a creed, but the application of the principles of Christ to the business of life. At this time the call is loud to all Christians, to set their light before the world. The twentieth century, I believe, is to be the most spiritual in all the Christian Era. But before it can be realized it must be acknowledged, not as coming from man's works, but as coming from God, the source of all good and of all power.

The Truth is coming to the people, Christ within must be recognized as the fountain head of reform and of all good government. Let us all live up to our convictions of duty, laying the foundation of our spiritual building upon the revealings of truth to our own souls; let Christ within be our hope of glory. May our minds be fully impressed with the conviction that pure religion consists in fulfilling all the duties and obligations of life that devolve upon us, as believers in the existence of a Supreme Being to whom we are accountable, and as followers of Jesus Christ.

When offering this message of encouragement to increased faithfulness, to all interested in the Society of Friends, I have been led to the account furnished in the Scriptures of a meeting of the disciples on a certain occasion, when it is said that Jesus came and stood in the midst and said unto them, "Peace be unto you." It was on this occasion that the disciples received the commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." That was Christ in his inward and spiritual appearing, as the eternal word and ever present Saviour; and he will be with us in our silent meetings, if we will open our hearts to him, when he will come in bringing the same message, "Peace be unto you." This is sufficient to give us a true knowledge of the Creator and the duties and obligations that we owe to him and to our fellow-creatures. For it is in the silence of the soul that the spirit divine operates; and if we make not use of this power thus bestowed upon us the day may come when the temptations and dangers to which we are exposed will overcome us, and we may have to adopt the same language as did one of old,—“Oh that I were as in months past, as in the day when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness!”

Feeling it to be increasingly incumbent on us in this day to bear practical testimony to the simplicity of the Gospel of Christ, I can find no more fitting words in which to express the depth of my concern,

than the following quotation: "In the conflict between light and darkness, truth and error, which is to-day being so fiercely waged, may we be found, like David of old, not trusting to armor which we have not proven, and which will be unfitted for the service to which the Lord has appointed us. Rather let us hold fast to those more spiritual methods, which, in the past, he has enabled us to use so effectively in his service. Then we may reverently believe, that, united in the fervent love for a common Master, and his blessed cause, which so strongly characterized our people in the beginning, we may once more put shoulder to shoulder in his name. Thus shall we realize his wisdom to guide, and his power to strengthen us for the work of our day; and the shout of a King will be again heard amongst us."

Philadelphia.

JOSEPH POWELL.

For Friends' Intelligencer.

THE LORD'S PRAYER: ITS UNIVERSALITY.

A GRACEFUL trellis stood on a well-tended lawn. The bright sunlight of a June morning had coaxed a wealth of bloom from the vine that entwined its supporting bars, and hid its form with a mantle of green leaves that waved joyously in the passing breeze. Some happy birds darted in and out of its grateful shade, and the tender beauty of the flowers added sweetness to the song. Scattered among the dark, rich green of the leaves were bell-like flowers, tinted and veined by a mysteriously exquisite art, and as they bent in the breeze they gave of their sweetness, and the air streamed wide from them perfumed with grateful fragrance.

It was the hour of the morning collection; the students had assembled, and after the period of devout silence the leader arose for the Scripture offering. Pausing for a time as if to master some powerful emotion, the leader began the offering in such feeling tones that all knew his message was to be no common-place utterance.

"Our Father which art in Heaven,"—as the words of the world-wide prayer reached through the chapel, each young heart throbbed in response, each bright, expectant face melted into tender reminiscence, and no other sound broke the sacred quiet. The whole being thrilled to the words and the hour, and thought sought for the secret of the wonderful power. What is the Rock of Ages on which human souls have been building for centuries? The words are simple and common-place for the most part, but what other prayer or formula so voices the human needs? Are its words so potent that one foreign to all its sacred associations would be profoundly moved by the infinite sweetness of their tender melody?

Life-long we have heard the prayer, "Our Father"; we were taught to repeat it in earliest years, and about these words cluster memories of our childish hopes and griefs, and somewhere beyond our childish vision there arose a city "not made with hands."

"Our Father," sang the chorus to the tone of the great organ offering up its adoration in majestic harmonies; "which art in heaven," was the refrain in

clear soprano notes of melting tenderness that seemed to mount to the vaulted dome of the great cathedral in melodious entreaty; and in the sacredness of that Sabbath morning there came to the hearers a new guiding and controlling uplift for coming days, a new meaning to the conventional assembling of themselves together.

"Our Father which art in Heaven,"—the place is small and lowly, but through its opened windows come the rustle of corn and the mellow light from fields of ripened grain, and the chirp of insects joins the poorly-tuned chant of the rural worshippers. Out of the silence a chosen speaker arose, and with head bowed reverently, offered a prayer: "Our Father,"—he preached,—and a glory seemed to dwell within the plain and humble walls, where meek and contrite hearts had builded a temple as precious as Solomon's.

"*Pater Noster*,"—banners are waving, gleaming in the fitful light of myriad candles; the air is heavy with incense, richly-clad priests lead the procession of white-robed boys; and the unlettered worshippers looking up past the shrines of saints and the glittering tributes of idolatry, feel a sacred presence near, as in unfamiliar tongue the fresh, childish voices tremblingly raise the "*Qui in coelo*."

"*Unser Vater in dem Himmel*,"—the worshippers join in gladsome chorus whose phrases are like waves of harmony, in that grand tongue whose words are the music of that human freedom which Luther taught the world!

"Our Father which art in Heaven,"—it was the voice of sorrow raised in supreme agony from the bedside of a passing soul, and its "Thy will be done," seemed to transcend the border land of sense and enter beyond the veil.

Thus the memories of the joys and sorrows of our lives; the memories of lowly life; the memories of contrite worship; the memories of pomp and pageant; the memory of organ-tones and sweetest singers; the memories of history; the memories of all lands and tongues, join with the memories of our childhood days in one universal hymn of praise and supplication. "Give us this day our daily bread," passed from childish repetition into the earnest supplication of maturer years, the years of toil and heat and drought; and when the struggle deepened it was not "bread alone" which drew out the pleading cries, but the "word" which should make strong and grant faith to strive onward in the dark and maddening conflict.

"Lead us not into temptation, but deliver us from evil," came to be the words which voiced the inward agony when the heart burned with strange and fierce ambitions and glowed with passion. Then came these sweet, healing words of prayer to the turbulent, storm-tossed soul, like sweet, calming music, such as the mariner hears when across the wildly-tossing waste of waters memory awakes the sound of bells of a calm Sabbath evening, with the summer twilight coming on in tender beauty.

"For thine is the kingdom, and the power, and the glory,"—when life came to know the gathering

frosts on a loved father's brow, when there had been partings and an empty home,—these were the words prophetic of victory over death, and the glory of the prayer passed into the beatitudes of the heavenly life. Angel father, sainted mother, loved wife, before the throne of Him who taught us to say "Our Father," their prayers of entreaty now blessed to hymns of praise, acclaim,—"*For thine is the kingdom, and the power, and the glory, forever. Amen.*"

"Our Father," the words spoken by the Master, seemed far away; but childhood's visions, life's struggles, the sacred memories of our dead loves, the sainted glory of heaven, rise between the lines and are read amongst the words, and the heart is profoundly moved.

Unbidden came the memory of that form entwined with luxuriant vines, crimsoned with flowers of rare beauty and fragrance.

Prayer of the Son of God, the form on which earth's fairest flowers bloom, through which her richest vines trail,—the vines of human sentiment, the flowers of human loves, of a life, of ages!—twined through and over thy words thou hast grown to wondrous power and beauty, for thy beauty is the charm of memory, and thy power is the strength of human hopes!

WILBUR M. STINE.

Swarthmore, Pa.

JOHN WOOLMAN.

From the sketch of him by Frederick Storrs Turner, in "The Quakers."

THE Christian fraternity which, even in its "Quietist" stage [the reference here is to the Society of Friends in the eighteenth century.—Eds.] produced John Woolman, deserves the admiration and gratitude of the whole church of all time. Nor must we overlook the fact that we owe our knowledge of him to his journal and other writings. There must have been in the society in which a character of such rare loveliness was developed, many kindred souls who wrote no journals; who, less endowed than he, were called to no public service, but who were illumined within by the same celestial light, and shone like him, in their more retired spheres, to the glory of God, and benefit of their fellow-men.

The limits of this work forbid an attempt to sketch the life and character of one whose journal Channing pronounced beyond comparison the sweetest and purest autobiography in the language. Edward Irving and Crabbe Robinson were hardly less emphatic in their praise. One of our leading reviews regarded Woolman as the man who, in all the centuries since the advent of Christ, lived nearest to the Divine pattern. Whittier, the Quaker poet, almost worships the "serene and beautiful spirit, redeemed of the Lord from all selfishness." Charles Lamb said, "Get the writings of John Woolman by heart." These eulogiums will surprise those to whom the very name has hitherto been unknown; but let them read his journal and then judge. Possibly they may not at first altogether agree with such high praise. The character, though pure, true, and loving, may seem a

little too sombre. They may take offense at his excessive scrupulosity, and quarrel with the asceticism to which it led. The Christian life, to please human nature, must be brighter, more joyous, more diversified.

But if this be the common feeling, if Woolman seems too much a man of sorrows, let us make this excuse for him: it was not for himself he sorrowed, but for others, and he had a high Example in this. If he felt wickedness and the woes of mankind too deeply, to the lessening of his own joy, and impairing of his bodily health, was he not at least trying to imitate the Divine Master, whom he loved? A second and a third perusal of his journal will probably modify the first opinion; and the reader may come to see that, even if we allow he was mistaken in some small details, in his life and character as a whole a heavenly wisdom shines out, which is to mere human sagacity as clear sunlight is to the glimmer of gas lamps struggling through a fog. In political economy higher, more important, and valuable truth can be learned from the pages of this uneducated tailor, than in the scientific treatises on the subject. Wisdom in him was not a separate faculty; it was love shedding its light upon facts.

If one tries to express the man in one word, that word must be the embodiment of the very spirit of Christianity. It is impossible to tell from his writings what his dogmatic belief was, or whether he had any. He may have been Unitarian, Arian, or Trinitarian. He may have regarded the Bible as verbally infallible, or he may not. The phraseology of what is called evangelical Christianity is not found in his pages. Substitution, vicarious atonement, he never alludes to; even the historic facts of Scripture are not mentioned; although, in the absence of any trace of scepticism, it is probable that he accepted the history as he read it. But this we know about the man, that from his childhood he had communion with the invisible God, that "to give himself up wholly to the service of God, to place his whole trust in God, and in all things to act on an inward principle of virtue," became the constant aim and practice of his life. Through "the revelation of Jesus Christ" he saw "the happiness of humility," and when increasing trade presented the prospect of wealth, he deliberately turned away, and became a journeyman tailor. So he lived and labored, embracing in his wide-reaching love the negro slave, the Indian savage, the poverty-stricken miners, the factory workers, and agricultural laborers of England; loving them all, not as a professional philanthropist, but because he could not help it; loving them as a mother loves her child.

If Woolman differed at all from the general Quaker sentiment it was in a wider tolerance. He "found no narrowness respecting sects and opinions, but believed that sincere, upright-hearted people, in every society who truly loved God, were accepted of him." "All true Christians [he said] are of the same spirit." Thomas à Kempis and John Huss were both, in his belief, "sincere-hearted followers of Christ."

FRIENDS OF THIS CENTURY. PRINCIPAL FEATURES OF THEIR HISTORY.

(Concluded from last week.)

WE learn that Ohio was the first to respond favorably, while Baltimore proposed that the Representative Committee of each Yearly Meeting be left to discharge the duties of this Philanthropic work. Accordingly the representatives from the three yearly meetings met in Salem, Ohio, on the 29th of Eighth month, 1881, and held two interesting sessions. They recommended the appointment of a Central Committee composed of members from each of the Representative Committees. From reports we gather the following items connected with the advance of the work. On the 22d of Ninth month, 1882, the Yearly Meetings of Illinois, Ohio, Baltimore, and Indiana, were represented in a conference held at Waynesville, Ohio, at which time the "Friends' Union for Philanthropic Labor" was formally organized. The second conference of the Union was held in Baltimore, in 1883, when five interesting sessions were reported. Very soon we notice that the work was transferred from the various representative committees to special committees. The third conference was held in Mt. Pleasant, Ohio, in 1884, at which time and place the sessions of the First-day School General Conference were also held. The fourth conference met in Philadelphia, in 1886, although Philadelphia Yearly Meeting did not enter into the work until Fifth month, 1891, when a committee upon the subject was appointed. The Conference held at Lincoln, in 1892, was the first one at which Philadelphia Yearly Meeting was represented by delegates. It is ever apparent that as we are prepared to meet each new development and are willing to move onward, progress goes before and points the way. Thus was the Union made sensible of the necessity of action along other lines of work, in order to counteract that tide of evil influences which seemed to be sweeping over the land.

The following departments have since been added: "Mission Work among Women and Children," "Purity," "Demoralizing Publications," "Tobacco," "Work for Colored People," "Gambling, Lotteries, and Kindred Vices." Having entered upon the broad field of Philanthropy with the earnest desire for the elevation of the human race, and after twenty years of united action among devoted and consecrated workers, the Union feels deeply the truthfulness of the poet's utterance,—

"For right is right, since God is God,
And right the day will win,
To doubt would be disloyalty,
To falter would be sin."

At the time of the General Conference held at Lincoln, Virginia, in 1892, a part of the regular program was a presentation of the aims and objects of the Young Friends' Association as given by the members of Philadelphia in a regular meeting of their Association held during that Conference. From a paper read upon that occasion we extract the following:

"The Young Friends' Association of Philadelphia

was organized in 1888, and grew out of the desire on the part of interested First-day School workers for a more complete knowledge of the history and principles of the religious body of which they were members. The need of this fuller knowledge has no doubt been felt by all who take an interest in our First-day Schools, and who wish to see these schools introduce into our church-body young people who shall understand our principles and appreciate the true worth and dignity which belong to consistent membership in the Religious Society of Friends. In order that we may be able to teach these principles, we must of necessity, have a clear understanding of them ourselves, and this must be gained at the cost of application and study."

We have but to examine the preamble of our constitution to understand the objects of the Young Friends' Association; we have but to notice to what extent the movement has spread throughout our various meetings, until we feel sure Philadelphia Friends are seeing in such results many of their hopes realized. Following closely upon the event just recorded was the organization of our own home Association, that of Willistown, in Twelfth month, 1892. During the winter of 1894 a call was issued by the Philadelphia Association for a conference of "Young Friends' Associations," composed of delegates, and others interested in the work, appointed from the various organizations then in existence. Of the progress of the work and its attendant success you are all as familiar as myself. Its usefulness, in disseminating our principles, and in insuring a closer bond of union among the members throughout the Society is known to you all. Whether by so doing the Young Friends' Association has found its place, and is filling it, we leave the good results which it has wrought to make answer.

There yet remain for our consideration two other organizations which hold their regular meetings at the time of the First-day School General Conference and Friends' Union for Philanthropic Labor, namely, "Friends' Religious Conference" and "General Educational Conference." The former was the outgrowth of another gathering,—“The First Religious Congress,” held under the auspices of the Society of Friends, at Chicago, in 1893, in connection with the World's Parliament of Religions. In Eighth month, 1894, during the Chappaqua Conferences, the Friends' Religious Conference held its first sessions as an organized body. Upon this occasion was called into existence that germ of life which finally developed into the “First General Educational Conference of Friends,” which convened for the first time at Swarthmore in the summer of 1896. The names of these Conferences define the nature of their work, and they need no words of mine to portray the fullness of their meaning.

I have endeavored to point out the principal features which have in any way influenced our work within the present century, limited time allowing of but slightest mention of much that is of importance. If we could but pause a moment to consider how the record of the past one hundred years will compare

with that of the earlier history of Friends, would we find so much of a decline as Friends have feared? The work of the present is very different from what the past required at the hands of those patient sufferers for the “Truth's Sake,” but are we not fulfilling our mission when we give forth to the world what the age demands of us? So long as the world has need of the Society of Friends, will we have a work to do; and from among the ranks of the Society will come forth earnest, consecrated workers ready and willing to assume the grave responsibility required of them. As we enter upon the closing year of the Nineteenth Century and see what a field of usefulness the steady onward march of the ever-passing years has unfolded before us, the many honored lives the Society of Friends, during the century, has given to the cause of humanity; the high aspirations and hopeful outlook which the large and enthusiastic gatherings at Lincoln, Chappaqua, Swarthmore, and Richmond, have prompted; the earnest feeling among the young people, of loyalty to the Society we love;—we realize that it all tends to mark an important epoch in the history of the Society.

The words of Colonel Eli F. Ritter, in speaking of the Society of Friends, during a “song service,” from the pulpit of a Methodist Episcopal Church of Indianapolis, Indiana, come to us not only as a note of warning but of inspiration as well, when he says:

“No church has *ever* wielded such an influence for good upon the world as have the Friends, and no church has commanded higher respect of mankind. This was done not by song or music or outward service or profession, but by a Life.”

Willistown, Pa.

ANNA P. SMEDLEY.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 31.—SEVENTH MONTH 30.

SOCIAL CONDITIONS.

GOLDEN TEXT.—The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel.—Ruth, ii., 12.

Scripture Reading, Ruth i., 1–22.

In addition to the accounts of the various “judges,” three tales are told illustrative of the social conditions of the age of judges. These are the story of the migration of the Danites; that of war against the tribe of Benjamin; and the pretty pastoral of Ruth, the Moabite.

The tribe of Dan, finding itself cramped for room, sent five men as spies to go through the land seeking out a city as rich and as defenseless as might be, where wealth and a home might be won at the least possible cost by the usual process of rapine and homicide. On their journey, which lay to the northward, the spies paused and were hospitably entertained at the house of one Micah, on Mount Ephraim. They found here installed as household priest a Levite whom they had known in the south, and on inquiry found that he presided over a shrine of considerable local importance, having idols and paraphernalia of value. The spies passed on and discovered in the far

north the city of Laish, inhabited by a small, peaceful community. "The people lived a life of quiet security, far removed from the Phœnicians, to whom they belonged, without any dealings with the Aramæans—hence alike unprotected and unmolested." The Danites returned home exultant, reporting a fair land and a people "unsuspicious of danger." Six hundred of the tribe, with their households, soon set out on the quest of the new home. On the way they halted at the house of Micah, secretly removed the idols, and tempted the priest to join them by offers of higher position and greater honors. After dispoiling the altar in spite of the protests of the master—for was he not weak?—they resumed their march, and, coming to Laish "upon a people secure and unsuspicious of danger," they slew them without quarter and burned the town. They then re-built the city and called it Dan, establishing there an altar for the Ephod and Teraphim, which they had siezed, with the false Levite as chief priest. It is of interest to know that according to tradition this Levite was Jonathan, the son of Moses's son, Gersham.

The tale of the outrage at Gibeah is still more revolting in its details of violence, lust, and blood. The conscience of even that bloody time was stirred so that the tribes of Israel joined in punishing the guilty city and the tribe which sustained it. Then, lest the tribe of Benjamin should be lost altogether, all Israel joined in further outrage in order to supply them with wives.

These two stories give a vivid picture of the insecurity of life and property, the total lack of other considerations than brute strength, which prevailed during the period of judges. We see from the story of Micah that the national tabernacle at Shiloh was by no means the sole centre of the nation's religion, which clustered rather, round a hundred heathen idols. We see, too, that the hiring priest is by no means a modern product. The services of Jonathan, grandson of Moses, were on sale to the highest bidder. It was nothing to him that he had broken bread daily with the household of Micah for many days and had been treated by him "as his own son." His ears were open to the bribe, "Put thy hand to thy mouth . . . and be our priest," and he was rewarded for his betrayal by honor and dignity. It is hard to realize—and yet it is true—that in the deterioration of character, the lowering of ideals, there inheres the direst of punishments. We think of something spectacular when we think of God's punishments, but it is seldom that they come in this way; far more commonly they came without observation, as in the loss of enthusiasm, of faith in men, of faith in one's own manhood. "Not as the world giveth give I unto thee." "This is the condemnation that light has come into the world and men have loved darkness rather than light." Meanness is its own punishment as virtue is its own reward. No other punishment is meted out to Jonathan.

Yet this time, so full of violence and disorder, of betrayal and blood, was not without its homely, human side. Men lived, labored, and loved, children were born and shouted among the vineyards. Homes

nestled in the valleys or around the hilltops, where the sacred ties of motherhood, of fatherhood, of brotherhood, bound loving hearts together. There is no more beautiful story of faith and love than the ancient story of Ruth set in that time "when the judges judged." A family of Judah moved over into the land of Moab, where the father and two sons died, the sons leaving Moabite wives. Naomi, the mother, resolved to return to Judah. One of the daughters-in-law remained behind, but the other cast her lot with the mother of her husband. At Bethlehem, in Judæa, Ruth is loved and married by Boaz, a kinsman of her dead husband. This is the skeleton of the story; it is impossible to convey the exquisite simplicity, purity, and pastoral beauty of the tale.

Many students attribute the authorship of the book of Ruth to the period of the exile (586–537 B. C.), or even to a later period. On the other hand, however, the book tells us that David, the national hero of the Jewish people, was a descendant of Ruth—a Moabite! This fact would hardly have been made prominent during the period of rigid exclusiveness following the return from exile. Moreover it seems unlikely that an account of the cordial welcome of a Moabite into the land of Israel should have been written after the promulgation of the stern law, "an Amorite or a Moabite shall not enter into the congregation. . . . Thou shalt not seek their peace nor their prosperity all thy days forever."—(Deuteronomy, xxiii., 3.) As we have seen, this law was first published and enforced in the sixth century before Christ, just before the exile. The story was probably written during the period of literary activity which followed the reign of Solomon. "The basis of the narrative consists, it may reasonably be supposed, of the family traditions respecting Ruth and her marriage with Boaz. These have been cast into a literary form by the author, who has, no doubt, to a certain extent, idealized both the characters and the scenes. Distance seems to have mellowed the rude, unsettled age of the judges."—*Driver*.

REMARKS AT THE "WHITE SLAVE" CONGRESS.

By Howard M. Jenkins, on behalf of the American delegates, at Westminster Palace Hotel, London, Sixth month 22, 1899.

THE delegates from the United States of America, present at the Congress, desire to express their hearty thanks for the welcome extended them, with others, and, moreover, their absolute sympathy, not only with the particular object for which the Congress has been convened, but with that principle of a clean life which underlies, and must underlie, every movement of the kind, and without which such undertakings would be in vain.

You well know, no doubt, that in the United States every subject such as we here consider comes within the legislative authority, not of the Nation, in the Congress at Washington, but of the several States, in their legislatures. There might be, therefore, forty-five American codes of law referring to the matter. But—and I say this with satisfaction—the laws of the several States concerning the social evil do not greatly

differ. They may vary in some details, but in general they are all underlaid by one common principle—that sexual vice is against public policy, is detrimental to society, and therefore in all its forms is, and ought to be, “against the law.” Practically it may be said that the mass of the American people (and here let me remind you that the United States now has a population greater than any European nation except Russia, and has one city larger than Paris, and of nearly the rank of London, with two others in the rank of Berlin and St. Petersburg),—practically it may be said that the American people do not conceive of Prostitution except as a vile, a degrading, and an unlawful thing, and do not conceive or know of a system by which *lawfully* it can exist. Like other defiances of law and of public sentiment, it does exist, of course, but only thus.

I may therefore say, in a word, that the idea of “State regulation,” of the partnership of Society in the business of demoralizing its own membership, is practically unknown to and unconceived by the mass of the American people. In narrow circles the idea may be familiar, possibly it might even have support; but among the people at large it would be regarded as monstrous and abominable.

The attitude of American public opinion on this, as upon other subjects, is due in no small degree to the part which American women have always taken, and to the increased share which they are now taking, in social and public affairs. Women with us are not only earnest friends of reform, they are also intelligently active in pressing reform forward. They are accorded practically, in the law, in our social system, and in politics, the same rights as men, excepting the suffrage,—and even it fully in several States,—and they thus form a barrier in their many organizations, (first of all, no doubt, as to numbers and efficiency, the Women’s Christian Temperance Union, long since made international in its scope),—they form a barrier, I say, to the growth of such Vice as we here confront, one which I believe it cannot overcome. The principle—the divine principle—that a clean life, *la vie blanche*, is as truly incumbent upon one sex as upon the other, upon a man as upon a woman, and that transgression of the virtuous order is sinful and degrading for each party to it alike, this principle needs only to be stated with us in order to be conceded. Some might secretly cavil at it, but they could not openly and definitely teach with success an opposite doctrine.

The American delegates listened yesterday, at the luncheon, and again to-day, with lively interest and satisfaction, to the unofficial addresses made by Prof. Stuart, M.P., and Mr. Smith, M.P. They do not, and could not, conceive of the possibility in the United States that official recognition—implying official sanction—could be given to the degradation of both sexes through prostitution; and, on the other hand, looking at the steps which lead toward vice,—the contaminated and sensational literature, the indecent pictures and posters, the corrupted stage,—they join, as great numbers of American men and women do, in the earnest condemnation of the practice I have referred

to. The reform of these things is fundamental work. We believe most heartily what has been said already in this Congress, that the roots of the evil which we here confront run deep, and in many directions, and that the advocates of better things must search for them patiently, and cut them wherever found.

THE JOYS OF CAMPING OUT.

MUCH of the tediousness of highly civilized life comes from its smoothness and regularity. To-day is like yesterday, and we think that we can predict to-morrow. Of course, we cannot really do so. The chances are still there. But we have covered them up so deeply with the artificialities of life that we lose sight of them. It seems as if everything in our neat little world were arranged, and provided for, and reasonably certain to pass. The best way of escape from this tedium vitæ is through a recreation like angling, because it tempts us out into a wilder, freer life. It leads almost inevitably to camping out, which is a wholesome and sanitary imprudence.

It is curious and pleasant to my apprehension, to observe how many people in New England, which has been called, at least in part, the Land of Steady Habits, are sensible of the joy of changing them—out of doors. They turn out from their comfortable farm-houses and their snug suburban cottages to go a-gyp-sying for a fortnight among the mountains or beside the sea. You see their white tents gleaming from the pine-groves around the little lakes, and catch glimpses of their bathing-clothes drying in the sun on the wiry grass that fringes the sand-dunes. Happy fugitives from the bondage of routine! They have found out that a long journey is not necessary to a good vacation. You may reach the Forest of Arden in a buck-board. The Fortunate Isles are within sailing distance in a dory. And a voyage on the river Pactolus is open to any one who can paddle a canoe. . . .

The people who always live in houses, and sleep on beds, and walk on pavements, and buy their food from butchers and bakers and grocers, are not the most blessed inhabitants of this wide and various earth. The circumstances of their existence are too mathematical and secure for perfect contentment. They live at second or third-hand. They are boarders in the world. Everything is done for them by somebody else.

It is almost impossible for anything very interesting to happen to them. They must get their excitement out of the newspapers, reading of the hair-breadth escapes and moving accidents that befall people in real life. What do these tame ducks really know of the adventure of living? If the weather is bad, they are snugly housed. If it is cold, there is a furnace in the cellar. If they are hungry, the shops are near at hand. It is all as dull, flat, stale, and unprofitable as adding up a column of figures.—*Henry Van Dyke in The Century.*

It is a proof of fine breeding to appear happy and cheerful, even if this does not correspond with one’s physical or mental moods. We have no right to inflict gloominess upon our companions.—*Anon.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, SEVENTH MONTH 22, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

SUPERIOR "RACES."

THE notion that some "races," or peoples, are "inferior;" and that others upon this account acquire a right to dominate them, and to use them for their own advantage, is one full of mischief, and almost wholly unjustified. Its mischief lies in the fact that thereby aggression and spoliation are promoted; nations which conceive themselves superior are drawn into acts which, if they saw things in their true relation, they would not undertake.

The real superiority of races and of nations must be found in their moral quality, in their approach to those standards of action which are called Christian, and which may exist under other names. Nations are superior or inferior, not by some conventional standard of "civilization," but by their perception and application of those principles upon which men may, and in a measure do, make their inhabitancy of the earth orderly, peaceful, and happy. Those nations who violate the rights of others, however the act may be cloaked by the claim of superiority, are like individuals who do injury to other individuals in person or estate; they are insulters, assailants, or robbers.

Within its own field, like a family within its own home, every people has its rights. The brown man and the black man have their habitat, the place wherein they dwell, and where, usually, their forefathers dwelt, in ages past. They have no less right there than Americans have in the United States, or Englishmen in England. Their manner of life, their system of government, may differ from ours without necessarily being bad. Perhaps they may administer their cities, or choose their senators, quite as creditably as we. Because it is common for men with us to wear block hats, it does not follow that men everywhere should do so. Because the dress of one-half our population is semi-annually dictated by persons in Paris, or other European cities, there is no good reason why we should send navies to compel the women of the South seas to subscribe for Parisian fashion plates. Our houses in this region are very commonly built of stone, but it is not therefore imperative upon the Japanese to abandon their houses of bamboo. We live a large part of the year closely shut up, but in a milder climate people may as well

or better live in the open air. Our diet is to a considerable degree meat, and there are many millions who subsist and do well entirely on vegetable food.

Peoples thus vary, and they have the right to do so. They have peculiarities, and who shall say that they must all be alike? Some are taciturn, some are demonstrative; some are brusque, some are polite. If, underneath all, there lie the primal good qualities of men, if the actions and the customs are ordered upon right principles, the variations are a sign of the versatility of the human race, and no way to its discredit. The "white" man cannot say to the brown, or to the black, "Thou shalt be made over on my pattern, or I will destroy thee." Such change as may be desirable, such progress as is real, such civilization as has value, must be accomplished by those processes of Christian influence which are themselves beneficent. These we, and all others, have the right to employ. They are always in order, and moreover they are usually welcome. In every land, the messenger who brings glad tidings, who does good, whose purpose and work are helpful, is kindly received. The exceptions to the rule are few. It is brotherly love that conquers, and that tends to fuse the races of men, not supercilious assumption of superiority, and violent processes of despoilment.

In my description of the meeting-houses at Devonshire House, London, in the issue of 24th ult., I said they had *fine*, not *five*, galleries. The name of the Clerk (men's meeting) is John Morland—as correctly printed in one place.

H. M. J.

BIRTHS.

TAYLOR.—At Wilmington, Del., Sixth month 23, 1899, to Franklin and Mary E. Taylor, a son, who is named Franklin, Jr., and a daughter, who is named Ruthanna.

DEATHS.

ACTON.—In Salem, N. J., Seventh month 15, 1899, Rachel N., widow of Casper W. Acton, aged 77 years.

COLAHAN.—At her residence, 3942 Spruce street, Philadelphia, Seventh month 8, 1899, Mary Dorethea, widow of John B. Colahan, and daughter of the late Thomas Zell.

COLLIER.—At Crosswicks, N. J., Seventh month 11, 1899, Elizabeth B. Collier, in her 71st year.

CUTLER.—In Chester, Pa., Seventh month 16, 1899, Caroline V., widow of David Cutler, aged 51 years, 6 months, and 21 days. She was the daughter of Daniel and Susan Zavitz, of Coldstream, Ontario, and had removed to Chester with her daughter Arletta, wife of Charles Palmer, in order to educate a son and daughter at Swarthmore College. She was a valued member and elder of Chester Monthly Meeting. Interment at Coldstream, Canada.

HUTCHINSON.—At Pasadena, California, Seventh month 6, 1899, William S. Hutchinson, in the 69th year of his age.

LLOYD.—In West Philadelphia, suddenly, Seventh month 13, 1899, Lydia B., wife of Samuel Lloyd, aged 66 years.

PIERCE.—At Liberty, Sullivan county, N. Y., Seventh month 8, 1899, Charles Pierce, son of John W. and the

late Rachel M. Pierce; a member of Chappaqua Monthly Meeting of Friends.

WARRICK.—At Moorestown, N. J., Seventh month 8, 1899, William H. Warrick, in his 52d year.

WHITE.—In Philadelphia, Sixth month 18, 1899, of diphtheria, Walter S., son of Horace G. and Ella K. White, aged 11 years and 6 months.

Walter's was a beautiful nature. Not often has the Good Father bestowed upon one so youthful more to admire. Gentle in manner and attractive in person, with a tender and loving heart, and joining with these the budding graces of a rare, bright mind, he found many friends. These looked upon him and wondered to what field of usefulness coming time would assign him. Although intelligent beyond his years, he was unobtrusive, and seemed more anxious to acquire knowledge than to impart his own.

"A child of beauty nipped by death,—
Oh no, upborne to milder skies,
Where no rude wind with icy breath
May blight a flower of paradise." H.

WHITSON.—At Westbury, L. I., Sixth month 10, 1899, Samuel Whitson, in his 83d year.

DEBORAH SINCLAIR CORSE.

The death of this beloved Friend, which was mentioned in our last issue as having occurred on the 7th inst., removes from Baltimore Monthly Meeting its oldest birthright member, and one whose long life was made beautiful by good works and a faithful devotion to the welfare and happiness of her family and of others for whom she labored.

She was ever ready to offer encouragement and assistance to those in need, without thought of reward or commendation. Her death was symbolic of her life. In her peaceful, quiet country home, amidst the beauties of nature, and in the house where she had lived for over fifty consecutive years, surrounded by all her large family of children, the change came—without a struggle—as her soul passed quietly from earth to Heaven.

V. S. M.

THE DOUKHOBOR FUND.

FRIENDS' INTELLIGENCER has previously acknowledged on account of this fund, \$438.00

Joseph H. and A. Lawton, 50.00

\$488.00

We have forwarded, Seventh month 18, 1899, to the chairman of the local Relief Committee at Winnipeg, Manitoba, a draft for \$100, being the balance to date remaining in our hands. The Committee has been requested to apply this in whatever way will give the greatest aid to the Doukhobor immigrants.

PROFESSOR AXENFELD, of Perugia, has discovered that three-fifths of all men of distinction are first-born children: the other two-fifths are either second or third children, or else the youngest of very large families. Among the first he points out Luther, Dante, Raphael, Lionardo da Vinci, Confucius, Heine, Schopenhauer, Goethe, Ariosto, Mohammed, Shelley, Erasmus, Milton, Byron, Moliere, Carlyle, Rossini, Talleyrand, Buffon; among the last Loyola and Franklin, both thirteenth children; Schubert, a fourteenth child, and Volta, a seventh child.

MEN are apt, I know, in after life to lay the blame of their scholastic shortcomings at the door of their teachers. They are often wrong in this, and I am quite aware that there are some pupils who are knowledge-proof.—*Lowell*.

WISDOM is a fox who, after long hunting, will at last cost you pains to dig out; 'tis a cheese, which by how much the richer has the thicker, the homelier, and the coarser coat. 'Tis a sack posset, wherein the deeper you go you'll find it the sweeter. Wisdom is a hen, whose cackling we must value and consider, because it is attended with an egg. But, lastly, 'tis a nut, which, unless you choose with judgment may cost you a tooth and pay you nothing but a worm.—*Dean Swift*.

EDITORIAL CORRESPONDENCE.

VI.—THE ENGLISH FRIENDS' SCHOOL AT ACKWORTH.

BY HOWARD M. JENKINS.

THE boarding school maintained at Ackworth, in Yorkshire (about 170 miles north of London), is a well-known institution. It was opened in 1779, having been promoted by that famous physician and valuable Friend, Dr. John Fothergill, of London,—who is, in fact, regarded with veneration as its founder. It was he, no doubt, more than any other, who was instrumental in securing the property for the purpose, the original buildings having been erected for a foundling hospital some twenty years before the purchase by the Friends, and having been closed because of failure of financial support.

The "General Meeting" at Ackworth occurs in the Sixth month, at the close of the school year, occupying two days. The committee in charge attend, there are exercises by the pupils, and many friends and "old scholars" come. It is an occasion such as has no precise example with us in our schools and colleges, though resembling somewhat the proceedings of our Class Days and Commencements. On the 27th, in the evening, a number of visitors had already gathered. I reached Ackworth from London at 6.45, and was kindly met by our friend John William Graham and his wife. On the school "terrace"—the open court yard—the boys were having an exhibition of athletics, and later they gave some musical selections, on the violin. (Music is taught in the school, in recent years.) The long-protracted daylight permitted these open-air exercises almost until what we should think a reasonable "bed-time."

The next morning there was a meeting for worship at 10, in which several Friends spoke. The meeting-house, which will hold probably 800 persons, was well filled, the scholars occupying the central portion. After the meeting had closed the General Committee in charge of the school began its sitting, adjourning at 12.15 until 10.30 next day. Then there was a boys' swimming contest in the bath-house, a new structure, with a fine pool. Dinner was spread at 1.30. At 3 the company gathered again in the meeting-house for an exhibition by the scholars, "Speech Day," as it is called. There were black-board exercises, recitations, a scene from Shakespeare, etc. Then the large company proceeded to a new hall, "the new reading-room," where there was an "opening" address by Henry Thompson, of Arneside? a well-known Friend; and member of the General Committee. He announced the name of the new building, "Fothergill Hall." A little later, the Old Scholars' Association had afternoon tea in the meeting-house, and at 7 o'clock that Association held its annual meeting, which occupied the evening.

The following day there were Scripture examinations in the different class-rooms, from 9 to 10; then at 10.30 the General Committee resumed and concluded its business, the Head-Master, Frederick Andrews, delivering his address. He spoke, I may say at this point, in detail, and with much frankness, of the school work and management, its needs, its prospects, its difficulties, its sources of encourage-

ment. Each point was candidly elaborated for the committee, and other friends of the School. Ad-journment was followed by dinner, and then there were cricket matches, one of which, between an eleven of the girl students and some of the old scholars, we were able to watch for a while, before taking our train late in the afternoon for Manchester.

Interested in educational work, and acquainted somewhat with our American Friends' boarding-schools, I was of course glad to visit and observe Ackworth. Let me add, now, some facts concerning it, many of which were stated or alluded to in the several meetings during the two days whose proceedings I have summarized.

There is accommodation for 300 scholars, and this number is usually present—180 boys, 120 girls. In recent time, non-members have been admitted, and in the last school year (1898-9) about one-fifth of the whole number were of this class. The session begins about the middle of Eighth month, and closing, now, at the end of the Sixth, there is thus only about half the vacation usual with us, the cooler weather of the English summer making it practicable to pursue school work without discomfort. There is a vacation at Christmas, but practically the School is open ten full calendar months in each year.

The charges to the pupils are to be raised somewhat; this was one of the important matters discussed and determined in the Committee—the Yearly Meeting, whose authority is superior, having left the subject to the Committee. Future rates will be from 18 pounds, say \$90, up to 48 pounds, say \$240, a year. The non-members will practically all be at the highest rate. (The rate at present is from 18 pounds up to 45 pounds.)

The reason for the increase simply is that the Committee has not been able recently to square its annual account, and some deficit, "floating debt," in American parlance, has accumulated—about \$3,000. The annual statement shows that the cost of conducting the school last year was £10,235, say \$51,000, of which the salary list took £3,537, or about \$17,650. There are (I think I am correct in saying) thirteen teachers for the boys' side, and nine for the girls'. The "house expenses" reached nearly £4,000, or something less than \$20,000, and it may be interesting to observe that there were consumed, of flour, "218 sacks, of 20 stones each," costing £305 3s. 1d.; of meat, 33,548 pounds, and of fish, 3,298 pounds, the two items costing £1,037 2s. 10d.; of milk, 16,542 gallons, costing £627 2s. 5d.; of butter, 4,098 pounds, costing £213 4s. 4d.; of cheese 336 pounds, and of tea 576 pounds. (The English tea-drinking is indicated in this item, which is nearly at the rate of two pounds a day; coffee and cocoa together made only 274 pounds for the year, or about one-half the tea).

The School's work is somewhat below the range of that—for example—at George School. The children are from nine to sixteen years of age. They are not, as a rule, prepared to enter College when they leave, though Frederick Andrews mentioned some instances where they had been so. There is not much actual

coeducation; the two sexes have their separate dining-rooms, and separate class-rooms ("school-rooms" they are called), and men teachers teach the boys and women the girls, there being, however, some exception to this last statement in the fact that a teacher of science, and one or more in foreign languages have classes of each sex. Furthermore—with this exception—a teacher has full charge of his or her class in all studies, the year through. Of languages other than English, the course includes Latin and French. There is instruction in Manual Training and an interesting exhibition was made in one of the rooms of articles which the scholars had made,—useful and ornamental, much like those shown at George School in the annual exhibitions.

The Committee in charge is largely self-perpetuating. There are 36 men members, and 8 women. One-fourth of these retire each year, so that the term of service is four years, and there is a provision, whose usefulness is very questionable, by which at least one year is required to elapse before a member is eligible for reappointment. The appointments are made at these General Meetings, by an election, by vote of numbers, in which the holding-over Committee members participate. The quarterly meetings are expected to send representatives to the General Meeting, but, as appeared at this time, some of them do not always do so.

From the addresses made by the Head-Master, and by Henry Thompson, and other sources, some further interesting data were derived. The competition of other Friends' Schools, and of the "Board" Schools (corresponding practically to our public schools) is felt, and the falling-off in birthright members is a factor also. The number of non-members' children in the School tends to increase. (Frederick Andrews told of a boy, the son of a wine-merchant, who was a scholar, and who took the total abstinence pledge in the School; the father, when the boy was to leave, asked if he could be got a place among Friends, so that his bringing-up might continue to be that of abstinence.) Speaking of religious matters in his address, Frederick Andrews mentioned his observation as to emotional experiences among the scholars. He had found that waves of prayer-meetings, etc., were apt not to affect the character in any permanent way; but, instead, there was a tendency among those participating to regard such meetings as sufficient in themselves, and so to be less careful as to their general conduct. The home training, "especially in humble, and lower middle classes," one speaker considered much less desirable than that at Ackworth, and he urged therefore that the children be sent "as early as possible."

The fixing of the rate of payment, between the lowest rate and the highest, is done by "agents," one of whom is appointed by each quarterly or monthly meeting. These agents are presumed to know the financial circumstances of parents, and to be able to fairly fix the charge. The actual School cost of each child, per year, on the average, is £35 5s. 11d., and the average payments by children £28 10s. 7d., so that there remains thus £6 15s. 4d. per child, to which

is to be added an item of "extraordinary expenditure," £1 os. 3d., making a total deficiency for 290 children, of some £2,255, which must be covered by income of invested funds, subscriptions, etc. The quarterly meetings are asked to make voluntary "subscriptions," annually, and these amounted last year to £733, 11s., 8d., or about \$3,650. But the invested fund, the "endowment," is not large; the income from it last year was only about \$1,075.

The property includes two farms, one of which is rented, and it with rented houses, etc., produced an income of £713 2s. 6d., or about \$3,500. One farm is not let, and its administration last year showed a loss of nearly \$1,000. The land surrounds the School buildings and grounds in such a way that it could not well be placed in a tenant's control.

The school buildings include several of the original erection. They are placed around three sides of a square, the open side looking southward across level rural country and a little stream, the Went. The oldest of them, like old stone buildings generally in England, have acquired in time a rich coloring of dark brown, verging in places upon positive black. In one of them there is a fine old hall, used as a library, etc. The real estate of Ackworth (exclusive of furniture, machinery, library, farm stock, etc.), stands on the balance sheet at £34,255, or about \$171,000. The total assets of the school are stated at £48,698, or about \$243,000, of which sum \$30,000 only is invested funds. Within the last year or two, subscriptions approaching £10,000 have been made for improvements,—including the new Fothergill Hall, the bath, electric lighting, etc., and an improvement of the dormitories is strongly urged.

Ackworth was, of course, the forerunner of West-town, being opened just twenty years earlier, and the latter was modelled upon it. For a long time the system in the two was much the same. There were no vacations; the teaching went on continuously through the year, and scholars entered and departed at any convenient time. The old discipline was strict, and the living plain. Teachers now in service at Ackworth looked back on their experience as scholars or as young teachers with great satisfaction in the more gentle and kindly discipline of to-day. A peculiar feature is the "Master" or "Mistress" "on duty." These are teachers serving throughout the year, and taking charge of the scholars out of school hours. They are to oversee the discipline, and to provide occupation or amusement for the scholars,—encouraging and leading sports, planning walks, extra studies, etc. Much attention is paid to out-door sports; the girls, as well as the boys, are taught to swim, and to play cricket and other games. One rule is that there shall be "no loafing," and the "Master on Duty," and the corresponding "Mistress," are expected to see that all are kept busy in some way.

The girls are in charge of a Mistress, but she is responsible to the Head Master. Frederick Andrews, who fills this position, and who is held in high esteem, has been at the head of the School for a number of years. All I saw left on my mind the im-

pression of a very carefully-conducted and hard-working School. I am indebted to many for kind attentions during my two days' visit.

The Old Scholars' Association is an important adjunct—indeed a pillar of strength—to the School and its work. It has now nearly 1,900 members, and is striving to make the number 2,000 by next year. The secretary, J. Spencer Hodgson, has labored with much earnestness and success to build up the Association. The president is changed each year, and for the coming year will be a woman, Mary Caroline Pumphrey.

Dalton Hall, Manchester, Seventh month 3.

BLOCH'S GREAT BOOK ON MODERN WAR. IV.

Editors FRIENDS' INTELLIGENCER : —

ALTHOUGH the series of articles on Peace by Professor Mielle do not all have reference to the great work of the Russian Economist, which turned the Czar's attention to the need of partial disarmament, as the general title has been used thus far, I will continue it in this fourth number. The subject of this article is "Women and Disarmament." Although our author may be hardly prepared to take advanced ground as to the equal rights of woman, it will be seen that this line of reasoning leads naturally to the recognition of woman on an equality with man in all the affairs of state. When that comes to be generally recognized, the world will have made a great advance towards the prevalence of Universal Peace.

Swarthmore College.

EDWARD H. MAGILL.

WOMEN AND DISARMAMENT.

Whatever opinion one may have of the advantages or disadvantages of the mingling of women—some day to be enforced upon us—in the political life of civilized nations, it seems to me that their right to take part in the war against war cannot be contested. And I will go further and say that not only is it the right of our mothers, wives, and sisters to enroll themselves in the League for Peace, but it is for them the most sacred of duties. For if man can find in war the compensations of glory and of booty, mothers and wives have never seen in it, and never can see in it, anything but a source of despair and tears. We have dwelt with pity many times upon the terrible spectacle which the day after a battle presents to eyes even the most accustomed to the horrors of war. The heart-rending cries of the wounded have forced from more than one great warrior, from a Turenne, a Marceau, aye, even from a Moltke, words of execration against this human carnage. But who will count the sum of sorrows, who will measure the depth of the abyss of despair for which every battle is responsible to woman, that eternal victim of the inhumanity of man? The symbolic lamentation of Rachel weeping in Rama for her children slain, and unwilling to be consoled, is only a too faithful image of the lot which the next war reserves for the Rachels of modern days. [Think of the certain fate of a large portion of the 100,000 young men of our country soon to be exposed to the deadly climate of the Philippines and the bullets of the Filipinos, and for what? For a childish sentiment on the part of our government about lowering a flag where, as the flag of a nation claiming freedom for itself, it has no moral right to float.—TRANSLATOR.]

Is not the League of women for disarmament more legitimate and more appropriate than the League of those liable to service? They speak of tax of blood. Is it not a tax of flesh and blood that all mothers pay? Who better than they understand the price of that flesh and blood which they themselves have brought forth? Ask them if they consent, if they have ever consented, to see nothing but food for powder in that beloved offspring, nursed in the tenderness of their hearts. Ask the mother if it was to give him as food to the minotaur of war that she watched and wept over the cradle of her child; ask her if she sees only a target for the Mauser, the Martini, or the Gatling gun in the robust and handsome boy on whose arm she is proud to rest?

They speak of patriotism. League of wives and mothers, you are the true patriots! And if on the day of the danger of your country you give ungrudgingly, I do not say your blood,—that heroism is easy, men are satisfied with it,—but what is to you more precious a thousand times, the flesh of your flesh, the blood of your blood, will they refuse you the right to be consulted upon peace or war? But this right you have; the Jeanne d'Arcs, the Jeanne Hachettes, and a thousand other heroines have consecrated it. It is yours to use it in spite of the raillery of fools. I say so much the worse for the imbeciles. We know the objections of the one party and the raillery of the other. Neither are of any account.

But, says one, war is just what women like: See the fabulist:

"Two cocks were living in peace—
A hen comes up,
And, see, the war begun!"

No disarmament possible, says another, so long as women shall have to that degree the love of plumes. Go have them vote the suppression of embroidery and tinsel! Don't you see that by nature they pounce upon the red pantaloons like the bull?

We see that all that is not very wicked, and we must not be astonished that some jokes of comedians, together with all the wit of a dozen table d'hotes, have not been able to prevent the elite of the women of France and of foreign lands from taking the place in the movement for peace which rightfully belongs to them. For France in particular this place is important. Of the fourteen Peace Societies which France contains, five were founded and are presided over by women, to wit:

- 1st. The International Union of Women.
- 2d. The International League of Women for Disarmament.
- 3d. The League of Women for Peace; President, Mme. Princess Wisniewska.
- 4th. Equality; President, Mme. Vincent.
- 5th. The International League of Peace and Liberty.

These societies reckon among their members an elite of women of which any country whatever would have a right to be proud. If one meets there but few of the articulated dolls of the demi-monde, or of the monde without the demi, one sees there no longer the spectacled and blue-stockinged visages at which

our grandfathers were frightened, and by which they wish to frighten our grandchildren. The distinguished women who assemble there never fail to be charming; but having renounced the legend which gave to them the brain and the plumage of the bird, they have assumed, with a knowledge of their duties, also a knowledge of their rights, and they demand their part of action and responsibility. Paying their share of the tax of the flesh they demand their share of the control of the shedding of blood.

Among the first these societies sent to the Czar their enthusiastic endorsement, and their influence cannot fail to make itself felt by public opinion. I have no need to add that the *Fronde* and its brave editorial corps are fighting in the front rank of the good fight. Is not the fact characteristic that the first political woman's journal is devoted actively to the cause of peace, and does it not make us augur well for the future?

Abroad, too, the women do not remain inactive. We see in England the ladies of the aristocracy and of the gentry seated upon the platform at their public meetings, by the side of their husbands or their sons, and speaking after them, always called out and applauded. The oratorical talent of the English ladies of high life is remarkable. This is one of the most agreeable souvenirs of my stay in London. Having permitted myself to be enrolled in the two rival societies, the Primrose League and the Liberal Woman's Association, I often attended their meetings for the great pleasure which I had in hearing the feminine orators. But I beg you to excuse the parenthesis, and continue:

In Italy, in Germany, in Austria, women belonging almost always to the highest ranks of society, as Madam Selenka of Munich, the Baroness of Luttnar of Vienna, have taken the lead in the movement of women for Peace. Their conferences throughout Germany are well attended, and it is a pleasure to observe that they obtain followers as well among the intellectual and cultivated of the aristocracy and the middle classes, as among the working women of the lower class. Let us note in passing that the Empress Dowager of Russia, the present Czarina, and the Princess of Wales are zealous advocates of Peace, and that all three have several times openly expressed their especial sympathy for France.

The movement of women for Peace is then fully entered upon everywhere, and it only requires a greater number of signers to render it decisive. Ah! if the women were willing! I will not go so far as to induce them to make a strike against their husbands, like the women of Athens in the time of Lysistratus. It is a revolutionary means, of which they will not wish to make use except as a last extremity. But if they were only willing, if they knew how to employ in the service of right and justice (which is, in short, their proper service, since it is that of the weak and the oppressed) their thousand methods of seductive persuasion!

The League of Mothers and Wives, the League of Sisters and Fiancées,—what forces for social renovation, forces now squandered and lost!—permit us

to appreciate the courageous action of the valiant ones enrolling themselves in the Peace Societies. Ah! if the women only wished! we said just now. But they do wish, and by their first enthusiastic movement they have placed themselves in the advanced guard. Women of France, women of all countries, one same sentiment unites them, invincible and profound, the love of those sons, brought forth in suffering, reared in deep sorrow and often in tears, those sons, sometimes ungrateful, whom they wish no longer to see slaying each other in the bloody game of war. That love, stronger than death, will it not be one day stronger than hatred, stronger than war?

P. MIEILLE,

Professor at the Lycée de Tarbes, France.

NOTE.—In his next paper our author does not forget to refer to the extensive movement for Peace among the women of the United States.—*Translator.*

Educational Department.

SWARTHMORE COLLEGE.—Charles F. Woods, Ph.D., Johns Hopkins, has been appointed Assistant in the departments of French and German. Dr. Woods received his degree in 1897, and has since been Professor of French and German in the Woman's College of Richmond, Virginia, and Assistant Professor of the same languages in Richmond College. Frank E. Craig has been appointed Assistant in Engineering, Shop Practice. He received a thorough training in one of the larger manufacturing institutions of New England, and later entered the Polytechnic Institute at Worcester, Massachusetts, from which he was graduated in 1898. During the last year he has taught in the Agricultural College of Rhode Island, and at the State Reform School, Morganza, Pa. W. S. Cummings, M. D., has been appointed Director of Physical Training for young men. Dr. Cummings is a graduate of the Medical School of Tufts College, and has had a somewhat extended experience in teaching Gymnastics and Athletics, having been connected with several New England Colleges and Preparatory Schools. He was trained for this work largely under the direction of Prof. R. J. Roberts, of the Boston Young Men's Christian Association, and like Prof. Roberts, aims rather after all-round development than at the production of athletes. Dr. Cummings attributes his own somewhat remarkable physical development largely to participation in out-door sports.

PHILADELPHIA FRIENDS' SCHOOLS.—We have received the annual catalogue of the Friends' Central and allied schools of Philadelphia, comprising the following:

At Race and Fifteenth streets, Kindergarten, Primary, Intermediate, and Central or High School; at Girard Avenue and Seventeenth street, Kindergarten, Primary, and Intermediate; at Lancaster Avenue and Thirty-Fifth street, Kindergarten, Primary, and Intermediate; at Greene street and School Lane, Germantown, Primary and Intermediate.

We give the list of the various principals: Joseph S. Walton, Principal Boys' Department, Central or High School; Anna W. Speakman, Principal Girls' Department, Central or High School; Elizabeth M. Roberts, Principal Germantown School for Girls and Boys; Mary H. White, Principal Girard Avenue School for Girls and Boys; Anna R. Richter, Principal West Philadelphia School for Girls and Boys; Ellen M. Greene, Principal Intermediate for Boys; Annie L. Clement, Principal Intermediate for Girls; Sarah T. Price, Principal Primary School and of Kindergarten.

Pupils prepared at Friends' Central School are now pursuing advanced study in Swarthmore, Haverford, Amherst, Bryn Mawr, Vassar, and Wellesley Colleges, and the Universities of Pennsylvania, Yale, Harvard, Princeton, and Cornell.

ABINGTON FRIENDS' SCHOOL.—The annual catalogue is an attractive booklet, stating the courses of study and giving lists

of alumni and pupils. The teachers for next year will be as follows:

George M. Downing, M. S., Principal, Mathematics and History; Clara H. Barnard, Science and Penmanship; Mary Brosius Kirk, A. B., Mathematics and Latin; Carrie B. Way, B. L., Grammar, Reading, and Literature; Frederic F. Windle, B. E., Science and Mathematics; Emma A. Carey, French, German, and Music; Rachel S. Martin, Principal of Primary; Alice Kent Gourley, Drawing and Painting; Jessie M. K. Gourley, Matron.

SWARTHMORE PREPARATORY SCHOOL.—The matron for next year, Elizabeth S. Truman, and Assistant Matron, Margaretta B. Longshore, are both the same as last year, and both are Friends.

Conferences, Associations, Etc.

EDUCATIONAL CONFERENCE.

THE following is taken from *The Friend*, Philadelphia:

The Friends' Sixth Educational Conference was held at Providence, R. I., on the 28th–30th ultimo. Some of the subjects presented in well-prepared papers and addresses were, viz: "Literature in School and College," "The work the College has done for the Church," "What Denominational Influence should our Secondary Schools Exert?" "Education and Modern Business Life," "The Relation of Friends' Academies to their Colleges," "High Scholarship and Modest Pretensions in College Work," "An Illustrated Lecture on American Archaeology," "Sociology from a Quaker Standpoint," "Modern Thought in Friends' Educational Work," "The Bible in School and College," "The Importance of Teaching the Principles of Peace in our Schools, with Suggestions as to Methods; or, Militarism, its Character, Cause, and Cure."

The last-named was read by Dr. R. H. Thomas, of Baltimore, and is treated as the diagnosis of a well-nigh universal disease from a medical standpoint. This admirable brochure on a subject claiming such world-wide consideration at the present time is a most happy and forceful pleading for the recognition of a vital Christian principle, and is worthy of the widest circulation. Copies (printed separately from the proceedings of the Conference) can be had in a short time at Friends' Institute, Twelfth street below Market, Philadelphia. The discussions following some of these papers were exceedingly instructive.

The study of the best modern prose and poetry was commended by a teacher who has been very successful with children between six and twelve years of age. Taking a year for such writers as Whittier, Longfellow, Lowell, Tennyson, or Ruskin.

The best selections from *one* of these authors was kept continuously before the child, with the result that an accurate, permanent, and fond appreciation of their writings was acquired.

The need of giving our children some practical acquaintance with the history and church methods of our Society was approved, as well as a clearer and fuller knowledge of the Bible.

The Hebrew language and modes of expression as preserved in the Old Testament had been much neglected as *literature* of the finest order and most influential in shaping the character of our civilization, as well as Christianity. It was recommended that a careful acquaintance with the various portions of the Scriptures might rightly find a place in the school curriculum—side by side with the ancient classics.

"Modern Thought" was presented as giving many advantages for a friendly solution of the serious problems now confronting the religious world. Modern business methods, the formation of trusts and similar tendencies in commercial circles, have now to be considered in fitting children for the duties of life, and some valuable suggestions were made as to what is required of those who fill responsible positions in connection with corporations.

The welcome extended by Augustine Jones on the part of the Friends' School of Providence, R. I., in whose capacious Alumni Hall the Conference was held, as also of the Governor of the State, was most cordial, and the whole atmosphere

and spirit of the various sessions was stimulating and spiritually comforting as the great underlying principles of Quakerism were frequently brought to view, and increasingly valued by the assembly.

The best and concluding words on teaching children were spoken by Prof. Goddard, of Maine, who has been appointed to fill the chair of Pedagogy in the Normal School at West Chester.

He said the unconscious part of our lives and influence had about the same relation to the conscious as the submerged portion of an iceberg has to that which is in sight. It was only as the principles of right conduct and thinking so impregnated our whole being that they unconsciously controlled our lives, and not only our own, but others, that we could fulfill the high calling of instructors.

MICKLETON, N. J.—The Young Friends' Association met Seventh month 15. In the absence of the President, the Vice President, Martha White, filled the chair; and in the absence of the Secretary, M. Elma Livezey acted. The meeting was opened by the reading of the twenty-fifth chapter of Isaiah, followed by the reading of the minutes of last meeting. Esther L. Rulon read from Janney's History the account of Robert Barclay, of his life and death and of the death of his much-loved father. James G. Engle read "Hiawatha's Fasting." An exercise entitled "If We Try," was recited by three little boys, showing that even the drop of dew has its work to do; so if we but really try we can accomplish much. The chapter from the Discipline on "Representative Committees" was read by Rachel M. Haines. This was followed by a paper on the life of Frances E. Willard. For years she taught school and filled places of lesser importance until she became President of the World's W. C. T. U., in the year 1879. From that time her duties became greater, until in Second month, 1897, at the Hotel Empire, New York, she passed away from this life, to reap the harvest of her sowing.

"Nell's Letter," a little poem, was recited by Mary Rulon, followed by Benjamin C. Heritage, who read the current items, which had been collected by James Pancoast. The Secretary next read the appointed questions for the meeting in Eighth month, and the reports of the History and Literary Committees. This was followed by the calling of the roll. Meeting then adjourned until Eighth month 12. We were glad of the company of several friends; the presence of visitors always gives encouragement.

M. ELMA LIVEZEY, Secretary, pro tem.

RICHMOND, IND.—The Young Friends' Association held its last regular meeting before closing for the summer, Sixth month 18, in the First-day School room, where we have been meeting for more than a year. The subject was "Peace and Arbitration." Being a children's meeting it was opened by two young girls, each reading a lesson from the Scripture and an article on the subject. A number of the children took part in the meeting, as did also several of the adult members. Our business meetings are always held the fourth Fifth-day in each month, and generally at the homes. The last was held Sixth month 15, at the home of Edward Thistlethwaite. We have no arranged program for our First-day evening meetings. These meetings are often both profitable and interesting. We think all the meetings are profitable, but it always adds interest to the meetings for each member to contribute something, if only a text, and when this is not done the meeting is not of so much interest. At our last business meeting we discussed the importance of each member taking part in the exercises of the meetings, and it was felt that while we do not take a pledge, as the Endeavor Societies do, that each one feels it his duty to throw in a mite, yet we hope each will feel a renewed interest when we meet again in Ninth month. Two socials are arranged for, to be held in the country at the time of our regular business meeting, during the two months for which our meetings have adjourned.

LAURA E. MOORE, Cor. Sec.

THE person who delves among good authors and their thoughts, lives two lives to the one of his neighbor, to whom the richness of a cultivated mind is unknown.—F. W. Norcross.

LITERARY NOTES.

"HERBERT SPENCER at seventy-nine" is the title of an instructive account of the great philosopher's life during the last ten years, which will appear in the next number of *Appletons' Popular Science Monthly*. A brief history of his life work, the various occurrences attending its completion, and a number of interesting and characteristic facts regarding his habits and peculiarities, combine to make a very readable story. A fine engraving, made from Mr. Spencer's latest photograph, accompanies the article. The same magazine will contain an article by Appleton Morgan, on the result of the last five years of legislation against drunkenness. Two very surprising conclusions may be drawn from the author's statistics: first, that the fewer the places where liquor is sold the larger the consumption of liquor; and, second, that the larger the consumption of liquor the less the drunkenness.

We recently noticed Alice Brown's latest book, "Tiverton Tales," in these columns. This author's famous book, "Meadow-Grass," and her volume of poems, "The Road to Castaly," formerly published by Copeland & Day, have now been added to the list of Houghton, Mifflin & Co.

A new and complete edition of "The Life and Works of the Sisters Brontë" is to be issued by Harper & Brothers, at monthly intervals. The edition will be after the style of the "Biographical Edition of Thackeray's Complete Works," to be entitled "The Hawthorn Edition." Mrs. Humphry Ward contributes a preface to each novel of the three sisters. The edition includes also Gaskell's "Life of Charlotte Brontë" with annotations by Clement K. Shorter, the eminent Brontë authority.

To everyone, but especially to those whose reading time is limited, the value of an unbiased journal of criticism must be apparent. *Literature* is such a journal. Its criticisms of new books are written by men whose opinions are looked up to the world over. Its literary news is authoritative, and the special articles which appear in its columns are from the pens of the best known men of letters in this country and England.

THERE are many people to do the great deeds that must be done. What this weary old world needs is more people who will remove the pebbles from the pathway of those who are foot-sore, and lift by even a finger's weight the burden on some weary back. It may be just that pebble that would wound the foot and just that finger's weight which would make the burden intolerable.—*Harper's Bazar*.

THE British steamer *Holbein*, which arrived at Liverpool on the 16th instant, picked up Captain William A. Andrews, known as the "lone navigator," who left Atlantic City on the 18th ult., in a little craft named *The Doree*, barely twelve feet in length, to attempt to cross the Atlantic. Captain Andrews was found exhausted about 700 miles from the Irish coast. His boat was left adrift.

THE Texas Cotton Exchange estimates that the loss of cotton in the Brasos river bottoms will reach 200,000 bales, worth \$5,000,000. At the same time the rains which produced the great flood have so benefited upland cotton that the crop this year will be the best ever harvested.

COMMISSIONER WILSON, of the Internal Revenue, has issued a circular absolutely prohibiting banks from affixing stamps to checks unstamped when presented, and requiring them to return the same to the drawers.

PROFESSOR DOUGLAS HYDE, who is at the head of the movement in Ireland to reestablish the Gaelic language as the language of the Irish people, is coming to the United States to seek help in that work.

THE Spanish Cabinet, after a long discussion, has accepted the offer of the Queen Regent to assist the finances of the country by giving up another 2,000,000 pesetas from the civil list.

At least twelve persons have died in New York city and vicinity from injuries and diseases brought on by accident in the celebration of Independence Day.

COMMUNICATIONS.

"THE LAST OF THE LENAPE."

Editors FRIENDS' INTELLIGENCER :

WE again acknowledge, with thanks, several kind replies relative to the above book. One from Dr. S. Taylor, of Woodstown, N. J., one from D. W. Branson, Va., and a copy of the book itself presented by Edward Stapler, Jr., of Baltimore. Elizabeth N. Coale, of Ill., gives a full description of the book, and speaking of its two principal poems says "that 'Tewinissa' is a beautiful story containing an excellent moral." Of the other, and main one, she quotes thus from Samuel M. Janney :

"The incidents in this poem ('The Last of the Lenapé,') were related to the author by his valued friend, Dr. Joseph Parrish, of Philadelphia, who derived them from a tradition preserved in his family. They took place about the year 1683."

"The Last of the Lenapé,' nearest resident to Philadelphia, died in Chester county, in the person of 'Old Indian Hannah,' in 1803. She had her wigwam many years on the banks of the Brandywine, and traveled around selling baskets, etc., and followed by her dog and pigs, that stopped wherever she did. She lived to be nearly one hundred years old; had a proud and lofty spirit to the last; hated the blacks, and scarcely brooked the lower classes of whites. As she grew old, she quitted her solitude, and dwelt in friendly families."

He adds, "that the families who took care of this last of her tribe, were descendants of Hannah Chandler, who had been so signally befriended by the Indians, as mentioned in the poem. She was buried near the forks of the Brandywine, in an Indian burying ground, eleven miles from where she died."

THE NATIONAL RELIEF COMMISSION.

THIS Commission, which served the same ends in the late war with Spain as did the Christian and Sanitary Commissions of the Civil War, has issued an extensive Report. John H. Converse, of Philadelphia, was the President of the organization, and its officers and executive committee included many prominent churchmen and philanthropists of this and other cities, among them Isaac H. Clothier, Joshua L. Bailey, and David Scull.

The report shows that under the management of the Executive Committee and its efficient Secretary, Dr. M. S. French, the Commission did a great and good work during the recent war. It stretched out the helping hand to the sick and well. It corrected some evils. It supplied many wants. The Executive Committee was faithful to the trust committed to its care.

The men who represented the Commission in the field for the most part paid their own expenses and were liberal in their personal gifts. They gave their valuable time to the work, and suffered in health in the discharge of their duties. Their letters and reports were carefully written. Their observations and recommendations led to the correction of some evils and to the supply of many urgent needs. The third part of the report is interesting as giving an account of the various phases of relief and the many agencies used, and the large number of organizations coöperating with it. Those who read the report will cordially commend those who worked so faithfully in this good cause.

CONTRIBUTIONS TO BEACH ST. MISSION.

WE have received the following donations towards the seashore outing of the children of the Beach Street Mission : L. B. P., \$5.00; A. P. H., \$5.00; H. P. T., \$2.00. We have only four children as a commencement, as we have received so few contributions. I hope there will be sufficient to continue it.

E. C. HENSZEY.

THE Northern Pacific has broken its record of land sales in the year just closed. The figures are : Eastern district, Minnesota, North Dakota, Montana, 1,421,000 acres; last year, 946,000. Western district, Washington, Oregon, and Idaho, 728,000 acres; last year, 616,679.

YET AM I NOT FOR PITY.

FOR me there are no cities, no proud halls,
No storied paintings, nor the chiselled snow
Of statues; never have I seen the glow
Of sunset die upon the deathless walls
Of the pure Parthenon; no soft light falls
For me in dim cathedrals, where the low,
Still seas of supplication ebb and flow;
No dream of Rome my longing soul enthralls.
But, oh, to gaze in a long-tranced delight
On Venice rising from the purple sea!
Oh, but to feel one golden evening pale
On that famed island from whose lonely heights
Dark Sappho sank in burning ecstasy!
But once—but once—to hear the nightingale!—

Yet am I not for pity. This blue sea
Burns with the opal's deep and splendid fires
At sunset; these tall firs are classic spires
Of chaste design and marvellous symmetry
That lift to burnished skies. Let pity be
For him who never felt the mighty lyres
Of Nature shake him through with great desires.
These pearl-topped mountains shining silently,—
They are God's sphinxes and God's pyramids;
These dim-aisled forests his cathedrals, where
The pale nun, Silence, tiptoes, velvet-shod,
And Prayer kneels with tireless, parted lids;
And through the incense of this holy air,
Trembling, I have come face to face with God.

—Ella Higginson.

THE HAWAIIAN ISLANDS.

EXTRACTS FROM LETTERS.

THINKING a sketch of a visit made to the volcanoes and craters of some of the Sandwich Islands would be of interest to the readers of the INTELLIGENCER, I forward this extract from a letter written by one who recently visited the islands. ISAAC HICKS.

"We left Honolulu to visit the great crater Kilauea, in Hawaii, which was the principal object of taking this long trip. The seas about these islands are always in a state of agitation, caused by the trade winds and ocean currents, and are said to be the roughest waters in the world. Our experience fully justified this assertion, as we were tossed and tumbled on the little steamer in a way that made our journey of over five hundred miles, the distance to Hawaii from Honolulu, one of great discomfort. There are no piers on these islands, and landings are effected by the aid of small boats. This is both difficult and dangerous, as the little boat is tossed up and down beside the gangway, often rising and falling fifteen feet. The passengers have to watch their chance and make a wild leap for the boat as she reaches their level. Few accidents occur, but it is an exciting experience, as the least lack of care in the boat's crew would result in upsetting the boat, leaving the passengers to the mercy of the man-eating sharks, so plentiful in these waters.

On the windward side of these islands, where the great waves break on the rockbound shore, even the small boats cannot effect a landing. The plan there is to have a huge crane from which a box is lowered to the boat, into which the passengers climb as best they can, and are then hoisted from sixty to two hundred feet and swung to a rocky ledge upon the shore.

We had a day's staging over the lava beds before reaching the crater of Kilauea, from the summit of which, the next day, accompanied by a guide, we made the descent to the floor of the crater. It is covered with the great lava flows which are tossed about in every form like the angry waves of a stormy sea suddenly congealed. A fair trail is made across this chaotic formation, and we had no difficulty in going about the three miles over this desolate plain. At the time of our visit the volcano was unusually quiet, and only steam and smoke were escaping through fissures on every hand. In some places the lava was so hot that we had to hurry over it to prevent the burning of our shoes, and a piece of paper held to a crack blazed immediately. This crater is the largest *active* one in the world. It is about nine miles in circumference and about nine hundred feet deep.

We made this expedition on horseback. On our return from the volcano we went down the other side of the island, the side where the rain falls. Here we rode through thirty-one miles of magnificent forest. Such ferns I never saw before,—leaves over ten feet in length, and growing in the greatest luxuriance; also tree ferns with trunks twenty to thirty feet in height. The heat and constant moisture gives the tropical vegetation the greatest possible development, and great trees of many varieties, some covered with flowering creepers, overhang the road and fill the air with strange perfumes.

From the island of Hawaii we went to the island of Maui, and made a short stay at the quaint little native town of Wailuka. Thence we went on and made the ascent to Haleakala, the largest crater in the world. The volcano is 10,000 feet high, twenty-one miles in circumference, and the crater is between 2,000 and 3,000 feet deep. It is not now active, but the great black lava streams which show upon its sides, and extend far out into the sea, are evidences of the mighty energies which have been in play at no distant date. The trip to this crater was the most difficult and tiresome which I have ever undertaken. It is fifteen miles to the summit; there is no road, and the trail during the last four miles of the ascent rises 1,000 feet to the mile. The exertion of this steep climb in the rarified atmosphere is a severe strain upon man and beast. We had three guides and were all seated upon powerful mountain horses, accompanied by one pack animal to carry provisions, etc. We spent the night on the edge of the crater, sleeping in blankets upon the hard rock and protected by a sheltering ledge of lava. It was very cold, and in the morning we found ice one-fourth of an inch thick in the water pails.

It is impossible adequately to describe the grand view from this mountain summit, which is above the clouds, or to do justice to the solemn grandeur and majesty of this crater, which lies before us like a picture of desolation. It is filled with lava streams and volcanic sand, and there are seventeen extinct cones, some of them rising to the height of 800 feet, but at that great depth looking like truncated ant hills, suggesting a cemetery of volcanoes.

Before our return from Maui we made a pedes-

trian trip up the romantic and beautiful valley of Iao. We took with us a saddle-horse to enable us to ford the mountain torrent, which crosses the path three times, and is both deep and swift; and it was amusing to be ferried across, with all our provision, by this patient animal. We had a very delightful day; reaching out our hands we could pluck all the guavas we wished. We ate our lunch in the midst of the wildest and most beautiful scenery.

We found the hotel very much crowded, but succeeded in securing a nice cottage near the hotel, with every convenience. This is a delightful climate; there is always a breeze in Honolulu; the birds are singing, and the nights are cool. We wear summer costume of the lightest kind. We enjoy pineapple at breakfast, and have grapes, bananas, figs, and lemons in abundance, but do not like poi, the native dish, though we enjoy baked taro. This is a root of the *Arum Esculentum*, resembling the calla lily. It is very productive, and a small patch will give nearly all the food the indolent native requires. The chief production at present is sugar, and all other industries have to yield to it; even coffee trees are uprooted to give place to the cane, for while the profit from coffee is about 40 per cent., sugar often affords 80 per cent. on the capital, and very extensive and costly buildings are erected for its manufacture.

We were surprised at the great prosperity and development of these islands, and at the wealth of many of the inhabitants. The trade to foreign countries is enormous. The native population is decreasing fast; they are a quiet, inoffensive race, but are destined to give place to the energetic foreigner. Lava constitutes their building stone, and their lumber is brought from the States of Oregon and Washington. Honolulu is on Oahu, the fourth island in size and the most important, containing two good harbors, the best of which is Pagopago, a naval station of the United States. Since these islands are part of our country a great interest is awakening for a better acquaintance with them.

HOMES FOR EPILEPTICS.

A GROUP of Homes for Epileptics was recently opened at Chalfont, in Bucks, England (near Jordans, the historic place of the Friends), and the address made on the occasion by the Duke of York, grandson of the Queen, presented some interesting details, which we give below. The Homes are the gift of a London journalist, Passmore Edwards (who has been a most liberal patron of charitable work), and others.

H. M. J.

The Duke of York said: "As President of this Society, I wish to say a few words concerning its formation and the objects it has in view. Many of you present are aware of the distressing nature of the malady known as epilepsy, how it incapacitates the unhappy person subject to its influence, and by its very nature debars the sufferer from the remedies which are most effectual for its relief. It is the unanimous opinion of medical men who have made a study of epilepsy that an active and occupied life is the best antidote to the deterioration, moral and mental, which usually accompanies this disease; but, as you can

well understand, it is very difficult for the epileptics to obtain employment. Their education has been neglected during childhood on account of the nature of the malady, so that on arriving at mature years they are unable to find employment, and in our poorer households become a burden to their families, to whom their existence is also a constant source of anxiety. It is to help these sufferers that this Society has been formed.

"Some fifty years ago, at La Force, near Bordeaux, the experiment was first tried by Pastor Bost of forming a colony where those suffering from epilepsy could live, and where they could occupy themselves in farming and gardening, and so enjoy a healthy outdoor existence. This idea of Pastor Bost was afterwards taken up in Germany, and resulted in the establishment of the famous Bielefeld Colony, which began with four patients, and has since developed into a well ordered and prosperous community of one thousand four hundred epileptic people. Following the example of Bielefeld, many other establishments had sprung up in Germany and other countries, and in England we have this colony of Chalfont. There are, it is computed, forty thousand epileptics in the United Kingdom, and the object of the National Society is to give them opportunities which are denied them in ordinary life, opportunities to forget their infirmities, and to fulfill their functions as men and women religiously, socially, and industrially.

"When fully developed the colony at Chalfont will be an industrial village whose inhabitants, though unhappily afflicted, will be usefully and healthfully occupied. Though this Society has been started but a few years, it has already been attended with the happiest results. In the farm, the garden, and the workshops every member of the community has the opportunity for the exercise of useful industry. They play cricket matches with local teams, and there is not the slightest doubt that considerable improvement has taken place in their condition, especially among the younger patients. Up to the present it has not been possible to provide for patients belonging to the better classes, who are able to pay for their maintenance. The need of some provision of this kind is urgently required, and it is to be hoped that accommodation may be furnished at no distant date to assist these sufferers as well as their poorer brethren. In 1895, the first complete year of the existence of the colony, the average number of colonists in residence was twenty-four, and the expenditure was £1,719. In 1898 the average was fifty-six and the expenditure £2,407, so that while the maintenance of the first twenty-four colonists cost £1,700, the maintenance of an additional thirty-two colonists added only £700 to the expenditure. Consequently all those who by their generosity have enabled the committee to enlarge the colony have the satisfaction of knowing that while they have helped to increase the number of colonists they have diminished considerably the relative cost of maintenance, and in like manner future extensions will doubtless be followed by similar satisfactory results. Before concluding my address, I wish to mention how much we are indebted to those

friends who have so kindly and liberally assisted the Society by the gifts of the four new Houses which are to be declared open to-day. The Milton House for boys and the Pearman House for girls are the gift of Mr. J. Passmore Edwards. The Greene Home for men is presented by Mr. Frederick Greene; while the Dearmer Home for cases requiring special care and treatment, is the gift of Mrs. Dearmer."

TEMPERANCE SPEECHES.

The American Friend.

IT is always difficult to keep reform movements up to date. The methods that worked well at the beginning of the movement are continued long after they have fossilized, and "the sling and stone" which the Lord blessed in the first battle with the giant are used long after the giant himself has resorted to gunpowder and dynamite. This is very apparent in the general run of temperance speeches and addresses. They are cut on the old pattern. The speakers go to work much as Charles Dudley Warner did when he tried to kill the bear,—“he aimed at him all over,” and “fired at him in general.” We get a sad picture of drunkenness, a harrowing tale of some particular drunkard, a funny story to relieve the strain, a few statistics, a burst of moral indignation against brewers and rum-sellers, some poetical figures about the “upas tree,” or the “devouring minotaur,” who threatens our children, and an appeal to vote as we pray, and to be faithful in fighting this devastating evil that threatens our fair land. Now this is all very well as far as it goes, but the general public has been regaled with this sort of thing until it is tired of it. People often wonder why temperance meetings are not more popular, and why there is a sigh when a temperance meeting is announced. They are tired of this way of killing the giant, for it never seems really to kill him! Even little children demand change and variety in the stories that are told them, and they will not listen unless they are interested, and we must realize that “men are only lads grown tall.”

The time has come to study the liquor problem, to study it critically, scientifically, and to deal with it with modern weapons. Our temperance speakers ought to be thoroughly familiar with all temperance legislation the world over. They ought to know the latest conclusions of men who study social economics. They ought to know, not imagine, what place the saloon fills in politics, in the slums, and in the higher circles of society. They ought to know what effect the different laws to regulate or prohibit the traffic have had upon the traffic itself, and upon the condition of society where the law is in effect. The moral talk to stimulate public sentiment, the attempt to aim at the giant all over, and the humorous and pathetic descriptions have their place, but they can never get beyond a certain point; they fail to produce practical results.

The question is a larger one than we used to realize, and the evil is so thoroughly entrenched that it must be treated with all the intelligence which can be commanded. There are men now at work who have studied the liquor problem as profoundly and as crit-

ically as the great scientific doctor studies the causes and remedies of diseases. When these men speak they are listened to. They have no lack for an audience, and their hearers go home with some "new ideas." We need some men of this sort for our yearly meetings and for work all through the year. It is a field into which our young men should be called. We have passed good temperance resolutions for years, and our sentiments are good and our tracts are readable, but we need now to come up with the advancing procession, and to do this we need some speakers who have modern reform methods, and who know the giant they are fighting, and who know the spot at which he is *mortal*, and aim for that.

THE LAND OF LEAST HAPPINESS.

"THERE is less misery and less happiness in America than in any other country in the world," Lord Morpeth wrote of the United States, after a visit to our country for the purpose of seeing what our life really was. He found among us a degree of physical well-being with which no part of Europe could compare. He also found a lack of cheerful enjoyment of our good things which puzzled him. He was not alone in this conclusion. An American artist, who had seen much of the poverty of Central and Southern Europe, told me that he once took his stand where he could watch the throng which passed him on Chestnut street, to study the expression of the faces which passed him. In hardly one, he said, did he see such evidence of the enjoyment of life as he found in the poorest classes of the Old World. People who had had a scanty breakfast, and did not know where their dinner was to come from, showed brighter faces than do the well-fed and "comfortable" people of this New World.

In Europe the signs of want are often painful. Ragged, barefooted, and evidently ill-fed people are to be seen on all the streets and highways, except, perhaps, in the city districts inhabited by the wealthy alone. Those who have labored among the poor of East London, for instance, tell us they find the poorest in America vastly better off than are the people of that large district. But the Londoner, in spite of hunger and rags, retains a certain jollity, of which Sam Weller is the type, and which an American is apt to lack, whether he be well off or ill. The American has far more, but he gets less out of it.

The chief reason for this is the needless worry which characterizes all classes in our country. We sometimes call this an excessive devotion to business, but we do it too much honor. If the American loved his work more, he would fret over it less. He would get more daily satisfaction out of doing it well, and would acquire the contentment which falls to the man who has got well through his day. It is just because the American too commonly measures his success, not by the work itself, but by the gain it will bring him, that his labor brings him no happiness. He has set up a goal of success which lies far ahead of him, instead of one he can reach every day, and the crow's-feet gather about his eyes as he strives toward it. The mediæval workman who adorned his workshop and boasted of his craft as of high honor got far more enjoy-

ment out of life than does he who makes the money it brings the test of his success in it.

When the Centennial building was in course of erection somebody proposed to inscribe around its central dome a text from Isaiah: "Thou hast multiplied the nation, and not increased the joy," in recognition of this national fault of worry. But, as both the context and the margin show, that is not the right rendering. The Hebrew word rendered "not" also means "to them," and the prophet goes on to describe the true and solid joy that the nation has in life: "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil." The joy of work well done, of battles well fought, of faithful discharge of the day's duties, is that which can brighten the faces of honest people. That we can have every day in life, and, in getting it, escape the burden of the anxieties which disfigure the face and wear out the heart.

Let us not forget that Dante kept the lowest place in his *Inferno* for those who in this life were grumbling and discontented without a cause.—*Robert Ellis Thompson, in Saturday Evening Post.*

WHEN THE NINETEENTH CENTURY ENDS.

A curious blunder is constantly being repeated in reference to the current year, 1899. This blunder is of specially frequent occurrence among speakers, as they seek to "improve the occasion" of these graduation days. It finds expression in phrases like these: "The last year of the present century"; "the last class('99) to receive a diploma in the 19th century"; "this closing year of the 19th century"; and in six other instances which I have noted during the last fortnight.

The fact of the case is that the 19th century does not end till midnight on December 31, 1900. The first day of the 20th century is January 1, 1901.

The Christian era was not used until the sixth century, when Diogenes Eniguus, a Roman abbot, began to reckon events from the supposed date of the birth of Christ. Gradually, the new, or Christian, system superseded the so-called era of Diocletian, which was then in vogue in Southern Europe. Events occurring prior to the sixth century were converted into the corresponding date of the Christian era. Not till the 18th century was there general agreement as to what month or what day of the month should be reckoned as the beginning of the year. But, wherever the Christian era was introduced, the first year was always reckoned as the year 1 and the last year of the first century was of necessity the year 100. It is so reckoned in all chronological tables, and in fact—a century meaning a period of 100 years—could be reckoned in no other way. The second century begins with the year 101 and ends with the close of the year 200. In like manner goes on the succession of the centuries to the present.

The last class to graduate in the 19th century is the class of 1900, which will not receive its diplomas until about a twelvemonth from now. The class of 1901 will have the proud distinction of being the first class to graduate in the 20th century.—*Edwin A. Grosvenor, in the Springfield Republican.*

Moral Value of Manual Training.

North American Review.

To train the hand means to train the powers of the eye, and to bring the muscular and nervous systems into working accord. Some kinds of manual training give the whole body useful exercise. All kinds rest the brain and relieve the body after purely intellectual work, while cultivating them in another fashion and developing the creative instinct. And they teach directness of purpose, concentration of effort, accuracy of observation, and also mental and moral precision and honesty. The teacher, and even the pupil himself, may think that a book lesson has been learned when it has not been, or that an idea has been mastered when it has been only half grasped or wholly misunderstood. But this cannot happen with manual work. A tangible thing is done, and rightly done, or it is not. A stitched seam is straight, a leaf is correctly drawn, a carpenter's joint is true, or it is not. Neither deception nor self-deception is possible in the workshop, and the spirit of accuracy, system, conscientiousness, self-reliance, and helpful coöperation that it develops is carried over into the other class rooms. Moreover, the workshop may cultivate taste as well as skill; and, although it does not teach trades, it celebrates the dignity of manual labor, and often develops individual likings and aptitudes for it. The same is the case with the lessons in "domestic science" given to girls. They are not taught to be "professed" cooks or dressmakers. But their fingers, eyes, and palates are trained; the importance of cleanliness, neatness, order, and exactness is impressed upon them; respect for household work and interest in it are awakened; and these great benefits are augmented by such instruction in hygienic and alimentary laws as could hardly be made to seem practical and important without the help of the cooking stove.

Jewish Philanthropists.

Harper's Bazar.

A JEWISH mendicant is a rare spectacle in New York, and the appeal of any Jewish fraternity to their Christian brothers almost unknown. The Jews look after their own poor. It is part of their religion—charity, according to their creed, being nothing more than justice—the rich looking after the indigent, as the strong of the Anglo-Saxon race look after the weak, without question and without demur or boasting. The almost phenomenal generosity of the Baron and Baroness de Hirsch, which in New York alone has resulted in the gift of many millions to our poor, has not perhaps been equalled in numbers by any of our citizens, though proportionately to their means no Jews of wealth have failed to reach their standard.

It is the fashion among so-called humorists to ridicule the love of getting among the Hebrew shop-keepers, making it seem a characteristic of the race, and ignoring altogether the generosity of the better class, who even in this country and at this day give their tithes according to the Old Testament injunction, beginning to do so as boys earning their first salaries, and all this as naturally and as much as a matter of course as the rest of us pay our car fares. More than that, the best of them make no distinction between the needy Christian and the needy Jew when trouble arises, thus proving a brotherhood of man of which the rest of us only talk in apostrophes.

The Name "Yankee."

It appears that the term "Yankee," is no longer as restricted in its application as it formerly was. A New Orleans paper, reporting a conversation with a resident of that city who had recently returned from a visit abroad, says:

"I was really amused to notice how the term 'Yankee' widens in application as one gets further and further away from the habitat of the real thing. In New York a Yankee is commonly supposed to be a native of Connecticut, Vermont, or Massachusetts, and I notice that the name is applied to mean skinflints rather than to the people in general. In Saint Louis a Yankee is understood loosely to be anyone from the extreme Northeast. Here in New Orleans the term includes pretty nearly everybody above Mason and Dixon's line—in short, 'Northerner' and 'Yankee' are more or less synonymous.

"Now comes the real absurd part of it, although quite in line with what I have just remarked. While I was in London I found myself continually referred to as a 'Yankee' by natives who had learned I was from New Orleans. 'I think you Yankees are very charming people,' said a big wholesaler, who wanted to be extra pleasant. 'I know several from your State.' I tried to explain at first, but I soon got tired of that. I was sure to be greeted by a stare of amazement. 'But I thought all Americans were Yankees, doncher-know? would be the usual protest. Later on I met a very intelligent hotel-keeper at Berne, in Switzerland, and in the course of conversation he remarked that he had an extremely agreeable countryman of mine staying at his house the previous season. 'As you are both Yankees,' he said, 'you may, by chance, know him.' 'Where does he live?' I asked. 'In Buenos Ayres,' replied the hotel-keeper."

An Indian Asylum.

Springfield Republican.

AN incident of the civilization of the red man is that he is developing insanity, just as white folks do, and therefore the government has bought 160 acres of land near Canton, S. D., whereon to build an asylum to accommodate all the insane Indians of the United States. It is wrong, however, to lay the decadence to the red man, which really belongs to the inferior white blood, for Indian Commissioner Jones says there are no insane Indians of pure race,—every inmate of the new asylum will be a half-breed. It is the vices of civilization that do the business, and that are making havoc with several tribes, says Mr. Jones. The richest tribes are dying off of luxurious idleness; this is the case with the Osages in Oklahoma. It is the Sioux of whom Mr. Jones says the best things; they work hard for their living and it agrees with them; they are making rapid progress in education, and bid fair to make good citizens.

A Queen's Charity.

Harper's Weekly.

WE hear less about Portugal than about Spain at any time, and of late have heard less than usual. The Queen of Portugal is a sovereign deserving a long mark for her interest in hospitals and hygiene, and also in the welfare of the children of poverty. At Alcantara she founded, in 1893, a dispensary peculiarly for meeting the demands of childish invalids, as pleasantly situated as possible, and spaciouly planned, combining a diet-kitchen, consultation-rooms, surgical halls, and much of the departmental work of a hospital. Almost every day the Queen herself goes to the establishment and takes a personal share in the labors of the charity—now waiting in the kitchen distributions, and again assisting in the surgery. Several well-known women of her court are equally practical. The general charge of it is committed to a religious order, a favorite of the Queen's, but the eminent Portuguese physician, Dr. Silva Carvalho, heads the staff of medical workers. In one year (1895) there were given in the building 8,559 consultations, 63,704 rations from the diet kitchen, 32,521 bandages, 76,480 prescriptions, and 470 vaccinations. The milk and vegetables are furnished gratis by the Queen, and the medical supplies are also defrayed by her. Fifteen hundred babies were treated in one twelvemonth. It is said that there is not any royal charity of the sort in Europe so efficiently managed, with the additional active coöperation of the founder.

A Priest-Ridden Land.

ACCORDING to a lecture on Siam delivered recently in London by John Bartlett, that Asiatic country has more than its share of priests. The population of Siam, he said, amounted to about 6,000,000, and a curious feature was the large preponderance of Chinese, more especially in Bangkok. The Chinese practically controlled all the trade and commerce of the place. There were hardly any Siamese merchants. One million of the people were in the priesthood. He had traveled up river through the main territory of Siam for a distance of 350 miles, and during the journey it had been absolutely impossible to get out of sight of a temple. In each temple there were from ten to 300 priests, supported entirely by the

people. Of the 1,000,000 priests only 300,000 were actively engaged. The remaining 700,000 were passing through the priesthood. Siam was a great stronghold of Buddhism, but the King was very tolerant of other religions.

CURRENT EVENTS.

THE staff correspondents of the American newspapers stationed in Manila, have united in a formal complaint cabled by way of Hong Kong, against the press censorship system at Manila. They declare that the despatches made public in Washington incorrectly represent the existing conditions and err in the declaration that "the situation is well in hand," and in the assumption that the insurrection can be speedily ended without a greatly increased force. They especially charge: "Prohibition of hospital reports; suppression of full reports of field operations in the event of failure; numbers of heat prostrations in the field; systematic minimization of naval operations, and suppression of complete reports of the situation."

SECRETARY HAY has received all of the protocols of the proceedings of The Hague Conference. Included among the papers is the draft of the arbitration and mediation treaty, which is regarded as the most important achievement of the Conference. The document, like all of the proceedings, is in French. As there is occasion for haste in completing the work of the Conference, our Government will by cable empower the American delegates to sign the protocols in the name of the United States. The treaties will, of course, require to be submitted to the Senate for its approval.

A NEW HAVEN despatch says that President Hadley, of Yale University, is about to organize a council, which will share with him the responsibilities of the affairs of the University.

It is announced that the Westinghouse Electric and Manufacturing Company, of Pittsburg, Pa., will build works at Manchester, England, and employ 5,000 men. George Westinghouse will direct the enterprise. Baron Kelvin, professor of natural philosophy at Glasgow University, who acted as electrician for the Atlantic cables, 1857-58 and 1865-66, for the French Atlantic cable 1869, for the West Indian cables, 1875, and for the Mackay-Bennett Atlantic cable 1879, will be the technical adviser of the company in England.

A SEVERE test of the new automobile carriage was begun on the 13th inst., when John D. Davis and wife, of New York city, started in a gasoline automobile to cross the continent. They hope to reach San Francisco in about eight weeks. The route will be through Albany, Utica, Syracuse, Rochester, Buffalo, Cleveland, Toledo, Chicago, Des Moines, Omaha, Denver, Ogden, Reno, and Sacramento. The travelers expect to get across the Rocky Mountains over the old post roads which parallel the Union Pacific Railway system.

AN extensive strike took place among the conductors and motormen of the Brooklyn Rapid Transit Company on the 17th instant. At the time of our going to press there was still much disorder prevailing.

SAMUEL J. TILDEN'S estate, according to the report of Lawrence Godkin, just filed, passing upon the accounts of the executors of the will, amounted to about \$8,500,000, not as large by several millions as was anticipated. The deceased had directed that after payment of \$1,500,000 in special bequests, the residue should be used in establishing a free library in New York city. Owing to litigation over the will on the part of decedent's nephew, George H. Tilden, the New York Public Library, Astor, Lenox, and Tilden foundations, received from the estate \$2,859,031.15, which is \$5,000,000 less than the amount Mr. Tilden desired should be devoted to his grand scheme for a public library.

A PUBLIC library building is to be presented to the city of Washington by Andrew Carnegie. It is to cost a quarter of a million dollars; many architects are in the competition for plans.

THE Reading Railroad Company detectives are certain that they have just succeeded in breaking up the most dangerous set of railroad thieves, which that company has ever encountered. All who have been captured are employes, and the detectives say that their plunder will aggregate nearly \$10,000. The method of the gang was to plunder packages of freight en route and carefully replace box-lids or wrappings so that the theft would not be discovered until the goods reached the consignee. This was done during the hours that the trains lay on lonely sidings, and was so skillfully managed that it was only by chance that the capture of the thieves was accomplished.

CONSOLIDATION of the wrought steel and iron tube industries of the country have been effected. The new company will be known as the National Tube Company. It is the largest of the kind in the world, and is the third in rank as a steel and iron corporation. It is exceeded only by the Krupp and Carnegie interests.

THE Czar of Russia has issued a manifesto declaring his second brother, the Grand Duke Michael Alexandrovitch, to be the heir presumptive to the throne. President McKinley has cabled his condolence to the Czar on the death of the late Grand Duke George.

NEWS AND OTHER GLEANINGS.

THE American liner *Paris* has been moved from the rocks on which she was wrecked, and it is confidently expected that the vessel can now be saved and repaired. She is to be docked at Southampton.

—Scientific men are manifesting much interest in the preparations now making by the Coast and Geodetic Survey, which is charged with the magnetic survey of the United States for determining the accurate deviation of the compass at sea. Recent accidents at sea and the severe competition of ocean liners have called attention in a striking way to the need of accurate values of the deviation of the compass needle at sea. The values of the deviation of the needle generally used are almost wholly dependent on the observations made on land, and little has been done by the United States to secure observations at sea.

—The late Bishop John P. Newman, D.D., LL.D., of the Methodist Episcopal Church, was one of the most eloquent preachers in the Methodist Church. He was especially known through his intimacy with President Grant and his pastorate of the Metropolitan Church in Washington, at which President Grant and many high government officials were regular attendants. He was also chaplain of the United States Senate during three Congresses, and was appointed by President Grant inspector of United States consulates, making in that capacity a tour of the world. He was elected to the bishopric of the Church in 1888.

—It is learned that Queen Wilhelmina personally thanked Ambassador White, the head of the American delegation to the Peace Conference, for the American tribute to Grotius, and expressed special admiration for the Ambassador's speech on the occasion of placing the tribute on Grotius's tomb at Delft.

—On account of insufficient appropriations by the Legislature, the Trustees of the Pennsylvania State College have been compelled, along with other measures of retrenchment, to discontinue for the present the twelve-weeks winter lecture course in Agriculture and the Cheese-making course.

—The new plant of the Scott Paper Co., Philadelphia, was destroyed by fire on the 10th instant, which spread to the lumber and coal yard of Jesse Lukens & Co., adjoining. While the loss of the Scott Company is estimated at \$100,000, which is partly covered by insurance, Lukens & Co. sustained a loss of \$15,000, fully insured.

—President H. G. Burt, of the Union Pacific system, whose recent incognito ride in a baggage car was noted in the papers, frequently uses this method of travel. He believes in "getting down among the men," and not long ago appointed himself a member of a wrecking crew, doing good work in several minor smash-ups.

FRIENDS' INTELLIGENCER

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The Journal, 1873.

PHILADELPHIA, SEVENTH MONTH 29, 1899.

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Number 30.

A GOOD WORD EACH WEEK.

XXX.

THE happiness of man, and his progress in the spiritual life, depend less upon his opinions and more upon his principles, than is generally believed.

SAMUEL M. JANNEY.

From his "Dissertation on Christian Testimonies."

TO ONE ARISEN.

IN MEMORY OF AARON M. POWELL.

OH, Friend beloved ! so loving, brave, and true ;
So loyal ever to the Spirit's light :
Who followed duty through the darkest night,
And what thou dared to dream of, dared to do !
How blest wast thou in all thy journey here ;
How blest in that swift, voiceless call, that came
As God's own angel, to bid thee in His name
To come to higher service, His holy presence near !
We loved thy gracious spirit, and now we know,
Since thou hast been translated, thou hast gone
Away from us but for a little space ;
And He who led thee here and blessed thee so,
We trust will lead us to that Heavenly dawn
When we shall hear thy voice and meet thee face
to face. I. R.

Seventh month 23, 1899.

WORSHIP AND MINISTRY.

London Yearly Meeting on Ministry and Oversight, has issued a letter this year to the "Congregations and Individual Members of the Society of Friends," from which we extract the following :

DEAR FRIENDS,

A strong desire for the fuller life and usefulness of our meetings for worship has taken hold of our meeting this year. The subject is of unique importance, and we have concluded to embody the feeling of the meeting in the present Letter, to which we ask your earnest attention.

The meeting for worship is the central feature of our church-life,—our chief means alike of uttering our message to the world and of nourishing the life of our own membership. Here, under the headship of Christ, without priest or ceremony or pre-arranged service, we meet with one another and with God, and may experience living, spiritual communion. Such a meeting is both the loftiest and truest form of congregational worship, and we are thankful to believe is increasingly experienced among us ; but our meetings too often fall far below our ideal, and dishonor the nobility of the truth which we profess. Where this is the case, the lack cannot be on God's side ; the fault must lie with ourselves. Have we not often forgotten that our spiritual freedom is a heritage for free men,—for men of conviction and energy, who will rise to their responsibilities ? Unfree spirits will come under the tyrannies of indifference, pre-occupation,

routine, and the like, which beset even a Friends' meeting.

True worship is intensely active. It consists in offering ourselves to God,—body, mind, and soul,—for the doing of his will. We have a gift to bring to him, and not only a grace to receive. If we have not individually brought this gift, we need seek no further for one great cause of weakness. An active attitude of soul is of the very essence of a good meeting. May we come into the presence of Christ as disciples,—in earnest devotedness and lowly teachableness,—and into the presence of one another as brethren—in a living fellowship of love and sympathy. "One is your Teacher, and all ye are brethren."

Gathering in this active spirit of worship and fellowship, we gain vision to see beyond the meeting itself to the ends for which it exists ; and find it easy to pass out of the self-sufficing worship, which may be indulged as a spiritual luxury till it enervates the soul, into the larger life of sympathy and service, wherein we can be used by the Holy Spirit for his work. We realize that we have met with one another and with God, not as a matter of routine, nor for selfish enjoyment, but in order that the power of the Spirit may break forth to the awakening and conversion of souls, the refreshment and inspiration of disciples for the service of God, and the enrichment of their Christian character. These great purposes should be constantly ringing in our ears as we assemble. By our success in attaining them will our meetings be judged. It has been well said, "The churches that convert most men, and best use the men they have converted, realize religion in the most efficient way."

A meeting cannot allow the Christ-like passion for seeking and saving the lost to be dulled without imperilling its own life. Nor can it fulfill its ministry unless the building-up of Christian character steadily progresses. It follows that there should be a continual drawing in of those not in membership with us ; and we would urge Friends, by personal invitation, distribution of notices, house to house visitation, and in other practical ways, to use our meetings for worship as agencies for the spread of the Gospel in the districts round the meeting-houses. It follows also that, in realizing the true objects of our meetings, the necessity will be felt for an outpouring of spiritual power to meet the needs of all who gather. We shall hunger after a living waiting upon God and a heart-searching ministry, which, as they are experienced, will crowd out all merely dead silence and unanointed utterance.

If the ministry is to be convicting and converting, full of freshness and power, able to inspire with noble ideals, to help the struggling soul into the peace of God, to comfort the weary, to teach the new duties

that the new age brings, it must be a word fitly and sincerely spoken, a message flowing from heart to heart, in the freshness of Divine guidance. To some the guidance comes in clear and powerful impressions of duty; to others in ways that are scarcely perceptible, as in a purifying of the power of judgment. The true minister will not rise unless he believes he has a definite message,—short it may be, but pointed,—some clear-cut thought that has come before his mind with impressiveness, or that has been with him for some time, and he believes should be handed on to others. The purified judgment will suppress utterances that are obviously unsuited to the place and time.

For Friends' Intelligencer.

THE PATRIARCH ABRAHAM.

ABRAHAM, the "Friend of God," the "Father of the Faithful," the progenitor of a long line of patriarchs, beautiful and venerable as he appears in all these relations, yet shines conspicuously as the kind brother, the considerate neighbor, the righteous judge, the pleader for mercy, the dispenser of justice.

Witness the interview between him and Lot, at the time their respective herdmen were at strife, because their master's "substance was great, so that they could not dwell together." From the account it would seem that Abram (he was not yet named Abraham) was the leader, the ruling spirit of the two, for it says he went, and "Lot with him;" in another place, "and Lot also, which went with Abram," etc. His, certainly, was the stronger mind. But it is not this superiority that has arrested my attention lately, so much as the kind, forbearing, peace-loving disposition manifested by him towards his kinsman, when their herdmen were striving, and when many a one would have espoused the cause of his own servants, and have exacted a so-called justice, or the vindication and establishment of his own rights over the claim of those with whom he was at variance. He did not speak even of arbitration, but plainly and simply, yet positively, stated what must be done. "Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Can a more noble course be imagined? Any sacrifice, any relinquishment on his part, to maintain peace and good fellowship with his kinsman; no insisting on "rights;" no grasping after more territory, in the fear that Lot might, in time, possess more than he; no jealousy of the latter's supremacy, should he gain it. He made no choice of location, but allowed Lot to select his own place, himself taking what was left, and being satisfied with his allotment; and why? for the sake of peace and love.

Where in modern times, these times of "expansion," can we find a counterpart to this nobility of character, this eliminating of self, this desire for an amicable adjustment of the difficulties naturally arising from the striving of the herdmen? We do not find that Abraham even thought what a loss it might be

to himself, financially, to settle matters in this way. All his endeavors were for peace and good feeling.

Notice, also, in his discourse with Lot, how he puts himself and his herdmen in the first position, as though he and his might have been most in the wrong, if wrong there was: "between me and thee," "between my herdmen and thy herdmen."

Space forbids a detailed account of this grand patriarch; and though in some instances he exhibited weaknesses, of which he doubtless subsequently repented, and was ashamed, we can but see that even these failings were on the side of peace; and as if to offset these weaknesses, we see his firmness at the "battle of the kings," when Melchizedek met and blessed him, and the king of Sodom wanted to divide the spoils. He would take nothing, "from a thread even to a shoe-latchet," "save only that which the young men have eaten, and the portion of the men which went with me." Nothing could induce him to swerve from the high standard he had raised for himself. And was he lowered in the estimation of his neighbors by such integrity? Nay, verily; all respected, all revered him; even, when "a stranger and a sojourner" with the children of Heth, he desired to buy a burying-place for his loved Sarah, they would not sell it to him; but because "he was a mighty prince among them," they would allow him his choice of sepulchres. This he would not accept, but would pay for it. He was honored of God, who said to him, "Fear not, Abram; I am thy shield, and thy exceeding great reward," a saying amply verified to him. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."

Yet not to Abraham alone is such promise given, "but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him."

Oh! that individuals and nations might emulate the example of Abraham in his love of peace, and his strivings to do the right!

ELIZABETH H. COALE.

Webster City, Iowa, Seventh month 11, 1899.

MORE than half the pain and discomfort of ordinary lives come from the petty unkindnesses and slights among kindred and friends. More than half the wrecks of what were once promising friendships are caused, not by the discovery by one or other of great deficiencies in mind or character in the friend, but by petty tricks or deceptions revealed, or small neglects, or those slights—hardest of all to pardon, and never, we fear, quite forgotten—that are done, not to one's self, but to the near and dear ones whose feelings we would safeguard at any time at the expense of our own.

Be kind in time. Be kind even at the risk of personal inconvenience. Be kind to the infirm and old and uninteresting. Be kind to the people you don't like. Forbear the irritating word. Send your thought just a second or two ahead of your speech, that want of tact may not effect as much mischief as positive ill will.—*Catholic News.*

AN IMPORTANT WORK ON TEMPERANCE.¹

THE primary object of this extensive examination of the whole Temperance problem, a stout book of 626 pages, is the consideration of Temperance legislation in relation to the general social question. It is an authoritative work by scientific experts, and hence takes rank as a notable contribution to social science.

Lady Henry Somerset has thus stated the value of the book: "We are on the eve now of a struggle which will probably be the decisive one, but which will be fierce and prolonged. At this point, therefore, it seems to me of supreme importance that the temperance forces should unite. Too long they have been severed and weakened by differences which I believe must be overcome before their attack can be efficient, and it is for this reason that I, in accordance with many others, hail the appearance of a remarkable book, which is the most valuable addition to the literature of the temperance cause that, to my mind, has yet been given."

The temperance movement has been in existence since 1826. During its early and humble stages the philosopher De Quincey foresaw its future magnitude, writing: "The most remarkable instance of a combined movement in society which history perhaps will be summoned to record is that which, in our own days, has applied itself to the abatement of intemperance."

The authors show the extraordinary fact that the *per capita* consumption of alcohol in the United Kingdom is greater than it was in 1840, when the agitation against liquor was in its infancy, thus—

	1840—Gallons.	1898—Gallons.
Spirits,	0.97	1.04
Wine,	0.25	0.41
Beer,	28.59	31.41

It is well known that drunkenness prevails chiefly in the seaport and mining districts of Great Britain. An interesting map shows the comparative status of the various shires as regards the liquor habit. Northumberland, Durham, and Lancashire are the worst in this respect, and are appropriately shown in dark color. Salop and the Welsh counties Glamorgan-shire, Monmouth, and Pembroke follow close behind. The white, or most nearly sober, counties on this map are Oxford, Cambridge, Suffolk, Huntingdon, and Wilt shires.

In considering the solution of the drink problem the authors discuss the questions of reduction of licenses, compensation, local veto, public control, advantages and defects of high license, conditions of the poor in cities as adding to the evil, the establishment of places of popular recreation free from the sale of liquor, etc., etc. Drawing illustrations from observation in many localities, from the public laws, and from opinions of statesmen and philanthropists, and offering valuable original suggestions of their own, the writers have made a volume that will for a long time to come be a store-house for the reformer and the social scientist.

¹ The Temperance Problem and Social Reform. By Joseph Rowntree, author of "Temperance Legislation," etc.; and Arthur Sherwell, author of "Life in West London," etc. Fourth edition. London: Hodder and Stoughton.

Canon Wilberforce says of the work, "Without endorsing all the conclusions arrived at I consider Messrs. Rowntree and Sherwell's book a most valuable contribution towards the solution of the greatest social problem of our day, and I trust that it will be widely read and studied."

The London *Outlook* thus strongly sums up the importance of the book: "Were we asked to name the book of the year on domestic politics—that is to say, the book of most urgent national importance—we should without hesitation name this unpretentious survey of a problem which is at once the despair and disgrace of British public men. Here, at least, is a survey of the problem which, were it mastered by the electorate and through them by Members of Parliament, must bring order out of present chaos and make England a cleaner, sweeter place to live in."

For Friends' Intelligencer.

EXPERIENCE IN A MID-WEEK MEETING.

OUR meeting was small, about one-half the usual attendance. In the early part we felt discouraged,—queried in mind, What are we coming to? and remembered the large meetings formerly convened here; and mentally queried, What can we do to encourage and draw others of our membership to meet with us on these occasions? Our minds were filled with desire to act, and with faith in works of our own, when we were suddenly reminded of what interesting and comforting occasions these little meetings have generally been to us, and the Source whence we obtained the comforting power, when Divine life overspread our little assembly. The feeling of discouragement, and any reliance in man's wisdom, had passed away, and true spiritual worship was realized. Love clothed our spirits; we were reminded of the time when probably not any of the present company enjoyed silent meetings or attended those held in the middle of the week. Those who maintained them at that time have nearly all passed on, and we are now blessed through their faithfulness.

Then the income of the spirit was felt to abound in a good degree; we were set free from the bondage of self love; charity prevailed, and our intellectual strength was subdued, and we basked in the strengthening Light or power of God. Our faith in the Divine was renewed, we realized that it remains true,—"there is one Lord, one Faith, and one Baptism"; which baptism is spiritual, and may reach and draw to us the absent ones on account of whom we are so deeply concerned. It may not only reach but teach them more effectually than any reasoning or encouraging word given them in our intellectual persuasiveness,—for what force is more powerful than prayer? We had now come to know of the "one faith." We were filled with his love; all discouragement had left us: the meeting closed—we returned to our homes with the feeling that our time had been profitably spent.

Then, absent Friends, can we not all come to know of the at-one-ment by living in harmony with each other, and with the Divine Power? It all depends upon whether we overcome difficulties or

whether the difficulties overcome us. Following Christ, we learn that not by escaping the depths, but by coming out of them victorious over self, shall we merit the reward that awaits those who overcome as he overcame the world. JOSEPH POWELL.

Seventh month 15, 1899.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 32.—EIGHTH MONTH 6.

THE BOOKS OF SAMUEL.

GOLDEN TEXT.—I will raise me up a faithful Priest, that shall do according to that which is in mine heart and in my mind.—I. Samuel, ii., 35.

Scripture Reading, I. Samuel, iv., 1-18.

THE two books of Samuel, like the two books of Kings, were originally one book. The separation into two books is of comparatively recent date. They owe their title to the fact that Samuel is a leading character in the earlier portions of the first of them. There is no reason whatever for the belief that they were written by him. Indeed both the author and the time of authorship are wholly unknown. Mention is made in the books of "Kings of Judah" (I. Samuel, xxvii., 6). Now there were no kings of "Judah" until the separation of the kingdom after Solomon, in the 10th century B. C.; wherefore it may be safely concluded that the books were written after that time. Analysis of the contents of the books shows that the writer had access to older material, and that he combined it in the usual style of eastern composition, not always with great care as to continuity or consistency. Several old songs are quoted, as the "Song of Hannah" (I. Samuel, ii., 1-10) and the "Song of the Bow" (II. Samuel, i., 19-27).

The subject matter of the books includes the early life of Samuel, the founding of the monarchy under Saul, the relations of Saul and David, and the kingship of David. The first of these periods is a continuation of the period of Judges, when "there was no king in Israel; every man did that which was right in his own eyes" (Judges, xxi., 25). We are introduced first to the household of Elkanah, a man of Ephraim. Account is given of the birth of Samuel and of his dedication to the Lord as a Nazarite. "I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." (I. Samuel, i., 11.) The words are much the same as those used in the case of Sampson, being the usual formula for such dedication (See Numbers, vi., 2-5). There could hardly be a greater contrast than that between these two, dedicated under the same vows. It would seem that the time of Samuel may have been earlier than that of Sampson, since in the time of the latter the Israelites were already in subjection to the Philistines (Judges, xiii., 1; xv., 10-13), while the events which led to that subjection are related in connection with the early life of Samuel. On the other hand, however, Josephus definitely states that Eli became high priest and governor of the Israelites after the death of Sampson. According to the same authority the events of the story of Ruth occurred during this period of Eli's priesthood.

Less than a score of miles from Ramah, the home of Samuel, was the national sanctuary of Shiloh. Here were located the tabernacle, and the ark of the wanderings. To what extent the national character of the sanctuary was recognized we cannot say with any certainty. Certainly it had no such exclusive sanctity as was afterward assigned to the Temple at Jerusalem. We have seen already that local shrines were not unknown, as in the cases of Gideon, of Micah, of the Danites at Dan. On the other hand, we would infer from the whole account in I. Samuel, that Shiloh was recognized in some measure as belonging to the whole nation. To this sanctuary Samuel was taken as a child and became a kind of subordinate priest (I. Samuel, ii., 18). It is to be noted that he was not of the house of Aaron, from which priests were to be appointed under the so-called Mosaic law, neither was he of the Levites who were set apart to serve the priests. (Numbers, xviii., 1-7, iii., 6-10). There are many other indications that the laws, afterwards written down in Leviticus and Deuteronomy were unknown even to the priests in the early days of the Hebrew nation. In the further story of Samuel we are told that he was asleep in the temple "where the ark of God was." This fact is obscured by mis-translation in the ordinary version of the Old Testament. Now under the law none but the priests might venture into this place on pain of death. (Numbers, iii., 10; xviii., 7.) Again both Samuel and Saul offered sacrifice at altars on the "high places;" that is, on the hilltops, where the Canaanites were accustomed to build their altars and to set up their sacred trees. But the law in Deuteronomy (xii., 5-14) forbids the offering of sacrifice at any place except at the shrine especially appointed. This same general ignorance of the law is observed throughout the period of Judges and down to the time of the later kings of Judah. Elijah also offered sacrifices on the "high places" at a time after the reign of Solomon. These facts can be explained only on the assumption that what was afterward called the law of Moses was unknown, at least in many of its details, during this whole period. On the other hand, some of the observances which were afterward incorporated in those laws were common, and may very well date back to the great hero-leader.

Eli, the high priest, was an old man and the duties of his office were in the hands of his two sons. Better examples there could not be of the "hireling ministry." They were priests indeed "for revenue only." Every sacrifice offered to God must be shared with them and their share was the first consideration—the Lord could wait (I. Samuel, ii., 15, 16). Nor were still grosser sins wanting to condemn these unworthy priests. The aged father protested, mildly but in vain. Finally an unknown prophet appeared (I. Samuel, ii., 27-36) who laid condemnation upon the family of Eli and foretold its downfall. The prediction was accomplished in an attack on the Hebrews by the Philistines, in the course of which the two sons of the high priest were slain and the ark of Jehovah was captured. The battle took place near the plains of Esdraelon, so often the scene of conflict,

and the defeat was a crushing one. The Israelites were reduced to the condition of a subject people, all arms being taken from them, and even working in metal forbidden (I. Samuel, xiii., 19-22).

In the opening chapters of I. Samuel we see that, as in the case of previous books, the purpose of it is ethical, not historical merely. The formula of the book of Judges might have been used again. The children of Israel transgressed . . . and the Lord sold them into the hands of the Philistines. The transgression of the people in general is an implied one only. The definite sins for which punishment came speedily were the sins of the priests. The evils of an hereditary priesthood, or what was subject to the same evils, a priesthood assigned as a livelihood to a class, was at the basis of the Friends' testimony against the hireling ministry. It was directed against those who take the disgraceful attitude predicted of the house of Eli in its downfall: "I pray thee put me into one of the priests' offices that I may eat a piece of bread." We have no testimony against any earnest, dedicated soul who accepts a livelihood from his fellow-Christians that he may help to spread the gospel; it is only against those who take up the work for what they can get out of it, whether in money, position, or power. But we recognize the peril to those whose livelihood is involved in their gospel message, that they may prophesy smooth things to their own generation and confine their condemnation to evil in generations gone by. We do not escape the danger in our own Society—we only lessen it. And it is the duty of the earnest teacher of these lessons to impress above most things this lesson: that like Jesus of Nazareth we too were born to this end, came into the world for this cause—"that we may bear witness to the truth"—that truth that is revealed to each for the healing of all.

A NEW VIEW OF PROHIBITION.

APPLETON MORGAN in discussing recent legislation against the drink evil, in the forthcoming issue of *Popular Science Monthly* presents an aspect of the question that will perhaps set people to thinking. He writes:

"Our conclusion, so far as a conclusion could be said to have been reached, was that the failure lay in misapplication of ways to means, rather than of means to ends—namely, that an attempt to abolish the crime (or misdemeanor) of drunkenness by punishing, not the criminal, but the community in which he committed the crime, and to prevent law-breaking by legislating out of existence the neutral instrument which happened to form the particular temptation to the particular law-breaker (or with which he found it convenient to commit the crime), was quite too logical to be practicable; as, for instance, law abolishing the use of spoons, as so many temptations to house-breakers; or of railways, because trespassers on railway tracks were often killed; or steamboats, because steamboat boilers sometimes burst, would be quite too logical for public convenience. Whence it followed that there was no demand for prohibitive liquors laws, and therefore only failure had resulted from attempting to enforce them."

THE DOUKHOBORS.

Extracts from letters written to *The Friend* by William Evans, of Moorestown, N. J., who with Joseph S. Elkinton, of Philadelphia, has been visiting the Doukhobors in Manitoba.

ABOUT noon we came to the log-houses erected in the middle of last winter, by the Canadian Government, for the first ship load of immigrants. The carpenters lived in tents while the logs were being got out and fitted together. The homes consist of a series of one-storied rooms, placed in close juxtaposition, the whole being about one hundred and fifty feet long by twenty wide, and covered with pole rafters, on which a thick coat of clay is laid. The chinks between the logs are filled with clay or mortar, and each room has a door and window. Bunks are fitted at the sides, wide enough to accommodate two persons, and one above another as in a sleeping-car, and fitted with curtains. The floor is of logs, hewed flat on the upper side. Large iron kettles of the capacity of a barrel were suspended near the buildings, for use in washing, and two wells had been dug at a little distance, the water in which appeared to be eight feet below the prairie surface and was cold and free from alkaline contamination. A log stable also stood near and a few cows and horses pastured hard by. We spent First-day at this village. Their visible religious observances seemed mainly chanting of psalms, followed by a discourse or repetition from one of their number. The singing, at a little distance sounded very pleasing, with a quaver which brought to mind the Æolian harp, now low and plaintive, then swelling into the bolder notes of a reed instrument. The people seem to take their principal social pleasure in this way, and may often be heard as they pass in groups from one village to another. There were no pastimes indulged in, repugnant to our First-day education, no petulant nor quarrelsome outcries from the children, but a friendly, subdued conversation at each others' doorways; and if we happened, in passing, to pause, some one would quickly bring a light portable bench and ask us to be seated.

[At a religious meeting] J. S. E. addressed them, and was ably interpreted by the Prince. Occasionally there would be responses, mostly by the elder, Verigin, and bowing by all the Russians. After a time of silence, J. S. E. knelt in prayer, and at its conclusion, all knelt upon one knee, and bowed their heads nearly to the ground. They then explained through the interpreter that the bowing was not to man, but in acknowledgment of the blessing of the Divine Spirit; and signified their entire assent to the spiritual truths that had been declared; and said that before they left Russia they had been told there was a people in this country called Quakers, who held spiritual views like their own, and that they were glad to be acquainted with them; and that they were thankful to this people, not only for having helped them pecuniarily, but for giving them their sympathy in a strange land. Their demeanor and actions showed plainly the sincerity of their feeling and expression.

From the beginning to the end of our interview there was no indication of listlessness or inattention, but a serious and earnest entering into communion of feeling, which was very remarkable. Finally they

asked through the Prince that our Society should intervene with the Czar for the release of their relatives who are banished to Siberia. And here one of the most interesting parts of the whole deeply impressive occasion manifested itself.

Six matronly women left the line in which they had stood, and advanced in front of us, who were, the Prince said, the mothers or relatives of some of the banished ones. We explained to them that our Society had already addressed a memorial to the Czar, invoking his clemency for those in his dominions who, from conscientious motives, could not carry out all the government requirements, and that when we returned home, we would present their request to our people, and do what we could for them. The women quietly wiped their tears, and one with noble features said they were the mothers of sons who were in banishment, and they earnestly hoped that our people would do what they could for their help. . . .

gitsky. He was in the Russian navy for some years, but even while there felt the iniquity of war, and was imprisoned by the Government for adhering to his convictions, in a narrow cell, as a lunatic. Later he was taken to a military post on the boundary between Russia and Afghanistan, where he passed a number of months. His persistent refusal to serve as a soldier, exasperated the authorities, and he was told he must travel back to Moscow alone, and report to the officials there. He rode on horseback over a desert for 300 miles, obtaining food and water at posts 70 miles apart. When he reached Moscow he was informed that his term of service had expired. After his liberation he took charge of the arrangements for the transportation of the Doukhobors, and performed the work to the great satisfaction of the officers of the *Lake Huron*, and received much commendation from quarantine and Government officials at Halifax and St. John. During the voyage he daily traveled up



DOUKHOBOR WOMEN PLOWING.

(From a photograph furnished us by Harry V. Haight, Halifax, N. S.)

In the morning of Seventh-day, the 17th, we struck tent after the rain had ceased; and, our toilet performed at the brook-side, we drove to a Doukhobor village of seven tents. As we approached, nineteen men and women were engaged in drawing a plough; stout wooden pieces across the draught rope being fitted with smaller ropes or "breast straps," so as to work two and two, excepting the leader. Four others were pulling a light harrow. They had made many good straight furrows, but when they recognized Dimitri Alexandre, as they always styled the Prince, they left the plough, and soon the whole population were gathered about us. J. S. E.'s religious expression and sympathy were evidently very grateful to them; then, while the Prince was imparting information respecting the ship-load in quarantine, and other news which they had no daily paper to convey, we looked in upon a few sick folk in the tents. . . .

On awakening on the morning of Sixth month 19, we heard the sound of an arriving vehicle, and soon the Prince recognized the voice of Leopold Souler-

and down the decks, clad in oilskins, and bearing a hose with which the planks were deluged with water, while twenty picked Doukhobors with brooms, scrubbed with enthusiasm. In this way the population of the ship, over 2,000, were kept in health. He is a laughing, breezy man, full of resources, and his experience in the navy has qualified him in different ways for leadership among the Doukhobors. Not long before our encounter with him, he and a party of Doukhobors came to a river swollen from rains, 120 feet wide, and no boat or raft for their transport. He got a man on the opposite shore to fling a stone across, to which a string was attached, and by aid of the string a stout rope was drawn over, and fastened to a tree on each bank. Next a second rope was stretched and secured a few feet above the first. Soulergitsky himself then walked the lower rope, using the upper as a hand-rail. He laughed heartily as he described to the Prince the apprehensions of his men, when they essayed to follow him over the unstable bridge; but all made the crossing safely. He and the Prince had much to communicate to each

other, and to discuss respecting the disposition of the 2,300 from quarantine. This was the more important as D. A. Hilkoﬀ was expecting, after meeting the new arrivals at Quebec, to take passage for Switzerland, to visit his family.

The air being cool, a little fire in the log-house where we breakfasted was quite agreeable. A number of women, whose children had been left behind for a time in the hospital at St. John, and for whom J. S. E. had then interested himself, came into the room to express their obligation, and about twenty handkerchiefs were consigned to our care, for the acceptance of women Friends. We then drove three miles to another log-house village, where, the people expecting us, were outside, and apparently in their best attire. J. S. E. addressed them feelingly, and there was much fervent, religious response to his remarks and prayer. It seemed difficult, indeed, to close the meeting, such was the interest felt and shown on both sides.

We saw near by two blacksmith shops, erected by the Doukhobors, the forges and bellows purchased with funds sent from Philadelphia, and it was in one of these that our wagon tongue was neatly repaired. Two complete ox-wagons made by the immigrants, and the ox-yokes also were in evidence. Other mechanics had made kegs from sections of logs, by hallowing out the interior and inserting heads. A saw-pit had been constructed, and lumber placed to season on house roofs. Cabbage plants were growing in hot beds, and much ground sowed with rye. It was easy to see that both men and women were possessed of varied industrial abilities, so as not only to be able to provide for their own wants, but as opportunity offered, could dispose of some of their manufactures to others. We were told that every article of clothing they wear, including caps for the men, and boots and shoes, are their own workmanship, and that their food costs them about two dollars per month per capita.

The children seemed cheerful and lively and wonderfully restrained, under parental care, from any display of selfishness or quarrelsomeness; but in no instance do I recall seeing a parent chide or correct a child. There seemed throughout the whole community no evidence of unhappiness or of impatience; but the indications all were of religious restraint, and of apparent thankfulness for release from a country where they were unable to carry out their convictions unmolested, and of hopefulness for the future in their newly chosen land.

God's word laid up and hid in the heart is one of the surest preventives of sin. If a man rejoices in the way of God's testimonies, as much as in all riches, he will not be too greedy for illegal gain. Meditation on God's precepts will increase our respect for his ways.—*Christian Standard*.

"MANY do with opportunites as children do at the seashore; they fill their little hands with sand, and then let the grains fall through, one by one, till all are gone."

DR. TRUEBLOOD'S OBSERVATIONS.

"As to the feeling in Europe about the Philippine problem," said Dr. Trueblood, in answer to the question, "the masses of common people know nothing and care nothing about it, so far as I was able to discover. The politicians and others interested in colonial extension are, of course, anxious that the United States should follow in their footsteps.

"But the thinking classes, especially those interested in the cause of justice and peace, with no exception, spoke with disapproval of the American policy in the Philippines, saying that the nation had not only taken a step backward, but had greatly lessened its influence on civilization. Many of them look upon the American aggressions in the East as a great crime, and others call it a calamity from which our nation cannot soon recover. A prominent editorial writer on a great London paper said to me: 'You have not taken the Philippines so much as they have taken you.'"—*Boston Herald*.

Be patient towards all men. The cold hammer fashions the hot iron. He who would govern others must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action makes itself felt in every department of life.

Be patient towards your brethren. Some men are slow to see into good things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time and they will do their duty. We all have our infirmities. Let us bear with each other.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone against impatience will not answer. You must pray as well as resolve. Ask God not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that you will fail, as you have failed before. Be determined on victory in this.—*World's Crisis*.

It is one among the pious and valuable maxims, which are ascribed to Francis de Sales: "A judicious silence is always better than truth spoken without charity." The very undertaking to instruct or censure others, implies an assumption of intellectual or moral superiority. It cannot be expected, therefore, that the attempt will be well received, unless it is tempered with a heavenly spirit. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."—*T. C. Upham*.

RESOLUTION sicklied over with the pale cast of thought never accomplished much in the working-day world. The self-doubter is the predestined failure. It is better to go cheerfully on as far as possible, even if one brings up square and sharp against a limitation, than to stop short for fear of a possible barrier.—*Vogue*.

Friends' Intelligencer and Journal.

EDITORS:

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PHILADELPHIA, SEVENTH MONTH 29, 1899.

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THE DOCTRINE OF REPOSE.

IN these days of noise and all unrest it may be fitting to direct attention to the value of bodily and spiritual repose; not the repose that is akin to inertia, but such reasonable conservation and direction of our forces as is consistent with the truest accomplishment of duty. There has been a great deal said of late about "the strenuous life," and an urging of our youth to a constant pursuit of the great prizes of the world. But is such advice of the soundest kind? Perhaps our nervous American atmosphere will always foster a sufficient strenuousness on the part of the young and the ambitious. Is there not rather a need for the restraining voice, preaching to our restless time the Doctrine of Repose?

The dignity which is an inseparable part of character in the greatest men and women has grown out of a quietude of power, an unresting yet unhesitating performance of each day's work, a conscious self-restraint that in time becomes unconscious. Who does not admire the man strong and noble and steadfast through all the hours, who yet gives us an impression of calm, controlled endurance? The sweet patience and unfailing tranquility of the wise mother,—who does not feel himself the better in that fine presence? These qualities are not altogether matters of inheritance or temperament; they may be acquired by all who will avoid restlessness, who will hold themselves superior to petty discouragements, and will keep before their thoughts the assurance that life is great and good and sweet.

We see all about us people who succumb to chance worriments, people who have never really gotten control of themselves. They make themselves and their neighbors uncomfortable, they form habits of fussiness and inquietude; and though they cannot be accused of positive wrong-doing, their state of mind and their habitual attitude seem to serener souls truly pitiable. What a healing balm after an experience of these weaker ones is the coming of some strong, sane friend on whose equanimity and godly cheerfulness we can depend absolutely!

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main."

The world has always been blest with some who stood among their fellow-men stately and serene, like the unshaken oak among its lesser brothers of the forest. Fox and Penn were such figures; Wordsworth and Tennyson were such; he whose gracious smile and beautiful courtesy we knew until so recently was of this high company. There are still among us those whose presence is as a benediction. Constant incentives to us are those and these, teaching us the worth of repose amid excitement, telling us, if we will but hearken, that God rewards those most richly whose hearts are attuned to the harmonies of life,—who, like Matthew Arnold, strive daily for the accomplishing of—

"Toil unsever'd from tranquility."

AN essay on the subject of the so-called "ordinance" or "sacrament" of the Supper, prepared by John William Graham, M.A. (Dalton Hall, Owens College, Manchester), is in the press of James Clarke & Co., 13, Fleet street, London, and will be issued at once. It has the title, "The Lord's Supper: A Historical Study from the Standpoint of the Society of Friends," and is a calm and serious discussion of the evidence of authority in the Scriptures for the observance of the Supper, and of the place claimed for it in the rituals of the churches. It may not be known that many church writers have candidly owned the slenderness of the authority for the "ordinance," and as to that have practically conceded the ground taken by Friends.

WE have received, through the kindness of our friend Charles Thompson, of Morland, Cumberlandshire, a copy of the Extracts from the Minutes and Proceedings of London Yearly Meeting of 1899. The report is a full and valuable one, containing, besides the minutes of meetings, much information as to charities, temperance, peace movements, the Doukhobors, etc. The Testimonies Concerning Deceased Friends are models of interesting and uplifting Quaker biography.

THE Central Committee and other committees in preparation for the conference at Chatauqua in 1900, met at Whittier Hall, Asbury Park, on the 21st and 22d instant, with a good attendance. Important work was done, a full report of which we shall print at a later day.

THE attention of Friends is called to the notice, on another page, of Philadelphia Quarterly Meeting, to be held at Valley Meeting-house, on the 8th proximo.

DEATHS.

BOND.—In Wilmington, Del., Seventh month 19, 1899, Mary J., wife of Joseph A. Bond, and daughter of the late Norris Maris; she was a member of Wilmington Monthly Meeting.

CADWALLADER.—In Unionville, Centre county, Pa., Fourth month 30, 1899, Phebe J. Cadwallader, wife of William S. Cadwallader (formerly of York county), and daughter of the late Isaac Hicklin, of Chester county, Pa. She was a member with Friends, and although not a frequent attender of meeting, her principles were in unison with those of our body.

Hers was a beautiful life, a life of devotion and self-sacrifice to her children and invalid husband.

Greatly do we miss her cheerful face, her kindly interest, her words of encouragement; yet we feel that she has gained a rich reward. * *

FUSSELL.—At Narbeth, Seventh month 23, 1899, Laura Lewis, wife of William Henry Fussell; a member of the Monthly Meeting of Friends of Philadelphia. Interment at Friends' ground, Newtown Square.

KIRK.—At Weldon, Pa., Sixth month 17, 1899, Joseph Kirk, aged 59 years, 7 months, and 4 days.

LEEDOM.—At Media, Pa., Seventh month 21, 1899, Hannah A., widow of William Leedom, in her 76th year.

POPE.—At Bristol, Pa., Seventh month 18, 1899, Gertrude, wife of Rowland Pope, and daughter of the late Caleb and Evangeline Ardmore, aged 47 years.

EDITORIAL CORRESPONDENCE.

VII.—DAYS IN LONDON.

BY HOWARD M. JENKINS.

WHEN I left London, on the 27th ult., there had been just twenty-seven days since my coming ashore at Southampton, and omitting the ten days on the Continent, I had spent seventeen in London. Three of these had been First-days, and three were given to the "White Slave" Congress, so that eleven were left for sight-seeing.

I must confess that I did not work hard at sight-seeing on all the eleven days. To go from morning till night looking at things that are interesting and novel is a strain, mental as well as physical, which calls for one younger and more ardent than myself. So there were two or three of the eleven in which my principal achievements were to walk a little, read a little, write letters (this is not so readily done in the midst of travel engagements), and take rides on the top of an omnibus. * * *

The first week in the great capital I had my home at Chelsea, in the West End, enjoying the kind hospitality of friends whom I had known of, but now met for the first time. Percy Bigland, the artist, whose picture, "The Quaker Wedding," in possession of our friend Isaac H. Clothier, has introduced him to many Americans, Friends and others, has his home in Chelsea, near the river, and almost within a stone's throw of the Carlyle house, in Cheyne Row. Chelsea is, in fact, an artists' neighborhood; in Tite street, near the Biglands', are, with others, the homes of two famous American painters; J. S. Sargent and E. A. Abbey.

Going from the delightful Tite street home—filled with artistic objects and adornments, and a most serene, Friendly atmosphere—into the city, the ordinary route of the omnibuses takes you by Westminster, the Abbey, the Houses of Parliament, the Government offices, Whitehall, the "Horse-Guards," etc., then by Trafalgar Square (which and "the Bank" may be considered the two great centres of London), and Charing Cross; then into and through the Strand and Fleet street, by the Inns of Court, up Ludgate Hill to St. Paul's and so to the Mansion House, the Bank (of England; "the Old Lady of Threadneedle street"), and the Royal Exchange. This is a great ride; looking back at it, now, I see that it was a most impressive and interesting experience to have

taken it, as I did, from Chelsea to Bishopsgate (east of the Bank perhaps half a mile), in part or in whole, several times. It is a long trip, and the taking it helps to explain how some of my days were spent without doing very much more. To get the "sights" of London, to know its great tides of human movement, to feel one's self in the presence of its principal historical monuments, there is no better way. And one must reflect that London is the great city of the whole world; there is none other so large. Its population, now, is computed at something like five millions,—nearly as many as the whole of the State of Pennsylvania. So that to see and mingle with the life of its greatest thoroughfares is an experience which one may regard with respect and even with enthusiasm, and the impressions of which one must not expect to repeat in a lifetime.

* * *

The places of interest which one *must* see in London include, of course, Westminster Abbey, St. Paul's, the Tower, and the Houses of Parliament. All these I "did" fairly well. I went to the Abbey to see its monuments, on one of the days when you may go yourself—without a "verger"—into "the chapels"; and this is by much the most satisfactory way. One evening I heard there the 7 o'clock service; it is to us plain people very formal; there is a large proportion of music and ritual, and the sermon at that time was unimpressive in a high degree. The visit to the Tower had the added pleasure of the company of our friends Dr. Hull and wife, and Mary Travilla and Sarah Paist. St. Paul's I visited one afternoon by myself, and heard part of the afternoon service; the monuments are few compared with those of the Abbey, though many are of interest, and excepting the crypt, it is easy to see all. One fact that strikes you, both here and at the Abbey, is that large and showy memorials have been placed for comparatively unimportant people, while room has become hard to find for some whose fame is likely to endure. A small bust of Tennyson is barely squeezed upon a shelf in the Poet's corner at the Abbey.

The interior of the Houses of Parliament I saw (in company with other Philadelphia friends), very satisfactorily, our conductor being John Edward Ellis, M. P., of Scarborough (member for a Nottinghamshire division), who kindly gave an hour from his many pressing engagements to this. He knows the buildings, old and new, thoroughly,—their history, associations, present uses, etc.,—and we greatly enjoyed visiting them under his charge. I was also twice in the galleries of the House of Commons (through the courtesy of J. E. Ellis, and of H. J. Wilson, M. P., whom I have mentioned in connection with the "White Slave" Congress), and heard discussions of pending measures by most of the leading members; and though the subjects under consideration were not of great importance, the procedure was of course very interesting to an American visitor.

* * *

On the three First-days of my stay I was punctual in attendance, both from inclination and duty, at the meetings of Friends. The first one (Sixth month 4),

I went at 9.30 o'clock to the Adult School at Westminster, of which Percy Bigland is a teacher, and at 11 attended Chelsea Meeting. This is usually held in the home of Thomas and Anne Warner Marsh, in Chelsea Walk, but (their house being under alteration) it was held for several weeks at the home of the Biglands', in Tite street, usually at 6.30 p. m., at which time I was present on the 18th and 25th ult.,—but on the 4th, as said above, at 11 a. m. The number who came in varied from ten or twelve to twice that many, and the little meeting was impressive and uplifting, with a large proportion of silence, but ministry and prayer also. Anne Warner Marsh, a sweet-spirited Friend and winning speaker, Irene Ashby, a young woman earnestly intent on social betterment, and Mary Travilla, spoke in the three meetings which I attended.

On First-day, the 18th, after again spending part of an hour in the Adult School at Westminster, I attended the meeting there. The house is in St. Martin's Lane, just north of Trafalgar Square. It is the most convenient and accessible of the London meetings for most American visitors,—who usually find quarters in the sections of London between St. Paul's and Westminster. A gateway on the street admits to a corridor, then to a pleasant "lobby" and conversation room, then to the meeting-house itself, a fine room, with oak wainscoting. The attendance, on the 18th, was probably fifty or more. Four Friends, Anne Warner Marsh and three men, spoke, none of them at length, and the General Epistle of London Yearly Meeting was read.

On the 25th I went to Devonshire House meeting (12 Bishopsgate, where the Yearly Meeting sits). The attendance there on First-days is not large; the location, almost at the east end of London, is not convenient for many Friends. There were, I think, less than fifty present. Mary Ann Marriage Allen, a mission-worker and evangelist, whose interest in the colored people of our Southern States and in other classes, has several times brought her to America, was present, and had the principal ministry. She had just come back from Palestine, and she had been previously in Cyprus, where she saw the Doukhobors embarked for Canada. There were communications from two men Friends.

There are several other London meetings,—Stoke Newington, Kingston, Wandsworth, Croydon, Peel, and others,—but most of them are distant from the centre of the city; it is very much as if one lodging at Fifteenth and Race streets, or at The Penington, were to set off for Frankford or Flushing, and the late rising hour and breakfast of London do not favor long and early trips on First-day morning.

* * *

Part of one day I spent with our friend William Tallack, at his pleasant home at Upper Clapton, in the northeastern part of London, close to the line of Essex. He has long been the secretary of the Howard Association, whose labors are especially directed to the oversight and reform of prisons and similar places of detention. He is an authority on the subject, and remains, after years of service, fresh, ener-

getic, and active. His correspondence with the INTELLIGENCER, and attentions of various kinds, had made our acquaintance by letter of long standing, though I now met him for the first time. I found him an animated and very interesting talker, with a fund of information and reminiscence concerning Friends. He made some fifty years ago a visit to the United States, with an overland trip, by wagon, from California to the Mississippi Valley. We walked out, across the little river Leigh—from which this part of London draws its water supply—into Essex, and saw, at a little distance northeastward, the district where William Penn spent his childhood, Epping Forest, Wanstead, and Walthamstow. The hawthorn was still in bloom, and the scarlet plumes of the chestnuts abounded. W. Tallack is an interested and intelligent student of nature, as well as of men, and his exact knowledge is refreshing as compared with the vague generalities of information which so many of us possess. He is, too, though no longer a young man (I suppose I may say this with propriety), a vigorous English pedestrian, as I fully discovered in our afternoon walk.

* * *

The picture galleries and the parks I partially neglected, but I twice visited the great National Gallery in Trafalgar Square—one of the best in Europe; and I saw at a private view a collection of pictures by two Cornish artists, and also the annual exhibition of the Royal Society of Painters in Water Colors. A reception to the foreign delegates to the W. S. Congress was held, as I think I mentioned, at the picture-filled rooms of the Royal Society of British Artists; and in the great rooms of Grosvenor House (the Duke of Westminster's) there are many famous paintings, to which one could give a hurried inspection on the evening of the reception there.

* * *

One afternoon, under the kind charge of a young barrister of the Inner Temple, I visited the precincts devoted to law and justice. His chambers are in Goldsmith Building, Inner Temple, and close at hand is the grave of Goldsmith, whose dust lies in this secluded spot. We saw the quaint and venerable Temple Church, the Inns of the Middle and Inner Temples, and—across the street—the great building of the Law Courts, with its fine, but not useful, entrance hall. Several of the court-rooms (they are adjoining, and readily visited, one after another) we entered, and pausing a while, saw the processes by which suitors are supposed to obtain their rights. There were jury trials, examinations of witnesses, arguments before appeal justices, pleadings by counsel, etc., etc., in progress in the several rooms, and I got, I think, a fair general and superficial view of an English court.

* * *

One morning five of us American Friends visited Bunhill Fields, in East London, and saw the monuments to De Foe and Bunyan, and, in the little detached ground, the solitary low stone that is the memorial of the dust of George Fox. On another day, nine of us made that other Quaker pilgrimage,

one of the most delightful possible to us on a June day in England, to Jordans. I must speak more at length of this latter visit than the present letter will allow.

I did not do all in London that I desired, and as I write I contemplate the possibility of a short further visit there, before I return. The manuscript and other treasures in the Friends' collections at Devonshire House were only glanced at in an hour's visit, the day I left London.

Manchester, Seventh month 10.

A FOREIGN LETTER. BICYCLING IN ENGLAND.

A letter from Edward C. Wilson, son of our friend Isaac Wilson. He is conducting a party of students through Great Britain on bicycles. George M. Lamb and William C. Tyson, of Baltimore, now students at Swarthmore College, are of the number.

It has been suggested that some notes on our wheeling pilgrimage through England and Scotland might be of interest to readers of the INTELLIGENCER. Our party of nine young men sailed from New York Sixth month 17, by the Atlantic Transport Line steamer *Marquette*. The ocean experience was novel to most of the party.

Besides the hundred and twenty five passengers registered as "first-class," there were over eight hundred others called by the sailors "third-class passengers." These were made up thus: 637 cattle, 140 dray horses, and 95 racing horses. Except that excursions among these proved always interesting we should scarcely have known that they were aboard. They were placed two decks lower than the passengers, and mostly fore and aft, though two lines extended nearly the entire length of the ship on either side.

Ocean voyages are all much alike. I shall not try to repeat much that has been better written on this point. Suffice it to say that when the sea grew boisterous I believe our respect for Columbus increased as our appetites failed.

On the eleventh morning, after a foggy night in the English Channel and the Straits of Dover, we rose early to find our great ship slowly making her way among the various strange craft anchored in the lower Thames. Our first view of the low Kentish country to the south, the toy-like cars of the trains moving near us, and the old, substantial buildings of Gravesend, proved most interesting.

Having been unsuccessful in "catching the tide" it was necessary to land all passengers at Tilbury, where a special train awaited us. London afforded a marked contrast to our quiet life aboard ship. It being our intention to visit London more thoroughly in Eighth month, we remained only one night in the great city. I was much favored in being able to call upon Mary Trayilla and Sarah R. Palste, who in company with Dr. Hull and wife are spending the summer abroad.

On the morning of the 29th (Fifth-day), we wheeled away to the north, passing through several outlying business centers that were formerly villages apart from London, but which are now incorporated in that "largest city of the world." It was not difficult to adjust our road etiquette to meet the

English conditions. The text, "Turn to the left in meeting and to the right in passing," just reverses our American rule. The grade rises rapidly from London, and at Barnet our first stop was made. Here, eleven miles from the metropolis, was fought one of the most severe battles of the Civil War. The Earl of Warwick, the Kingmaker, met Edward IV. here in 1471, and was defeated and slain. The monument, a simple column of limestone about twenty feet high, stands on the village green. As we rested at the base of the shaft we recalled the bloody struggle that so set back the course of English civilization. We shall run across several of the battlefields of this Thirty Years' War. At St. Albans, our stopping place for the night, two battles of the war were fought.

Our stop at St. Albans was most interesting. The hotel, The George, is a rambling, quaint place, built, I believe, about 1473; it has only been added to at times, and the original structure is very little altered. To the south, in the valley of the Ver, we examined what is left of the walls of the ancient Roman town of Verulamium. St. Alban, a Roman, was executed here in 304 A. D., for his espousal of Christianity. He was the first in England to suffer martyrdom in the cause.

There is a fine abbey church here, one of the largest in England, that dates back to the reign of King Offa II. who founded the abbey in 795, to commemorate the martyrdom of St. Alban. The materials used were largely old Roman bricks taken from the ruins of the luxurious villas. Near the cathedral stands what is said to be the oldest inhabited house in England.

Our course lies northward through Bedford, Cambridge, and the cathedral towns of Ely, Lincoln, and York. Of these I hope to write later. E. C. W.

Cambridge, England, Seventh month 2.

NEWS OF FRIENDS.

A FRIEND from Chicago writes in a private letter:

We have had the company of John J. Cornell and wife for the past three weeks, and his service has been helpful in our meeting; some notice was given for last First-day, and an increased attendance was noticeable. Several were not familiar with our custom, but a feeling was expressed that they were glad they came. John gave a practical and beautiful presentation of the Beatitudes, to which an attentive ear was given.

JASON WEBB of Cumberland, Ky., is the head of what he believes to be the largest family in the world. He has 19 children, 175 grandchildren, and 100 great-grandchildren. His brother Miles Webb, who died at 78 (Jason is still flourishing at 80), has had more than 400 descendants, of whom 225 were either grandchildren or great-grandchildren. Other members of the family have been almost equally prolific, and adding to direct descendants other relations, the Webbs in the district of Cumberland number altogether about 12,000 persons.

RECENT observations among Indians show that in South America, as well as in North America, the red woman lives longer than the red man. But the average duration of life is only seventeen years for both sexes in the South, and 22 per cent. of the Indians die during the first year of life.

WHAT SHALL CHILDREN DO IN VACATION?

Ellen Lee Wyman, in *Trained Motherhood*.

WHEN we hear the wail of regret from parents that vacations are so long the question will arise, Why is this? Is this wail because of regard for the children's educational welfare or regard for the parents' convenience? Too many parents regard the children's liberty a troubled period of special care and anxiety. This is really too bad, for with the right spirit so much may be accomplished and enjoyed. Mothers may make this an opportunity for much pleasure and profit. They should feel it a responsibility and a privilege to have their children entirely under their direction, and they should make it a study to meet this opportunity with systematic plans. Any mother is clever enough to do this if she gives the subject her best attention and effort. Whatever may be the environment or conditions, have some rallying points or times during the long summer days. Here is a suggestive program followed by a mother for several vacations. In the early morning after the simple breakfast she would work with them in the garden, combining instruction and amusement by calling attention to the facts pertaining to the plant and animal life all about them, at the same time leading them to appreciate the satisfaction of achievement by accomplishing a certain amount of work as evidenced by neatly weeded beds and well-trained borders. Then the children had their liberty for the rest of the morning to dig or build or play—usually bare-foot and without the restriction of keeping clean. It is a real luxury to children to get just as dirty as circumstances allow.

Hands and faces were required to be clean for lunch. Often a little hand-lunch would be enjoyed about half-past ten or eleven, which always tended to smooth irritation and promote happiness. After regular lunch, when it was too hot to play, the children would all lie flat on their backs on the grass or on the porch, sometimes in the cool shaded rooms, while the mother read from some entertaining book for an hour or so. Then after a short play, bathing and dressing followed, and the cool of the day was enjoyed in walking, riding, or lounging. Twice a week German lessons took a morning hour. To be sure this was in an out-of-town home. What to do with city children in a city house or flat is a difficult problem, indeed. One feels like throwing up the hands with a cry of Don't! Don't keep the children in the city if by any means, by hook or by crook, you can get outside the city limits with them. If you cannot get away with them for all summer, take them out for all the time you can. It is a good thing for all concerned to get away from the regular routine and have a little change—something new to eat, something new to see, and think and talk about. Of course, "there is no place like home." You and your children will appreciate this fact all the more forcibly by standing off a bit to get a good look at it.

I know a group of boys from ten to fourteen years of age who spent a happy six weeks one summer through an arrangement by their wise fathers.

A graduate from a manual training school was engaged to be with the boys every morning. One of the fathers offered space in his large shaded grounds for the boys to build a house. The plans were considered, drawn, and calculated; computations of all kinds were made, even to the number of nails needed and kinds of tools required. With their teacher the boys visited lumber yards, nail factories, and tool shop. The necessary purchases were made, and after some preliminary practice with the tools, work was begun. Never were there happier, more contented boys than those six during the weeks of construction. Every part of the little "twelve-by-fifteen" building, from its under-pinning and its doorstep to its gable and its last shingle, was as complete as could be made under the strict requirements of the interested young teacher. Occasionally the party took a day off to visit some building or institution of interest, once to witness the whole process of publishing a big daily paper; again to go all through some large rolling-mills; again to spend a day in the woods.

At the end of the term the completion of the wonderful house was celebrated by a banquet served under its roof by the mothers and sisters, and then the boys slept there all night.

Oh, it was fun! So wholesome and good, too!

Teach your little girls to mend, sew, and embroider. Begin pretty Christmas work. Let them make some of their own garments or pretty clothes for their dolls. I know of a number of lovely bedspreads made of nine-inch squares of unbleached cotton cloth, embroidered with kindergarten patterns done in outline stitch with red working cotton. These squares can be worked with great interest by little fingers, and then they are stitched together, and the stitching covered by feather-stitching.

These vacation days afford frequent opportunity to give the little girls and big girls practical instruction in home duties, in the kitchen, and in the other departments.

If you have no children of your own or not enough to keep you busy, lift up your eyes to the pleading faces of hundreds of little ones who are starving—actually starving—for the fresh air, green grass, and clear skies which you might so well afford to offer them for a few days or weeks. Oh, think of the real happiness you might give, of the wide circles of influence you might start!

To be sure, all this is not planning for an easy, restful time for you, "Trained Mothers"—that is not the point. You must make hay while the sun shines. You must make men and women of your boys and girls while you have them in the plastic stage. The greater your devotion, the more earnest your effort, so much the richer will be your harvest, the more blessed your reward.

Few of the million passengers or more who make their daily journey in a London bus or street car know that the horses which draw them are nearly always American or Canadian. Great Britain buys more than 20,000 horses from the United States every year. Nearly all of these are heavy draught horses. The truth is, since the coaching era came to an end, the British farmer has neglected the harness horse in favor of the hunter.

LITERARY NOTES.

IN the attractive number of the *Atlantic Monthly* for Eighth month, John Muir pictures the wonders of the Yosemite National Park. The primeval forests, the canons, lakes, and streams, the polished pavements, the monumental boulders, and the marked effects of glacial action with which the park abounds, are all described in vivid and glowing language.

In "His Brother's Brother," T. W. Higginson writes delightfully about the late John Holmes, the less famous, but to many minds not less able, younger brother of the Autocrat; and furnishes bon-mots, anecdotes, and quotations, which go far to justify his friends' belief as to the position that John Holmes might have achieved had he chosen to enter the literary arena.

J. A. Riis, following his previous articles upon Tenement Houses and their owners and managers, takes up the question of the Tenant, who and what he is, and how shall he best be taken care of. He finds the slum tenants to be practically all foreigners. Of these the majority at the present time are Italians, to whose characteristics and of those of the Jews, the next most numerous clientage, his paper is chiefly devoted.

Ex-Senator Henry L. Dawes treats the Indian Question, asking, Have we failed with the Indian? and answers his own question in the negative, rehearsing the results and the encouraging prospects of our later and present Indian policy.

W. Cunningham discusses "The Prospects of Universal Peace," in connection with the Peace Congress now in session, and points out the difficulties and conflicting interests that continually threaten collision among the nations, and the safeguards resulting from the people of different countries learning to know and to understand each other.

The leading article in the new *Popular Science Monthly* is a reply to Comptroller Coler by Franklin H. Giddings, Professor of Sociology in Columbia University. While Professor Giddings agrees with the comptroller in his main contention that it is economically wrong for private organizations to use the taxpayer's money without any public accounting, he believes that there are a number of considerations which partially justify this arrangement, and perhaps make it the best one possible under present conditions. The Teachers' School of Science, which was founded some years ago in Boston by a few public-spirited scientists, is described with a number of its organizers and officers in an interesting article by Frances Zirngiebel. Prof. Edward Orton, president of the forthcoming meeting of the American Association for the Advancement of Science, contributes an important article discussing the true function of the association. "Are Jews Jews?" by Joseph Jacobs, President of the English Hebrew Historical Society, is a reply to Professor Ripley's articles, in which the latter took the ground that the Jews were not a distinct race, but simply a people. Dr. Jacobs marshals a number of facts which he believes contradict Professor Ripley's conclusions. "Practical Philanthropy," by Harriet A. Townsend, takes up the subject of how the philanthropist can best make his philanthropy truly philanthropic.

The current number of *Scribner's Magazine* contains the conclusion of Senator Hoar's article on Daniel Webster; more letters written by Stevenson from Bournemouth, many of them to William Archer, the critic; a short paper on "Japanese Flower Arrangement," by Theodore Wores, illustrated from paintings by the author; poems by E. S. Martin and J. Russell Taylor; also a brief article by the eminent painter, John La Farge. Stevenson wrote thus of the public taste in letters: "That is the hard part of literature. You aim high, and you take longer over your work, and it will not be so successful as if you had aimed low and rushed it. What the public likes is work (of any kind) a little loosely executed; so long as it is a little wordy, a little slack, a little dim and knotless, the dear public likes it; it should (if possible) be a little dull into the bargain. I know that good work sometimes hits; but, with my hand on my heart, I think it is by an accident. And I know also that good work must succeed at last; but that is not the doing of the public; they are only shamed into silence or affectation."

La Farge's article contains an excellent passage concerning

the art of literary expression from the painter's standpoint. "When the artist," says he, "uses words he finds that they are tools whose use he does not know—living tools that refuse to work, that stumble over each other, that lead him astray, that turn on him sometimes, or actually direct his path, instead of being led by him; until at length he recognizes that they are old acquaintances in new forms. They are the signs of thought, of ideas, and perceptions. They are not these last themselves. And he becomes both delighted and timid; pleased, because words express differently and yet like his tools; timid, because how long and difficult and endless perhaps are their full use and mastery. He sees also that each one is an abstraction; that each phrase, and often each word, has involved the consumption, the absorption, the waste of hundreds of sensations concerning still more objects. To put into record merely the impressions of nature, he has only a few notes, and he knows that these external appearances that delight him are written in an infinite gamut. Before the accurate and full description of anything that he sees could be worked out in words, it would have decayed and been born again many times. He sees that the essence of these tools is to generalize, and thereby to leave over in each thing something that is inexpressible. All this reminds him of the failures and inadequacies of his own art, wherein (in those moments of despair which are the consequence of passionate attachment) he feels that he has felt all, and that his miserable means only allow him to express a part."

Lucky is the poet who can say with Horace that he has, in his works, reared unto himself, "a monument more enduring than bronze." The approval of one generation may be unanimous and the next may consign the unfortunate verse writer to oblivion. A notable case of this kind is recalled in the current number of *Literature*.

Fifty years ago Robert Pollok's poem, "The Course of Time," was one of the popular books of the day. In 1869, it had reached its seventy-eighth thousand, and there was still a large demand for it.

There seemed every reason to believe that the poet had achieved a lasting fame. Over his grave his friends placed an obelisk with the inscription:—

"His Immortal Poem is his Monument."

"Alas! for prophecy," says *Literature*. "Poor Pollok, it is to be feared, is remembered now only by the few. Yet he has not been entirely forgotten. At the time of the celebration of the centenary of his birth a proposal was made to erect a memorial to him in the vicinity of the place where he was born in Scotland, and the scheme has received a fair measure of support."

In the new *Century* John Burroughs gives a fascinating glimpse of the wild life about his slab-sided cabin near the Hudson river at West Park. In "The River of Tea," E. R. Scidmore writes of the Yangtze-kiang, and especially of the city of Hankow, where Russian and Siberian merchants have supplanted the English. In a learned paper on "The Churches of Auvergne," Mrs. Van Rensselaer introduces effectively, the picturesque episode of Peter the Hermit's preaching of the first crusade. John R. Musick gives a description at first hand of a town "In the Whirl of a Tornado." One of the more striking features of the magazine is "The Night Walk," a poem by George Meredith. Paul L. Ford's "Many-Sided Franklin" treats this month of "Franklin as Jack of All Trades." In this connection Franklin is shown to have been ahead of his age in his abhorrence of war and eagerness to mitigate its miseries. No one would have been better pleased than he by the Czar's proposal of disarmament. He argued in favor of the abolition of privateering, claiming that "the practice of robbing merchants on the high seas" was "a remnant of ancient piracy." In 1783, in the framing of the treaty of peace with Great Britain, he advocated that the misery of war should be henceforth limited to the actual belligerents.

In his review of the disturbed political conditions in France, resulting from feeling over the Dreyfus affair, Arnold White, the London correspondent of *Harper's Weekly*, draws

a picture which vividly recalls the days of the Commune. Not only has this famous case influenced France politically, but the very name of Dreyfus has come to be the rock upon which religious creeds stand or fall.

"Among the Catholics," says Mr. White, "to question his treachery is regarded as tantamount to infidelity and disobedience to the Church. On the other side, the Jews, the intellectuals, and the Protestants acclaim Dreyfus as a hero: almost as a Messiah."

Sir Edwin Arnold has just completed a very important literary work, the translation from the Persian of "The Gulistan, or Garden of Roses," one of the greatest of the Persian classics, by the Sheikh Sa'di of Shiraz. Of Sa'di Sir Edwin Arnold says: "The sheikh was really the Horace and Marco Polo of the Far East combined into one rich and gracious nature. Ancient enough to carry with him a fine flavor of the Old World, he is as modern and as much for all time as the Roman poet himself or the American Emerson."

COMMUNICATIONS.

THE STANDARD OF THE MINISTRY.

Editors FRIENDS' INTELLIGENCER:

I WAS very much interested in an article in the current issue of THE INTELLIGENCER, entitled "Young Friends and the Christian Ministry," by B. Attack. I want to add a sentiment on this subject. The call to the service of the Master does not come to all alike, and I have long believed that in time past Friends prominent in authority in the church have set the standard so high as regards the call to the ministry that young Friends have in consequence been deterred from even giving expression to a sentiment in our meetings.

That highly-enlightened Friend, the late Benjamin Hallowell, once said that if an individual was capable of receiving a Divine truth the fact carried with it an obligation to give expression to it for the benefit of others. So I think that young Friends have been led to expect too much in the way of a supernatural call to the ministry.

The apparent failure of our testimony in favor of a free ministry is the result of two causes: first, a lack of faithfulness on our part; and, secondly, the setting of too high a standard, as above stated. Were this not so, I believe our meeting would seldom be held in silence. A word dropped by a dear friend of mine, a Baptist minister, is a strong argument in favor of a free ministry; said he, "I have to preach to please the people."

If I may be allowed a homely illustration of my thought on the ministry, it is in the advice of the Irishman to his son on going out into the world. He said, "My son, when you see a fight, pitch in; and when you see a head, *hit it!*"

Thus, when we see the hydra-head of the saloon and kindred vices make its loathsome appearance, we should hit, not expecting to be particularly pleasing to the saloon man.

Iowa City, Ia.

JOSEPH HARTLEY.

FRIENDLY MODE OF EXPRESSION.

Editors FRIENDS' INTELLIGENCER:

I think it would be better for Friends to keep to the Friendly modes of expression.

We see occasionally articles in THE INTELLIGENCER written by members where Mr. and Mrs. are used instead of the proper names. This may seem a small matter to some, but it would be more pleasant to many Friends to keep to our plain way. By deviating in the little may be the means of our giving way in the more important things as regards our religious duties.

Friends have always been a peculiar people, and as we are or become the humble followers of Jesus Christ, we cannot fall in the ways of fashionable society or follow the popular forms and customs of the worldly-minded.

I wish to encourage the members of our Religious Society to be willing to take up the cross in order to be obedient to the Divine Spirit, and to follow the guidance of Him who always leads aright and brings to the faithful love, joy, and peace.

ALLEN FLITCRAFT.

Chester, Pa., Seventh month 17, 1899.

PERSONAL AND OTHER NOTES.

DR. HORACE HOWARD FURNESS, perhaps the foremost of living Shakesperean scholars, has received the honorary degree of Doctor in Letters from the University of Cambridge, England. In bestowing the degree, Dr. Sandys, the Cambridge public orator, referred not only to the great scholar himself, but also to the high estimation in which the father, Dr. William H. Furness, was held in England, for his intellectual attainments, his rare gifts as a spiritual leader, and his championship of Abolition.

Of the Philadelphia Friends traveling abroad, the following notes may be of interest: Mary Travilla and Sarah R. Paiste proceeded from London to Paris on the 8th, and after a few days would go to Switzerland. They would return to England, and go to the Lake District about the middle of Eighth month. Anna J. Lippincott and Susan W. Janney, with their companions, were at Keswick on the 7th, intending to proceed for a tour in Scotland, as far north as Inverness. Dr. and Hannah Hull were at Cambridge on the 10th, intending to remain a few days, and then go to Ely, Canterbury, and Oxford. Howard M. Jenkins, after spending a fortnight at and near Manchester, left on the 14th for Gloucester, Bristol, and Street (in Somersetshire). He intended to spend a few days in Wales, and then go to the Lake District. William F. Wickersham, principal of Westtown School, and William C. Allen, of Moorestown, N. J., reached Liverpool by the *Pennland*, from Philadelphia, on the 6th instant. The latter expected to spend a few weeks on the Continent, and to return in Eighth month.

YOUNG FRIENDS' MEETING.

MOORESTOWN, N. J.—At a meeting of the Young Friends' Association held in Moorestown, Sixth month 9, 1899, Isaac H. Hillborn, of Philadelphia, gave an illustrated lecture on the "Building of the Old Jewish Tabernacle," together with the history and associations connected with the Hebrew people.

The particular events of their forty years of wandering through the wilderness were portrayed by the speaker, and he spoke of the ten commandments delivered to Moses, five of which relate to the love of God and five to the love of man. Moses was commanded to speak to the people and ask all those who were willing to give as a free offering gold, wood, and brass to build a tabernacle, wherein was to be kept this holy covenant.

This was the first building ever erected for the worship of one God congregationally, and was used five hundred years, after which Solomon's Temple was built, 1000 B. C. The Ark of the Covenant was recovered after its capture by the Philistines, but was never again placed in the Sanctuary; it is believed by some to have been placed in David's tomb.

Jacob died in Egypt, and the Israelites to fulfill their promise to bury him in the cave of Macpellah with Abraham and Isaac, carried his body in all their forty years' wanderings.

This interesting and instructive lecture was very much appreciated by the large audience. After the usual silence the meeting adjourned, all being invited to remain and enjoy the social hour and refreshments.

ADA M. LIPPINCOTT, Secretary.

A MEXICAN cactus (*anhalonium lewinii*) is eaten by Indians during their religious ceremonies to incite visions. An English naturalist, Dr. Dixon, has been testing upon himself its extraordinary properties, and reports that the air seemed filled with vague odors of perfumes, a halo of musical sounds surrounding him, and a marvelous display of ever-changing brilliant colors passed clearly before his vision.

THE wild horses of Arabia will not admit a tame horse among them, while the wild horses of South America endeavor to decoy domesticated horses from their masters, and seem eager to welcome them.

It is averred by a famous Chinese doctor that nervousness is kept out of the Celestial Empire by the use of soft-soled shoes. The hard soles worn by the Anglo-Saxon race are said to be the cause of their extreme nervous temperament.

THE DESIRE OF NATIONS.

"And the Government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, Mighty God, and Everlasting Father, the Prince of Peace."—Isaiah.

Earth will go back to her lost youth,
And life grow deep and wonderful as truth,
When the wise king out of the nearing heaven comes
To break the spell of long millenniums—
To build with song again
The broken hope of men,
To hush and heroize the world,
Beneath the flag of brotherhood unfurled;
And he will come some day—
Already is his star upon the way.
He comes, O world, he comes!
But not with bugle cry nor roll of doubling drums.

Nay, for he comes to loosen and unbind,
To build the lofty purpose in the mind,
To stir the heart's deep chord;
No rude horns parleying, no shock of shields,
Nor, as of old, the glory of the Lord,
To half-awakened shepherds in the fields,
Looking with foolish faces on the rush
Of the great splendor when the pulsing hush
Came o'er the hills, came o'er the heavens afar,
Where on their cliff of stars the watching seraphs are.

He will arrive, our Counsellor and Chief,
And with bleak faces lighted up will come
The earth-worn mothers from their martyrdom,
To tell him of their grief.
And glad girls, carolling from field and town,
Will go to meet him with the labor crown,—
A new crown woven of the heading wheat,—
And men will sit down at his sacred feet,
And he will say, the King,
"Come, let us live the poetry we sing!"
And these, his burning words will break the ban—
Words that will grow to be
On Continent, on sea,
The rallying cry of man.

EDWIN MARKHAM.

BIRTH-DAY SONG.

From "Shots at Random," by Howell S. England.

'Tis thy natal day, my bride,
Let me then a song provide
Breathing only love for thee,
Who, at blooming twenty-three
Stands so loving at my side.

This to-day has been my thought,—
That since first thy love I sought
Five sweet years have come and gone,
And in hurrying swiftly on
Each hath greater blessing brought.

As a maid to me thou bore
All thy love's unstinted store;
In thy wifely duties good,
In thy tender motherhood,
I have loved thee more and more.

And our love high Heaven has blest,
In our little family nest,
Baby prattle fills the air;
Baby feet on hall and stair
Run in many a cunning quest.

Now, on this, thy natal day,
Humbly, darling, let us pray
God to give us wisdom meet
So to guide these little feet,
That they may not go astray,—

So these little lives to train,
That each active heart and brain
Ne'er may fail the Voice to hear
Speaking to the inward ear
Nor its messages disdain.

And, my love, accept from me,
These sweet flowers that bloom for thee,
Beautiful and frail and fair,
Pure as is the love I bear
For my wife at twenty-three.

A MORNING GREETING.

My neighbor met me on the street,
She dropped a word of greeting gay,
Her look so bright, her tone so sweet,
I stepped to music all that day.

The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along
With air and step of liberty,
Freed by the sudden lilt of song
That filled the world with cheer for me.

Yet was this all? A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on, and said, "Good-morning,
dear!"

—Margaret Sangster.

HOLMES AND LOWELL.

IN his youth, a favorite book of Oliver Wendell Holmes was Pope's "Iliad," and he was fond of quoting from it. His memory was at all times retentive and ready, and abundantly stored with good and pleasant things. When he began his twelve lectures on the English poets he recited at the end of the first lecture one of his own poems. This was so kindly received that at every lecture afterwards he closed with a recitation of his own verses. "Poets," he says, with more affection and sympathy than satire, "read (and recite) their own compositions in a sing-song sort of way; but they do seem to love them so, that I always enjoy it. It makes me laugh a little inwardly to see how they dandle their poetical babies, but I don't let them know it." He very often read and recited his own poems in public, and in most charming fashion, for he was able to present upon the platform all the variety of feeling which he could conceive at his desk. He always carried his audience with him surely, easily, and retained this power to old age. He often referred to his poems as "babies," and held them in memory, and loved them passionately. When he found them in magazines and newspapers they seemed always to strike him as new; and he would read and recite them with childish glee. He was especially fond of reading and reciting certain of Whittier's poems, and seemed to be unusually affected by them. When questioned as to whether he had more satisfaction from having written his "Essay on Puerperal Fever," or "The Chambered Nautilus," he said, "I think I will not answer the question you put me. I think oftenest of "The Chambered Nautilus," which is a favorite poem of mine though I wrote it myself. But in writing it I

was filled with a better feeling, the highest state of mental exaltation and the most crystalline clairvoyance, as it seemed to me, that had ever been granted to me—I mean that lucid vision of one's thoughts, and of all forms of expression which will be at once precise and musical, which is the poet's special gift however large or small in amount or value." Hear the last verse of this immortal poem, which some of you can repeat, and with which many of you are very familiar :

" Build thee more stately mansions, O my soul,
As the swift seasons roll !

Leave thy low-vaulted past !

Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea."

Whittier thought this Dr. Holmes' best poem, and most people will agree with him, though "The Last Leaf" is more widely known and perhaps more a favorite with general readers. Lincoln knew it by heart, and repeated it at times, saying that for pure pathos he knew nothing to surpass this stanza :

" The mossy marbles rest

On the lips that he has pressed

In their bloom ;

And the names he loved to hear

Have been carved for many a year

On the tomb."

I have not been able to get much directly from books as to Lowell's memory, or his disposition to repeat or to quote what he enjoyed in prose and poetry, and so I wrote to Rev. Edward Everett Hale, an intimate personal friend of the poet, who is now publishing in the *Outlook* an interesting series of papers on "Lowell and his Friends," asking some questions, to which he makes reply as follows :

"Lowell's memory was very accurate, and he was really an omnivorous reader. But I do not think that he was specially fond of quotation in public address, and I doubt very much whether, after his boyhood, he consciously committed to memory many passages in literature. I do not recollect any long quotation which could not have been readily looked up, as, for instance, the quotations from Chaucer in his Boston lectures. His charming wife, Miss Maria White, was a person of many interesting accomplishments. I should rate as the very first her power of repeating poetry from English literature of all ages. The very first letter of Lowell's, speaking of her, refers to her exquisite repetition of some of the old English ballads. I know perfectly well that all the young people who knew her were interested in her on this account. I never knew exactly how or why ; but she was a well-educated girl, who very early in life must have taken an interest in the best English literature. When I knew her, which was perhaps when she was eighteen years old, she knew more old English ballads by heart than I know now by name."

In the opening paper of the series above named, Mr. Hale says of the child Lowell : "His mother, who was an invalid, but a person of remarkable nature and accomplishments, had the sense, courage, and exquisite foresight which placed the little boy, almost from his birth, under the personal charge of a sister

eight years older. Certain general instructions were given by father and mother, and under these the young mentor was largely left to her own genius and inspiration. A daily element in the business was the little boy's nap. He was to lie in his cradle for three hours every morning. His little nurse, eleven or twelve years old, might sing to him if she chose, but she generally preferred to read to him from the poets who interested her. The cadences of verse were soothing, and so the little boy fell asleep every day quieted by the rhythm of Shakespeare or Spenser. By the time a boy is three years old he does not feel like sleeping three hours in the forenoon. Also by that time this little James began to be interested in the stories in Spenser, and Mrs. Putnam, the sister, once gave me a most amusing account of the struggle of this little blue-eyed fellow to resist the coming of sleep and to preserve his consciousness so that he might not lose any of the poem."—*J. P. McCasky.*

ADVANTAGES OF COLLEGE TRAINING.

ONE of the best papers read at the recent National Educational Association, at Los Angeles, was that by David Starr Jordan, President of Stanford University, entitled "The Usefulness of the University."

President Jordan said in part : "It is certain that to speak of 'over-education' is a misuse of terms. If education is rational and effective there cannot be too much of it. It is not men trained and efficient who enter into destructive competition. It is the ignorant and ineffective who make the struggle for existence so dire a battle. Whatever leaves men weak and ineffective cannot justly be called education. There is nothing more useful than wisdom, nothing more effective than training, nothing more practical than sunshine. Surely no one can claim that the American people are too wise, too skillful, or too enlightened for their own good. Yet to give wisdom, skill and enlightenment is the main function of higher education. It cannot give brains, courage, and virtue where these qualities were wanting before. It cannot make a man, but it furnishes the best known means to help a man to make himself. The gain through self building often outweighs in value the original material. It may be more important even than the finished product, as effort is greater source of strength and happiness to a man than final achievement. What these critics usually mean to attack is misfit education, the training or straining of the memory rather than the acquisition of power to think and act. They mean that the colleges give schooling rather than training. They 'teach young people how to talk rather than how to live.' This is still true to some extent in some places, but the whole tendency of university improvement is toward reality and practicability. These critics have not watched this movement. They do not draw their idea of a university from the powerful, well organized institutions of the day, which lay hold of every various power of humanity, and seek to draw it into effective, harmonious action. Rather they picture to themselves the starveling colleges of their youth, where callow boys were driven against their will over race courses of study, no part of which appealed to their own souls or was related in any direct way to their lives.

"Such colleges and such ideals of education exist in our time in certain forgotten corners, but they are in no sense typical of the American university of to-day. Harvard University, Cornell University, the great and growing State universities of the West are as firmly and thoroughly devoted to the needs of America democracy as the modern harvester is to the needs of the American wheat fields. No doubt inferior methods, dull, stupid traditions, can be found here and there under the names of higher education, as rusty and outworn machinery exists under the name of agricultural implements. It is not by these that the best we have should be judged. No one knows better than our college authorities the misfits and failure of education. No one strives half so hard to prevent them, though in all large enterprises no one can avoid a certain percentage of failure.

"Not all the critics in business life taken together have done one-tenth as much to make education practical as has one of the great university Presidents of our time. Under the hands of Eliot and White and Angell and Tappan, and others like these, the whole face of higher education in America has changed in the last twenty years, and the change has been in every way towards greater usefulness and greater practicability."

To Banish Flies.

New Voice.

THE nuisance of flies begins when hot weather is really down upon us, and in view of what has been said in recent years about their mission in carrying diseases it becomes more urgent than ever to discover some means to banish them from our living and cooking-rooms. It is said that a little oil of lavender and water sprinkled through a common atomizer about the rooms will drive the flies away. However efficacious this remedy may be, it can not be surpassed by several of the mosquito-killing pastils. Besides destroying mosquitoes these pastils kill the flies as well and drive from their hidden dens nearly all vermin in the rooms. There are several varieties of these pastils, which can be made at home. One good compound is made by mixing one part of benzoin, one part balsam tolu, five parts charcoal, one and a half parts common insect-powder, and half a part saltpeter. Add sufficient water to this mixture to knead into a stiff paste. Then roll the mixture into suitable pastils and dry them. One of these pastils will burn for some time in a room, and the fumes emitted will destroy the flies and mosquitoes without injuring furniture or fine curtains.

Songs of Birds.

Bird Lore.

THE songs of birds have attracted a good deal of attention in recent years, and observation seems to confirm the theory that each generation of birds learns the song characteristics of its species by association with its own kind.

This fact was brought quite clearly to my mind several years ago, when in a Western town I was taken to a neighbor's to see his birds. Four cages swung in the shelter of a commodious porch. One contained a red-winged blackbird, that had been taken from its nest when very young, and brought up by hand. His associates were a canary, a blue jay, and an oriole. The canary had been purchased at a bird store, and had there learned its song. The blue jay and oriole had been taken from neighboring nests, and had, no doubt, picked up the characteristic notes of their species from the many other members of their kind that inhabited the vicinity, but it was many miles to the nearest swamp or low land where one might find a red-winged blackbird. This red-wing had learned perfectly the notes of his caged companions, and had picked up some notes of other birds in the neighborhood, but not one note of the red-winged blackbird did he know.

Large Charity.

Harper's Weekly.

It is computed that more than \$25,000,000 has been given or bequeathed during the last year to educational institutions and libraries in the United States. An observing contemporary notes that one benefit from the transfer of this great sum to uses of public education is that by helping to make independent of State and local aid the institutions which it goes to, it helps to make their teaching less subject to the influence of transient public sentiment. Where the support of a university depends on the will of a legislature, the instruction that it gives in such subjects as political economy, social economy, and history is liable to be affected by political considerations; but an institution that stands on its own pecuniary legs has nothing to consider in its choice of doctrine further than to teach what makes most for sound learning and coincides most accurately with apparent truth.

The Oldest Family in the World.

ABOUT a dozen of the 400 barons in the British House of Lords date back to 1400, the earliest being 1264. The oldest family in the British Isles is the Mar family of Scotland, 1093. The Campbells of Argyle, to whom belongs the present Duke of Argyll, began in 1190. Talleyrand dates from 1199, Bismarck from 1270, the Grosvenor family, the Dukes of Westminster, 1066; the Austrian house of Hapsburg goes back to 952, and the House of Bourbon to 864. The descendants of Mahommed, born 570, are all registered carefully and authoritatively kept in Mecca by the chief of the family. Little or no doubt exists of the absolute authenticity of the long line of Mahommed's descendants. In China there are many old families, also among the Jews.

When it comes to pedigrees there is one gentleman whom the world must acknowledge as representing the most ancient lineage of all. This is the Mikado of Japan. His place has been filled by members of his family for more than 2,500 years. The present Mikado is the one hundred and twenty-second of the line. The first one was contemporary with Nebuchadnezzar, 666 years before Christ.—[Exchange.]

The Art of Flower Arrangement in Japan.

Scribner's Magazine.

IN Japan the art of flower arrangement is as highly regarded as music, poetry, or painting; and in order that one may become expert therein, it is deemed necessary to devote quite as much attention, time, and study to this as to any other form of art. We look upon flower arrangement in general as merely the result of individual taste, but a Japanese regards it from a very different point of view. He is governed, in this accomplishment, by numerous and well-defined rules which can only be acquired by long and patient study. It would be impossible, without this knowledge, to compose an arrangement of flowers which would meet with the approval of competent critics. It would, in fact, be quite as hopeless as for a musician to compose great masterpieces of music without previous training and careful study. The art of flower arrangement is not only practiced by women and girls, but by men as well, for it is an accomplishment indispensable for all who would make any pretense to learning and culture.

In spite of the fact that flowers are so inseparably associated with everything Japanese, it would be a mistake to assume that Japan is a land of flowers; for wild as well as garden flowers are far more profuse in many sections of this country. Japan is, however, rich in cultivated flowers that are grown in great profusion in garden and nursery in the suburbs of all the cities.

Flower sellers, carrying their fragrant burdens in huge baskets, are met with everywhere, and they are patronized by the poor as well as by the rich, for the prices are low enough to bring them within the reach of all. Although there are many varieties of flowers, few, comparatively, are used in flower arrangement, for the Japanese limit their choice to those with which they are most familiar, and such as are most closely associated with the different months or seasons, seldom or never using rare or unknown flowers.

A Charming Old City.

Boston Weekly Transcript.

Do you know New Bedford—that city built under the trees? Old though the houses, some of them, look to be, the gigantic trees that arch and shade so many of the streets their entire length seem centuries older. And once in a while it is your good fortune as you drive through the city, if you are mounted aloft, to get a glimpse over the high fence that surrounds one of these old houses, into a garden filled with old-fashioned flowers, and that never knew a lawn-mower, and never will while its present owner lives. And if you look sharp as you bowl along you may see seated in the garden or standing in its walks some sweet-faced old Quakeress who is almost oblivious to the outside world. Then you have seen New Bedford as it was half a century ago—but you don't need to go a dozen steps farther to see a new house, or an old house made over, that is as modern as any to be found in the country. And the hobnobbing of these two extremes, the harmony between the old and the new, makes one of the charms of this old city of the whaling industry, and the loss is yours if you don't sense it. And then drive almost as you may in almost any direction, in ten minutes from City Hall you are in the farming district—with good roads before you and the sweet roadsides filled with wild roses and elderberry bushes that are in full bloom. And you keep getting glimpses of the ocean that sends up continually cooling puffs of air that make of New Bedford an ideal summer resort; by this time you will know the quaint old place well enough to want to know more of it, and the more you do know it the more charm you will find in it.

Women Workers Displacing Children.

Popular Science Monthly.

A RECENT report of the United States Labor Commissioner, Hon. Carroll D. Wright, states that the number of women laborers is increasing, but that women are more generally taking the places of children than of men; that the encroachment of women upon the occupations held by men is so far very slight, and only in conditions where women are better adapted for the particular work in which they are employed.

"Women," he says, "are considered by many employers to be more reliable, more easily controlled, neater, more rapid, industrious, polite, and careful, and less liable to strike than men. Wyoming and Utah are cited as the only States which have laws according to men and women equal wages for equal work. There is still much economic injustice as to compensation for women's work, although some progress has been made within the last few years."

The agitation of the question of "equal pay for equal work," if it has not as yet accomplished much for the woman wage-earner, has at least revealed the fact that women as a class are not as well trained for the work they attempt as men. The number of unskilled women in all branches of trade presents a problem which may well engage the attention of the philanthropist. The necessity of earning to "keep the wolf from the door," the pleasure resulting from financial independence, and a desire to add to "pin money" have all tended to increase the number of girls and women who are seeking employment outside the home.

English Flower Gardens.

London Spectator.

THE revival of gardening is among the most interesting movements in the out-door life of modern England. It is more than a revival, for the flower garden of to-day is more beautiful and contains more flowers and finer flowers than any garden the world has ever seen. It is more permanent than a taste. It is an art well understood in thousands of country houses, not only by the servants, but by the owners.

The modern flower gardening has its "schools" in which the formalist and naturalist compete on principles well understood, and in their competition advance the common cause in the service of the beautiful. At the present moment the "naturalists" are in the ascendant. They have developed and improved hundreds of the hardier out-door plants; they have shown how and where they should be planted.

Poets Are Practical.

THE hitherto prevalent idea that a poet must necessarily be an irresponsible dreamer, incapable of entering into the sordid business of the world, is rapidly dying out, and now Alfred Austin comes to the front with the statement that contrary to this idea the great poets, as a general rule, have been and are hard-headed, practical men. In commenting on these remarks, a writer in the current number of *Literature* cites a number of famous cases in support of this view. "Owen Meredith" was an ambassador, as Chaucer had been before him. Samuel Rogers was a banker, and the great Dante himself was largely interested in the government of Florence. While it is true that an equal number of notable names may be ranked on the other side of the argument, it seems clear that the poets have been wronged by this common impression, and that good or even great work is not incompatible with a knowledge of the world's affairs and a capability for looking after one's worldly interests.

Imprisonment for Debt.

COMMENTING on a discussion in the House of Commons, the Manchester *Guardian* criticises some "new rules" relating to imprisonment of debtors.

"As Sir Charles Cameron rightly said, the new rules have greatly aggravated the condition of imprisoned debtors, and assimilated them to some extent to the conditions attending imprisonment for criminal offences. We should be less disposed to question the propriety of the new rules if the theory upon which debtors are imprisoned were the practice upon which they are imprisoned. Theoretically we have abolished imprisonment for debt; practically hundreds of persons are sent to prison every year for nothing else. In theory the law does not allow a person to be imprisoned simply for a debt, but only for his contumacy in refusing to pay a debt which he is able to pay. In practice this resolves itself simply into imprisonment for debt, for in very many cases the debtor is committed to prison without any real proof being adduced of his ability to pay his debt."

Plumage of Birds.

BIRDS that frequent the desert are often sand colored, says the *Boston Transcript*. Some that take shelter in the deep shadows cast by the rocks are dark or black. The woodcock is colored so like his surrounding that hunters say they detect it only by its eyes. The willow grouse, as well as some other birds, turn white in winter. The ornithologist who accompanied the Peary expedition is authority for the statement that the change in plumage of Northern birds is remarkable because in some cases so radical as to take place in a single week without moulting. In such wonderful examples of protective coloring the plumage corresponds to the color of the Arctic moss and shrubbery where the birds nest. In the case of the snow bunting the change is gradual, and is effected by the wearing off of the tips of the feathers. Nature is so fond of lavishing ornaments on birds that even those of quite neutral tint have their colors disposed in patterns, crescents, bars, or mottled effects.

THE offer of Pierpont Morgan to light the interior of St. Paul's Cathedral with electricity has been accepted, and experiments in lighting the vast building have now been made. These, says the *London City Press*, have proved satisfactory, and arrangements are in progress to equip the Cathedral with a complete installation of electricity. It is estimated that the cost of the work will be £5,000, which is the amount of Pierpont Morgan's offer. If, however, that sum is exceeded, the balance will be met by the donor.

THE Vienna Chamber of Commerce has petitioned for the introduction of telegram postcards and telegram letter-cards. They would be posted in the usual way, and the messages written on them would at once be telegraphed or telephoned from the post-office to the receiving-office, and there transferred to the other cards, which would be delivered with the ordinary letters.

CURRENT EVENTS.

THE street-car strike at Cleveland, Ohio, continues as we go to press. There has been violence and bloodshed, and great excitement.

THREE persons were killed, sixteen seriously hurt, and one hundred prostrated by a flash of lightning while a gymnastic and bicycle tournament was being held at Charlottenburg, Germany, on the 23d instant.

THERE was an eruption of Mount Etna, on the 19th inst. After loud subterranean noises, the crater vomited forth dense columns of smoke, which were followed by enormous masses of sand. A strong earthquake shock occurred in the morning, and was followed during the ensuing fifteen minutes by a number of other severe shocks. The damage done by the earthquake shocks was light, but at the village of Rocca di Papa, fifteen miles southeast of Rome, it was more serious. A number of houses in that place fell.

THE Homestake Mining Company has filed in the County Clerk's office at San Francisco a certificate of the increase of its capital stock from \$12,500,000 to \$21,000,000. Lloyd Tevis is President of the company, which has mines in the Black Hills, South Dakota.

OFFICIAL announcement has been made that Elihu Root, of New York, had been tendered and had accepted the office of Secretary of War, which will be vacated by the retirement of General Alger.

CATHARINE DILLON, of Bristol, Pa., almost on the threshold of her 107th year, died on the 23d instant. She was the widow of Edward Dillon, and was born in Ireland July 27, 1793.

THE Secretary of the Interior has disapproved a recommendation of the Commissioner of the General Land Office for the sale of all the public lands in Alabama by public auction. These lands aggregate 522,373 acres.

PRESIDENT MCKINLEY and wife will leave Washington about the middle of the present week for a short visit to the Hotel Champlain, near Plattsburg, New York.

A NEW YORK despatch says that the Lafayette Monument Commission has been advised of the approval by the French authorities of sculptor Bartlett's model for the monument to be erected at the Paris Exposition by the school children of the United States.

THE final act, embodying the conventions and declarations of the Peace Congress at The Hague, has been made public for the approval of the respective Governments. The United States will not, it is believed, give its official sanction to the prohibition of the use of the "dum dum" bullet.

A "DR." LEONARD was sent to jail for sixty days for practicing "clairvoyancy," and held in bail for trial on a charge of practicing medicine without a license at Atlantic City.

AN explosion in the coal mine of the Redstone Coal Company, at Grindstone, Pa., on the 24th instant, killed two men outright and entombed two others, who are believed to be dead.

PROF. BENJAMIN IDE WHEELER, of Cornell, at a meeting of the Board of Regents of the University of California held last week, accepted the presidency of the University, the regents granting every request and condition made by him.

—Three thousand copies have been printed of the new map of European Turkey, made at the Sultan's expense. It took twenty years to complete the task.

—Lady Shelley, widow of Sir Florence, the poet's son, has just died at her place on Buscombe Cliffe, England. Only recently she presented to the public a portion of the grounds for a park, which will shortly be opened.

NEWS AND OTHER GLEANINGS.

To London, as to almost every large city, the question of a water supply has been a serious problem. Londoners now see a way to solve it. The Engineer of the County Council has informed that body that underneath London is an immense lake, in a chalk basin 2,500 square miles in extent. The annual rainfall that sinks to this lake, 100 feet below the surface of the ground, amounts to 280,000,000,000 gallons, which would give a daily yield of 767,000,000 gallons. An artesian well has already tapped the lake at Clapham, and it is pointed out that all that is necessary to insure a water supply is to sink a sufficient number of wells. The wonder is that London should have existed for more than 2,000 years and never discovered that the great lake was beneath it.

—At the Paris Exposition of 1900, the United States Commission, under the direction of Ferdinand W. Peck, Commissioner General, will exhibit in the Department of Social Economy whatever is done by employers to improve the conditions of their working staff. The coöperation of the League for Social Service has been secured to collect material in the section devoted to "Movements for Improving Industrial and Social Conditions," Dr. Josiah Strong, President of the League, and Dr. W. H. Tolman, Secretary, having been appointed Special Agents in that Department. This material will be interpreted by means of monographs, presenting a word picture of existing industrial conditions, and will show what is being done to improve them. Photographs are particularly desired, because they will be made into lantern slides, and by means of a device will be shown in sets of four, with a fifth slide explaining in French and English the other four.

—William McCabe, a resident of Riverdale, Md., has kernels of corn which were found among others in a mountain cave of Arkansas, and said by those versed in fossil signs, to be 5,000 or 6,000 years old. John E. Burton, the sender of the precious grains, has in his office, in Milwaukee, Wis., 16 ears, in every respect like the other corn, save that the grains are much larger, and in color a dark chocolate. He raised the corn from the original seed, discovered in a cave hermetically sealed in some ancient and curious pottery.

The corn was planted in 1898, and the growth seemed to be marvelous. In spite of the unfavorable season, this ante-diluvian maize grew to the height of 10 feet, and some to 15 feet, the stalks measuring in circumference 7 inches, with leaves 5 feet long, when other grain shriveled and perished under the heat of the sun.

—The work on the Simplon Tunnel, the longest in the world—it will surpass Mont Cenis and St. Gothard—proceeds "with such speed that it is expected that the railway passing through this new opening in the Alps and uniting Italy with the centre of Europe will be inaugurated in 1904. For this event, the influence of which will be felt far beyond the borders of Italy, Milan, which will benefit more than any other town, is preparing great festivities, the principal attractions of which will be furnished by the international exhibition."

—It is not uncommon for beekeepers in Eastern Pennsylvania to move their colonies to the marsh districts along shore to get the benefit of the stores in the smartweed blooms. Some go into camp for this just as sugarmakers do in the wilds of Maine, extracting the combs day by day, coming out at the close of the brief season with barrells of nectar to be fed back, ripened and sealed over when the hives are again on the stands at home.

—A Pilot Grove dog of the field spaniel breed carries his master's bank book, with the money to be deposited each day, waits until the cashier enters the deposit, and when given the book returns home. He will deliver the book to no one except the cashier or his master.

—A College of Social Science is to be opened in Boston. It is to be free of teaching from the standpoint of authority, and is to arrive at truth rather by investigation. Another novel feature will be its position as a bureau of discussion and publication instead as a college in the ordinary sense.

—It takes the tusks of 75,000 elephants a year to supply the world's piano keys, billiard balls, and knife handles.

—Dr. Colles, an eminent surgeon of Dublin, who died in 1843, was remarkable for his plain dealing with himself. In his fee book he had many such candid entries as the following: "For giving ineffectual advice for deafness, 1 guinea." "For attempting to draw out the stump of a tooth, 1 guinea." "For telling him that he was no more ill than I was, 1 guinea." "For nothing that I know of, except that he probably thought he did not pay me enough last time, 1 guinea."

—Some say the original Shamrock was the White Clover; some the Wood-sorrel, or oxalis; some the Dutch Clover; some the Medick or Black Nonesuch; some the Buckbean; some the Water-cress. It is curious that Arabs have a trefoil called Shamrock. George Wither, in his "Abuses Stript and Whipt," speaks of the Irish people as eaters of "Shamrootes." Is not the Shamrock, here referred to, the water-cress? I find record of it as being so named.—*Meehans' Monthly*.

—Overripening of the cream will take from the keeping quality of butter, says Dairy Instructor Sorenson, of New Zealand. The amount of casein in the butter of a portion of cream ripened mildly in eighteen hours was 9 per cent.; in another portion ripened forty-eight hours it was 1.14 per cent. It is the quantity of casein that determines the keeping quality.

—Brooklyn's solution of her water question is the erection of a forty-eight inch main from Milburn Reservoir to Spring creek, a work that would cost about \$10,000,000 and take at least a year and a half to finish. Filtering plants are also desired.

—The feeding value of any leguminous crop, Jared G. Smith says, is always greater than its fertilizing value. A greater profit can be secured in the form of marketable meat products without materially lessening the influence of the leguminous crop on the succeeding one in rotation by plowing under only the stubble.

—The largest nugget of gold ever found is the one unearthed by two miners at Hill End, New South Wales, 1872. It weighed 640 lbs. and realized nearly £30,000. The miners were living on food which they had begged when they discovered their ready-made fortune.

—An engineer says that during the last fifty years the size of steamships has been multiplied twentyfold, the horsepower employed to drive them has been multiplied forty-fold, and the speed with which they traverse the sea has increased threefold.

—William Oxley Thomas, the new president of Ohio State University, spent ten years in getting his diploma from Muskingum College, being so poor that to get one year's study he had sometimes to work three years to save the money required.

—In Westphalia there is a public school which recently celebrated the 1100th anniversary of its foundation. It was established in the year 798, as a convent school.

—Professional etiquette prevents French Judges and judicial officials from riding in omnibuses.

—Covent Garden, London, has been in the possession of the Bedford family for 300 years.

NOTICES.

* * *Philadelphia Quarterly Meeting* will be held on Third-day, Eighth month 8, at 10 o'clock a. m., at Valley meeting-house.

Special arrangements have been made to convey Friends to and from Maple Station on Chester Valley Railroad, a short distance from the meeting-house.

Members of the Select Meeting can take the 1.36 p. m. train from Twelfth and Market streets, on Second-day (the 7th), for Maple Station (without changing cars at Bridgeport), where Friends will meet them.

Friends residing at Germantown can take the 12.55 p. m. train from Main Street Station, making connection with the 1.36 train from Twelfth and Market streets, at Columbia Avenue Station.

Tickets are good for returning to the city on Second-day evening, for those who will take the 7.32 train from Port Kennedy.

On Third-day a train will leave Chelton Avenue Station, Germantown, at 6.56 a. m., making connection at Columbia Avenue with the train leaving Twelfth and Market streets at 7.21 a. m.

Tickets good for going on Second- and Third-days can be purchased at Twelfth and Market streets, Spring Garden street, Columbia Avenue, and Chelton Avenue Station, Germantown; and returning to Twelfth and Market streets, also to Germantown (by exchanging cars at Columbia Avenue Station). These will be issued at 60 cents the round trip.

The return train, Third-day, will leave Maple Station at 4.26 p. m. Ask for *special tickets* to Friends' Quarterly Meeting at *Maple*.

It is very desirable, and the committee hope, that all Friends who possibly can will avail themselves of the liberal arrangements thus secured,—otherwise such favorable conditions may be withdrawn.

CHAS. E. THOMAS,
EDMUND WEBSTER, } Committee.
JOSEPH W. THOMAS, }

* * A Circular Meeting under the care of a committee of Concord Quarterly Meeting will be held at Newtown, Pa., on First-day, Eighth month 6, 1899, at 3 o'clock p. m.

MARY P. HARVEY, Clerk.

* * *Circular Meetings* will be held at the following places:

Mullica Hill, Seventh month 30, at 10 a. m. Emma W. Peaslee, Waddington B. Ridgway, Elma H. Livezey, Lydia A. Bradway, John Bishop, Anna P. Ridgway, Joseph B. Livezey, Committee.

Mickleton, Eighth month 6, at 10 a. m. Sarah C. Wilson, Waddington B. Ridgway, Anna P. Ridgway, John Bishop, Sarah J. Powell, Priscilla M. Lippincott, David B. Bullock, Samuel Powell, Virginia B. Test, Charlotte S. Bishop, William P. Test, Committee.

Cape May, Eighth month 20, at 11 a. m. (Ocean View Station.) Ocean City the same evening. Elizabeth D. Lippincott, Henry Lippincott, Rachel M. Lippincott, John Heritage, Mary E. Borton, David B. Bullock, Lydia A. Bradway, Joel Borton, Hannah A. Heritage, Charlotte S. Bishop, Martha R. Heritage, Committee.

Alloway's Creek, Eighth month 27, at 10 a. m. Ellen B. Haines, Edwin A. Holmes, Warner Underwood, T. Eliza Underwood, Mary Robinson, Hannah B. Griscom, William T. Hilliard, Eliza G. Hilliard, Louella Waddington, Joseph Miller, Committee.

Greenwich, Ninth month 3, at 10 a. m. Elizabeth L. Engle, David B. Bullock, Emma W. Peaslee, Sarah J. Powell, John G. Borton, Elma H. Livezey, Samuel Powell, Lydia A. Bradway, Joseph B. Livezey, Committee.

The first named, in attendance, on the above committees, will please report in writing to the Clerk promptly after each meeting. The Committee adjourned to meet at "The Friends' Home," Woodstown, Ninth month 7, 1899, at 9 a. m.

* * Friends wishing to attend Quarterly Meeting at Gwynedd, Eighth month 10, will be met at Gwynedd Station, train leaving Reading Terminal at 8 a. m.

* * A Conference under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Yardley, Bucks county, Pa., on First-day, Seventh month 30, 1899, at 2.30 p. m. Subject, "Temperance and Tobacco." All interested are respectfully invited to attend. On behalf of Committee.

SUSANNA RICH, Clerk.

* * The Friends' Book Association acknowledges receipt of the following additional contributions to the Beach Street Mission for taking children to the sea shore:

S. P.,	\$1.00
Sarah C. Wilson,	2.50

Previously acknowledged,	\$3.50
	12.00

\$15.50

JOHN COMLY, Superintendent.

Seventh month 24, 1899.

Further additional donations for the sea shore outing of the children of the Beach Street Mission have been received:

F. S. Patton,	\$15.00
M. G.,	10.00

\$25.00

L. L. Eavenson, 1 box soap.
Lit Bros., 8th and Market, 2 bathing suits.
A. P. Suplee, 1 bathing suit and underwear for children.

Further donations will be very acceptable, as the funds are quite limited.

E. C. HENSZEY.

* * The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Marie C. Jenkins,	\$5.00
Sarah C. Wilson,	2.50
Abington Friend,	10.00
Abington Friend,	5.00

\$22.50

Previously acknowledged, . 145 00

Amount, \$167.50

JOHN COMLY, Superintendent.

Seventh month 24, 1899.

* * Westbury Quarterly Meeting's Philanthropic Committee has arranged for a Conference, to be held on Seventh-day, the 29th, at 2.45 p. m., in the meeting-house at Westbury, L. I. Sarah Bancroft, of Wilmington, Del., will read a paper, subject "Opportunities."

HARRY A. HAWKINS,
MARY W. ALBERTSON, } Clerks.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, EIGHTH MONTH 5, 1899.

{ Volume LVI.
Number 31.

A GOOD WORD EACH WEEK.

XXXI.

EVERY act of worship that proceeds from the influence of Divine love upon the heart, must be acceptable to the Most High, who selects the sacrifice which He requires.

SAMUEL M. JANNEY.

From the chapter on "Christian Ministry," in his "Conversation on Religious Subjects."

THE SILENT VOICES.

WHEN the dumb Hour, clothed in black,
Brings the dreams about my bed,
Call me not so often back,
Silent Voices of the dead,
Toward the lowland ways behind me,
And the sunlight that is gone!
Call me rather, silent voices,
Forward to the starry track
Glimmering up the heights beyond me
On, and always on!

—Tennyson (*his last poem*).

For Friends' Intelligencer.

REMEMBER THE SABBATH DAY.

ONE of the bitterest controversies Jesus had with the Pharisees was in regard to the Sabbath. They had the day closely hedged about with rules and regulations as to what it was lawful to do and what it was not lawful to do,—rules so strict and conventional that all life and joy and freedom were crushed out of that holy day, which Moses instituted for his people as an ever-recurring season of joyousness and rest.

The centuries that have come and gone since those days when the Pharisees acted as religious dictators in the land of Judæa have witnessed many changes, theological and social, and yet human nature, withal, retains many of the features which characterized it in those years long past, and life presents many questions now, as it did then, and the controversy regarding the Sabbath still goes on.

A question which has claimed the attention of mankind through many centuries cannot be trivial, nor one to be passed by inconsiderately by any man; but, on the contrary, it is of so great importance in the formation of character, both individual and national, that it behooves every man to face this question thoughtfully and reverently, and come to a clear, firm decision regarding his attitude towards the Sabbath day.

Men are not wearying their brains now over just the same questions which puzzled the Pharisees; we are not, for instance, called upon to consider just how far it is right for a man to travel on the Sabbath day, or whether it is lawful for the sick to be healed, or for food to be prepared on that day for eating, but

we are obliged to decide whether it is right to publish Sunday newspapers, whether the theatres and various places of amusement shall be opened on that day, whether base-ball and golf shall be legalized sports for the Sabbath.

To these and many more such propositions there are thousands of people, and even ministers of the gospel among them, who say—yes, let us have the newspapers and the sports, and let us give perfect freedom in our land for all people to spend their Sabbaths in those ways which will be to them most restful and most pleasant. These advocates of pleasure and misnamed liberty have triumphed in some of the European countries, and we all have read about, or it may be have witnessed with our own eyes, scenes on the continent which do dishonor to the Sabbath. Do we want to add liberty to liberty in our own country, until similar scenes shall be enacted here among us?

Each individual is created free to choose what course in life he will, but when the hour comes for him to decide on which side he will take his stand regarding the Sabbath question, let him stand still and take the shoes from off his feet, for the place whereon he standeth is holy ground; let him wait upon the Lord and pray to be led by the light that never faileth; then, surely, that light will shine as brightly as it did for Moses out of the burning bush, and the answer will come to mind which Jesus gave as a rule for all men to follow,—“It is lawful to do good on the Sabbath day.” Is it good to put into the hands of the people such literature as fills up the endless pages of the Sunday papers? It should not be called literature; it is not worthy of such a name; it is, as a rule, nothing more than trash, calculated to draw the minds of its readers away from everything to which they ought to turn their attention on the Sabbath day.

The same principle holds good in regard to having the theatre and other places of amusement open to the public on the Sabbath. Not only does this practice take away from many their right to one day out of the seven for rest and renewal of strength, but it intensifies that pleasure-seeking, trivial spirit of our age which has grown so rampant, and threatens to take away from the Sabbath all the reverence which has clothed it for ages, and which has made it a bulwark of strength for the nations. In those countries where license has taken the place of reverence towards the Sabbath day, national character has deteriorated, for character can only grow stronger and purer in man and in mankind by our turning consciously and frequently to Him from whom cometh down every good and perfect gift.

Does not the call come to the Society of Friends more clearly than to any other religious denomination,

to stand firm upon the side of reverence for the Sabbath? Why upon us more than upon others does this burden rest? Because we of all people lay most stress upon the silent waiting upon the Holy Spirit; the distinctive mark of Quakerism is the doctrine of the Light within,—that the Father who seeth in secret will teach his children to know the Truth if they will but wait upon him in quietness and faith; but with all his yearning love he cannot teach and guide them when they are giving all their attention to the noisy occupations and diversions of the outside world.

Let us then, dear Friends, emphasize the truth that one day in seven is not too much to cease from business and outward pleasure and grow still, that we may receive the blessings which make life rich indeed. Let us by example, even more than by precept, show the need there is of attending places of worship each Sabbath day, of living and eating simply on that day, of giving our time to helpful reading that will open up clearer views of God and duty, of taking with our loved ones thoughtful walks in quiet places where God can speak to us through his works, and where we can draw near to him in reverence and sympathy; and of omitting no act of service which may fall to our lot to perform, which may add to the spiritual growth of even the lowliest of our brethren.

Swarthmore, Seventh month 21. E. W. C.

"TURN ON THE DARK!"

From a lecture on The Gospel of Sorrow, by Rabbi Joseph Krauskopf, D.D.

STUDY the origin of civilization and the rise of progress, and you find that both are the slow distillations from things evil, both the result of man's constant necessity of escaping the trial and tribulations of existence. Had the plan, forever proposed by fault-finders with God's manner of running the universe, been acted upon; had the need of food and raiment been dispensed with, or had they grown spontaneously and ready for use out of the soil; had human beings sprung into life, full-grown, by a process of earth-sprouting; had there never been a need for toil or sleep or night, for cold or rain or storm; had there been perpetual sunshine, perpetual flowers, perpetual singing of birds, whispering of brooks, wooing of zephyrs,—the thus perpetual-joy-afflicted man, if by any possibility at all he could have escaped being a brute, would soon have yearned as much for sorrow as the now sorrow-afflicted yearns for joy. The perpetual ease would have been the thing of evil; sorrow would have been yearned for as a thing of joy.

The getting of food is probably the most prolific source of human tribulations, yet no greater calamity could possibly have befallen man than had nature undertaken to dispense food untoiled for. There is no experience more common than that, wherever nature does most for man, man does least for himself; wherever nature does least, there man, driven on by hunger, cold, pain, exerts himself to master them, and thereby makes the largest progress. It is this fact that largely accounts for the vast difference in culture between the peoples of the tropics and those of the temperate zones; between the peoples of the

New England States, for instance, and those of Cuba. It is this fact that accounts for the frequent intellectual differences between the struggling classes and the luxuriantly blessed.

Human progress, towards divine ends, is manifestly the goal set for man on earth. It is equally manifest that towards that goal he must be driven, frequently by the whip and spur of pain. Where that rod is spared, a mind atrophies, a soul dies. One of the Yellowstone Park stage-drivers speaking, one day, of the intense cold that prevails in that region during winters, told of a memorable experience he had while driving a mother with babe at her breast over one of those Montana winter roads. The woman was overcome by the cold, and gradually sank into that lethargic state that invariably precedes death by freezing. He tried repeatedly to arouse her, but failed. There was only one way of saving both mother and babe, a cruel way, but it had to be taken. He stopped his horses, snatched the babe from her arms, dragged her from the wagon to the roadside, jumped back into the wagon, put his whip to the horses, and fairly flew over the snow and ice. The mother, robbed of her babe, and left behind on the roadside, was frantic with fear and anguish. She screamed and yelled and called, but the driver laid on the whip only the more violently. She sprang up, and rushed forward as fast as her feet would carry her, but to no avail. On, on, the driver flew; faster and faster came the screaming and yelling mother behind. At last he stopped, lifted her gently into the wagon, restored the babe to her, wrapped both tenderly in his own coat. The enforced anguish and exertion had saved the lives of both mother and child. It is thus that God often deals with man. . . . We often say of a person, suffering tearlessly under some great calamity, if she could but cry she would feel better; I often see selfish and heartless persons to whom I fain would say, "If you, my dear man or woman, had but occasion to cry, you would act better, and feel better. You are too hard against human kind, because fortune deals too softly with you." That rich man's child, whose bedroom was brilliantly illumined by electric lights, and made additionally resplendent by mirrors and other shiny objects, who, suffering with headache, turned to its mother and said, "Please, mamma, turn on the dark"—that child told in its simple and childish way the method God pursues in humanizing man, in ennobling minds, and in softening hearts,—he "turns on the dark." There are hearts that, like certain plants, never flower until "the dark is turned on." In the glare of the sun of fortune, in its scorching heat, they are shriveled and withered. When, however, "the dark is turned on," they revive, they stand glorified within and under a divine radiance.

And as sorrow guides our steps and leads our hearts to our fellow-men, even so it leads us to our God. As it civilizes the mind and humanizes the heart, it spiritualizes the soul. As it roots civilization and laurels humanity, it crowns religion. . . . One hour of genuine sorrow will often lead men to the throne of God where years of exhortation utterly

failed. They who never found God at their bank, never saw him in their spacious palace and garden and park, never heard him in the song and laughter of their dear ones, soon learned to find and see and hear him on the sick-bed, in the cemetery, amid the ruins of their one-time fortune. Sorrow tore the bandage of unbelief from their eyes, stripped the dross of skepticism from their souls, washed out the eyes with floods of tears, taught them to look up and beyond, and afforded views and visions such as had never been seen in the hours of joy. Like Moses, they entered the thick darkness, and found that God was there.

LIGHTS AND SHADOWS OF ALMS-GIVING.

WHATEVER issues, grave or otherwise, may claim our attention, or however urgent they may be, there is one always present and always pressing for an answer.

The poor we have with us always. No matter how prosperous the times or how abundant the means of relieving want and destitution, there are yet those who from various causes are not permitted to sit at the feast, but can only look on while others rejoice in plenty. When women and children go hungry and cold in a land of plenty, conditions are not what God intended them to be. He acts impartially, and if all his children do not fare well and receive the blessings of comfort and happiness, it is because in some way man's duty is not being performed. It is evidence that human rights are being in some way trampled upon or held in abeyance, or that there are those who have so abused or misapplied the plentiful gifts of Providence as to leave remaining nothing but the dregs of life, producing bitterness in the soul.

It is the province of selfishness to turn everything to its own use, regardless of the rights of others, thinking that this will result in the most enjoyment and the greatest success. Herein lies the greatest mistake in life. "With what measure ye mete, it shall be measured to you again," is not vindictive law, but eternal justice.

In the "City of Desolation," according to the old mythological story, a bountiful feast was spread, around which many hungry souls were gathered, anxious to partake; but no sooner was the attempt made than with whips of scorpions they were driven famishing away. They were those who in life reveling in plenty had driven the worthy poor from their doors. The Christian philanthropist to-day finds his duty to comprise much more than alms-giving. He may be open-handed, yet sadly fail in duty after all. He may "feed the hungry and clothe the naked," and yet not reach the solution of the vital question underneath, Why the hunger and the cold?

The wise physician considers the symptoms of his patient in his effort to locate the trouble. Likewise the Christian philanthropist being called upon to treat those other ills of life, observes first outward conditions, then seeks for the causes. He observes a family in want, the cause of which he finds to be a drunken husband and father; that which should buy bread for the wife and children buys drink to scorch and consume the mind and soul of the unfortunate head of

the family. This failure of duty makes it necessary that the hand of charity be extended in help to that wife and those children, to relieve their immediate needs; but the higher duty is only well done when that father is returned to his family, master of himself, and prepared to meet the responsibilities he has assumed.

Our philanthropist finds another who having from some cause lost his work, and failing in finding other work, is, with his family, reduced to want. He may be able to endure want and privation for himself, but the thought of his starving children drives him to desperation, and creates grave danger of his becoming a criminal before the law. Here again there is need of alms-giving, but the higher duty, as before, calls for far more. It calls for better government and citizenship, for laws and business methods to facilitate the employment of labor at equitable wages, for an increased measure of Divine Light, and a stronger power of correct thought, for a better appreciation of the rights of others and the consistency of purpose to grant them.

It is thus soon found that the causes of poverty are complex and many. Whatever adds to the sum of human evil, does its part in degrading life and in bringing sorrow and distress to some household. The greed that gets what it can and holds for self alone, the passion of appetite that demands gratification though others go hungry, the sloth that sits idly by while the opportunities come and go and are not improved, the course of reckless dissipation that steals away respect and strength and courage and produces disease and disability, the desire to get something for nothing and to risk what has already been gained, the operation of laws and the practices of society that discount some of the attributes of true manhood or womanhood, all these and many more are potent factors in producing the conditions so much deprecated and so needful of improvement.

Experience teaches that want destroys self respect. The strife for the means of living is apt to become so urgent as to leave little time and less heart to meet other and higher duties of life. Under misfortune, thought and feeling are liable to deteriorate to a lower plane; conceptions of right to become obscured or distorted, those actions to seem excusable which in comfort and happiness conscience would quickly condemn. Thus little by little life may become embittered and distorted and its currents be diverted from their intended channels into those of hate, lawlessness, and anarchy.

Communities are sometimes stirred to their depths by some act of desperate lawlessness, and as quickly as possible enforce the most rigorous penalties of the law upon the perpetrator. They are shocked because humanity should become so depraved, and the individual alone is held responsible.

It has been said that the highest type of manhood requires many generations for its development, resulting as it does from the convergence of many favorable influences. Is the converse true, and are generations of mistakes capable of producing the monstrosities of life? Perhaps if society could honestly and impartially know itself, and could

properly weigh the influences it has brought about, it would see cause for solemn thought, and appreciate as never before the responsibilities of government and good citizenship.

Our laws provide for a fund to meet the outward necessities of the poor. It furnishes some of the supplies of life to those who show their need. It is charitable on its face, but being mechanical in its methods it calls for no responsive feeling of thankfulness in the recipient. It soon becomes considered as a sort of pension, indeed, granted them because of some vague right on their part to ask it. The dispenser of this fund is almost unconsciously forced into an attitude of doubt and suspicion. Thus the helpful spirit on the one hand and the thankful one on the other are both lost in the cold business nature of the transaction.

I once saw a vine that began its growth under a newly-erected house, ten feet or more away from a small, open window, through which a little light penetrated. In its effort to fulfill the law of its existence it stretched a long, tender, translucent stem with little colorless leaves, towards this light, scarcely resembling its kind, until reaching the sun's rays it caught its color and spread its leaves, and was no longer a doubtful quantity. Could the lesson here taught be applied, the doubtful lives and the difficult problems in this higher world would cease to perplex and annoy a busy people. THEODORE P. MARSH.

Marshalltown, Iowa.

A TRIBUTE TO AARON M. POWELL.

THROUGH the INTELLIGENCER I desire, on behalf of the Committee for Philanthropic Work of the Illinois Yearly Meeting, to present a tribute to the memory of our eminent friend, Aaron M. Powell. We realize that in his death our cause has lost one of its most earnest and conscientious workers, and our Society one of its strongest and most influential members. We have recognized in him a man keenly alive to the best interests of humanity, possessing in a high degree the faculty of presenting his views with such force of reason, yet with such kindness, as immediately to arrest the attention and secure the honor and respect of those with whom and for whom he has labored, even though they were of different faith and conviction. Such men as he can speak plainly without giving offense,—an attainment that gives much greater power of shaping and correcting the thought of those coming within the radius of their influence. Western Friends who were so fortunate as to meet him and hear his inspiring words during his last visit with us and at the Illinois Yearly Meeting, will cherish his memory as that of one of the highest exponents of the Society of Friends, and they will ever remember him as a conspicuous example of the manhood best fitted to elevate the standard of life. It is not enough to *know* what is true and good; this must be supplemented with the power to lead others to know also, and to inspire them to weave their knowledge into life; for in this way does the world grow in righteousness.

May the life and labors of our deceased friend be

an inspiration unto all of us to more earnest effort upon the lines he so ably and consistently supported.

With reverent memory,

THEODORE P. MARSH,
Chairman of Philanthropic Committee.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 33.—EIGHTH MONTH 13.

SAMUEL.

GOLDEN TEXT.—As long as he liveth he shall be lent to the Lord.—I. Samuel i., 28.

Scripture Reading, I. Samuel, iii., 1-21.

WE return a little from the later events of the last lesson to the boy who was "lent to the Lord" for his whole lifetime. Very little detail is given of his life in the Temple. He "ministered before the Lord, being a child." He "grew on, and was in favor both with the Lord and also with men." The one event which is minutely told concerning his childhood is that of the Lord's message to him concerning the high priest. There is no picture in the Bible more familiar nor one more touching than this. Poets and painters have drawn inspiration from the story; and the hosts of the unknown who have heard it told at their mothers' knees have felt the power of it. The boy had grown up pure in the midst of evil, because the spirit of the Lord was with him, and because he inclined his ear to hear. Yet it is not true that others may not hear the same voice. He who spoke to Samuel was not Samuel's Father alone. His voice is in all ears, His light in all eyes. We may dull the hearing by directing it to the sounds of the marketplace and threshing-floor; we may fail to see, if we love darkness rather than light; but the blessing promised to the pure in heart is a promise for all generations—they shall see God. In the days of Samuel we are told that "the word of the Lord was precious," "for there was no open vision." Doubtless then as now, unusual and striking instances of the Lord's presence and power were rare, commanding interest and awed obedience; but it is plain that then as now there was scant knowledge of and respect for that "still, small voice"—that knowledge of Divine will which cometh not with observation, that light "which lighteth every man." But so close was the boy Samuel to the great Soul of the world that the Divine message came to him as an uttered speech. It came with such vivid impression that he believed himself to hear a human voice. When it was made known to him from whence the message came, and he gave it his attention, the revelation was no new one. Again, the warning so often repeated—that the sinning soul shall die. The secret sin may be unrevealed, the hidden weakness may never be known; but dry rot of the soul ends in destruction as surely as more spectacular dissipations. The doting fondness of the patriarch, which excused the open iniquity of the sons, called down a condemnation which his long service could not cancel. Yet the patient loyalty of the old man, when the doom of his house is made known to him, touches us nearly: "It is the

Lord: let Him do what seemeth Him good." In such patient acceptance of punishment lie the greatest possibilities of our natures. The highest success comes from great power of accepting discipline. The Lord chasteneth those whom He loveth. It is a great mistake to think that His punishments are sent in wrath. They are sent in love.

We have noted in the last lesson the form in which the punishment of the house of Eli appeared. The Philistines were victorious in a great battle and the land became subject to them. The Ark of Jehovah was carried into captivity, and though the superstitious fears of the Philistines led to its early return, it was discredited and neglected. The feeling among the Hebrews was that their God had been tried and found wanting. In the defeat, due to their own disunion, they read the defeat of their God Himself. Unlike the aged priest, the nation did not at first accept the punishment as a righteous one. But in the end it forced them into combination under leadership. The Ark rested for many days at Kirjath-jearim without honor, while the Israelites worshipped strange gods.

Meantime what of Samuel? We know nothing of his labors during this long period. But when he reappears as an old man, we may infer from the authority he wields throughout the land that he had labored widely among his people, and not in vain. The altar where he had served was overthrown. Doubtless he had seen, with more or less clearness, that another and more permanent altar to Jehovah must be set up in the hearts of the people before there could be that unity of feeling and purpose necessary for the regaining of their independence. From this unknown period of his life dates the institution of the so-called schools of the prophets. They partook more, perhaps, of the nature of the fanatical zealots still to be found among Eastern peoples, than of that of the prophets of later times. They went to and fro among the people with musical instruments, with which they accompanied their chanting. We are not told much of the substance of their songs and prophecies. But we know that they centered about Samuel; and we may suppose that they were among the instruments he used in arousing the national spirit and religious zeal of his people.

The words with which he breaks the long silence are doubtless the words of his leadership throughout the unknown period of his life: "Put away false gods, return to the Lord and He will deliver you" (I. Samuel, vii., 3).

We are confronted at this point with the difficulties of the double narrative which is woven into one in the books of Samuel. In the seventh chapter we have an account, comparable to those in Judges, of a recall of the people to Jehovah and their deliverance from the Philistines, under the leadership of Samuel; so that "the hand of the Lord was against the Philistines all the days of Samuel" (I. Samuel, vii., 13). We are told that in his old age his sons ruled and were unworthy, so that the people demanded a king. In his denunciation of this demand he points out all the evils that were really present at the

time the book was probably written, under the kings of Judah, while at the same time he yields to the wish of the people, though it is a sin, and promises them a king (I. Samuel, Chap. 8).

In the next chapter, the ninth, we are introduced to Saul, who seeks for some lost asses. He is ignorant of the existence of Samuel (I. Samuel, ix., 5-7), who, by the previous account, had judged Israel for many years, and whose home was only a short distance from that of Saul. At the same time the Lord has announced to Samuel the coming of Saul, and that he is to be the saviour of the people from the hands of the Philistines. (I. Samuel, ix., 15, 16). The proposal of the kingship comes in this account in a message from the Lord to Samuel, and not from a sinful people. The Israelites are still under the oppression of the Philistines. (I. Samuel, ix., 16; see also Chaps. 13 and 14.) Chapters ix., 1-27; x., 1-16; xi.; xiii., 1-7, xiii., 15; xiv., 46, give a connected story, which is from the oldest sources. The remaining portions are mutually consistent and give also a fairly connected account, which is, however, quite different from the other. The first narrative is spirited and alive with incident; the second is formal and lifeless. This interweaving of two narratives continues throughout the book. We will note it again in several instances; it must be kept in mind if we would weigh the account according to its true value. If any timid ones fear that the value will be lessened by recognition of the facts, they should remember that a value based on ignorance is only a fictitious value; that the only safety is in the truth—which makes free.

INTERNATIONAL ARBITRATION PLAN.

THE Arbitration Committee of the International Peace Conference on the 22d ultimo adopted the arbitration scheme as a whole. The sections relative to averting war are as follows:

Article 1. In view of averting as much as possible a resort to arms the signatory Powers agree to use all their efforts to insure a peaceful solution in international differences.

Article 2. The signatory Powers decide that in case of grave disagreement or conflict they will, as far as circumstances permit, before taking arms, apply to the good offices or mediation of one or several friendly Powers.

Article 3. Independently of this, the Powers deem it useful that one or several disinterested Powers shall, as far as circumstances permit, spontaneously offer their good offices or mediation either before or during hostilities, and that such interference shall not be considered unfriendly by the quarreling parties.

Article 8. The signatory Powers agree to recommend the following special form of mediation: That quarreling States should, respectively, choose two mediating Powers in view of preventing a rupture of friendly relations during the mediation, which is not to exceed thirty days. Quarreling Powers shall have no direct intercourse between themselves on the subject of the quarrel, which will be left entirely to the consideration of the mediator.

HUIS TEN BOSCH—"THE HOUSE IN THE WOOD."

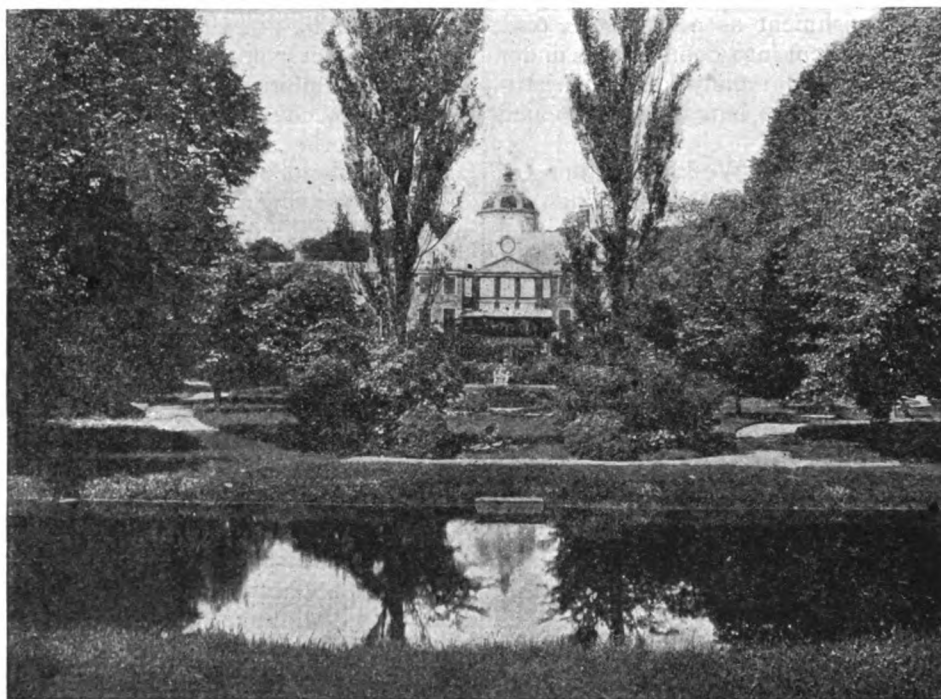
THE Peace Conference finally adjourned on the 29th ultimo, after the various governments had signed the conventions concerning arbitration. We present a picture of the Palace in the Wood, where the Conference held its sessions. Of this palace *The Peacemaker* says:

It is known as the childhood home of the young Queen of Holland. It is a mile and a half from The Hague, a royal villa, erected by the widow of Prince Frederick Henry, of Orange, in memory of her husband. The interior is worthy of a visit. The dining-room is embellished with grissailles. It contains Chinese, Saxon, and Delft porcelain. In the Chinese room is tapestry of rice paper; in the Japanese room, bright-colored embroidery with birds and plants. The

THE HAGUE CONFERENCE.

Manchester (Eng.) Guardian.

ONE or two papers which are commonly thoughtful in their judgments have lately described The Hague Conference as a failure. In face of the Arbitration Project, incomparably the most important document of its kind ever drafted, such a conclusion seems particularly unfortunate. The chief difficulty to some minds is the fact that arbitration under the Project remains purely voluntary, but to make that a stumbling block is to miss the whole significance of the Project. To reject the Arbitration Project on that ground is to reject the whole of international law, which has been built up from the beginning without physical sanction. After all, is it a fair view even of ordinary criminal or civil law to say that it rests solely on a physical sanction? Surely the moral sanction



THE HOUSE IN THE WOODS.

Orange saloon paintings are by artists of the school of Rubens, the best, by Jordæns, representing the triumphs of the young prince over vice, sickness, and other enemies of youth.

This is one of Queen Wilhelmina's eight palaces. The royal family has not lived here for over twenty years. It is kept in exquisite order. It was built in 1400. The ball-room is an object of beauty with its high, vaulted ceiling.

In the famous room in which the Peace Conference is meeting, among the groups and allegorical figures, there is one connected with the Peace of Westphalia. It is especially appropriate and emblematic. It is on the entrance door to this hall, where Peace is seen entering this room to close the Temple of Janus.

"It is foolish to get discouraged because reform in a simple term does not correct the errors of generations. Like everything else, reform must have time."

is infinitely more important in upholding a law than the physical sanction. In other words, the average citizen obeys the law not because he is afraid of the policeman, but because he believes it to be a good law, if not always absolutely, at any rate relatively good. It is not unreasonable to hope that international law may develop on the same lines.

Of course the law-abiding spirit in international relations must be a growth. It is the virtue of an idea as distinguished from the mere fact that it must change and can grow; and to refuse to admit that this idea has made enormous progress at the Conference is simply to knock one's head against a wall of very hard facts. No one has ever believed that the Peace Conference would make it impossible for nations to do wrong. Its proudest boast is that it has made it more difficult to do wrong, a little easier to do right. How much still remains to be done the protests at The Hague of the Armenian, M. Tchiraz, reported by our correspondent yesterday, show only too clearly.

We can understand the bitterness of feeling which the Conference must cause in the mind of an Armenian, a Filipino, or a Finn. The Conference at The Hague was precluded from discussing the question of peace in some of its most important and most practical aspects. It had to cry "Peace" when there was no peace. All this is true, and yet one is not going to bandy reproaches of hypocrisy. There are some people whose character is so bad that their neighbors begin to suspect them of hypocrisy on the first symptoms of reform. The Great Powers are in much the same plight.

Yet there are worse evils than inconsistency, and the inconsistency of what the Powers have done at The Hague with what they have done elsewhere is not a reproach to, but a justification of, the Conference. It is a poor reason for shutting up churches on Sunday that there is so much evil on week-days. It is reserved to the forces of Liberalism in every country to make the most of all the opportunities of reform—many of them splendid opportunities—afforded by the Conference, and to see to it that the undoubtedly genuine zeal in the cause of peace displayed by all the Powers at The Hague shall not be the passing mood of a moment of repentance, but a permanent state of the political mind.

THE GRACE OF EQUANIMITY.—If one desired to commend this rare grace of equanimity, there would be no lack of argument. Its nobleness of dignity would be alone sufficient. To be serene when others are appalled, to be calm when others are excited, to be self-poised when others bend before the sudden fury of a popular excitement, to be clear eyed and steady handed when the winds rage and the foundations of the State seem to be trembling, to have the strength and elasticity of steel which bends, but does not break, and comes back to its own form when a temporary pressure passes—all this implies an intellectual and moral nobleness of character corresponding with the dignity by which it is expressed. It is at once a virtue and a grace, which might be used to justify the old contention of the Greeks that the beautiful and the good are one.—*The Church Standard.*



THE air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy, and well-braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the giver; but the withdrawal of the sunshine leads us to look for the sun.—*Spurgeon.*



THE harvest of grains and fruits is not more regular or abundant than the yield of human affections, sympathies, fellowships; but here also there are differences of seasons and of soils. We must improve our spiritual husbandry; we must enrich the *ground* from which good qualities spring; we must expose our inmost life to the quickening Sun.—*Charles G. Ames.*

FRIENDS' WEDDINGS.

The Friend.

PROBABLY in no other thing is the testimony of our Religious Society to the single mediatorship of Christ between God and men made more distinct before a witnessing assembly, than in our mode of solemnizing a marriage. A covenant performed "in the presence of the Lord" as the one Mediator, "and of this assembly" as legal witnesses to satisfy the law of the state, has an authorized and ample confirmation, to which the intervention of other priesthoods than that of the great High Priest of our profession can make no addition. They are indeed an intrusion, and a usurpation of the prerogative of the true Mediator of every covenant that is made (as a true marriage must be) between God and the contracting parties. "What God hath joined together" is a union exclusively of his, and not man's, performance. Man cannot confirm it, in its Divine relation, but it is man that can "put asunder," when out of that relation.

Thus the Society of Friends stands almost, if not quite, alone among all Protestant bodies, as being consistently Protestant—if Protestantism means emancipation from the sacerdotal system and principle. Others generally recognize and employ their pastors a priesthood for ratifying the covenant of marriage, to say nothing of what is called "Christian burial" and "the sacraments." These recognize a priestly office in the pastor. But our view of all those ordinances being spiritual allows our holy Mediator the sole conducting of them. In all Divine relations its words are: "Let nothing stand between your souls and God but Christ." This principle seems made very practical in a Friends' wedding. May it never be encroached upon or stultified in the least by aping of those modes which covet a priesthood, or an elaborate ceremony which hugs close to its ways.

HURTFUL is the tenderness of that husband whose very affection makes a drooping, dependent, clinging, characterless vine of the woman that God has endowed with a personality capable of standing by his side, equal with himself before God and man, a co-laborer and fellow-sufferer, a sharer of his joys and sorrows, joint partner with him in the work of enlarging the boundaries of life. I doubt the happy outcome of the marriage that is centered simply in the dream of two made one, with no tender concern for the world, no hope to make its woes less and its joys more by means of the proposed alliance.—*Jenkin Lloyd Jones.*



THE wisest people and the best keep a steadfast faith that the progress of mankind is onward and upward, and that the toil and anguish of the path serve to wear away the imperfections of the immortal pilgrim, and will be felt no more when they have done their office.—*Hawthorne.*



SIMPLE as childhood seems, there is nothing harder to know; and responsive as it is to every influence about it, nothing is harder to guide.—*G. Stanley Hall.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, EIGHTH MONTH 5, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

THE INVASION OF PRIVACY.

"THERE are—or there should be—men and women who reserve something for private life; there are—or there should be—confidences denied to the world." This commendable utterance, by a writer of note, appeared in a recent article protesting against the now too-common practice of revealing to the world, through the publication of private letters, the inner life of individuals whose expression was meant at the time only as confidences given to dear friends.

We share in this feeling of protest against the invasion of privacy, and we would plead for it in many directions. Especially the privacy of the home life; this should be jealously guarded lest its chief charm be broken. In the olden time, when it used to be said that, "every man's house is his castle," the inference was drawn that in it he was safe from enemies that would do personal harm; but a greater harm lies in robbing the occupants of their inmost thought, their most sacred confidences, and spreading these abroad as food for the shallow-minded and irreverent. Next to the individual communion with the Divine, should be the communion of loved ones in that most blessed of all institutions, the true home; and as we should instinctively refrain from intruding upon the one, so, second only in importance, should we hold sacred the privacy of the other.

In other relations, also, should private rights be respected. As Friends, we have our business meetings, and we believe there is still virtue in the good old English custom of holding them for members only. An occasional visit may be permissible from those not of the fold, but the rule of restriction is a good one and should not be lightly set aside, for, as in a family council we prize the privilege of being free from the restraint of the presence of the stranger who may not unbidden intrude, so in the affairs of the church, we can better understand each other when not conscious of the gaze of onlookers not wholly in touch with our methods, and we can arrive perhaps at a truer judgment. When the world has need of the thoughts and revealings that have been privately received, we have faith to believe that the Great Revealer will point out the way and the time, and until then let us be comforted, that there is yet a place in the world for individual and collective privacy.

WE would call the attention of Friends to our condensed report of the General Conference Committee meetings for the Chautauqua Conferences of 1900, held at Asbury Park on the 21st and 22d ult., which appears on page 613 of this issue of the INTELLIGENCER. The names of the various committees on the programs have not all been decided upon, and are therefore not yet given. The subjects to be presented, although claiming much attention, have not been sufficiently perfected for announcement. All of these details will appear later. The report of the committee on Educational Work has not yet reached us.

THE other branch of Friends' New York Yearly Meeting, has received the large sum of one hundred thousand dollars, by the will of the late John G. Lane, of Poughkeepsie, N. Y. The testator directed that the interest from the fund shall be used for educational purposes. Surely a noble bequest!

BIRTHS.

HEACOCK.—At Alliance, Ohio, Seventh month 1, 1899, to William A. and Lucretia M. Heacock, a daughter, who is named Alice Sarah.

HOGGE.—Near Lincoln, Va., Seventh month 4, 1899, to George and Gulielma P. Hoge, a daughter, who is named Rachel Louise.

LUKENS.—At Roanoke, Virginia, Sixth month 8, 1899, to Charles T. and Lucy C. Lukens, a son, who is named William Courtland.

THOMAS.—At Indianapolis, Ind., Seventh month 12, 1899, to Charles D. and Charlotte Thomas, a son, who is named Thornton Swain Thomas.

DEATHS.

BUNTING.—Suddenly, Seventh month 25, 1899, at Gulf Mills, Pa., Isaac Bartram Bunting, of West Philadelphia, aged 62 years.

CROASDALE.—After a lingering illness, at her residence in Newtown, Bucks county, Pa., Seventh month 29, 1899, Elizabeth B., widow of the late J. Wilson Croasdale, and daughter of Thomas F. and Mary Eastburn Parry, formerly of Philadelphia, in her 68th year; a member of Makefield Monthly Meeting. Interment at Middletown Friends' graveyard at Langhorne, Pa.

HOWARD.—Near Trumansburg, N. Y., Seventh month 27, 1899, Chas. W. Howard, formerly of Philadelphia, husband of Margaret P. Howard. He had been an invalid for many years, bearing his sufferings with great patience. Interment at Trumansburg.

HUMSTONE.—At Rifton Glen, N. Y., Seventh month 25, 1899, Juliette Humstone, widow of the late John Humstone, and daughter of the late Gabriel Coutant, in her 85th year.

Funeral from her late residence, 49 Garden street, Poughkeepsie, N. Y., Sixth-day, the 28th inst., at 2 p. m.

She was a member of Oswego Monthly Meeting, and one of the most faithful and earnest in support of Friends' principles. She was indeed a living epistle of divine truth and love. There was always an even temper, and a manifest confidence in her ability to do necessary things at the right time. Many have profited by her example and have learned to beware of extremes, seeking temperance in all things. Such lives bless the world and inspire others to seek the kingdom of righteousness and peace, and they show the irresistible power of spiritual impulse.

LUKENS.—At her late residence near Pendleton, Ind., Seventh month 7, 1899, Annie G. Lukens, in her 75th year; a valued member of Fall Creek Monthly Meeting of Friends.

IN MEMORIAM: MARY JANE BOND.

There are many women whose lives, fragrant with good deeds, are never known outside of their own circle, but whose example would help to sweeten and refresh the world. One of such was the dear Friend named above.

It was the privilege of the writer to know her from birth,

and through all the experiences of a life so recently closed on earth. Naturally modest, sweet, and reverent, she won the love of all who knew her from childhood onward, but it was only in natural womanhood that the unusual strength and firmness of her nature were fully revealed.

Essentially womanly, she developed in her married life all those higher qualities which form the basis of a happy home, and of permanent and reliable friendships. As daughter, sister, wife or friend, her life was a consecrated one, given with rare devotion and unselfishness to those nearest to her.

When her duties to these had all been worthily and faithfully performed, she longed for a wider sphere of action, in the hope of doing more good. Failing health denied this yearning of her heart, and her wider sphere is found only in the realms of the Spiritual world. As she approached the borders of Eternity a glimpse of the Beyond seemed to open to her vision, and the exclamation of "How Beautiful!" came to the lips closing in death.

Her perfected soul may yet, by the influence of a noble life, lead others into the "wider sphere" she could not enter on earth.

LAURA LEWIS FUSSELL.

So similar in character were these two women, that what is said of the one applies to the other. In conscientiousness, in devotion, and in excellence, they were kindred in spirit, and were equally beloved. They will remain alike, each in her own circle, an exalted and uplifting memory, to lead those they loved best ever upward and onward. L.

NEWS OF FRIENDS.

THE meeting-room of the Chicago Central Meeting of Friends was well filled on First-day, Seventh month 23, by an attentive company, mostly members of the Society, and those who were in sympathy with their principles. John J. Cornell and Abel Mills were in attendance. In the one case we were invited to be more tolerant and patient with the views set forth by other; and quite as much is there a need to be patient with ourselves.

And again, we were enjoined to individual duty. One cannot do the service for another; each one is called to perform his own service. Also had the company of a woman from Oklahoma, probably of the other branch of Friends, giving largely of her experience, including mission work in the prisons of the West. In an animated spirit she exhorted all to service—along some line of duty. I would suggest, that with a company so much imbued with the principles of Friends, with more faithfulness and devotion, our meetings would grow in strength and power.

John J. Cornell has the prospect of attending the meeting of Clear Creek, Ill., First-day, 7.30.

T. W. W.

From Pasadena, California, a private letter says: The N. E. A. Convention came off in good form and the weather was fine. The membership foots up at last report about 5,000, and up to expectation. There has been a general expression of pleasure by the excursionists and appreciation of the many attentions received. Most of them have worked hard to take in as many as possible of the side trips. Our Philadelphia cottage (Elizabeth Evans's house) has been full, most of them Friends, and majority of the Mary Ward, Westtown, excursion. An Institute of Indian Education is being held this week.

EDITORIAL CORRESPONDENCE.

VIII.—MANCHESTER AND NEIGHBORS.

BY HOWARD M. JENKINS.

AFTER my visit to Ackworth I came with our friend John William Graham and his wife to Manchester, and enjoyed in their home at Dalton Hall a fortnight's visit, arriving on the evening of the 29th ult., and departing on the morning of the 14th instant. I became in this time quite well acquainted with this great English metropolis of the cotton manufacture, and with several near places of interest.

Let us first speak of Dalton Hall. It has been more than once described in the INTELLIGENCER. It is a "hall of residence," for about forty students (young men only) and Friends primarily, pursuing the general course of study in Owens College, which is one of three colleges organized as the Victoria University—the others being at Liverpool and Leeds. At Dalton Hall, besides the principal, John Wm. Graham (who succeeded Theodore Neild, two years ago), there is a staff of some six instructors and tutors, who give special instruction—"coaching"—to the students. The institution has new buildings, well adapted to their purpose, and very delightfully located in the southern suburbs of the city, in Victoria Park,—a "residence park," controlled in some particulars by those residing within it. The buildings of Owens College are about a mile away, on Oxford street, northward and nearer the city centre.

At the time of my visit most of the students at Dalton Hall had completed the year's studies, but some, chiefly in the medical school, remained. At the end of July, however, the Hall will be closed for the vacation, and J. W. Graham and his family will go to Patterdale, in the Lake Region, for their rest and outing, to resume duties in Ninth month, after the close of the Friends' "Summer School" at Birmingham.

* * *

The collegiate work was just at its annual culmination in Manchester when I arrived. The "Degree Day" of Victoria University occurred on the 1st of Seventh month, when degrees were publicly conferred in Free Trade Hall, (Manchester was the home of Richard Cobden, the great opponent of import duties on breadstuffs, etc.), before a large audience. On the preceding evening the Lord Mayor and his wife gave a reception in the noble rooms of the Town Hall, to the members of the Headmasters' Association, (the Principals of the leading schools of England), at which a distinguished company of educators was present, many of them in academic gowns, which with their various colors of material,—scarlet, purple, etc.,—lent gaiety to the crowded halls. Among the company were Prof. and Mrs. Sidgwick, of Cambridge University, the former a distinguished teacher and author, and the latter (sister to Arthur J. Balfour, Government leader in the House of Commons), well known as the Principal of Newnham Hall, at Cambridge, one of the first of the women's colleges in England, where some of our Swarthmore women graduates have, very fitly, pursued post-graduate study. Mrs. Sidgwick was among the number—six or seven—on whom Victoria University, on Degree

Day, conferred an honorary degree, and no one was more heartily received by the large audience, as she appeared on the platform to receive the diploma. She was good enough to invite me very cordially to visit and inspect Newnham, and this, I am sure, it would be a great pleasure to do.

Owens College I had the opportunity of seeing in company with one of the Governors (akin to our Trustees, or Managers), and in charge of the Principal, Mr. Hopkinson, formerly a barrister and M. P., and members of the faculty. The buildings are all comparatively new, having been built since 1870, and they are well adapted to their purpose. Two new ones are under erection, a physical laboratory which will equal that of Johns Hopkins, at Baltimore, and a great hall for Degree Day and other meetings. The faculty of Owens includes and has done so, a number of England's famous teachers and writers; among them Prof. Stanley Jevons and Sir Henry Roscoe, the chemist. The original endowment of the college, 1845, by John Owens, was £100,000, but this has been in time multiplied by eight. It has about 1,200 students, some eighty professors and instructors, and includes schools of medicine and law, as well as of arts and science. It may be interesting to medical students to know that the course leading to B.M. (Bachelor of Medicine) takes five years, and that a sixth year is required for M.D.

* * *

There are several galleries and museums devoted to art in the city. One of these is the new Whitworth Gallery (public) in Whitworth Park, not far from Dalton Hall. The collection is small, but well arranged and interesting. In the "great hall" of the Town Hall are the twelve wall paintings by Madox Brown, representing scenes in the history of Manchester. Brown was of the "pre-Raphaelite" school, and his pictures have that peculiarity of style, but they are very notable works. An interesting place is the Free Museum in Ancoats Hall, which is an educational institution, designed for popular use, and in which the collection of pictures illustrate the processes and methods of art as well as its beauties—its technique as well as its æsthetic quality—and are very judiciously and effectively arranged, and are explained by labels, etc.

* * *

But such details fail to give a true idea of Manchester. It is a city remarkable for vigorous and resolute public action. Its whole aspect and tone disclose that it is occupied and directed by an energetic community. The construction of the great ship-canal, by which the city has become a port for ocean-going vessels, is a most emphatic evidence of this energy. This canal, opened five years ago, extends along the Mersey, and enters it at Eastham, opposite Liverpool. It is 35½ miles long, and 26 feet deep, with a minimum bottom width of 120 feet. The constructors nominally are a company, incorporated for the purpose, but as the cost was seventy-five millions of dollars (instead of the estimated forty millions), the whole credit of the city had to be placed firmly behind the enterprise, or it would have ended in disaster.

Many ocean ships now bring cargoes to the city docks; the canal revenues, at first much too small to pay guaranteed interest, are increasing; and the growth of the city, which had been rather discouragingly checked before the canal was built, has been going on in recent years rapidly. Though the great enterprise entailed a serious burden, the city people declare it a work well done. Manchester, including Salford, which is essentially a part of it, now has not less than 750,000 inhabitants, and promises a large increase yet.

Not only Salford, however, but other towns and cities clustering near, belong by interest and business relation to Manchester. In this part of England five millions of people engaged in manufacturing—largely cotton and wool—are compactly situated. In the great Exchange at Manchester the cotton interests of England are represented, and on two days of the week especially—the Third and Sixth—the throng of buyers and sellers of cotton and cotton goods crowds the great hall, 200 feet long and 190 wide; two thousand or more dealers were on the floor on the afternoon of my visit.

Manchester has the air of a solid city. It has a very great capital at command, and its tradition is that there has almost never been a serious financial failure. The warehouses and banks are massive structures,—blackened as everything is in the centre of the city by the descending soot of years, and so looking more somberly serious. The system of street railways—"tram" cars—is excellent, covering the city and suburbs in all directions, is well managed, and electricity will soon be substituted for horses. (It will be, probably, the overhead trolley system, though there has been some urgent argument for underground wires.) The streets are well paved, mainly with Belgian block, and the sidewalks are mostly of flags. I am not going to say that I should like myself to live in Manchester, but I cheerfully bear testimony to the business energy and civic courage of the people who do live there.

* * *

The cathedral of Manchester is not one of the great cathedrals of England. It is one of the smallest, being only 220 feet long and 112 broad. It was, in fact, only a parish church until 1847, when it "was raised to the dignity" of its present name. Parts of it date, however, from the early half of the fourteenth century, and as we are now at the close of the nineteenth, it has what Americans must consider a fair tale of years behind it.

Near the cathedral is a most interesting old building, the Chatham College and Library. It is a typical English manor-house, built about the time of that Yorkist monarch, Henry IV., 1422-61, a while before Columbus sailed westward; and being of good stone, well laid, it has survived the tooth of time, little injured. The interior is of great interest, especially the dining-hall, and the room now used for a reading-room. Whoever visits Manchester should go without fail to the Chatham College. It is a "foundation," now, upon the gifts left it by Humphrey Chatham, a Manchester merchant of the time of James

I. and Charles I., and has been such since 1651,—a “blue-coat school” for orphan boys, who are clothed, fed, educated, and trained for “trade or business.” There is a free library, of some 40,000 volumes, regarded as probably the first of its kind.

There is, too, another old hall, not nearly so familiar as this, in Selford—which, as I have explained, is physically part of Manchester. This is Ordsall Hall, once the home of the Ratcliffes, a Catholic family, whose fortunes declined about Humphrey Chatham's time. I cannot very consistently recommend any one to spend much time reading Harrison Ainsworth's “historical novel” of “Guy Fawkes”—the story of the “Gunpowder Plot,”—but it is Ordsall Hall that is depicted in that rather lurid tale, and the description of the place is not without interest. It is of something like the same period as the Chatham Hall, and like it has much fine old oaken work in the interior. It has passed, in recent years, into the ownership of Earl Egerton, of Tatton Park, in Cheshire, who is now carefully restoring the quaint old building, the architect being Alfred Darbyshire, of Manchester, who was kind enough to call my attention to it.

* * *

The Friends have a large meeting in Manchester, and a fine, substantial house,—the largest, probably, in point of accommodation of any in England outside of London. They have a pleasant “Friends' Institute,” with reading-room and library, etc. All these are near the centre of the city, a little distance from Albert Square, on which the Town Hall fronts.

* * *

From Manchester I made visits to Southport, a seaside place which has some resemblance to Atlantic City; to Oldham, a factory town, some six miles away, but actually in touch with Manchester by fully built up streets; to Birkenhead and Liverpool; to Eccles, a suburban place where the Monthly Meeting (Hardshaw East) met; and to Knutsford, in Cheshire, the “Cranford” of Mrs. Gaskell's pen. There are Friends and Friends' meetings at all these places, except—I think—Knutsford. I may try to tell something specially of some of these visits in another letter.

THE exercise of patience involves a continual practice of the presence of God, for we may be called upon at any moment for an almost heroic display of good temper; and it is a short road to unselfishness, for nothing is left to self. All that seems to belong most intimately to self, to be self's private property, such as time, home, and rest, are invaded by these continual trials of patience.—*Frederick W. Faber.*

❖

ONLY a faith which is sufficient to believe beyond the seeing, and a love which is able to walk childlike and lowly with its God, are willing to acknowledge the stupendous mystery without losing their heart and trust.—*Henry Wilder Foote.*

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QUIET minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunder-storm.—*R. L. Stevenson.*

FOREIGN CORRESPONDENCE.

II.—A JOURNEY TO NORWAY.

A JOURNEY from Paris to Cologne, Berlin, and Hamburg by rapid trains by day, even though uneventful, is still interesting. Everywhere the luxuriant vegetation of the late spring, the harvesting of heavy crops of hay, and the picturesqueness of the houses combine to capture the eye, interest the mind, and refresh the body. Northern Germany is, however, far less interesting than France and Belgium, as the flatness of the country makes more monotony. With no place at home can this flat but well-tilled country be so aptly compared as with our fertile plains of Kansas and Nebraska.

At 1.30 on the 2d inst., the tender, *Blankenese*, received its complement of passenger, booked for the Norway trip of the *Augusta Victoria*, and at 4 we boarded the steamer, and were welcomed with music and parade of officers and men in the freshest of attire. As we descended the Elbe to take the steamer evidences of the wealth of Hamburg appear, in the pretty villas on terraced and wooded heights on the one bank, and in the stacks and chimneys of great manufactories on the other.

On the next morning the Norwegian coast came into view opposite Stavenger, in latitude 58° north; and by noon we reached the pilot station at Kōpervic, where was taken aboard the pilot, who was to guide us through the Bōmme-fiord into the Hardanger-fiord, and through this to Odde, our first stop. The Hardanger-fiord makes a tolerably perfect horse shoe, at the end of the inner limb of which is situated Odde. Though the fiord here is quite narrow, the water is deep and permits the anchorage of the largest vessels.

The fine scenery begins at the pilot station, whence we sailed among many islands with rugged, rocky shores, past Hangesund, a great centre of the Norwegian herring fishing. These rocky shores, to the distant view at least, are without vegetation, except moss and dwarfed trees. They rapidly increase in height until the tops and valleys between them are snow-clad. The melting snow makes numerous cascades of great beauty. Though the shores are so barren-looking, numerous cottages and farm-houses are scattered, at places thickly, along the lower slopes and feet of these mountains. If I were asked what were my first impressions of Norway, I should say the rugged mountains, the extended snow-fields,—snow falls at comparatively low altitudes, as the mountains often do not exceed 1,500 feet,—and the waterfalls. Nowhere have I seen so many of the latter, so large and so beautiful, or so close together. Yet our own northeastern coast, that of Maine and the Canadian shores north of it, furnish a similar rock-bound country, but without the waterfalls, and at this season at least, without the snow. These falls in Norway are of exquisite beauty. So milk-white are they that at a distance they seem like long, white stretches of snow; and often it is only when we come near enough to see the moving water that their true nature comes out.

Our arrival at Odde is announced by the firing of a gun, which starts wonderful echoing reverberations

among the adjacent hills. A vast difference in the passenger list has taken place since we reached Europe. Many passengers who sailed from New York were bound for various places on the Continent, and perhaps not more than a hundred Americans remained for the Norway excursion. Many Germans joined us at Hamburg, so that the German language is the one chiefly heard at present. Among the passengers in whom Friends will be interested are Edward M. Needles and family, of Philadelphia.

On the 4th instant, we went to the Buar glacier, and to the wonderful Lotefas or Lote fall. The former trip we found somewhat laborious, involving a four hours' climb over a rugged path crossed by streams which could scarcely be traversed on the stepping-stones without getting one's feet uncomfortably wet. The glacier, too, when it was reached, proved somewhat disappointing, being moderate in extent as compared with many in Switzerland.

The afternoon excursion was more compensating. A drive of four hours to and fro on a splendid, smooth road, along a deep, dark, rapidly-flowing stream or a mad, rushing torrent, as nature determined, between high, rocky mountains, which suggested the canyons of Colorado, is one long to be remembered. The Lotefas itself is a magnificent fall 1,000 feet in height, almost perpendicular, dashing down with a deafening roar in a snow-white mass, with a drenching shower of spray, the necessarily rapid rush through which, to avoid a wetting, adds to the zest of the occasion. The mountain stream thus formed, along which we drove, suggests in its turbulence and length the rapids below Niagara falls, although not so grand or extensive.

Our departure from Odde was attended by a sad-denying event, which cast a shadow over the Fourth of July celebration, which had been arranged by the Americans for the evening. One of the sailors was drowned after being blown into the water by the premature discharge of a cannon he was firing in a parting salute to the British excursion ship, the *Midnight Sun*. This delayed our start, and we left without recovering the body.

I should not omit to say that, on going ashore, we did not find the total barrenness we had expected. Although naked mountain-tops arise hundreds of meters above us, the valleys and slopes are tilled for hay, and there are numerous gardens where potatoes seem the chief crop. Wild strawberries are numerous, and at this season the ground is covered with many varieties of wild flowers. JAMES TYSON.

At Sea, Seventh month 5.

II.—IN EASTERN ENGLAND.

My last letter spoke only of the first two days of our wheeling trip. The very hasty description took us only to Bedford. From that point we have journeyed northward, making short visits at Cambridge, Ely, Peterboro, Lincoln, and York.

At Bedford we were particularly interested in the story of John Bunyan's life and work. At the little village of Elstow, only a mile from Bedford, we saw Bunyan's early home, the chapel building in which

he preached, and in the lower room of which he was tried and convicted. The tower of the old Norman church near by is the place in which Bunyan used to try the art of bell-ringing. We were told that the grooves over the doorway mark the effect of the rope wearing the stone, as the ringer was afraid to stand directly under the great bells.

The Bunyan meeting-house in Bedford has had ten or more pastors, and all of these have died in service there. Bunyan was one of these. The prison in which "Pilgrim's Progress" was written is entirely destroyed. We saw the door of Bunyan's prison cell at the meeting-house.

Cambridge, named from the Cam river, on which most of the colleges stand, is purely a university town. There are sixteen or more separate colleges, nearly all of considerable age. The early monks here established an institution of learning in what was then remote fen country. The motive was undoubtedly to secure seclusion and safety from attack. The one feature that seemed to us most prominent was the court or quadrangle, possessed by each college. These are kept in splendid turf, and this, with the bright-hued flowers of the window-gardens, serve to soften the stern aspect of the age-discolored, grayish stone of the dormitories, chapels, and halls.

There, more than anywhere else, our American costumes attracted attention. We were treated to something of the sensation that curiously-dressed foreigners experience in our own home cities.

There is so much to be said about the fen country around Ely and northward that it is difficult to condense. The great cathedral of Ely loomed up before us a long time before we climbed the little hill that marks the shores of the old Isle of Ely. The town is very small. The first church was built here in the year 673 A. D. It will be unnecessary to speak of the cathedrals located at each of the cities we have mentioned. They have certain general features, but differ very widely in details and in history. There is only one exception to the rule that all have the main entrance to the nave facing west, and that is Durham cathedral. Each is built in the form of a cross. All show more or less clearly the various ages of architecture that mark the development of this phase of art and building. At Lincoln and at Durham the cathedral shares the central hill of the city with the castle, the former strongholds of kings and barons. From them as centers attacks were made or repelled. At Lincoln the castle is now used as a county jail and criminal court. Here we saw the judge drive up, announced by buglers; he wore a wig and was accompanied by footmen and police, all of which seemed useless.

By the roadside we see everywhere myriads of poppies; some fields are red with them. Only since we have reached Durham have we seen the familiar daisy. Dandelions, wild roses, a clustered bell-like flower, and the various clovers, are everywhere. England seems universally green and well watered. There is "finish" on all sides. Hedges are well kept; the walls are always trim; most buildings, even barns, are of brick and have heavy, tiled roofs.

The horses are large, well groomed, and well fed. Even the complexions of the people show the effects of an even climate, with perhaps a suggestion of the national failing—the drinking of much beer and spirits. Ale is served to farm laborers very generally, I believe.

As I close, we are about ready to wheel away to the Scottish border and into the land of Scott.

EDWARD C. WILSON.

Durham, England, Seventh month 10.

PLAY IS DIFFICULT.

Review of Reviews.

ONE does not need to be a very profound student of play to discover that play is not the doing of easy things, as some have supposed. The amount of energy put into hunting, fishing, skating, bicycling, ball-playing, solving puzzles, and playing checkers, chess, etc., proves to the most casual observer that play is not always easy. Closer observers readily discover the truth that the charm of many plays depends upon their difficulty. It is true that play is one of the best means of rest and recreation, as is now quite generally recognized, not, however, because it is easy, but because one becomes absorbed in forms of activity different from those called forth in his daily work, and often those fundamental in race development. Renovation and equilibrium of the whole system are thus brought about much more perfectly than by merely stopping work in order to rest or by doing something that requires little effort and attention. Recent careful studies of the biographies of noted men have shown that in most cases they were leaders in play in boyhood, and that many of them kept the play instinct all their lives. Men who have great capacity for play usually have great capacity for work.

The characteristic of play is not ease, but the feeling of power in doing things more or less difficult without constraint and compulsion. The instant that one feels that a thing must be done it is no longer play, but work. Too many rules constraining one to do a thing in a certain way have something of the same effect of compulsion. In play the activity or the end, if there is one, must be freely chosen and enjoyed for itself. If there is any outside reward or punishment attached, the pleasure and advantage of play activity at once disappear. The professional ball-player is, therefore, not really a player, but a worker. Play is also heightened when it calls forth the fundamental forms of activity of the human race in constructing, overcoming difficulties, attacking, defending, and coöperating, that have occupied mankind for ages.

THE opal mines in Mexico and the United States have been about exhausted, no gems of much value being extracted from them, though at one time large sums were made out of these mines. Opals occur in veins in the same manner as silver or gold. Those coming from below the level of water in a mine are not considered desirable. They may lose their color or crack after being exposed to the sunlight, so as soon as a mine reaches water level it is abandoned.

AMERICAN printing presses have appeared in Edinburgh, and the only adverse criticism made is that they turn out papers faster than is necessary.

Conferences, Associations, Etc.

GENERAL CONFERENCE COMMITTEES.

THE Central and other committees that met at Asbury Park on the 21st and 22d ult., decided on the following program. This will be followed later by one more in detail:

From Central Committee Minutes: Robert S. Haviland, Chairman. Harry A. Hawkins introduced the subject of the next meeting of the General Conference with an invitation from George E. Vincent, General Manager of the Chautauqua Association, to hold our first meeting Eighth month 21, 1900, instead of at the close of their Assembly, as previously arranged. The invitation was accepted with the decision that we should have but one session a day during the first three days, and that the Conference close on the 28th.

The following allotment of time for the various branches of work was approved, with only one session a day during the first three days,—the number of sessions after that time to be left to the judgment of the different Executive Committees:

Third-day morning shall be devoted to the consideration of a religious subject; Fourth-day, Educational; Fifth-day, Philanthropic; Sixth-day, Philanthropic; Seventh-day to be given to Young Friends' Associations. First-day morning there shall be a religious meeting under the care of the Central Committee; First-day afternoon, a religious meeting under the care of the Young Friends' Associations; Second-day shall be devoted to First-day School work; Third-day morning to the subject of Education, closing with a devotional meeting. The time of the public meetings in the Auditorium each morning shall be from 10 to 12 o'clock, at which time there shall not be any routine business. The latter shall be transacted at meetings called for the purpose.

The Auditing Committee suggested that \$1,200 be raised to defray the expenses of the next Conference.

From minutes of First-day School Executive Committee: In the absence of the clerk, Herbert P. Worth was chosen clerk for the day. The plan of the Central Committee for the Conference of 1900 was reported, showing that one day had been placed at the disposal of the First-day School General Conference. It was agreed that on this day an executive session of the Conference be held at 8.30 a. m., at which all reports shall be heard and other business of the Conference be transacted; a general session at 10 a. m., for the consideration of topics introduced by papers, followed by discussion; and a session in the evening for the presentation of practical First-day school methods.

The proposition was united with that the reports from the several associations be condensed by the clerk of this committee into one summary report, to be presented to the Conference. It was further agreed that papers to be read before the Conference shall not exceed twenty minutes in length, that two persons shall be appointed to open each discussion without papers, that these and other speakers in discussion shall be limited to five minutes each, and that no person shall speak more than once in any discussion while others desire to speak. (This rule is to apply to all sessions.) It was directed that a committee of five, in addition to himself, be named by the clerk of this meeting, to arrange a programme for the sessions of the Conference. (This is also to be done in each committee.)

Executive Committee of the Union for Philanthropic Labor: The General Superintendent of the Department of Temperance, Jesse H. Holmes, offered his resignation, owing to contemplated absence abroad; and Wilson S. Doan, of Cleveland, Ohio, was chosen in his place.

Oliver Edward Janney, of Baltimore, was chosen General Superintendent of the Department of Purity.

It was decided to hold one session of the Union for Philanthropic Labor, Eighth month 23, 1900, from 10 to 12 o'clock; on the 24th, an executive and business session at 8.30 a. m.; a public session at 10 a. m., and one at 2 p. m. A number of topics for discussion were suggested and referred to a Committee on Program. There will be two sessions, one on Third-day, the 21st, from 10 to 12 o'clock; the other of a devotional character, at the close of the Conferences, on the following Third-day.

HUNTINGDON, INDIANA.—The Young Friends' Association met Seventh month 23d, 1899, at the Maple Grove meeting-house. The meeting was called to order by the chairman, George Evans. After routine business a paper was read by Maurice S. Spencer, his subject being "Fiction." Many valuable thoughts were presented, which called forth a great deal of discussion. Cora Mason read an excellent article from the *Ladies' Home Journal*. The selection was in regard to the reading of cheap literature and the attending of plays. The meeting then adjourned, to meet Eighth month 20, at Maple Grove; paper to be prepared by Samuel C. Mason.

WILLIAM C. MOORE, Corresponding Secretary.

EDUCATIONAL NOTES.

COLLEGE AND ALUMNE.—Unusual recognition of the attainments of women has been accorded by German universities this summer. For the first time in the history of Berlin University a degree in course has been conferred upon a woman, the recipient being Fraulein Neumann, to whom the degree of Ph. D. was given. Another "first" is the exceptional academic distinction recently conferred on Mrs. Agnes Smith Lewis, of Cambridge, by the University of Halle. This learned lady has been made a Doctor of Philosophy and Master of the Liberal Arts, *honoris causa*, by the Philosophical Faculty of the above-named University, "in consideration of her being eminent amongst all women, not only in her own country, but in the whole world, for her learning." A Swabian journal writes of her: "There is no other woman who has devoted her money and knowledge in the service of theological and Oriental science to such extent as Mrs. Lewis." Women, it is said in the German press, have become doctors of philosophy, law, and medicine, but this is the first time, at all events in Germany, that the degree of doctor *honoris causa* has been conferred on a woman.

FRIENDS' SCHOOL, under the care of Germantown Preparative Meeting, will open a kindergarten the coming fall in connection with the primary and intermediate grades. It will be under the direction of Rebecca B. Wistar, a Kindergarten graduate.

LITERARY NOTES.

A WORK has recently been published, entitled "Charles Lamb and the Lloyds," which contains some correspondence between Charles Lamb and Robert Lloyd, (brother of the founder of Lloyd's Bank), dating from 1748 to 1828.

In one of these Lamb urges Robert Lloyd (who had run away from Birmingham to avoid some things he did not like in his home) not to depend on outward circumstances, or upon friends, for happiness, but to seek it in the faithful doing of his own duty and the building up of his own character. The letter, the most beautiful Charles Lamb ever wrote, ends thus:

"I do not wish to deter you from making a friend, a true friend; and such a friendship, where the parties are not blind to each other's faults, is very useful and valuable. I perceive a tendency in you to this error, Robert. I know you have chosen to take up an high opinion of my moral worth, but I say it before God, and I do not lie, you are mistaken in me. I could not bear to lay open all my failings to you, for the sentiment of shame would be too pungent. Let this be as an example to you. Robert, friends fall off; friends mistake us; they change; they grow unlike us; they go away; they die; but God is everlasting and incapable of change, and to Him we may look with cheerful, unpresumptuous hope, while we discharge the duties of life in situations more untowardly than yours. You complain of the impossibility of improving yourself, but be assured that the opportunity of improvement lies more in the mind than in the situation. Humble yourself before God, cast out the selfish principle, wait in patience, do good in every way you can to all sorts of people, never be easy to neglect a duty, tho' a small one, praise God for all, and see his hand in all things, and he will in time raise you up many friends—or be himself instead an unchanging friend. God bless you.—C. LAMB."

The Rev. Newell Dwight Hillis, D. D., has an interesting article in this issue of the *Ladies' Home Journal*, on "The

Diffusion of Happiness Through Conversation," the third of his "Secrets of a Happy Life" series. "What Can be Done With an Old Farmhouse" pictures how an old building may be artistically remodeled at small cost. On two other pictorial pages are shown the most cosy and attractive "Houses in Woods, Valleys, and Mountains;" and "The Sweetest of Summer Charities" pictures the work of the flower missions in several cities.

Margaret Deland, author of the charming volume, "Old Chester Tales;" the book of delicate flower lyrics, "The Old Garden," etc., is reported in *Harper's Bazar* as giving this bit of reminiscence to a friend recently: "Mine was a quiet, old-fashioned, but very happy childhood. The quaint fancies and beautiful visions which haunted my earlier days made my life a dreamy one, and nature was very near my heart. Being a silent little personage, I loved the hills and woods and open skies. I lived in a great old-fashioned house, built by English people among the hills of western Pennsylvania nearly a century ago. Here are associated some of the happiest and dearest memories of my life. To me every flower and tree that grew on the place had a distinct personality, and to them I whispered all my childish secrets."

She adds this piece of counsel as to the development of the imagination in childhood: "There is, I think, a danger in the free expression of one's aspirations. The best things of our nature fashion themselves in silence, and if encouraged to talk about them, the aspirations and ambitions of a child are apt not to take a very deep root in the heart."

"The Making of a Journalist," a series of twelve papers by Julian Ralph, who has been called "the best reporter in the world," will appear in *The Saturday Evening Post*. The author writes from the point of view of one who has reached the top of his profession; who has labored unceasingly in the newspaper field for twenty-five years; who has pursued the elusive thing called "news" into every corner of the globe. To young men who would make journalism their life-work he says, "Don't;" but having thus freed his conscience, he elaborates entertainingly with anecdote and reminiscence the joys, the vicissitudes, and experiences of the young man who has ink in his blood.

In the Foreign Letter in the current number of *Literature*, a correspondent signing himself W. M. F., quotes interestingly from M. Brunetière's recent book, in which he details his impressions of this country, and in particular of American audiences.

M. Brunetière is a close observer, and many little points which have escaped other public speakers entirely have appeared to him especially significant. Thus he mentions a curious stir which went through a Baltimore audience when he quoted Carlyle's eulogy of Shakespeare from M. Izoulet's translation of "Heroes and Hero Worship." The people, according to M. Brunetière, felt themselves "glorified in this apotheosis of Shakespeare." A similar feeling was noticed in Canada when the critic read the "Cid," "Andromache," and Pascal's *Pensees*, which, according to the writer, awoke in the hearts of the French Canadians the thought that, although British citizens, they were of French origin. Whether or not there is any foundation for M. Brunetière's ideas, they make a most useful argument in his appeal to the French people, with which he concludes, begging them to defend the glory and the age of the classics.

In the current *McClure's Magazine*, Ida M. Tarbell gives an account of the death of Lincoln, based on the unpublished recollections of persons who were with Lincoln in his last hours and were more or less eye-witnesses of his assassination. The article is illustrated with the last life portrait of Lincoln, a facsimile of the last bit of writing done by him, a picture of the scene at his death-bed, and other pictures.

"The Cape to Cairo Railway," is contributed by W. T. Stead. As Mr. Stead is a personal friend of Cecil Rhodes, as well as of most of the important men associated with him in this enterprise, his story is of special interest. It is illustrated from photographs of incidents and scenes along the line.

In the *American Review of Reviews* Dr. Henry S. Lum describes the recent attempt and failure to establish "seven-day journalism" in London, where influential labor leaders joined the clergy of the nation in the fight waged against the "Sunday papers" started by two of the millionaire publishers.

Several months ago the *Review of Reviews* published the Canadian side of the Alaskan boundary dispute. In this number the American side is presented by William H. Lewis, of Washington State, who bases his argument entirely on the facts as set forth in the British official records.

The editor comments on educational conditions in the South, with reference to the future of both the white and colored races. He says: "The war destroyed the plantation system, which had provided training in trades and crafts; and the rapid dying off of the old generation of blacks accordingly left the South with a new generation on its hands devoid of discipline, industry, and practical skill. What the young negroes of the South needed was not Latin and Greek, but the practical training that would teach them how to mend a mule harness, and the moral training that would keep them from drinking whisky. It was the theory at the North that the colored race needed the inspiration of book-learning and of a purer system of religious and ethical instruction. In other words, it was the Northern view that the negroes needed an educated ministry of their own race and the most rapid possible multiplication of negro school-teachers. There was, of course, a certain amount of truth in all this; but it was, after all, not more than a half truth, and probably considerably less than a half. Some of the institutions which were founded to teach young negroes Latin, Greek, and theology were in the hands of men who in time came to see the situation as it actually was, and who gradually enlarged the practical and industrial departments of their schools until these features became predominant. Those are the institutions which are now best entitled to Northern support and which have won the approval and good-will of the best and wisest Southern sentiment."

W. T. Stead, writing of the results of The Hague Conference, says: "Apart from the intrinsic usefulness of the work which is being done by the peace conference, there is one aspect of its proceedings which deserves special mention. Far more important than anything which men do is the evidence which their deeds from time to time afford that there is behind them, and over them, and working through them, a Power that is mightier and wiser than they. The extraordinary manner in which the conference has been led, by a way it knew not of, to evolve a high court of justice among the nations is calculated to confirm the faith of the doubting in the reality of the 'stream of tendency not ourselves which makes for righteousness.'" When the delegates met at The Hague on May 18, few of them, possibly none of them, believed that they had come on anything but a fool's errand. They said frankly that they did not believe anything would come of it. But after six weeks they see, even the most skeptical, that great things are coming of it—whereof they are glad. The codification of the laws of war is an achievement of which any conference might be proud, and it is very satisfactory that at last—after thirty years—the beneficent rules of the Geneva Convention are now to be extended to naval warfare. But these provisions for regulating war or for rendering its sufferings less acute are trivial compared with the measures taken to diminish the danger of the outbreak of war and to provide for the administration of a system of international law. If twelve months ago any one had predicted that the representatives of all the governments would be employed for two months in elaborating a court and code for the universal establishment of a system of arbitration among nations, he would have been derided as the idlest of dreamers. But this strange thing is coming to pass before our eyes."

A COMBINATION of various New England granite quarries is under way. There are about fifteen properties which will be included in the combine, which will represent \$12,000,000 capital.

CHARLES B. BROWN has filed a petition in bankruptcy in Chicago, scheduling his liabilities at \$1,636,078, and his assets at \$5.

COMMUNICATION.

BEACH STREET MISSION.

Editors FRIENDS' INTELLIGENCER:

THE friends who have so kindly subscribed to the summer outing for the children of the "Beach Street Mission" may be interested in the following letters received from two of the girls.

DEAR TEACHER: We are all down on the beach having a nice time in the ocean, barefooted. I thank you, and so do my sisters, for helping to send us.

NELLIE O'BRIEN, 914 Beach street.

DEAR TEACHER: I thank you very much, for I was very sick last week, and the doctor said that he didn't expect me to live, and he said if I could get away for a week it would do me good, so I guess it will. We are having fun, and I hope some of the other girls can come and see the ocean, too.

MINNIE BURNS, 702 Beach street.

SUSQUECO.¹

THROUGH the shadows cool and dim,
Willow-woven by its rim,
Threading meadow lands of bloom
Where the flowers give it room,
Through a sweet idyllic dream
Runs the naiad-haunted stream,—
Ever crooning sweetest song
Where the reeds and rushes throng:—
Through the valley's green and gold
Where the tides of battle rolled
In the stormy days of old,
Softly glide in rhythmic flow
The pictured waves of Susqueco!

Susqueco, O Susqueco!
How thy singing waters flow—
From the fountains in the hills,
From the laughing, limpid rills,
Fed by crystal dew and rain,
Gleaming through the fields of grain,
Dreaming by the slopes of fern
Where the lady-slippers burn,
Where the ponderous mill-wheels turn,
Past the miller's dusty doors,
By the lily-whitened shores,
While the sunshine softly lies
On thy mirror of the skies!

Susqueco, O Susqueco!
Whither do thy waters flow?
Under arches builded wide—
Rounded circles in the tide,
Under bridges mossy brown,
Through the meadows flowing down,
Through the woodland and the lea,
Singing ever towards the sea,
Where thy song is hushed at last
When the idle dream is passed,
In the infinite and vast:—
Thither do thy waters flow,
Stream of beauty—Susqueco!

BENJAMIN F. LEGGETT.

¹ The Indian name for the Brandywine.

GOOD-NIGHT.

GOOD-NIGHT! Now dwindle wan and low
The embers of the afterglow,
And slowly over leaf and lawn
Is twilight's dewy curtain drawn.
The slouching vixen leaves her lair,
And, prowling, sniffs the tell-tale air.
And frogs croak louder in the dyke,
And all the trees seem dark alike;
The bee is drowsing in the comb,
The sharded beetle hath gone home:
Good-night!

Good-night ! The hawk is in his nest,
 And the last rook hath dropped to rest ;
 There is no hum, no chirp, no bleat,
 No rustle in the meadow-sweet.
 The woodbine, somewhere out of sight,
 Sweetens the loneliness of night.
 The Sister Stars, that once were seven,
 Mourn for their missing mate in Heaven.
 The poppy's fair frail petals close,
 The lily yet more languid grows,
 And dewy-dreamy droops the rose :

Good-night ! —*Alfred Austin.*

GREAT TRUTHS.

GREAT truths are portions of the soul of man ;
 Great souls are portions of Eternity ;
 Each drop of blood that ere through true heart ran
 With lofty message, ran for thee and me ;
 For God's law, since the starry song began,
 Hath been, and still forevermore must be,
 That every deed which shall outlast Time's span
 Must goad the soul to be erect and free ;
 Slave is no word of deathless lineage sprung—
 Too many noble souls have thought and died,
 Too many mighty poets lived and sung,
 And our good Saxon, from lips purified
 With martyr fire, throughout the world hath rung
 Too long to have God's holy cause denied.

—*James Russell Lowell.*

HENRY FONTENELLE.

NOTICING recently a portrait of Henry Fontenelle in the *New York Herald*, with a review of his remarkable career, and final demise, it recalled to my mind three most joyous years spent upon the Omaha Reservation nearly thirty years ago.

At that time the man in question was a conspicuous character amongst the Omahas ; about fifty years of age, towering in stature, splendid in physique, and eagle-eyed. He was the ruling spirit in the faction which he dominated. His contemporary—Joe La Flexhe—also a noted half-breed, held sway over the remaining portion of the tribe. These two men received the homage of the Indians and were consulted by the Agents and employes when serious questions arose concerning the welfare of their people.

The following extract from the article referred to may interest the readers of the INTELLIGENCER, who have the welfare of this fast-disappearing race at heart.

Henry Fontenelle, one of the most extraordinary characters in the history of the West, in whose veins flowed the royal blood of the house of Bourbon, is dead. He was born on what is now Nebraska soil. His mother was Me-um-ba-ne (the Sun), the daughter of the chief of the Omaha tribe of Indians, and his parents were united in marriage by the famous Father de Smet.

Around the life of Henry Fontenelle cluster romances dating back into the last century, those on Nebraska soil being sufficient to fill a dozen interesting volumes. At the time of death he was nearly eighty years old, and for more than half a century had dwelt in the same house, in the extreme southeastern corner of the Omaha Indian reservation, wielding supreme sway among the Omaha and other Indians with whom he came in contact. After the death of his brother, Logan Fontenelle, who was the official

chief of the Omahas, Henry Fontenelle became the head of the tribe by common consent.

When Napoleon was just rising to power on the wreck of the French throne, the story goes, Francois Marquis de Fontenelle, too loyal to the traditions of the Bourbons to remain longer in France, sailed for America and settled at New Orleans. He formed a part of the colony of the French nobility who had fled there for protection from the ravages of the French Revolution. His son, Lucien, then sixteen years old, was attracted by stories of adventure brought down the Mississippi by the French traders in the Northwest and soon ran away and joined the French colony of trappers at St. Louis.

He made his way to the Hudson Bay trading post on the Upper Missouri, and finally settled at what is now Bellevue, Neb. (Beautiful View), where the waters of the Platte and the Missouri join forces. Here he became a hunter and trapper and a prime favorite with the Indians. Here he was finally admitted as a member of the Omahas, then a powerful tribe of Indians, and given the daughter of the head chief, "the Sun," in marriage.

This marriage occurred in 1815, and was probably the first marriage to be formally celebrated according to the Catholic rites in the territory out of which Nebraska was afterwards carved. The couple had five children, but Henry and Logan were the ones who became famous in the history of the West.

When ten years old the boys were sent to Father de Smet's Indian school, at a point where Kansas City now stands. They were educated there for several years. Finally Henry Fontenelle fought a desperate duel with another student, knives being the weapons, and, through fear, ran away, and, after making his way with roving bands of Indians, went back to Bellevue and started life as a trapper.

Here he met Stephen Decatur, that extraordinary character who followed the Lewis and Clark expedition from civilization and never returned.

Decatur had been educated for the priesthood, and was a remarkable linguist. Between these two men a close friendship sprang up, and Decatur taught the young half-breed Latin and Greek so thoroughly that to the day of his death Henry Fontenelle could recite chapters of Virgil, Livy, Cicero, Ovid, and Cæsar by the hour. Professors of languages in later years who met Henry Fontenelle declared his intoning was absolutely perfect, and his conversation in Latin and Greek the marvel of the occasion.

Stephen Decatur represented the Post Trading Company, and Henry Fontenelle represented the Indians in all their trading. Both men became independently rich. These two men, with old Peter A. Sarpy, were powers through the Northwest in those days, and kept the Indians in check when all the armies of the world could not have done as much. It is to their credit that the Omahas, a fierce and numerous tribe, never lifted their hands against the whites. The Omahas maintained their superiority at that time by forcing all neighboring tribes to do their trading through them with the whites, and the Omahas saw to it that their hereditary foes were not well supplied with rifles and powder.

At the home of the Rev. George Allis, Henry Fontenelle, in 1840, met and married a beautiful Indian maiden, Emily Whiteman, the sister of the chief of the Pawnees, a very aristocratic Indian family, commonly said to be descendants of the Aztecs. This branch of the Pawnees was of most noble bearing, and well educated by the Catholic fathers, who preceded the trappers to the Upper Missouri.

Shortly after the marriage of Henry Fontenelle occurred the tragic death of his brother, Logan, chief of all the Omahas. He lost his life in battle with the Sioux, and to this day there is a tradition among the old men of the Omahas that their white chief killed twenty Sioux before he fell. Logan was leading the annual buffalo hunt of his tribe at a point said by the old men of the tribe to have been about where Fremont now stands.

The Sioux came down in force on the Omahas, and many fierce battles occurred, in which many were killed on both sides; but the Sioux were superb fighters, and eventually whipped the Omahas and cut off a small band in which was Chief Logan. He was never seen alive afterward, but his body was brought to Henry Fontenelle, sewed up in ten buffalo robes, prepared for burial.

J. Sterling Morton said of Henry Fontenelle at one time that he was one of the most wonderful men he had ever seen, and was born to command.

Henry Fontenelle was guardian for two of his young nieces, Josephine and Mary Fontenelle. One of these—I think Mary—was the daughter of Logan, and a princess of the blood by right of succession. She was also the great great niece of Kit Carson, the celebrated trapper and scout. Mary held the position of maid of all work at the Agency Home; a bright, intelligent girl, who with her cousin, Josephine, was educated at Elizabeth, New Jersey. A picture of Mary, bearing a water-pail, can be seen in the cut in FRIENDS' INTELLIGENCER of Sixth month 10, which represents the rear portion of the house, with my father (Dr. Edward Painter), mother, and myself, including several of our "wards," and a little half-breed maid, in our employ.

Fontenelle was very ambitious for his nieces to be united to white men, and did everything in his power to accomplish his wish, compelling them many times to "keep company" with men whom they hated with the intensity of their nature. They confided to me the fact that their hearts were already given to young braves of their tribe, to whom they were eventually married in the school-house on the Reservation.

The weddings were unique, and Mary's, which occurred first—with William Tyndal as groom—was arranged at the Agency Home. The bridesmaids and groomsmen were chosen; they rehearsed in the usual order, the bride appropriately dressed; and all assembled, and at the ringing of the bell on the school-house, stepped into a big farm wagon and proceeded to where were in waiting the chiefs, blanketed Indians, and most of the white employes, eager to witness the first marriage ever conducted in their midst, after the manner of Friends.

My father, having procured authority, directed them to repeat after him the simple words which bind

man and woman in holy matrimony without the aid of priest or bishop, and it was very impressive. The ceremony was interpreted to the Indians, who responded with an emphatic grunt of approval.

Josephine's love did not run so placidly. She came one day to tell me of her trouble. I saw a glitter in her Indian eye—she was proud and vengeful. The chosen of her heart was, as she expressed it, "giving bread and meat to another maiden;" she could not endure such a thing, and if it continued she would "give him a wound which he would carry to the grave. Would I not see the young brave and talk to him?" So I exacted a promise from Thomas McCauley,—I wish I could recall his euphonious Indian name,—that he would give no more bread or meat to the little squaw, and one day, soon after, Josephine came with a milder look in her eye to ask if she also could have a wedding, after the same fashion, which took place soon after.

Judge of my surprise when, a year or more later I chanced to turn my pony's head towards her tepee in the camp, I saw the handsome young woman, educated and somewhat refined, clothed, not in the badge of her enlightenment, but in that of the veritable squaw, and strapped to her back and wrapped by a blanket, was her little pappoose, all unconscious of its mother, "looking backward."

EMILIE PAINTER JACKSON.

Detroit, Seventh month 22, 1899.

DANGERS OF CULTURE.

From "What is Worth While," by Anna Robertson Brown.

LET us lay hold of common duties and relations. Let us lay hold of the tenderness that belongs to them. Shall we miss all the Divine sweetness of life in order to have a career? Shall we shed home, family, relatives, and domestic duties, in order to learn Sanskrit, ethnology, philology? Not all college-bred women think how that sounds when, led by no pressure of bread-winning which impels them to seek higher advantages, but simply by an absorbing ambition, they leave their father or mother, or both, in a lonely home. Let us consider life at all points before we rush into a new phase of it, from which, once in, we may not soon withdraw.

This is the great danger, and a grave one it is, that is apt, at some time or other, to confront us all—the danger of substituting some intellectual ambition for the ordinary human affections. I do not know how to speak strongly enough on this subject, and yet gently enough. It is on my heart night and day, as I consider our common problem. Ambition is, in many ways, the most deadly foe we have—the most deadly foe to our character, I mean. Little by little that intellectual ambition will draw us away if we are not careful, from our true place in life, and will make cold, unloved, and unhelpful women of us, instead of the joyous, affectionate, and unselfish women we might have been. We need not try to annihilate ambition, but let us keep it in bounds; let us see to it that it holds a just proportion in our lives. We need not let our talents lie idle, nor neglect to make the most of them; there is a place and a grand work for them all; but let us keep their development forever

subordinate to simple human duties, usually at home. Very few lives are free—free to go and come, travel, read, study, write, think, paint, sing, at will. In the lives of most women these gifts are an aside in life, as it were, an underbreath. Most of us are beset with loving calls of toil, care, responsibility, and quiet duties, which we must recognize, heed, obey.

We must love our mothers more than Greek dialects. If the instinct of daughter, sister, wife, or mother dies out of a college-bred woman, even in the course of a most brilliant career otherwise, the world will forget to love her; it will scorn her, and justly. If she does not make her surroundings home-like wherever she is, whether she be teacher, artist, musician, doctor, writer, daughter at home, or a mother in her household, and if she herself is not cheery and loving, dainty in dress, gentle in manner, and beautiful in soul as every true woman ought to be, the world will feel that the one thing needful is lacking, vivid, tender womanliness, for which no knowledge of asymptotes or linguistics can ever compensate. It is better for a woman to fill a simple human part lovingly, better for her to be sympathetic in trouble and to whisper a comforting message into but one grieving ear, than that she should make a path to Egypt and lecture to thousands on ancient Thebes.

PROGRESS AT THE HAGUE.

Public Ledger.

THE Arbitration Committee of the International Peace Conference has adopted as a whole the arbitration scheme submitted to it, and there seems now no doubt that the comprehensive provisions for mediation and arbitration which have been elaborated with great care will be adopted with practical unanimity before the Congress adjourns. The project includes a permanent court of arbitration accessible at all times, the agreement by the signatory Powers to accept mediation in case of dispute and the methods to be followed in offering mediation.

The signatory Powers agree to apply to the good offices of other Powers before taking arms; they recommend that disinterested Powers shall offer spontaneously their good offices in case of a quarrel; they agree that such intervention shall not be considered as an unfriendly act; they further recommend that quarreling States should each choose two mediation Powers to prevent rupture of friendly relations during the mediating period, which is not to exceed thirty days, and that there shall be no direct intercourse between the disputing States on the subject of the quarrel, which will be left to the consideration of the mediators. There are provisions for the institution of international committees of inquiry to determine matters of fact where the parties cannot agree, and the signatories agree that in all questions of judicial bearing, "especially as regards the meaning or application of international treaties, arbitration is acknowledged to be the most efficient and equitable method of settling differences."

The work of the Peace Conference does not result in the adoption of any imperative rule which will absolutely prevent war when nations are bent upon

bloodshed in order to further some unjust or unreasonable aim. Many persons who expected some such impossible outcome of the Conference will be disappointed, and will pronounce the meeting a failure. The Conference, in fact, can do little more than make recommendations in the shape of a scheme of arbitration and mediation, which the Powers, by the assent of their representatives, accept as reasonable and just.

Under the stress of ambition or greed, or when inflamed with passion, any Power may feel inclined to ignore the Court of Arbitration and repel the mediators, but the mediation is likely to be offered, the merits of the case will be set before the world, and the recalcitrant nation which perseveres in an unjust cause and in defiance of the civilized Powers, will proceed as a pariah and an outcast among nations. The enlightened public opinion of the world is becoming a more potent influence year by year, and even to-day there is no nation which would not rather embark on a war with its approval than with its condemnation. The arbitration scheme is particularly happy in its method recommended to secure mediation. The delay, the debate, the negotiation will give such pause to any controversy as will clear up misunderstandings, let passion cool, and bring to bear upon the controversy all that peaceful intervention can do. John Fiske, the historian, has said that the—

—"permanent peace of the world can be secured only through the gradual concentration of the preponderant military strength into the hands of the most pacific communities."

In the present instant we see the most powerful military Powers making every possible effort to secure and maintain peace, and the results of their work are beneficent now, and give hopes of more far-reaching influence and potency in the future.

Courtesy of Speech.

Ladies' Home Journal.

UPON all those who are ambitious to make the world happier and better rests the obligation of drilling the tongue into lustrous kindness, purity, and refinement. Not by spasmodic efforts, not with occasional hints and words of good cheer are men to use the tongue in the interest of happiness. The daily drill of the tongue as an instrument of happiness and influence is to enter into the fundamental conception of living. Nor is this law binding only upon those happy persons who are said to be good entertainers. Some there are who are so fortunately organized that they exhale benefactions upon any company into which they enter. Unconsciously, and without any set purpose, they oil the bearings of life, lessen friction, provoke laughter and good cheer, as naturally as flowers that do not struggle to throw off sweetness, as the cedar wood that without thinking, gives off fragrance. But the law of happiness-making is not confined to the few gifted individuals. It is binding upon all of every rank, station, and temperament.

On high festal days in Athens, when processions formed at stated intervals, in the processions marched men with instruments of music, and also incense-bearers. When one group of musicians had marched by and the sound of music was dying out of the air, another group took up the sweet strain. When distance had removed far the incense-bearers, another group came on to fill the air with clouds of smoke from the sweet aromatic shrubs. Too oft our world marches forward to the sound of sad notes and requiems. Happy are those whose sweet and gentle speech fills the common life with sweetness and light as did the ancient ministers of joy and music. For their wholesome tongues are indeed "trees of life" and their words "like apples of gold in pictures of silver."

A Desert Simoon.

Atlantic Monthly.

In agony the camels stumble on, beat at the dense, hot wall. Desperately the coolies hide their faces in the hot, swaying hunches before them; but through their stupor there beats a wave of consciousness. A shudder brings them to a knowledge of a something awful. Through the sun-steeped, sun-bleached minds there cuts a keener stab. They are awake to what?

Into the coarse camel hair they dig their fists; tighter they press to the living things beneath them; they look not to one another; words they have not. In the presence of this heat they dare not breathe. Convulsively they cling to the stumbling beasts; and in low, dry sobs the anguish of body breaks forth. Between the two, the brute and man, there strikes a flash of mutual pain and torment. An instant, and down the camel line there breaks the brutes' shrill, soul-like cry. In it they voice their all, the pent-up spirit of the bitter, yellow beasts, burdened and tortured for life. In it comes a question for the shrinking wretches lying on their humps. The bitter sounds fall on the parched, tense air and die away.

Far and away comes a gasp—a hot, vicious pant. Again it comes—a breath of fire that touched and is gone. The great line halts as one. A blank, dead moment; in it the bosom of the desert heaves, and a breath rolls towards the waiting line. With broken moans the creatures bend their knees and wait the coming of the storm. Another scorching breath—a timeless wait.

Far to the east it starts, across the sands it whirls in circling hoops that form at last a wall. On it curls, swiftly, silently; with a hot, fierce lurch it falls upon the crouching backs, stinging with fangs of fire, pelting, blinding the gasping, panting creatures; with its dry lash whipping out the lives of men and beasts. Faster, thicker, hotter fall the sands, crushing and burying with a merciless weight,—an ocean of burning fire, pouring wrath and strength upon these wretches as it hurls its mad force across the desert. The billows toss and heave, and break at last to sweep on,—on for other prey.

Salvation Through Whittier's Poems.

THE remarkable success of the late Ellen C. Johnson, the head of the Massachusetts Reformatory for women; and the methods by which she attained her success; are illustrated by an instance mentioned in *Harper's Bazar*, where, by appealing to her higher feelings, she was able to win the affection of a girl who had been sentenced to the reformatory, and who, even there, had proved incorrigible. Mrs. Johnson sent for her, and, all other means failing, gave her a book of Whittier's poems opened at "The Eternal Goodness," and told her to go to her room and read it. The girl was struck by the beauty of the verse, and memorized the entire poem. Her character changed from that time, and when she left the reformatory she told Mrs. Johnson that Whittier's poem had been her salvation. Later, Mrs. Johnson told the poet of the instance. "Thy heart must have been filled with love for that poor woman," he said with moist eyes. At a time when the antiquated and often inhuman methods employed in many State institutions are being brought to light, the remarkable success of the Massachusetts Reformatory, and the story of such steps by which its reform was accomplished, can scarcely fail to convince the most sceptical that a little kindness and humanity go further than any amount of corporal punishment in even the most desperate cases.

Golf Raising the Prices of Land.

THE increased popularity of golf in England is proving a god-send to the farmers and land-holders in the near vicinity of the larger towns. In his London letter in the current number of *Harper's Weekly*, Arnold White states that in many cases fabulous prices have been paid for club grounds, and that lands which had hitherto been considered worthless for agricultural purposes have acquired a particular value, and are being sold or leased for sums of which their owners scarcely dreamed before the general introduction of the game. A similar case

is recalled when the owners of the barren moors of Scotland first began to obtain large sums for the shooting privileges over country which were regarded as utterly valueless even for grazing purposes.

CURRENT EVENTS.

IN closing the session of The Hague Conference, on the 29th ult., Baron de Staal delivered the farewell address, thanking the representatives of foreign States. He said the work accomplished, while not so complete as might be desired, was sincere, wise, and practical. The great principles of the sovereignty of individual States and international solidarity, apparently so opposing, had been reconciled by what they had accomplished. He affirmed that in time to come the institutions which had their origin in the need of concord would be the dominating influence, and that thus the work of the Conference was truly meritorious.

Minister Estournelles and Dr. Beaufort followed, the latter saying that, if the Conference had not realized utopian dreams, nevertheless it had disproved pessimistic forebodings, and the moral effect would more and more influence public opinion and aid Governments to solve the question of the limitation of armaments, which still remain a source of grave consideration for statesmen of all countries.

THE Archbishop of Canterbury has rendered a decision in the ritual cases which he and the Archbishop of York heard in May. The Archbishops declare that, while far from saying the use of incense and the carrying of lights in procession are unsuitable or undesirable accompaniments of divine worship, they are obliged, in accordance with the Prayer Book, to come to the conclusion that these adjuncts are neither enjoined nor permitted by the law of the Church of England. Therefore, the Archbishops add, though they may be used to sweeten a church or for purely lighting purposes, they urge all the clergy, for the sake of the peace of the Church, to discontinue their use as part of the services.

THE yellow fever outbreak at Hampton, Virginia, appears to have been confined thus far to the Soldiers' Home. According to the last report there were forty cases and eight deaths. A wholesale exodus from the adjacent towns has begun, and several thousand persons left by train for Richmond and points North.

In consequence of the yellow fever outbreak at Hampton, the garrison now at Fort Monroe is to be removed to some point on the northern coast. The hospital at the fort will be turned over to the Marine Hospital Service in case of necessity.

THE first bale of the new crop of Texan cotton, grown at Sinton, Patricia county, and shipped by Governor Sayers, was sold at public auction in front of the Cotton Exchange, New York, on the 31st ult., for the benefit of the sufferers by the floods in Texas. It brought \$2,000. The bale was redonated to the Exchange, and will be sent to the Boston Exchange, to be auctioned off in like manner. The bale will then be shipped to some other point, and will realize a good round sum for the sufferers. The market price of the bale is \$35.

DR. DANIEL G. BRINTON, the well known ethnologist and archæologist, died on the 31st ult., at Atlantic City, where he had gone some time ago in the hope of restoring his health, which had been very poor. He received no benefit from the change, and gradually grew weaker until death came. He leaves a widow and two children.

THE Dominican Republic is in a state of revolt. Ulysses Heureaux, the President, was assassinated on the 26th ult. The situation is critical. An outbreak is momentarily expected. The friends of the government are under arms and ready for action to protect property and preserve the peace.

ELIHU ROOT assumed charge of the War Department on the 1st inst., and General Alger left Washington on the same day. The new Secretary is expected to make radical improvements in the Department.

THE crisis in South Africa appears less acute, the news from Pretoria indicating that the political atmosphere there is clearing. Agitation of the subject has been temporarily stopped by the Opposition in the British Union, and an expression of sympathy with the Imperial Government's policy has been received from the Canadian Parliament.

It is reported from Montreal that the striking section men on the Grand Trunk Railroad, who recently returned to work on the understanding that the company would consider their claims for advanced wages, have been notified of an advance of 10 cents a day in wages. The advance affects 1,500 men.

In an interview at Ottawa the Canadian Premier expressed the opinion that the issues arising out of the boundary line in Alaska may be amicably adjusted by means of arbitration. He disclaimed any thought of possible war between the United States and Great Britain over the dispute.

THE Tractor Truck Company has just been incorporated at Trenton, N. J., with a capital stock of \$2,500,000, to operate automobiles for the carrying of passengers, freight, and express matter.

SIR JULIAN PAUNCEFOTE, British Ambassador to the United States, has been elevated to the peerage in recognition of his services as head of the British delegation to The Hague Peace Conference.

THE police of Philadelphia are arresting those who beat drums at Salvation Army meetings on the city streets.

NEWS AND OTHER GLEANINGS.

THE building of Bucks Quarterly Meeting Friends' Home, Newtown, Pa., is progressing very favorably; the stone walls are up, and rafters raised, and the board roof is on ready for the felt and slate.

—At least five men prominent in politics to-day are direct descendants from signers of the Declaration of Independence: Governor Wolcott of Massachusetts, from Oliver Wolcott; Senator Hoar, from Roger Sherman; Robert Treat Paine, from Robert Treat Paine, his namesake; Charles Francis Adams, from John Adams; and T. Jefferson Coolidge, from Thomas Jefferson.

—Calvin Levi Sibley, a seaman of Norfolk, Va., has been advised that he has fallen heir to a fortune amounting to \$1,500,000. The money was accumulated by Richard Sibley, Calvin Sibley's paternal uncle, who amassed a considerable part of it in Portsmouth, Va., which place he left twenty years ago. He died in October last, since which time attorneys have been seeking his heirs.

—The Pennsylvania Railroad Company has decided to establish a pension fund for the benefit of its superannuated employes. It is understood that 70 years has been fixed as the age for compulsory retirement, and that employes that have been in the service thirty years, but have not attained that age, will be entitled to the benefit of the fund.

—Articles of incorporation of the St. Louis, Springfield, and Vincennes Railroad Company state that it is intended to construct and operate a railroad from Vincennes, Ind., to St. Louis, and from Shawneetown, Ill., to Springfield, Ill. The contemplated line parallels the Baltimore and Ohio South-western.

—A negro community in Alabama, containing 400 negroes and but two white persons, is about to be incorporated. The negroes propose to have a strict negro town and negro government. All the officials will be negroes. It will doubtless be the only municipality of the kind in the United States.

—A first mortgage has been given by the American Writing Paper Company to the Old Colony Trust Company as trustees for the bondholders. The mortgage is for \$17,000,000, and internal revenue stamps to the amount of \$8,500 have been placed upon it and canceled.

—A collection of books, manuscripts, engravings, etc., valued at \$500,000, has been offered the Public Library at Sydney, New South Wales, by D. S. Mitchell. A new public library is to be built as a result of this generous gift.

—The Pope, in a letter to Queen Wilhelmina, of Holland, expresses the hope that he will soon be able to establish harmony between the two South American nations which have submitted their dispute for his arbitration.

—Mayor Lacoste has determined that gambling in Havana must stop. Hitherto only Chinese gambling houses have been raided by the police, but now the war has extended to aristocratic gambling circles.

—It is announced that copper ore of almost incredible extent and richness has been found in the Parry Sound district, within about seven hours' railway distance of Toronto, Canada.

NOTICES.

* * *Philadelphia Quarterly Meeting* will be held on Third-day, Eighth month 8, at 10 o'clock a. m., at Valley meeting-house.

Special arrangements have been made to convey Friends to and from Maple Station on Chester Valley Railroad, a short distance from the meeting-house.

Members of the Select Meeting can take the 1.36 p. m. train from Twelfth and Market streets, on Second-day (the 7th), for Maple Station (without changing cars at Bridgeport), where Friends will meet them.

Friends residing at Germantown can take the 12.55 p. m. train from Main Street Station, making connection with the 1.36 train from Twelfth and Market streets, at Columbia Avenue Station.

Tickets are good for returning to the city on Second-day evening, for those who will take the 7.32 train from Port Kennedy.

On Third-day a train will leave Chelton Avenue Station, Germantown, at 6.56 a. m., making connection at Columbia Avenue with the train leaving Twelfth and Market streets at 7.21 a. m.

Tickets good for going on Second- and Third-days can be purchased at Twelfth and Market streets, Spring Garden street, Columbia Avenue, and Chelton Avenue Station. Germantown; and returning to Twelfth and Market streets, also to Germantown (by exchanging

cars at Columbia Avenue Station). These will be issued at 60 cents the round trip.

The return train, Third-day, will leave Maple Station at 4.26 p. m. Ask for *special tickets* to Friends' Quarterly Meeting at *Maple*.

It is very desirable, and the committee hope, that all Friends who possibly can will avail themselves of the liberal arrangements thus secured,—otherwise such favorable conditions may be withdrawn.

CHAS. E. THOMAS,
EDMUND WEBSTER,
JOSEPH W. THOMAS, } Committee.

* * It is desired that all who anticipate attending Indiana Yearly Meeting write immediately, telling whether they are coming by private or public conveyance. Homes will be provided for all.

JOHN L. THOMAS,
Pendleton, Ind.

* * Change in time and place of holding Indiana Yearly Meeting of Friends.

It will be now held on Second day before last First-day in Eighth month 1899, at 10 a. m., at Fall Creek (Pendleton), Ind.; Richmond, Ind., in 1900; Waynesville, Ohio, 1901; meeting of Ministers and Elders, Seventh-day previous at 3 p. m.; youths' meeting, First-day, at 3 p. m. The Yearly Meeting was formerly held on Second-day following the last Seventh-day in Ninth month.

* * A Circular Meeting under the care of a committee of Concord Quarterly Meeting will be held at Newtown, Pa., on First-day, Eighth month 6, 1899, at 3 o'clock p. m.

MARY P. HARVEY, Clerk.

* * Friends wishing to attend Quarterly Meeting at Gwynedd, Eighth month 10, will be met at Gwynedd Station, train leaving Reading Terminal at 8 a. m.

* * Quarterly Meetings during Eighth month will occur as follows:

8. Philadelphia, at Valley.
10. Abington, at Gwynedd.
21. *Indiana Yearly Meeting*, at Pendleton.
28. *Ohio Yearly Meeting*, at Salem.
29. Burlington, at Mt. Holly, N. J.
30. Southern, at Easton, Md.
31. Bucks, at Falls, Pa.

* * Circular Meetings will be held at the following places:

Mickleton, Eighth month 6, at 10 a. m.
Sarah C. Wilson, Waddington B. Ridgway, Anna P. Ridgway, John Bishop, Sarah J. Powell, Priscilla M. Lippincott, David B. Bullock, Samuel Powell, Virginia B. Test, Charlotte S. Bishop, William P. Test, Committee.
Cape May, Eighth month 20, at 11 a. m. (Ocean View Station.) Ocean City the same evening. Elizabeth D. Lippincott, Henry Lippincott, Rachel M. Lippincott, John Heritage,

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, EIGHTH MONTH 12, 1899.

{ Volume LVI.
Number 32.

A GOOD WORD EACH WEEK.

XXXII.

FOR *their learning be liberal. Spare no cost ; for by such parsimony all is lost that is saved : but let it be useful knowledge, such as is consistent with truth and godliness.*

WILLIAM PENN.

—
From his Letter to his Wife and Children.

BOOKS AND FREEDOM.

WE must be free or die, who speak the tongue
That Shakespeare speaks ; the faith and morals hold
Which Milton held. In everything we are sprung
Of earth's first blood, have titles manifold.

Dreams, books, are each a world ; and books, we
know,

Are a substantial world, both pure and good :
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow,
—Wordsworth.

—
For Friends' Intelligencer.

THE GUARDED EDUCATION.

To my mind the most notable element in American progress during the last quarter century has been the deepened and widened interest in education. Schools and colleges have multiplied ; they have expanded their facilities until they have almost lost resemblance to the modest institutions of our fathers ; they have increased their corps of professors and instructors until, in many institutions, a single department will be served by a greater number of men than would, not long ago, have sufficed for the entire faculty ; and still the stream of students grows.

The growth of institutions of learning is to be accounted for, in part, by the wisdom with which their managers have revised the college curriculum, and connected the work of the lecture-room and the laboratory with the manifest needs of life. Modern study of biology, physics, or chemistry, of history or economics, is very different from anything that was offered to the undergraduates of our fathers' college days.

But this broadening of educational aims and educational processes is not solely a cause ; it is largely itself the result of the great force which has made possible, nay, has necessitated, the expansion of educational institutions ; I mean the increasing appreciation in America of the value of the trained and cultivated mind. Our history has been marked in every passing year by some new triumph over nature, some new application of previously wasted or undiscovered energy to the needs of man, and each new step has made life less simple, made men more dependent upon their fellows, and required of him who would achieve

any considerable degree, either of success for himself or of service to others, a greater extent and variety of knowledge, a wider acquaintance with the affairs of men, a new sort of alertness to changing conditions, and new methods of accomplishing results.

One of the great causes of the still-growing interest in education is that men see more clearly and more generally than ever before that for the solution of the increasingly complicated problems of life the most adequate equipment is mental power, developed to the full, and trained to bring to the exigencies of the present moment resources stored up from labors in widely distant fields.

But there is another cause : I like to think it the more effective. I mean the modern interest in things more important than the problems of self-interest. Modern interest centres more and more in questions of social, of ethical bearing. Political economy is no longer the dismal science of selfishness ; the student of history is no longer satisfied to know what kings waged war,—he must know how their people lived, and how they were governed, and how in the slow processes of time our modern civilization has been developed.

With this altruistic tendency there is joined, partly as cause, partly as effect, a higher appreciation of culture, not only for what it will enable its possessor to *do*, but still more for what it will enable him to *be*. This is the aspect of the subject which should most nearly concern us, for although the Society of Friends has always maintained a lofty standard of action, and while success in dealing with practical affairs may almost be said to be characteristic of the Quaker, our testimony has always been that the outward action must spring from inward motive, that *well-doing* is to be the immediate result of *well-being*,—that although what a man does is the test by which his fellows must know him, yet *what he does* is necessarily determined by *what he is*.

It was this thought which governed our fathers when they provided for what they called a " guarded " education. I believe it has largely governed the action of the managers of Friends' schools at all times, and my observation of the results of training in these schools and colleges convinces me of its practical value and importance. It does not mean that any doors of knowledge are to be closed, that instruction shall be on narrow lines, that sectarianism shall be taught, but simply that the work of intellectual training shall be carried on with a constant recognition that the life is more than meat, the body more than raiment. It would take care that the end be not forgotten, in anxiety about the means ; that the great purpose of life, namely, growth towards good, shall not be thwarted by a distorted view of

some single field of knowledge, but that every new acquisition shall make life more earnest, more hopeful, more filled with sweet and serious meaning.

The world is coming to our view. Our greatest educational thinkers—Stanley Hall, W. T. Harris, E. E. White—are insisting that it is the ethical side of education which is most worth consideration; that it is in the promotion of sound character that intellectual culture is to be of the highest service. It is this consideration which has justified the Society of Friends in ranking education as one of its religious concerns, and which has enabled our Friends' schools and colleges to minister to the culture of heart as well as of mind; it is because this consideration is still foremost in the minds of their managers that these institutions continue to have a reason for being, that they have a just claim upon the confidence of the community, and even a greater work in the future than they have had in the past.

WM. W. BIRDSALL.

Swarthmore, Eighth month 5, 1899.

HOW TO EDUCATE THE FEELINGS AND EMOTIONS THROUGH THE INTELLECT AND THE WILL.¹

I HAVE taken for the topic of this closing lecture, "How to Educate the Feelings and the Emotions through the Intellect and the Will."

Inasmuch as the feelings and emotions constitute the heart, my question is, in short, How to educate the heart? Over and over again we have heard the maxim repeated to us teachers, "Educate the heart, educate the heart." Many speeches made by good people who are not engaged in the business of teaching urge upon us the education of the heart, and guard us against the danger of educating the intellect without educating the heart. The maxim is urged upon us as if it were perfectly easy to follow its advice. We all know that the intellect can be educated by exercising it. It is assumed that we can educate the heart by exercising it. For how else could it be done? But I have never known this suggestion to bear any fruit. If exercising the heart does not educate it, then the advice of the would-be moral reformers is not sufficiently well defined for teachers to follow. For the education of the intellect is accomplished by exercising the intellect which the pupil already possesses. If we attempt to carry out the analogy we should say that the heart must be educated by exercising the feelings and emotions which the pupil already possesses.

Here we come upon an insight into the question, With what feelings and emotions does the pupil begin? The answer must be that he begins with a stock of inherited proclivities and propensities. These at first constitute his heart. But the child inherits not only the good proclivities and propensities of his long line of ancestors, he inherits also some bad feelings and emotions. His heart is not altogether a good heart; it overflows not only in goodness but also at times more or less frequent, in selfishness, rancor, bitterness,

cowardliness; in short, in excesses and defects of various kinds. Now it is evident that if it be true that the exercise of a good heart educates it in goodness, the exercise of a bad heart will increase and fix it in evil. For as the child inherits evil as well as good the simple exercise of his heart will not improve him but will keep him in the same state of feelings and emotions as before, perhaps with an additional tendency to fix the bad and make it more difficult to correct it.

With this view of the case we see that the problem of educating the heart is not a simple one. It will not be possible to cultivate the heart directly because the exercise of the heart without the intellect and the will is simply the indulgence of the emotions.

When I first began to see the conditions of this problem—it was in 1884 at the Madison meeting of the National Educational Association—I saw that it was necessary to educate the heart through the intellect and the will, both of which we know may be developed by direct means.

The heart is the undeveloped mind; when it develops, it grows in two directions, on the one hand towards the intellect, and on the other hand towards the will. The emotions and passions grow towards the will and the sensations grow towards the intellect. The acorn contains the whole oak, but as yet undeveloped. When the oak grows it sends a root downwards into the ground, and a stalk upwards into the light to become the trunk of the tree with its branches. The heart has not yet polarized into intellect and will.

On the other hand, when we get a new view in the intellect and express it often and in a great variety of ways, the view gradually becomes our form of seeing. It becomes immediate and thus becomes a feeling. We apply our view more and more instinctively with less and less reflection, and finally we have it ready on every new occasion almost or quite in the form of a feeling or sensation. Again, when we adopt a new mode of action by our will, at first every repetition of it requires careful effort. It becomes easier and easier with practice, and by and by a habit or second nature. We then act spontaneously.

In short, both the intellect and the will can be changed in views and practices, and the result is a second nature, or what is called a new heart. The heart is regenerated.

Now let us follow out this analysis by seeing the effect of educating either the will or the intellect separately. Let us suppose that the pupil who comes to our school for the first time is taken in the act of fighting with a fellow pupil. We remonstrate with him and he informs us that his parents have taught him to "give others as good as they send." He believes in returning evil for evil. We all know that this principle causes us to desire to give others a little more evil every time than they have given us. The result of the adoption of this principle is that a man goes about the world with a chip on his shoulder. As a teacher we commence at once the education of the pupil's will. We inform him that any further action upon the basis of his principle must cease. If he fights he will be punished in this school. By direct

¹ Closing Lecture at the School of Psychology, Chicago Kindergarten College, by Dr. Wm. T. Harris, National Commissioner of Education.

influence of authority and penalty the teacher may secure a change of the pupil's will ; namely, he may learn to inhibit his tendency to fight. He will eventually acquire the habit of holding himself back from his tendency to fight. Perhaps the pupil will form a habit of this kind which will last him through life. But if his intellect remains unconvinced and he still thinks that it is the best theory to return to others the evil which they do to us, he will gradually recover his old habit of fighting and quarreling when he comes to deal with the world. The education of the heart had proceeded only half way. The will had been educated into a habit, but the intellect was left with a theory which opposed the habit formed by the will. A contradiction has been left in the mind of the child ; he has a habit of acting which does not agree with his intellectual conviction.

Now to become complete the intellect should be educated into the same view that the will has already been educated into by the direct authority of the teacher. The teacher shows the child the true theory on which the civilization of the world is founded. He shows that the individual is related to his community as giver and receiver. He gives a small gift, namely, the products of his industry, to the world, and he receives an infinite gift by having a share in the productions of all the industries of the world, its food, clothing, and shelter, made for him by others, and the science produced by observations and reflections of his fellow men, past and present, to say nothing of the literature and art and means of amusement and spiritual growth. In short, he is taught the doctrine of the dependence of the individual upon the social whole for all that makes life worth living. This properly cannot be taught to the pupil by sentimental moralizing ; it must be taught and should be taught by all teachers in teaching the branches of the course of study, and in creating a public opinion in the school which makes the child almost or quite self-governed. Supposing that the intellectual view of the child is changed and he sees by examples of the greatest men that self-sacrifice is essential to success, and he sees that everybody gains good by self-sacrifice and fortitude under persecution, then gradually his intellectual view changes and he discovers the mistake of his former moral principle. He adopts a new one : Do good to those who do evil to you. Now his new principle is in accordance with the habit which the teacher's authority has already imposed upon his will. He is obliged to practice forbearance towards others who attack him, and he now does this in the full conviction that it is right. Speedily it becomes a habit—a second nature—and he finds that his immediate impulse on a given occasion is to act with a good heart and show benevolence and altruistic feelings and emotions. Now he has arrived at regeneration. Through a change of principles adopted by his intellect and a change of habits adopted by his will, he has attained a good heart.

The important thing to see is not only that the heart expresses itself in intellectual ideas and deeds of the will—that is to say, in thoughts and volitions,—but also that thoughts and volitions, the intellect

and the will, become, through habit, feelings and emotions again. When a new thought or view becomes familiar it is used as a rule of action more and more unconsciously. Finally it becomes heart and is acted upon as if it were a mere impulse. So the will does deeds until its action becomes habitual and spontaneous ; then one acts from the heart. The school insists first on the right practice ; it says, " Never mind your opinion as to what is right or wrong, you must act and forbear to act in accordance with the rule established here as necessary for the existence of the school." The school is an institution, and cannot exist except on condition that pupils coöperate both with each other and with the teacher. The first thing is to obey the rule of order and inhibit one's tendency to make discord. But the good school at once commences operation upon the intellect of the pupil in order to bring him into agreement with the higher purpose which makes the individual support the institution in which he is placed. A true view of the world, when it becomes a conviction, completes the education of the heart. Before the pupil had reached the true view he had obeyed only from external authority ; now he obeys from conviction and is free. This is regeneration.

This theoretic and practical explanation of the cultivation of the heart shows the great function performed by a view of the world. All teaching must presuppose a view of the world. The highest view of the world is that of altruism, the adoption of the spirit wherein each person endeavors to benefit all others, and willingly participates in the work of the world and shares its fruits.

From this point of view it will be seen that the governing of the will is a substantial good, even if it is accomplished through punishment. The community of the school cannot exist if the pupils are permitted to exercise their evil propensities without restraint.

Quarreling and fighting destroy the educational quality in the school discipline and interfere fatally with the intellectual instruction of the school. Corporal punishment stands at the bottom of the list of school incentives, but it is and must be the last resort in order to sustain authority. The progress of school methods has discontinued the use of corporal punishment and substituted far better methods of control. More insight into the significance of the studies pursued in school has given the teacher power to educate the pupil into the true view of the world. Correct discipline and correct instruction educate the heart and there is not, nor never has been, any other way of educating the heart.

WE should read newspapers as we would an encyclopædia, for the thing we want, not for what was intended for other people. We would not think of continuous reading in an encyclopædia.—*A Newspaper Woman*.



THERE is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—*George S. Merriam*.

FRIENDS' SCHOOL.

FRIENDS' CENTRAL SCHOOL.

THIS school, located at Race and Fifteenth streets, Philadelphia, is recognized as an institution in which a thorough business education may be obtained and good business habits formed. Many young men and women have gone forth from it, who to-day take high rank in the business and professional world.

Together with the training of the intellect and the business faculties, care is taken to lead the pupils into the knowledge that more valuable than all else, is the cultivation of the moral and spiritual nature which alone will produce the truest refinement, the kindest disposition, the noblest character.

This school was established more than half a century ago at Fifth and Cherry streets, and then as now consisted of separate departments for boys and girls. From the first the Girls' Department met with success, but there were seasons of depression in the Boys' Department, until in 1855 it was given in charge to Aaron B. Ivins, who had by years of good work in the public schools, proved his skill in the management and teaching of boys.

In 1875 Lydia Gillingham resigned her position as Principal of the Girls' Department and was succeeded by Annie Shoemaker, whose long and successful term of service as first assistant warranted the committee in making such appointment. In 1883 George L. Maris was appointed Principal of the Boys' Department in place of Aaron B. Ivins, resigned.

The school had now grown so large that additional room was provided. About the same time a new plan was formulated by the committee and a few members of the faculty, and three courses of study were prescribed, although even prior to this such a system was in operation in the Girls' Department, partly for the sake of college preparation, partly to introduce more culture study.

The need of better facilities and additional room being still felt, George L. Maris considered the subject of remodeling the building, and took some steps towards procuring funds for the purpose, but it was reserved to the indefatigable industry of his successor, William W. Birdsall, and of Annie Shoemaker, who coöperated in the work, to perfect the scheme and accomplish the design.

The new building contains, besides school and class-rooms, physical, chemical, and biological laboratories, and a well-equipped gymnasium. It is heated and ventilated by the most approved systems, and is supplied with drinking-water, which has been boiled and filtered under a steam pressure. In connection with the school building is a lunch-room, and in the recently-erected building of the Young Friends' Association, at Fifteenth and Cherry streets, is a dining-room, where warm dinners may be obtained. Here, too, is a library of well-assorted books, where the pupils may find reading matter suitable to their years and pertaining to their studies. Teachers constantly consult the reference books which this library contains, and the effect is apparent in almost every class.

Two years ago a change was made in the principalship of the Girls' Department, by the resignation of Annie Shoemaker, who had given to the position the devotion of twenty-two years. A scholarship established in her name, by her friends and former pupils, will ever testify to the gratitude and appreciation of those upon whose lives she exerted an important influence. She was succeeded by Anna Walter Speakman. Last year, by the calling of William W. Birdsall to the presidency of Swarthmore College, a change was effected in the Boys' Department, and Joseph S. Walton was made Principal.

During all the years of the school the increase in the teaching force has more than kept pace with the increase in the number of pupils, and much individual instruction is given. Especially is this the case in the Irregular Departments, where provision is made to give such assistance as will promote the pupil to regular standing.

A graduate course is provided whenever a desire is felt to go beyond the regular curriculum of the institution. This is not requisite for college preparation, as is evidenced by the high standing the pupils of Friends' Central School take in the college chosen.

GEORGE SCHOOL.

The spirit that actuated early Friends in establishing, in connection with nearly every meeting, a school for the guarded education of the young of the Society, resulted in the founding of Ackworth School in England, and Westtown Boarding School in America, for more advanced education than the local schools afforded. After the separation in 1827-8, members of our branch of Friends were cut off from the advantages afforded by the Westtown school, and suffered considerable loss therefrom. Many efforts were made to supply the deficiency with varying degrees of success. It was not until the large estate of John M. George was left to the Yearly Meeting, that it became possible fully to carry out the plan of establishing a school for the more advanced academic education of the children residing in the more sparsely settled neighborhoods of Friends.

George School opened its doors to students on the 6th of Eleventh month, 1893, with an attendance of about 120 boarding students; and the next year the capacity of the school was enlarged by the erection of a dormitory to accommodate a portion of the boys. In 1895 the gymnasium and the infirmary were built, thus completing the outfit for 150 boarding students. From the beginning, George School has stood for a guarded, practical education suited to the needs of the age.

While the building was in course of construction, members of the committee and the principal visited many of the best schools of the country, extending their researches through New England, the Middle, and some of the Western States. The result has been the introduction of well-equipped laboratories for the teaching of the sciences on the most approved plan, an extended course in Manual Training, and a method of elective studies in the higher classes, so

that students may, under proper restrictions, pursue the studies best suited to their chosen vocations in life.

Though George School is not, in the strictest sense of the term, a college preparatory school, it offers all the advantages of such a course, and much more. All the branches usually pursued in a high school are taught, including mathematics, sciences, languages, and an unusually strong course in history, English composition, and literature. During the past year former students were pursuing higher courses at Cornell University, Swarthmore, Columbia University, Worcester Polytechnic Institute, Purdue University, the University of Pennsylvania, and other higher institutions of learning. Many go directly to teaching, and a still larger number enter at once into business. It is gratifying to note the increased interest taken by many former students in the active concerns of their respective meetings.

SWARTHMORE PREPARATORY SCHOOL.

Some features are these:—A Friends' School, unsectarian in teaching, but with the quiet, unwavering persistence characteristic of the Society.

Proximity to Swarthmore College, furnishing an atmosphere of ambition and culture; also many material advantages and opportunities.

Access to the College library, museums, etc.

Teachers who teach with the soul as well as with the intellect.

Unsurpassed location and thorough healthfulness.

Cottage plan of separate buildings.

Coeducational, with the advantages of a home school.

Classes large enough for class spirit and interest, yet small enough to enable the teacher to reach each individual.

Its graduates are making excellent records in several colleges.

Pure water, pure air, good light, abundance of wholesome plain food.

Steady and persistent growth. The number enrolled this year is more than three times the number six years ago. The enrollment of new pupils this year is much greater than in any previous year—about 50 per cent.

Many of its students are relatives or friends of former pupils.

The general excellent character of its pupils insures associates who are a benefit to each other.

Athletic culture for both sexes,—different in character, under good control and direction,—conducted in the full belief that physical readiness and courage may be made to contribute to mental, moral, and spiritual readiness and courage.

Life of teachers and pupils intimately interwoven, yet maintaining firm discipline.

During the first year of the school, 1892–93, there were ten pupils whose homes were in Swarthmore; last year there were forty-one. This increase is the more noticeable when it is remembered that the public school has steadily and rapidly improved under the guidance of a board of directors of unusual ability.

Day pupils, 1892–93, 23; last year, 75. Total enrolment last year, 135.

Edson S. Harris, '98, won the Scholarship awarded by Swarthmore College to that member of the Freshman class passing the best examinations.

Erwin S. Cooley, '95, completed his course at Cornell University, one term ahead of his class.

MARTIN ACADEMY.

"Friends, from the character of their principles, are bound to stand for sound education and for the development of the whole man." They have since their existence regarded each and every member liable to be called to deliver his message from the Heavenly Father to his people. This being true, they have recognized, perhaps more than any other religious denomination, the necessity of mental training in order to be able to grasp the purport of the spiritual message.

Friends are, owing to their habits of industry, patience, love, and economy, particularly fitted as educators. We seldom hear of a Friends' school going down. People in general have great confidence in them, and are willing to place their children in them, remarking, "We feel safe; you never attempt to proselyte." Friends do not sufficiently recognize the influence they might exert were all their schools made capable of doing the work which stands ready for them to do.

The Friends of Kennett Monthly Meeting have their interest centered in Martin Academy, at Kennett Square, Pa. This was founded by the late Samuel Martin, in 1875, for the purpose of affording the children of Friends and others a thorough and guarded education at small cost.

Many young people have taken advantage of the opportunity thus offered, 35 having been thus far graduated from it.

Since its founding a number of principals have been in charge. The first, Dr. Franklin Taylor, cousin of Bayard Taylor, remained three years. Next came Arthur W. Potter, who did much to advance the interests of the school. It was he who gave it its present name in honor of the founder. In 1880 Lewis W. Brosius was called to the head of the institution, and remained for six years, doing most efficient work.

Lewis Ambler was principal from 1883 to 1888. 1888 and 1889 saw five different principals. The following autumn brought J. Henry Painter, who soon brought order out of chaos. After four years' work he resigned, and Allen Clement made a very successful principal for the following year.

Next came one Turner, who remained a year, and was followed by Miss Smith.

In 1896 the present administration began with but 53 pupils. The number has steadily increased until the past year it reached 107. The course of study has been made a good one, and a high grade of work is done.

During the past year a kindergarten has been established. The high standard of the school will be maintained during the coming year.

Martin Academy, being the only school of its kind in the valley between Oxford and Media, has a large

field to gather from and great opportunity for growth. In order to grasp the opportunity at hand the present buildings must be increased so as to accommodate a greater number of pupils. A. B.

ABINGTON FRIENDS' SCHOOL.

It is the purpose of this school to furnish a guarded and thorough education for boys and girls. Since the school is under the care of Abington Monthly Meeting, the management conforms to that conservatism in control which in general characterizes the influence of Friends. The school building, which is comfortable and substantial, is located in the Cheltenham Hills, near Jenkintown, Pa., ten miles from Philadelphia. Electric cars pass within one-fourth of a mile of the school. The location is healthful and the building is equipped with modern systems of sanitation, heating, and lighting. The dormitories for boys and girls are in entirely separate wings of the building. The number of boarding students is limited to sixty, thirty of each sex. A ten-acre campus affords ample opportunity for proper exercise for the pupils, and the athletic teams are permitted to hold friendly competitions with teams from selected schools in the vicinity. The school has primary, intermediate, and high school departments. The work in each of these is thoroughly done under experienced teachers. The more advanced pupils are allowed some options in studies, but they are required to pursue the fundamental branches. The school library, composed of carefully-selected books, furnishes reading for those so inclined. Pupils are expected to conduct themselves as they would in a well-regulated home, and to this end proper regulations are enforced.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 34.—EIGHTH MONTH 20.

SAUL.

GOLDEN TEXT.—I have looked upon my people because their cry is come unto me.—I. Samuel, ix., 16.

Scripture Reading, I. Samuel, ix., 1-24.

WE need have little hesitation in accepting as vastly more probable the account of the selection of Saul for the kingship by Samuel's personal choice and anointment (I. Samuel, ix., 15; x., 8), rather than that which describes the casting of lots first among the tribes, then among the families of the selected tribe, and finally among the individuals of the selected family (I. Samuel, x., 17-24). For the latter method involved a knowledge and recognition of the kingship on the part of all the tribes; whereas we read (chapter 11) that Saul returned home to await an opportunity which should be his call to action. The call soon came as it comes to all who so await it. Those who expect to be called out of their quiet by thunder tones heard of all men, pointing to an unmistakable duty, will wait long. But they who resolve to act, and recognize that opportunities are God's commands; that the need for a man is His call for a man; who realize that it is not even given us always to be certain of our duties, but that we must some-

times act when in doubt and act as if we doubted not—these are the men for whom God finds great missions: these are the men in whom the God-spirit has command. Such a man was Saul in the strength of his untainted youth. He was destined indeed to fall a prey to the dark passions of envy and jealousy but for the time he was a man of instant courage, suited to his time. Soon came the need for a man. A certain trans-Jordanic city, Jabesh in Gilead, was threatened by the Ammonites and sent urgent messengers to their brother tribes for help. Many offered them tears and condolence; but when Saul heard their story he hewed his oxen in fragments and sent out to all the tribes the bloody reminder that a successful invader would not be satisfied with the spoil of a single city. "So shall it be done to the oxen of those who follow not the standard of Saul and Samuel." The striking deed and skillful suggestion had their due effect. The Israelites flocked to the relief of their brethren and the siege of Jabesh was raised.

The attack on the Ammonites did not necessarily imply revolt against the Philistines. The Hebrew subjects could hardly be denied the privilege of defending themselves against enemies from the desert. But the action which immediately followed left no doubt as to the intentions of the Israelites. By his bold stroke Saul had given himself such standing among his people that even those who had doubted, doubted no more, and he was promptly confirmed as king at Gilgal. Such selection of a king was equal to a declaration of independence, and it was quickly followed up by massacre of the Philistine garrison at Geba, a city near the home of Saul. The Philistines gathered promptly to put down the rebellion, and the Israelites, accustomed to subjection, scattered at once to the hills, leaving Saul with but a handful of men at his back. But in the course of a night's reconnaissance Jonathan succeeded in spreading a panic through the enemy's camp, which, as in the earlier instance of Gideon, was followed up with great slaughter. This was the beginning of a war which lasted throughout the reign of Saul and was only brought to an end by his successor. A great misfortune which met Saul at the very outset of his career was his estrangement from the prophet Samuel. We are left in some doubt as to the cause of it. In one account (I. Samuel, xiii., 7-14) we are told that it was because Saul, in his impatience to give battle to the Philistines, did not await the coming of the seer to offer sacrifice, but took on himself the priestly office. In another (I. Samuel xv., 10-31) it is stated that Samuel's indignation was aroused because Saul spared the king of the Amalekites and their flocks and herds, after victory, in spite of the fact that he had been commanded to destroy all of them. Neither of these reasons seems sufficient—since in both cases Saul showed due repentance for his disobedience—to account for Samuel's entire desertion of Saul. However that may be, the loss of Samuel's favor was a great blow to the hard-pressed king and may have been the cause of the deep melancholy which came to possess him. The growing favor of the people toward his armor-bearer, David, added jealousy and envy to his depression, which gradually grew until it

verged closely on insanity. David was finally driven forth by the distrust and hatred of the king, and became leader of a band of outlaws among the hills of his native tribe of Judah. The remaining years of Saul's life were largely given to the pursuit of the fugitive, who was finally forced out of his own land to form alliance with the Philistines. These on their part had taken speedy advantage of the dissensions in Israel and had repeatedly invaded the Hebrew territory. The growing weakness of Saul's position, with one important section of his nation against him, gave them a great advantage. Finally the two armies met in battle on the great battle plain, and Saul was defeated and slain, together with three of his sons. His body was mutilated and exposed in triumph at the gates of a neighboring city. Hearing this, the inhabitants of Jabesh in Gilead—the town which Saul's first victory had relieved—came secretly by night, took down the poor, desecrated body, and buried it with due honor in their own land. The only remaining son of Saul, Ishbosheth, was proclaimed king in the land of Gilead by Abner, who had been Saul's chief general.

During all Saul's reign his palace was his tent and his scepter was a sword. His virtues were of the kind especially needed in a period of war. He had strength, courage, and decision. On the other hand, he was incapable of meeting the higher duties which success brought in its train. He could lead an army, but he could not organize a kingdom; he could fight, but he could not rule even his own spirit. Successful as a general, he failed as a king.

NOTES FROM THE NATIONAL EDUCATIONAL ASSOCIATION.

THE burning scholastic question before the association was, as it has been for several years, that of the relation of secondary schools to universities. The basis of the discussion in a joint meeting of the departments of secondary and of higher education was the report of a committee formed by the two in 1895 to investigate the matter of college entrance requirements. The committee, on which every section of the country was ably represented, has been aided by the active coöperation of kindred associations, such as the Association of Colleges and Secondary Schools, the Modern Language Association, etc. Hence the outcome of the committee's labors demands attention as the expression of an expert body, national in scope, and possessed of the widest, most varied, and most valuable experience in respect to the subject considered. The pith of the committee's conclusions is in their first resolution, which is as follows: "The principle of election should be recognized in secondary schools." By this, however, is not intended unlimited election, since their sixth resolution emphasizes the importance of "'constants' in all secondary schools and in all requirements for admission to college." They recommend as to these constants and their relative values: "four units in foreign languages (no language accepted in less than two units), two units in mathematics, two in English, one in history, and one in science." Thus the gauntlet is thrown down to the classicists by a body whose conclusions will

prevail at least throughout the West. This is a consideration of great moment, since this vast section can no more be ignored in education than in political affairs. It is face to face with problems differing in many respects from those with which the East has grappled, it confronts those problems with resolution and judgment, and its decisions will profoundly affect the destinies of the nation.

Among minor problems of interest that were considered in the association were those of child-study and of physical training. The two have indeed an intimate bond of union, since a prime object of the former is to ascertain, if possible, the physical basis of mental health and energy. It was noticeable, also, that the most practical discussions of the investigations of child-life, laboratory and other, were heard in the physical training department. America, which has long led in the child-study movement under the impulse of Stanley Hall, is now closely pressed by foreign countries, especially by France, under the guidance of M. Buisson and M. Compayré.

The dominating personality which this coast contributed to the meeting was naturally David Starr Jordan, whose poetic conceptions of human possibilities and humorous scorn of cherished ideals derive force and flavor from his grand physique, his affluence of speech, and his magnetic temperament. All that he stands for and dreams of in educational ideals was set forth in his address on the "Usefulness of Universities," which was beyond doubt the most brilliant effort of the sessions. His university ideal is vague, though imposing; one cannot but suspect that as Leland Stanford University ripens to its maturity, the conceptions of its master spirit will approach more and more the organic unity of older institutions.—*A. Tolman Smith, in the Independent.*

IT is a good thing to be with the multitude when one can do so with a good conscience. It is better to be in harmony with one's fellows than to quarrel with them, if peace and righteousness can be harmonized. And it is a mistake to cultivate differences about small matters, and thus needlessly weaken their respect for our judgment. But, as this world is constituted, it is not always possible to escape the necessity of dissent and resistance to the judgment of the multitude. The only multitude that ever rises to the highest level of the truth and righteousness is "the great multitude which no man could number," which John sees before the throne. Earthly people commonly rise no higher than the lower average of sentiment and opinion in their own ranks. They are liable to the contagion of fear, hatred, and other passions. Even the good people among them are always at their best, and have to be on their guard against "following a multitude to do evil."—*Sunday School Times.*



THIS is the eternal law manifest in human history, that what men desire and love and worship, the beautiful order that wins the assent of their souls, that they are ready to work for and sacrifice themselves for, till in the fulness of time the first in beauty becomes first in might.—*Samuel M. Crothers.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, EIGHTH MONTH 12, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

EDUCATION AMONG FRIENDS.

In presenting our "Educational Number," in this summer season when parents are considering schools for their children, it is fitting to say something on the subject of education in our Society.

The day of disbelief in education has happily passed away; its advocates are no longer called upon to defend it. The counsels of the founders of the Society concerning the schooling of the children of Friends are being interpreted in a broad, modern spirit. We were not in past days free from the reproach of inattention to books and their refining influences. The causes for such reproach are fast dying out. We see all about us evidences that our generation appreciates the advantages of cultivation. The direct bearing of intellectual training upon the growth of the soul-life, widening the foundations upon which the spiritual in us shall be built, is recognized.

The visible tokens of such an awakening are to be found in our system of Friends' institutions of learning, in our Young Friends' Associations, in our great Friends' Conferences, in our classes pursuing Biblical study, in our local educational conferences, and in the increase of our libraries. Long, prayerful, and devoted effort has been the cost of these fruits; our conservative religious organization has come but slowly to appreciate the need of these outward means of character-building. Favored individuals to whom have been granted large resources, regarding their position in the light of a guardianship, have generously endowed our educational system. Surely we are at the dawn of renewed life and greatly increased influence for our beloved Society. Let us be deeply grateful for all that has come to us in these later years.

In the larger world we see a tendency to closer relationship between primary and higher institutions of learning. This tendency our own educational system is following. We have now a well-regulated connection of all our schools, from kindergarten to college. We believe that the highest efficiency must result from this intimate relation. Actuated by a common interest, understanding, and mutually relying on one another, our various educational institutions are prepared to equip our youth solidly and thor-

oughly for the fields of life. Consider what the coming years must witness from the spread of education through our ranks,—the wider outlook upon life, the fuller apprehension of God's teachings which will result from the culture of the imagination, and the emancipation from the limitations which our fathers have felt so painfully.

We are being yearly brought into closer touch with Friends in England, and we are coming to a fuller admiration of the power and beauty of address which grace their representatives who have come among us. Systematic education and habitual companionship with the best things in the world of letters have given to our brethren across the sea a grasp upon resources, a generous wisdom and sanity that are admirable. Now that we have largely made conquest over the physical drawbacks of the newer land, we are settling down to enrich in fuller measure the spiritual and intellectual side of our being. In this enrichment, untold in its possibilities for the future, our now firmly established and growing primary schools, preparatory and high schools, and our much appreciated College, must deserve the cordial encouragement, spiritual and temporal, of every concerned and hopeful Friend.

DEATHS.

ELY.—At the residence of her brother, Joseph Morgan, Palmyra, N. J., Eighth month 4, 1899, Abigail L., wife of Ramsey C. Ely, in her 62d year.

LUKENS.—At her home, near Pendleton, Indiana, Seventh month 6, 1899, Annie G. Lukens, wife of Allen Lukens, aged 74 years, 2 months, 15 days.

MARSHALL.—At Londongrove, Pa., Seventh month 29, 1899, Anna W., daughter of Edward S. and Sarah T. Marshall, members of Londongrove Monthly Meeting, Pa.

CAROLINE V. CUTLER.

"The memory of the just is blessed." With blinding tears we mourn our loss in the going out of this beautiful life that has been lived among us with exceptional judgment, unflinching trust, fervent aspiration, quiet dignity, and faithful endeavor in the way of apprehended duty, a blessing to her family and her neighborhood, and an inspiration to all who came within her influence. The thought of God dwelt in her heart, the way to him was easy and familiar, and it was not far to the heaven in which her spirit had so long been centered. "Just a little way," she said, "where I go to join the loved and gone before and where you'll all soon come to join me." So, with the peace of God in her heart and his praise upon her lips, "death was robbed of its sting and the grave of its victory."

May her love for us and ours for her not have been in vain, but grateful for the memory of her example, let us press on with renewed courage, until with our work done, our crown is won.

"The friends who leave us do not feel the sorrow

Of parting, as we feel it who must stay;

They are where changes come not, and no weeping

Is heard within that fold,

And heaven is full of strong abiding places;

O God, that we may see,

When morning breaks, the dear, familiar faces

That are at home with Thee."

SERENA A. MIMARD.

EDITORIAL CORRESPONDENCE

IX.—FROM MANCHESTER TO CARDIFF.

BY HOWARD M. JENKINS.

LEAVING the kind hospitality of Dalton Hall, and our dear friends the Grahams, on the 14th instant, I went southward by Derby and Birmingham to Gloucester. The first part of the ride is through the picturesque Peak district of Derbyshire, famous for its scenery. Not very much, however, can be satisfactorily seen from the car window,—I mean as a rule. It is possible to observe the general features, but it requires a continual reference to Baedeker and Bradshaw, and a close attention to the rapidly passing scene, to get an intelligent knowledge of the country in detail.

At Gloucester, about the middle of the afternoon, I alighted and was met by John Bellows, who had kindly invited me to visit him. He is the clerk of the Meeting for Sufferings of London Yearly Meeting, and an active and earnest friend of the Doukhobors, having kept in close touch from the beginning with the movement for their aid. His home, Upton Knoll, stands on a beautiful site, on the southern side of the Cotswold hills, overlooking Gloucester and the valley of the Severn, and with a view away westward to the Malvern hills, beyond which a Welsh mountain may be seen rising. In the close neighborhood of the house there has survived until now a remnant of the ancient Saxon system of land cultivation in "strips," and there is a plainly-seen fragment of an old Roman road—a narrow stone-way, over which a messenger would run—from a camp farther up on the hill to the town in the valley below. Gloucester, the *Caer Glowe* of the Britons, is one of the most interesting places, from an archæological point of view, in all England,—and very few persons, if any, I may add, have devoted more intelligent attention to the historical remains found here than my kind host of Upton Knoll.

I left Gloucester in the forenoon of the 15th, and reached Bristol at noon, where I was engaged to call upon and lunch with friends at their home on the high grounds near Clifton, in the residential section of the city. Bristol, interesting in many ways as an old commercial port, an early stronghold of the Friends, and from its natural surroundings, had some special interest for me in connection with the Penn family. Here Captain Giles Penn, grandfather of our Founder, lived, and here in the church of St. Mary Redcliffe, Admiral Penn, his mother, and one of the great-grandsons of our Founder, are buried. The vault is under the pew seats; the verger moved one of them for me, raised the carpet, and uncovered the heavy, blue stone set in the pavement, on which the inscription is seen. The "naval tablet" of the Admiral is some distance away, on a pier of the tower. I looked at it with attention, because there had been some—though very little—question as to the language of the inscription.

Leaving Bristol late in the afternoon (one need make no haste for fear of nightfall; there is very fair daylight until 9, or later), I went southward to Wells, in Somersetshire, in the valley of the Cheddar, south of the Mendip hills. Here there is a very interesting

old cathedral, dating from the thirteenth century, and—what adds very much to the interest of the place—ancient "closes," gate-ways, walls, etc., and a modest castle in which lives the Bishop of Bath and Wells. I was too late—it was after 7 o'clock—to go inside the cathedral, but I walked about for an hour, enjoying the exterior and the surroundings, which in such cases are much the better part of the seeing, for me. (The interiors of the churches and cathedrals have interest to the student in architecture, or to those concerned as to church arrangements and appointments, or to the lover of old tombs, tablets, stone effigies, and coffins; but descriptions of all this are intelligently and exactly given in the guide-books. The outside views at Wells have many times the attractions to me that the interior has; they are, indeed, of far more than ordinary interest.)

Later in the evening I joined friends, the Clarks, of Street, and went with them to Glastonbury, a short ride southward by rail, and then to their hospitable home, "Millfield." They are well known to many American Friends, and I am not violating, I think, the rules of privacy in mentioning that Helen P. B. Clark, the mistress of "Millfield," is the daughter of John Bright, and, with her husband, William S. Clark, is a warm and an active friend of every good cause. They have been deeply concerned over the course taken by the English Government—under the direction of Joseph Chamberlain, the Colonial Secretary—in reference to the Transvaal Republic, in South Africa; and the apparent adjustment of the "question," and subsidence of the "crisis," which now seem fairly assured, will be to them an occasion of sincere gratification. The fatuous and indefensible campaign of the United States in the Philippines was, of course, a topic in connection with Transvaal affairs, and one could only say that it was a cause for daily humiliation that we had ever embarked on so thoroughly wrong an enterprise.

My stay at Street extended to the morning of the 19th. The 16th was First-day. On the 17th I visited the old town of Glastonbury, which is scarcely less interesting than Wells. Here is the "Isle of Avalon," the reputed resting-place of King Arthur, the hero of Celtic legend, and of Tennyson's great poem. The old Abbey ruins, in which his grave was said to be, and from which the Welsh tradition expected him in time to rise (as with so many other national heroes), again to confront his foes, are among the most notable of their kind in England, and there are other fragments of the Abbey buildings also remaining, including the Abbot's barn, to which, down to the days of Henry VIII., the tenants of the monks brought the tenth parts of their crops. This, indeed, is not only standing, but still in use. Nearby rises the conical hill, Glastonbury Tor, on which the last abbot was hanged, when the abbey was seized and sequestered under Henry VIII.

On the 18th, occurred the quarterly meeting at Street, that of Bristol and Somerset. I shall speak of this more particularly, I hope, in an article on the meetings I have attended. I found it, of course, full of interest in many ways, and enjoyed the day fully.

Leaving Street, with lasting impressions of the kindness of our friends there, I went again to Wells, on the morning of the 19th, and being obliged to wait for train connections, again visited the cathedral and looked through the interior. Then going westward, up the Cheddar valley to Yatton, and on to Bristol, I left the latter place soon after noon, and passing under the Severn river by the great tunnel, over four miles long, reached Cardiff, the great commercial metropolis of Wales. It is near the mouth of the river Taff, and is made great by its export of coal. "Welsh coal" is the standard for English use on land and sea, and its shipment from Cardiff is so enormous that the total export trade of the city, in tons, is the greatest in the world, one city alone excepted—New York. There are about 175,000 inhabitants. The docks, made necessary by the great rise and fall of the tide, 25 to 40 feet, are among the finest anywhere, and were constructed by a company under the leadership of the Marquis of Bute, the great landowner at Cardiff. It may be worth mention that the Marquis of Bute is the descendant of that Lord Bute who was prime minister for George the Third, before our Revolution; and that Archbishop William Stuart, a son of that Lord Bute, married Sophia Penn, the granddaughter of our Founder. The present William Dugald Stuart, of Bedfordshire, head of one branch of the Penn family, and "Pennsylvania heir," must be a cousin, remotely, of the Marquis of Bute.

My visit to Cardiff was chiefly with the object of attending the National Eisteddfod (i-steth-vode) the great competitive exhibition in singing, elocution, poetry, etc., and in the arts pictorial and useful, which is annually held in Wales,—one year in the North, and the next in the South. As a descendant through at least three Welsh lines (Jenkins, Thomas, Foulke), I had always felt an interest in this demonstration by the Welsh people of their devotion to the old-time culture which the bards represented and maintained; and the opportunity of seeing the gathering at Cardiff was naturally availed of. The Cardiff local committee of arrangements had built a pavilion for the special purpose, in a park near the centre of the city, capable of seating an audience of some ten thousand or more, and in this the exercises took place. Music, chiefly vocal, had of course a leading place, for the Welsh are great singers, and as the mass of them are poor, they cannot buy costly instruments. There were solos, duets, quartettes, choirs of children, of both sexes, of men alone,—these choirs containing in several of the competitions sixty voices and upward. In many of the classes there were many entries, but the adjudicators had given them a preliminary hearing, and allowed only the best to appear in the public trials.

The proceedings began on the 18th, in the morning, and terminated on the 22d. As I did not arrive until the afternoon of the 19th I missed the opening sessions. The devotion of everyone concerned will be better appreciated when I mention that the preliminary hearings began at 8.30 a. m., that the competitions in the pavilion began at 10 and continued until 6, or later, without intermission; and that then

there was an evening concert from 7.45 until 10. The pavilion was sometimes full, and always contained a large audience. Delegates were present from the United States, from Brittany, (whose people, Bretons, are akin to the Welsh), from Ireland, from the Scottish Highlands, and from the Isle of Man, forming thus a grand Celtic reunion. The exhibition of the Arts was respectable. An effort is making by a Society (of which the Princess of Wales is a patroness) to revive the Welsh spinning and weaving, and develop other domestic manufactures; and its exhibits were specially interesting.

The weather at Cardiff was warm. I had begun to find it warm, for the first time in England, in Somersetshire, and during most of the week it was such as we should so consider. It must be remembered that the greater humidity here makes a high temperature more quickly felt, and more naturally complained of. The English standard of comfort in temperature is ten to fifteen degrees lower than ours.

Bala, Wales, Seventh month 26.

MEMORIES OF WORDSWORTH AND OTHERS.¹

THERE are not many living Americans who have seen Wordsworth face to face or become the friends of the children of Coleridge. One of that few is the author of this volume of memories. A nephew of Lucretia Mott, and a friend of the leading Abolitionists, Ellis Yarnall seems all his life to have lived in the noblest company. He saw the great Duke of Wellington sitting in the House of Lords. He knew many of the foremost Englishmen of the century,—Crabb Robinson, Samuel Rogers, Lord Macaulay, John Stuart Mill, Charles Kingsley, Frederick Denison Maurice, John Bright, Gladstone, Matthew Arnold, William Edward Forster, and others. He made the acquaintance of various of the Coleridges, and of the widow of Dr. Arnold, and was a frequent visitor in many English homes. As one reads through these reminiscences, so charmingly, so modestly told, he feels himself in the presence of high companions, and is grateful for fresh views and new impressions of men and women whose very names are an inspiration in these days of commonplace.

It was in 1849 that the author spent part of a memorable summer day with the poet of the English lakes and mountains. Passing from Lake Windermere, with "its clear waters, its green islands, and its girdle of solemn mountains," its vale "a very paradise for its sweet seclusion," he reached Rydal Mount and found Wordsworth and family at the table. In the course of the conversation the poet uttered a characteristic thought, suggested by the spread of American population to the Pacific coast.

"I noticed a fixing of his eye as if on some remote object. He said that considering this extension of our language it behoved those who wrote to see to it that what they put forth was on the side of virtue. This remark, although thrown out at the moment, was made in a serious, thoughtful way, and I was much impressed by it. I could not but reflect that to him

¹ WORDSWORTH AND THE COLERIDGES, WITH OTHER MEMORIES LITERARY AND POLITICAL. By Ellis Yarnall. New York and London: The Macmillan Company.

a deep sense of responsibility had ever been present ; to purify and elevate had been the purpose of all his writings."

The close of the afternoon's visit was the most impressive part, when the poet read from a selection of his own works which his visitor had brought with him, a volume edited by the late Professor Henry Reed of Philadelphia, one of Wordsworth's earliest disciples in America. The narrator writes :

"It was a solemn time to me, this part of my interview ; and I felt it to be indeed a crowning happiness to stand, as I did, by his side on that bright summer day, and listen to his voice. I thought of his long life ; that he was one who had felt himself from early youth a dedicated spirit,—

'singled out
For holy services,'—

one who had listened to the teachings of nature, and communed with his own heart in the seclusion of these beautiful vales and mountains until his thoughts were ready to be uttered for the good of his fellow-men. And there had come back to him in all the later years of his life offerings of love and gratitude and admiration from perhaps as great a multitude as had ever before paid their homage to a living writer."

This interview deeply impressed itself upon the imagination of the writer. To Wordsworth's greatness of soul he bears testimony, saying :

"I may speak, too, of the strong perception of his moral elevation which I had at the same time. He seemed to me a man living as in the presence of God by habitual recollection. A strange feeling almost of awe had impressed me while I was thus with him."

With the surviving children of Coleridge the author of these reminiscences contracted a cordial friendship. Wordsworth once said, "I have known many remarkable men, but the most wonderful man I ever knew was Coleridge." The poet's daughter Sara (who had married her cousin Henry Nelson Coleridge) and his sons Derwent and Hartley, were not without their spiritual inheritance from their father. Hartley, the most gifted of the three, the author never saw, but he heard much concerning him from Sara and Derwent Coleridge.

"At my first visit to the Lake country, and at every later visit, I heard words of kindness spoken of him from gentlefolk and simple. He could never have had an enemy. Wordsworth himself spoke to me of him with tender regard. The great poet felt for him almost as a son, as did Mrs. Wordsworth ; his death affected them deeply. 'Let him lie by us,' was Wordsworth's request, as arrangement was being made for his burial in the Grasmere churchyard."

Ellis Yarnall quotes with approval this passage from Hartley Coleridge's disapprobation, sixty years beforehand, of the Revised Version,—an opinion agreed in by many to whom the stately and beautiful dignity of the Authorized Version is sacred.

"We doubt whether any new translation, however learned, exact, or truly orthodox will ever appear to English Christians to be the real Bible. The language of the Authorized Version is the perfection of English, and it can never be written again, for the language of prose is one of the few things in which the English have really degenerated. Our tongue has lost its holiness."

Of Sara Coleridge's rare insight and delicacy of feeling the writer has much to tell.

"Aubrey de Vere, in speaking of her, has dwelt on 'the radiant spirituality of her intellectual and imaginative being,' and no words can better describe the charm of her personal presence."

The Rev. Derwent Coleridge, he tells us, had a

daughter named, most appropriately, Christabel, who became a writer of tales. She had "the full eyes of the poet and something of the dreamy look of genius." Her father considered that she, of all the descendants of the great poet, most closely resembled him.

The impression made upon the republican traveler by the noblest type of the aristocracy of the old world, the Duke of Wellington, furnishes interesting reading. Standing at the entrance to the House of Lords, one afternoon in 1849, he heard a cry, "The Duke, the Duke !" as a carriage approached.

"The Duke of Wellington was handed out. I can never forget the strangely softened, the benignant expression of the aged face which I had now the happiness to look upon. He acknowledged slightly the deferential bearing of all who stood by, as he passed from his carriage to the Peers' entrance of the House of Lords. His meek look was what first struck me—a mild serenity—the happiest result of advanced age. His hair was white, but his complexion was clear and delicate."

With several references to Quakerism we must close our review of this engaging volume. In the "venerable, irregularly-shaped parsonage" of Charles Kingsley, among the moors of Hampshire, our author heard much excellent talk from that great-hearted man.

"Quakerism was a subject. George Fox, Kingsley said, was his admiration : he read his 'Journal' constantly—thought him one of the most remarkable men that age produced. He liked his hostility to Calvinism. 'How little that fellow Macaulay,' he said, 'could understand Quakerism ! A man needs to have been in Inferno himself to know what the Quakers meant in what they said and did.'"

In the family of the Forsters the writer found noble representatives of English Quakerism, high-minded, clear-souled men and women. He saw much of William Edward Forster, M. P. He had been disowned for marrying out of meeting. This, however, did not affect his sympathy with Friends.

"The memory of his father was, moreover, to him almost a religion. William Forster the elder was a man of saintly life, considering, through all his days, the supreme duty laid upon him to be the deepening a sense of religion in the souls of men."

"Forster used to tell of an incident of his childhood. He was traveling in a coach in the charge of his nurse when a benevolent old gentleman began to talk to him. 'Where is your papa, my dear ?' said his fellow-passenger. 'Papa is preaching in America,' was the reply. 'And where is your mamma ?' continued the gentleman. 'Mamma is preaching in Ireland,' was the answer which the astonished stranger received."

So we might continue quoting, did space permit. The book is rich in its reminiscences of immortal figures. Its memories are the result of deliberate reflection, for though some of the chapters were written years ago the author has gathered them together a full half century from the time when he stood beside Wordsworth on the shores of lovely Rydalmere.

We are grateful to this cultured writer for these recollections of his greener years, and for the grace and dignity with which he speaks. Worthy nephew he of Lucretia Mott, whose character he truly sums up when he describes "the charm of her personal presence, her refinement, the deep earnestness of her manner, and what one might call her intellectual spirituality."

NEWS OF FRIENDS.

CONCORD QUARTERLY MEETING.

THE meetings held at Concord last week were favored with almost perfect weather, and also with an overshadowing of love and good-will that was sensibly felt. Especially was this the case in the meeting for ministers and elders, on the 31st ult.; there the attendance was good, all the representatives being present except one—Martha Dodgson, on account of illness—whose absence composed the meeting into a feeling of sympathetic tenderness, as her faithfulness for a long period of years to all the duties of eldership was recalled.

Much excellent counsel relative to the responsibility of membership in this body was given, both to those entrusted with the gift of public speaking—and it was felt that more were possessed of this gift than manifested it—and those who are listeners. Samuel S. Ash, Sarah Linville, and other visitors were acceptably present then and on Eighth month 1st also, when there was an increased attendance over some recent years. The service of the various Friends was most harmonious, in presenting the truth as held by Friends, and the meeting was pervaded by a deep feeling of charity towards all denominations. The reading of portions of the Extracts in the business meeting recalled most forcibly our late excellent yearly meeting, and the prevailing feeling was that of an uplift along the way towards an increase of spirituality. An earnest concern was expressed relative to the finances of our yearly meeting, that while we are very grateful for the money devoted to our use, we must not let it have undue prominence, but keep it subordinate to the things of the spirit. * * *

PURCHASE QUARTERLY MEETING.

This meeting was held at Purchase, N. Y., on the 2d and 3d of Eighth month. Isaac Hillborn and his wife were present with a minute from Philadelphia Monthly Meeting. An unusual number of Friends came from other quarterly meetings, to all of whom a cordial welcome was extended. In the meeting for worship which preceded the business meeting Isaac Hillborn delivered an able discourse on the true harmony of the seemingly different laws which govern the three divisions of man's nature,—the material, the intellectual, and the spiritual.

The business meeting is held in joint session, the clerks being Ellwood and Luella M. Burdsall. The reading of the Advices called forth expressions of appreciation of their value. After the transaction of routine business the meeting adjourned. A lunch was then served, and at about two o'clock the Friends' Association met, it having taken the place of the Philanthropic Association. After the opening address by the president, James S. Haviland, an excellent paper was presented on "Our Quaker Heritage," by Louisa E. Haviland, followed by some discussion.

On Fifth-day morning, the ministers and elders met at 9.30, and at 11 the meeting for worship convened. Our friend Isaac Hillborn again spoke, very acceptably, quoting the text, "By grace are ye saved, but not of yourselves; it is the gift of God."

After a few words from several others, the meeting closed, with a feeling of thankfulness to our Heavenly Father for his many blessings.

BIRTHDAY GATHERING AT JOHNSVILLE.

Charles Bond, of Johnsville, celebrated his 80th birthday on Sixth-day, Seventh month 7, 1899. Charles has lived in and around Johnsville for 39 years, and is widely known in the Society of Friends, being a member of Horsham Monthly Meeting. He is very active for one of his age. He had two brothers and one sister, who are all deceased; his father passed away in his 92d year. In 1841 he married Mary Stokes, and to them were born seven children, five of whom are living; he has ten grandchildren and three great-grandchildren.

His first wife having died, he married, in 1872, Rachel W. Michener, of Langhorne, who is still living.

After the guests had all arrived and the noon hour came they were invited to the dining-room, where the table was loaded with the delicacies of the season. The aged couple were seated at the head of the table, and all appeared to enjoy the occasion very much. Fifty-five of the friends and relatives were present, three of whom were about 80 years of age.

FOREIGN CORRESPONDENCE.

III.—THE MIDNIGHT SUN.

THE approach to Mølde, on the fiord of the same name, is very different from that to Odde. Though for some hours before entering the fiord numerous barren and rocky islands are passed, once within it, luxuriant green fields extend to the water's edge, and ashore the gardens are found richly grown with roses, dahlias, and other brilliant flowers. There is scarcely a window which is not filled with flowers and plants. The explanation of this evidence of a mild climate in this part of Norway is not far to seek. Sheltered from the mountains behind it from cold winds, the water in front of Mølde is tempered by the warmth of the gulf stream, whose genial influence makes a latitude 3° north of St. Petersburg a continuous day in June throughout the summer season, causing it to be a popular resort. The shops offer numerous attractive articles in fur, eider-down, and objects of quaint form which some of our passengers found reasonable in price. In the church is an altar-piece—"The Women at the Sepulcher"—by Eider, of Christiania, which some of us thought excellent. Certainly the coloring, though bright, was well harmonized, and no object was more popular with buyers than photographs of this work of art. At 10 o'clock at night my friend took a photograph of the town from the ship, so strong was the light. It is interesting to note that at that hour passengers went ashore in the ship's launches as though it were early evening. During the night our ship started, and by 8 a. m. (Seventh month 6) we again anchored at Aandalsnaes, or Naes, as it is more commonly called, on the Isfiord, the starting point for excursions to Romsdøl, or the Valley of the Roura, a region little less favored than that about Mølde. Words can scarcely be found to describe the beauty of the drive in the valley along a

deep, broad, and rapid mountain stream, bordered by green fields, brilliant with wild flowers, and beyond these on both sides mountain peaks of bare rock,—with names so difficult to write, pronounce, and remember that it is not worth while to attempt it,—rising 38,000 feet above us in sheer declivity. One I remember revealed a giant castle with towers and battlements hewn out of the solid rock.

Very interesting was a visit to the adjacent village of Veblungsnaes—everything situated on a point of land is inappropriately called a *naes*—composed entirely of modest wooden houses, unattractive and contrasting strongly with the many pretty houses in Mølde. In both towns the streets are narrow, crooked, and often without sidewalks. An old octagonal Lutheran church of wood, with quaint interior, and pulpit high above the pews, attracted many visitors.

The evening of this day found us again under steam, and by 9 of the 7th we were anchored in the river Nid, opposite the pretty, thriving town of Trondhiem, at one time the capital of Norway, and still the place where all the rulers of the Kingdom of Sweden and Norway are crowned in the Cathedral. It contains 50,000 inhabitants. It is a clean and attractive city, with good hotels and interesting shops, in which the usual furs and eider-down and quaint articles of silver made on the spot may be obtained. But the Cathedral is the most interesting object; its foundation dates back to 995, when one of the numerous Olofs—Olof Trygvason—dedicated a church, which was greatly enlarged at later periods. The vicissitudes of church war, and especially of fire, have, however, left nothing of the original structure except the foundations. It is being restored literally, the octagonal apse and chapter-house respectively afford opportunities for the study of typical Gothic and Romanesque architecture. The capitals of the numerous pillars which support the nave have furnished opportunity for an enormous amount of detail applied to medallion and other relief work. In addition to statues of the Apostles, replica by Thorwaldsen himself of his famous statue of Christ—original at Christiania—is well placed in relation to light, though too large for the niche it occupies. Doubtless it will be removed to some other place when the restoration is completed. The church, undoubtedly the finest in Scandinavia, may rank among the finest in Europe, and is well worth a visit.

Here we took a drive along the Nid river to the Lenfos falls, the upper and lower, in height 100 and 70 feet respectively. The former is divided into two parts by intermediate rocks. The volume of water passing over these falls is larger than at the Lotefas near Odde, but not so high. The drive, though pretty, is not as picturesque as that at Odde or in the Romsdøl valley. Both cascades, however, far surpass many of greater reputation. Here, as at Lotefas, the rainbow effect of the spray was superb.

At 7 in the evening we weighed anchor and started on our voyage direct to the North Cape. Out of the fiord into the ocean was a matter of a few hours, and at 10.30 the sun slowly submerged itself amid coloring of gold, purple, violet, mauve, and pea-

cock green with intermediate shades not included in the rainbow. At 8.30 a. m., of the 8th, we crossed the Arctic circle and shortly afterwards the ragged outlines of the Lofden Islands appeared and stayed by us the most of the day on our right, the open ocean being on our left.

This night we had our first experience of the midnight sun. There was no setting. The sun approached within an hour of the horizon, and then began to rise again, amid a beauty of cloud effect I will not undertake to describe. It was a moment of great excitement. Broad daylight at midnight! Almost every one was up, the fog-horn was blown, the band played while marching around the ship, followed by the passengers. Such nights as this, if it is clear, we shall have as long as we are within the Arctic circle.

At about noon of the 9th we put in at Hammerfest, the most northern town in the world, latitude 70° 40', nestling at the foot of the mountains, a very busy place, in the summer at least, containing 2,200 population, and a great centre for the making of cod liver oil. Snow-topped mountains bounded the fiord on both sides, yet the mildness of the temperature here is marvelous. A bright, clear, sunlit day, with a smooth sea and crisp air just cool enough to brace and stimulate, makes us all feel exceptionally favored.

An incident of the entrance into Hammerfest was the overtaking of a small whale steamer which was towing three whales, one quite large, two smaller, which it will take into port for proper treatment. The whales had evidently been some days *en route*. The whaler's crew was grateful for fruit and provisions furnished them.

JAMES TYSON.

North Cape, Norway, Seventh month 9.

III.—THE LAND OF SCOTT.

AT Durham we found it necessary, owing to rain, to take the train, thereby missing the fine border country. This was a genuine regret, as there is much of interest between Durham and Melrose. At Melrose we saw the "regular" attractions. But these held unusual interest for us. The ruins of Melrose Abbey, with memories of Bruce, the Douglass, Sir Walter Scott, and some of Scotland's kings, were first visited. Steady rain during our stay at the Abbey only added to the impressiveness of the place. The next morning we visited Abbotsford and Dryburgh Abbey. I am unable to record anything of the two latter, as I was forced to leave the party for Edinburgh.

On the evening of the 12th we were all together in Edinburgh. The party, which up to this time numbered nine, has traveled by wheel through the eastern countries, visiting the cathedral cities, and finally the land of Scott. Here we were joined by three others whose duties made it impossible to leave home sooner.

Three days were well spent in the fine old historic city. There is so much to see,—the castle, with its varied history of war and peace, was first inspected. Then we wandered through old Edinburgh, visiting on the way John Knox's house. The "closes" or alleys are most filthy; squalor is everywhere promi-

For Friends' Intelligencer.

THE LONDON GOVERNMENT BILL.

ONE cannot but rejoice that Miss Anthony and her friends were among those received by the Queen at Windsor. It is worthy of another chapter in her life; but more than that to her must have been the debate to which she listened in the House of Lords on the amendment of Lord Dunraven to the London Government bill. It was a notable occasion. The *London Standard* of Sixth month 27, calls it a brilliant and magnificent assembly, and says: "There has not been such a great muster of noble Lords since the Home Rule Debate." "The rights of women had attracted no more than the two Archbishops, the Bishop of London, and four or five other Bishops." "Both of the upper side galleries were filled with peeresses," and the "Strangers' Gallery was tested to its utmost capacity." The space around the Throne, according to the report, was densely crowded with Privy Councillors and members of the late and present Government, some of whom took positions on the steps of the Throne and "when the Debate began there was no more standing room left in that part of the House."

After some business in regard to the carriage of mails, to which a very few paid attention and there was much whispering, the House went into Committee on the London Government Bill and all was silent. "The Earl of Dunraven moved to strike out the provision inserted in the Commons, whereby women were declared eligible as Councillors and Aldermen." The chief ground of his objection was that, "If the principle were sanctioned now, it could not long be confined to the bodies created by the Bill," in which the Earl was right, no doubt, because the good things of this world will go on.

It seems that the new corporations will take over the work of the present Vestries, of which women are now members, and in a careful perusal of the whole debate one finds nothing but praise for the work they have done in these positions. The Earl thought it "would withdraw them from work on other public bodies into which the principle of humanitarianism entered, and in regard to which the public owed them a great debt of gratitude." How familiar is this argument of putting women in one place and building a fence around them, because they do such good work there, and one is so afraid of what they might do somewhere else! It is the old English horror of a new step, and the Earl was alarmed at "the thin edge of the wedge."

Then arose the English prime minister, the Marquis of Salisbury, who showed, in an eloquent speech, that the proposition was not an innovation nor without precedent. "He said: 'These Councils differ very little from the Vestries'; that they were turning women out for a mere change of name, not because they had proved unworthy of the trust. He contended that there was in the Municipal Councils of London an equal entering of the humanitarian element in the work of housing the poor. 'If you remove women from the Council chamber, you are taking away from that Council one of the highest, one of the

ment. As we have observed here and there in England, so far as we have gone, so here, intemperance drags downward the whole standard of life. I have never seen, among the poor, such dirty children, men so immoral in appearance, or women so loathsome. In Glasgow this impression became only more fixed.

The three vantage points from which to view hilly Edinburgh are the Castle Hill, Calton Hill, and Arthur's Seat. The first has been, and still appears to be, a military stronghold; the second has a monument to Nelson, and an unfinished National monument. Arthur's Seat is a great precipitous half hill, half mountain, that frowns down on Holyrood, the former home of Scotch royalty. The view here is very fine.

There is much to say about Edinburgh. One should speak of its great museums of art and science, of its beautiful streets and parks, and still more than all these, of its history. This calls for a book rather than a brief, hurried letter.

When we wheeled away to the Forth Bridge on our way to Stirling, we were glad to resume our trip, but very sorry to feel that Edinburgh could not be studied in greater detail. At Stirling the Castle Rock affords much the same sort of vantage-ground as Arthur's Seat, just mentioned. From the frowning battlements we looked down on the field of Bannockburn, trying to picture in our minds the array of English and Scotch armies as they covered the hill-sides for miles away to the southwest. Going to the battlefield we saw the Bore-Stone in which the Scottish standard was planted, and which was the central point of Bruce's forces as they awaited the oncoming English.

From Stirling we wheeled to Callander. For more than half a day Ben Ledi was before us, and when Callander was reached we seemed to be at the base of the mountain. The road winding through this hilly country is surprisingly level. The next day we spent in traveling to Loch Katrine, passing on the way many of the points made remarkable in Scott's "Lady of the Lake"; down Loch Katrine by boat, wheeling from the foot of that lake to Loch Lomond, where we took boat at Inversnaid for Balloch, and in the evening wheeled into Glasgow.

It was a great pleasure to meet many Americans on the boats. These Scottish lakes are mainly attractive for their mountain-bordered shores; much of their charm, too, is due to the genius of Sir Walter Scott, who has peopled the country about with a folk who, though long since gone, will always live in the minds of his readers.

From Glasgow we wheeled to Ayr and the land of Burns. We began to see relics of the peasant singer as soon as we were in Ayrshire. All the people speak so tenderly of him here; his memory is dear to all classes. When I have more time I shall hope to tell of the interesting places we have visited in a hurried view of Burns's Land.

EDWARD C. WILSON.

Cumnock, Scotland, Seventh month 19.

BE noble minded! Our own heart, and not other men's opinions of us, forms our honor.—Schiller.

most constant, and one of the most reliable stimulants to a true and honest and unflagging administration of the law. These seem to me considerations of the highest moment. . . . I protest against our being asked to differ from the other House of Parliament on a matter of this kind, to refuse to make use of the instruments of good that lie to our hands, and to do so for motives which are of a trivial character, and from apprehensions which do not deserve a moment's thought. Whatever may be the feelings of others, for myself I cannot refuse to vote for the course which will help forward in some degree, it may be to a great degree, the cause of right, of justice, and of the philanthropies."

The Lord Chancellor arose to differ. The question was wider and more important. It was not whether women should be Councillors or Aldermen, but whether distinction of sex should be maintained in respect to political power. No one could recognize more strongly than himself their admirable work in administration as distinguished from government; but his experience in political life convinced him "that the very quality which prompts the burning zeal of woman to do what she believes to be right—will accept no compromise, will accept nothing but that which she believes to be right—that very quality renders her a dangerous guide in political questions."

He declared this to be no "derogation" to women, because it made them "the light and charm of human life," but he also insisted that if they were invested with political power it would not be the best who would come forward. It was "a dangerous policy."

Strange that "light and charm" is so good in one place and so dangerous in another! Strange that the woman who will accept only what she believes to be right would be such a marplot in government; but it is the reason the Lord Chancellor of England is afraid of parliamentary suffrage for women, which he felt would be the goal of the London Government bill.

The Archbishop of York and the Marquis of Londonderry were with Lord Salisbury, and the Marquis spoke highly of the work of four lady members of a school board. He said their speeches were "always thoroughly practical and explicit, and were not too long to hear." The Duke of Northumberland closed the debate in support of the Earl of Dunraven's Amendment, and it was carried by a vote of 182 against 68. Thus the English Parliament, in fear of something without precedent, has taken a backward step, for it has since been ratified by the Commons. Nevertheless, the fact that so much importance has been attached to the question as to draw such an audience, is significant of the interest in England, which is vastly more encouraging than indifference.

We learn from the *London Standard* that Lady Balfour said the next day, in St. Martin's Hall, that the situation "was not altogether discouraging." "There had been two good debates and successful divisions in the House, where the work that women could do for local government had been fully recognized," and that "there was the very important and helpful speech of Lord Salisbury, which certainly marked a forward step," and "Mrs. Evans, a member

of St. Martin's Vestry, said that Lord Salisbury, in opposing women in the debate on the London Government bill, had his eyes on a totally different subject to that under discussion. If he had been a member of one of the London vestries he would have been very quickly called to order (applause and laughter). He was very much afraid that women would obtain seats in the House of Commons or House of Lords. It was quite wonderful that a gentleman sitting on a woosack did not sometimes take a glance behind that seat and see a chair called the Throne, which was kept exclusively for the use of a woman, who had the right and privilege to be the first to speak in the House of Lords. MARIANA W. CHAPMAN.

COMMUNICATIONS.

DANTE'S GRADATION OF SINS.

Editors FRIENDS' INTELLIGENCER :

It may have seemed strange to others, as it did to me, that according to the concluding paragraph of Prof. Thompson's article, "The Land of Least Happiness" (reprinted in the INTELLIGENCER of Seventh month 22), Dante should have "kept the lowest place in his Inferno for those who in this life were grumbling and discontented without a cause." But did Dante really believe that groundless discontent is the very worst of all sins? If true, this reflects scant credit, it seems to me, on the great poet's insight and knowledge of human imperfections.

The statement is, no doubt, an inadvertence. The ninth and lowest circle of the Inferno is in reality reserved for Lucifer, who crushes in his three mouths the arch-traitors Brutus, Cassius, and—guiltiest of all—Judas. Professor Thompson, I feel sure, must have had in mind the end of the seventh Canto, which describes the punishment of the sullen, in the fifth circle. These sullen ones are sunk below the muddy waves of a dismal swamp. "Beneath the water," Dante is told, "are folk who sigh and make this water bubble at the surface. Fixed in the slime they say: 'Sullen were we in the sweet air that by the sun is gladdened, bearing within ourselves the sluggish fume; now we are sullen in the black mire.'"

Professor Norton, whose translation I have just quoted, adds this note: "The sin here punished is that known to the Middle Ages as *acedia*, or *accidie*,—slackness in good works, and spiritual gloom and despondency. In the 'Parson's Tale,' Chaucer says: 'Envie and ire maken bitternesse in heart, which bitternesse is mother of accidie.'"

Dante's belief, apparently, was that wilful or weak yielding to despondency, the wilful or weak losing of hope and courage, the turning a deaf ear to the ever-present voice that, as of old, bids us to *rejoice* in the Lord,—that this despondency, if habitually indulged in, becomes a positive sin and places the higher nature in peril of death. THOMAS A. JENKINS.

Nashville, Tenn.

CONCERNING APPLETON MORGAN'S ARTICLE.

Editors FRIENDS' INTELLIGENCER :

The paragraph in the last number of the INTELLIGENCER, taken from Appleton Morgan's article "Recent Legislation Against the Drink Evil," in the current *Popular Science Monthly*, is certainly fearfully and wonderfully made, in its comparison and its logic, but it is a fair sample of the whole contribution.

Morgan, in what appears to be a humorous treatment of a very serious question, tosses what is evidently intended as sarcasm, at the policy of Prohibition. He attempts to illustrate the logic of prohibitory laws, by saying, "as for instance, laws, abolishing the use of spoons, as so many temptations to house-breakers; or of railways, because trespassers upon railway tracks were often killed; or steamboats, because steamboat boilers sometimes burst."

If men committed burglary with spoons, as they do with

jimmies, there might be some small connection between Morgan's illustration and the thing he illustrates. Men get drunk, become demoralized and pauperized by liquor sold in saloons and taverns, and Prohibition simply holds that the State shall prohibit the beverage sale of a commodity the use of which works such dire results on the State's citizens. Prohibition is only therefore trying to repeat that wisdom which makes the State forbid the sale of jimmies for purposes of burglary. Liquor is an implement or agent producing a certain result, and the Prohibitionist believes in making it hard or impossible for men to get the cause of crime and drunkenness, as well as dealing with the effect.

It would be more correct to hold Morgan to the logic of free rum or the license system, whichever he advocates. In that case his steamboat illustration might be good. If it is logical, wise, and prudent to license the sale of liquor which makes men explosive and unsafe, then why not license the sale and tolerate the use in steam boilers of explosives or acids which would render them unsafe and perilous to life? Prohibition is not a means of punishing innocence but of preventing depravity and brutality. That is its claim, and whatever one may think about its practicability, if he writes in the name of science, he ought to be able to fairly state the case.

This brings me to consider one assertion or two made in that part of Morgan's article which the INTELLIGENCER did not print. For instance, on page 439 of the *Popular Science Monthly* Morgan says: "In sixty-three years Maine has seen her commerce disappear and her population dwindle." The prohibitory policy of the State is given as the implied cause of this condition. According to the United States census the population of Maine in 1830 was 399,455, and in 1890 it was 661,086. If that is a dwindling population, words have ceased to have a reliable meaning. Maine's commerce has not disappeared, while evidences of the internal prosperity of the State are abundant. With a population of 661,086, Maine had in her savings banks in 1895 deposits amounting to \$53,397,590. Ohio with a population five and one-half times as great, had \$34,606,213 in her savings banks, and Illinois with nearly six times as many inhabitants had savings bank deposits amounting to only \$23,498,504.

Morgan's article also claims that every State in the Union but Maine has within the last five years recognized the failure of Prohibition and striven to recast its statutes in that particular. This is another untrue statement. Neither Vermont nor New Hampshire have by legislative enactment in any way crippled the prohibitory law, which has for years been on their statute books.

The whole article is honeycombed with complete errors or half-truths, but space forbids a further review of them. It is a source of amazement how an article of such evident bias found its way into such a high-class publication. It is this which gives it its power to mislead, and makes a reasonable effort to counteract it necessary. Science is not scientific when it is inaccurate and unfair. HENRY W. WILBUR.

New York City.

LITERARY NOTES.

A POPULAR feature of Elizabeth Stuart Phelps's writings is the happy blending of lively humor and tender pathos which always characterizes and illuminates them. These qualities were perhaps never more in evidence than in her latest and most touching story, "Loveliness," which appears in the current *Atlantic Monthly*. But the element which will attract the widest attention to the story and call forth the liveliest discussion over it, is its outspoken and trenchant attack upon the practice of vivisection and the methods of the vivisectors.

"Loveliness" is a "silver Yorkshire terrier," stolen from a delicate little girl, whose life is actually wavering in the balance through her grief over the loss of her beloved pet, when her father, a college professor, discovers the missing favorite in the operating-room of the medical school of his own university, and under the very scalpel of the operator, "kissing his vivisector's hand."

The author's indignation that such things should be and be tolerated in these days is expressed in no uncertain terms.

The defenders of those who practice what she denominates "the worst torture of all, that reserved by wisdom and power for the dumb, the undefended, and the small," will need to use their best weapons to meet the thrilling indictment drawn by her in her brilliant assault upon what she believes to be organized and scientific cruelty.

FRIENDS' ASSOCIATION MEETING.

CORNWALL, N. Y. — Friends' Association of Cornwall met Seventh month 30, 1899, at the home of Theodore Ketcham. The closing article on the life of Samuel M. Janney was read from the INTELLIGENCER by Edmund Cocks. Everyone was impressed by the usefulness of this good man's life.

The next meeting is to be held at the Seaman Homestead, Eighth month 27. There will be a reading by Mariana Seaman, and the paper postponed from last meeting will be presented. BLANCHE E. BROWN, Secretary.

PERSONAL AND OTHER NOTES.

WILLIAM BELLOW, of Gloucester, England, son of John Bellows, Assistant Clerk of London Yearly Meeting, was recently in Philadelphia on his way home from Manitoba, where he had been assisting the Doukhobors in their new location. Almost his last duty before leaving Manitoba was to locate six Doukhobor men on an island out of sight of land in Lake Winnipeg, where they were to catch and pack in ice lake white-fish for the markets of Chicago and other cities. He sailed home from Montreal on the 3d inst.

THINGS THAT ABIDE.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right,
That it is not good to lie,
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey,
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

And that somewhere beyond the stars
Is a love that is better than fate.
When the night unlocks her bars,
I shall see him and I will wait.

—Washington Gladden.

"We have careful words for the stranger,
And smiles for the 'sometime guest,'
But oft for 'our own' the bitter tone,
Though we love 'our own' the best."

DR. WHITE AND THE ARBITRATION SYSTEM.

THE London *Times*, on the 27th ult., published a dispatch from The Hague, giving the views of Dr. Andrew D. White, president of the American delegation to the Peace Conference, on the results obtained by the Conference in the Arbitration agreement. (He refers, also, to the declaration made by the American delegates that nothing in this action, agreeing to Arbitration, was to be regarded as affecting the traditional policy of the United States, as laid down by Washington and Monroe, of avoiding complications with European politics, and of resenting European control in America.) Dr. White said: "The United States has for many years shown an earnest desire for the establishment of a large and comprehensive plan of arbitration. The feeling in favor of this method for the pacific settlement of international difficulties has greatly increased within the last few years. Since we have sat here there have come every day to the United States delegation petitions and resolutions from large meetings in all parts of the country revealing this earnest desire among vast bodies of men and women of every race, religion, and condition. I believe that the vast majority of our people will welcome our arbitration treaty and will see in it a serviceable plan from the outset, and a germ from which a more complete system will be evolved in future conferences. The tribunal here provided for will stand before the people of all nations ready at any moment to begin its work. Public opinion in any nation apparently drifting towards war will generally see in this tribunal a means of escape, and will insist that the questions at issue be referred to it. As time goes on, such reference will, doubtless, more and more seem to be natural and normal, and thus we may hope to have every advantage claimed for obligatory arbitration without its overwhelming disadvantages.

"But while the United States will readily see this and, in my judgment, will welcome the treaty, it could hardly be expected that we would be willing to accept a requirement to sweep away at once, here and now, its policy, so long observed, both as regards the American and other Continents. If any modification is ever made in that policy it must be made by the United States after it has had the fullest opportunity to study the subject in all its bearings. Such a change cannot be made here by implication in a treaty made distinctly for another purpose, and it is important that there should be no doubt on this point. As to the first part of the declaration we made yesterday, there is a deep feeling, indeed, I might say a religious feeling, in the hearts of the American people at large against our nation entangling itself in the internal questions and affairs of foreign nations. The counsel given by Washington in his farewell address against any such entanglements is regarded almost as if it were of Divine inspiration. The second part of the declaration, although it has not the historical basis of the first, is also founded upon deep convictions. Those convictions were, indeed, once largely shared by British statesman and the British people at large. I may mention, in fact, that nowhere did the declara-

tion of President Monroe receive more earnest commendation than in *The Times*. Even if we were to grant that these feelings are mainly vague and indefinite still they are feelings which in the interest of the final ratification of the treaty we, the American delegation, must take into account.

"But neither of these two parts of the declaration implies the slightest withdrawal from full coöperation in the judicial settlement of international difficulties by means of the agencies and machinery provided in the convention. No Power will more gladly welcome this means of preventing war than the United States. None will more faithfully adhere to them as soon as they are agreed upon. You ask how this declaration is to be interpreted. I answer distinctly that the future is to be interpreted by the past, that the policy of the United States is hereafter to be what it has been heretofore. There is nothing is a continuance of this policy to endanger, to limit, or even to hamper the operation of the plan of arbitration now proposed. This the past history of the United States abundantly shows. The United States has never manifested the slightest desire to interfere with any arbitration proceedings, such as might arise under this convention. We have more than once asked for the arbitrament of a foreign Power and have gladly seen other American nations use the same means. Consider the four classes of arbitration which may possibly be thought involved in this declaration. As regards every one of them the United States has again and again not only accepted but welcomed the decision of European Powers and authorities."

Mr. White divided the four classes as follows: First, arbitration between the United States and European Powers. Second, arbitration between the United States and another American Power. Third, arbitration between two American Powers, neither being the United States. Fourth, arbitration between an American Power other than the United States and a foreign Power. Mr. White mentioned a number of cases belonging to each class, and continued thus:

"Every one of these arbitrations the United States has regarded with satisfaction as promoting peace. There is, then, nothing in our history to warrant for a moment the view that the attitude of our country as regards arbitration will be hostile to any settlement possible under this convention. I am convinced that the arbitration plan is to be of vast value to my own country and to mankind. Future conferences will ripen the good fruit it will bring forth. The American people will, I believe, recognize these facts heartily, and, yesterday's declaration having been made, will accept our work readily, make use of it loyally, and gladly join in any future measures for perfecting it."

WHITNEY & STEPHENSON, of Pittsburgh, who have been financing the big river coal combine, which is to be known as the Monongahela River Consolidated Coal and Coke Company, have completed the allotment of stock according to the subscriptions received. The stock was over-subscribed by \$1,250,000. Securities of the company will be \$10,000,000 preferred stock, on which 7 per cent. will be paid; \$20,000,000 common stock and \$10,000,000 fifty year gold bonds bearing 6 per cent. interest.

THE EVERGLADES OF FLORIDA.

From the stenographic report, furnished FRIENDS' INTELLIGENCER, by George B. Cock, of a lecture by Dr. David T. Day, Chief of the Division of Mining Statistics, U. S. Geological Survey; delivered in Philadelphia, under the joint auspices of the Franklin Institute and Y. M. C. A.

INTO this region,—the Everglades,—those animals which dislike subjugation—the birds, the reptiles, the wild beasts, and the wild men—fled. Most of them are there still. It is the home of everything that is wild. It is a tangle of densest vegetation. Beginning on the north, near the town of Kissimmee, with the usual alternation of pines, bay trees, and magnolias, with here and there a marsh and a lake, further southward the trees become scarcer, and swamps and tall grasses prevail. Swamp, from occasional, becomes continuous, with here and there only a small island of land. Before Lake Okeechobee is reached, the grasses and cane-brakes have given place to saw-grass, which continues to the southern end of the State, where, with an equally undefined borderland, it shades off to the open waters of Whitewater Bay.

The line of demarcation between the bay and the swamp region is scarcely discernible, the water simply shading off into the Everglades on both sides. Skirting the glades, around by the southwest to the west side, the border grows more definite; and parallel to the gulf, and fifty miles east of it, is the rim of the Everglades proper. This rim of limestone, which is really an upturned edge of the floor of the State, holds back the water, and makes possible the quick change from a tropical forest to the saw-grass of the glades, which extend on the east almost to the very coast of the Atlantic,—at some points within a few miles of it. Miami, with its now beautiful hotel, is only this short distance from everglades as dense as any other part of the State.

Whitewater Bay's bottom is covered with a mud of finely divided limestone mixed with organic matter from the roots of the dense vegetation above; and the bay is filling up. It is getting higher and higher continually. Inside of the protecting coral reef, this whole region is building up in the same way, with a fine, white mud, mixed with this dark, organic matter. That mud has its origin in the Everglades, whose bottom is a limestone. This limestone is etched—eaten away—quite rapidly, by the rainwater, particularly after it has received an additional charge of carbonic acid from the decaying vegetation. This carbonic-acid-containing water rapidly dissolves the limestone floor, and carries the lime in solution to the south and there deposits it. In other words, a new set of Everglades is being formed down below; and by watching that growth we can easily see how the present ones were formed.

The Everglades, as they exist now, represent two stages of growth. The north glade and the south glade have between them a rim which is probably a rim of coral,—an original coral reef that opened south of the main land. An everglade formed, probably, first above it,—then, as a coral reef formed in about the region of Whitewater Bay to the south, it left smooth water in which the limestone was deposited, making the south bed. To understand something of what maintains this swampy character of the

glade,—there is at Miami a limestone bluff, twenty-two feet high; but that bluff, if we follow it three miles into the interior, slopes down again so that it is simply the edge of the Everglade basin, and the water has difficulty in getting out on account of this rim, which extends all along the east, and much of the south, coast.

It is easy to study the Everglades in detail by a trip from Miami up the Miami river in a canoe propelled by two Seminole Indians,—getting clear into the Everglades and back to your hotel the same night. There is a considerable rapid in the Miami, three miles from the hotel, the river having cut a channel through the 22-foot limestone rim. At this point, when one happens to have taken a steam launch, it is abandoned for a canoe to go above the rapids. A half-mile further on one is stopped from further penetrating the glades by the saw-grass, and by all the other obstacles to travel in this country that have kept the Everglades practically in their original condition,—undisturbed except by the Indians.

Another and far better way of studying the Everglades is to go around by railroad to Punta Gorda; thence by steamer to Myers, near the mouth of the Caloosahatchee river, and up that river some fifty miles till you reach this limestone rim again,—the west border of the Everglades.

At Myers the Caloosahatchee's bank is an impenetrable tangle of mangrove roots, among which the water loses itself. The water is shoal from the deposit of limestone brought down from the glades; but soon it narrows to a beautiful stream, deep, and flowing between banks of soft, white, coral limestone, this having been brought from the Everglades and deposited as soon as it touched the brackish water near the river's mouth. Against this background of white limestone the water shades from an amber color where shallow to mahogany where deep; the surface, glassy smooth, reflects the outlying trees with the clearness of a mirror. Over the limestone bank hangs a drapery of jessamine creepers and other vines with a border of great ferns. The primeval forest shuts out the sky and makes simply a jungle overhead.

This is a great banana country, owing to the fertility of the marl limestone, down into which the roots of trees grow four or five feet. The luxuriance of the flora in this whole region tells of an enormous fertility where the land is high enough to be drained. As the distance from the coast increases the forest is freer from undergrowth. It gives beautiful vistas between the tall palmettos, arcades of bays, occasional pines,—far off to the marshy plains which bound every view. The river winds more and more, until the points of the compass have absolutely no significance, the boat being kept simply in the middle of the stream, which winds in S's for miles of its sinuous course.

A few "shacks" only remain at old Fort Deneaud, which figured in the war of the Seminoles; and ever since the struggle for existence has been kept up there; but Nature has practically reconquered, and Fort Deneaud will probably not even have a "shack" to recall its site in a few years.

At Thompson the sunset gave place to a moonlight considerably brighter, making a jet-black mirror of water between these banks of silvery-white limestone; the forest ends suddenly and the Everglades stretch away indefinitely. By 8 o'clock there was no sound louder than the lapping of the current against the boat. Water lettuce and water hyacinths float past all night, sometimes in large masses, sometimes individually, glistening with tiny drops of water beautifully in the moonlight. Now and then these groups assume the size of small islands, with little trees and other shrubs actually growing in them. These islands are floating by continuously; they are too strange to look real, and your picture becomes less and less distinct, but not less enchanting, as you pass the borderland of dreams. By the next morning all is changed again; the weird solitude is now a panorama of life of countless kinds, that fortunately come on the instalment plan. Had I written this in advance, I should have predicted being awakened by the flood of sunshine, which is warm here in January as nowhere else, though the air is dry and clear. Instead, we were aroused by the engineer's little alarm clock just as the sun rose, accompanied by the whistle of quails and mocking-birds. It is a region teeming with life. Some of the animals of the region you must hunt: others hunt you—especially the insects, from the irritating jigger through the long range of gnats, mosquitoes, gallinippers, alligator fleas, to the giant spider, whose web entangles small birds. You would be disappointed how few of all these insects you find, or which find you, in the winter. On a boat you have almost none—our sand-fly netting, even, not being used.

Leaving the river we now travel through a canal—cut in Lake Flirt—blasted out of limestone, which is the bottom, and which is the bottom of the whole Everglade region. It has the limestone rim seen from the rapids on the east coast. There is no lake in sight, of course;—nothing but a dense jungle of water-plants growing high above the water; but those skeptical as to the lake character of the region need only try to walk on the plants and quickly meet an awful death in the black clay ooze, in which a ten-foot pole does not touch bottom. The impassable character of the region is further evident from the waterfowl driven here, as a refuge from the sportsmen,—marsh hens, flocks of blackbirds and crested egrets. In a few hours another canal cuts through saw-grass to Lake Okeechobee. The best description I have seen of the lake states that "it is filled with thick, muddy water, which cannot possibly be used for drinking." We drank little else. Entering, you look over a beautiful blue sheet of water, forty miles to the opposite shore. It is like one of the beautiful lakes of Northern New York, although only ten to thirty feet deep. It is a common experience to find the lake so rough as to be uncomfortable for the largest steamers that navigate it. A few tall trees made an island in the Everglades here a good refuge for Seminole Indians,—the rule of the United States troops being, in the Seminole War, that, no matter what the hardships, they were to pursue the Indians

until they caught them. They took their Indians with them and sent them to the west, where they would be easier to find again if wanted. Only about 360 were allowed to remain. About thirty or forty families are scattered through the wilderness. Crossing to the east side of Okeechobee, we come to a small space of firm land and find it occupied by the Indians—the most famous refugees of all the Everglades. You cannot always find them, for they have no wish to be found; and they wander from one island to another. When found they receive you courteously, but with that peculiar reserve which one is wont to show to a book agent. They raise cane, potatoes, and pumpkins for their own use, and coonti, which passes for arrowroot. Wild turkeys are a bountiful supply of food, as they wander from island to island by water-ways which only they understand.

Monkeys Picking Cotton.

Youth's Companion.

THE *Cotton Planters' Journal* gives an account of the training of monkeys to pick cotton, on the plantations of Mississippi, an account which it would be hard to believe if it were not accompanied with names, dates, places, and circumstances which put deception out of all probability.

The introducer of this novel kind of labor is Mr. W. W. Mangum, and the principal scene of its employment has been Mr. Mangum's plantation at Smedes, Sharkey county. The attempt was suggested first by Professor S. M. Tracey. He had seen the performances of some trained monkeys, and assured Mr. Mangum that he thought they could be trained to pick cotton.

Mr. Mangum was so much impressed by the suggestion that in the summer of 1897 he hunted out the owner of the monkeys which Professor Tracey had seen at work, bought the whole lot, ten in number, and induced their trainer to come with them to the plantation. There, in September, 1897, their training as cotton-pickers began, and was conducted to a successful issue.

Each monkey was provided with a bag which would hold about twenty-five pounds of seed cotton. This bag was hung over the monkey's shoulder. Baskets to hold the cotton were placed at the end of each row, and one man beside the trainer was needed to take the cotton out of the sacks and put it into the baskets.

A staff correspondent of the *Cotton Planters' Journal* visited Smedes in November last to see the monkeys at work. He writes:

"I must admit that it was a glorious sight to see, and one that did my heart great good. The rows were filled with monkeys, each with her little cotton sack around her neck, picking quietly without any rush or confusion.

"When they had their sacks full they would run to the end of the row, where a man was stationed to empty them into the cotton basket, when they would hurry back to their work. The monkeys seemed actually to enjoy picking."

The cost of picking cotton with the aid of monkeys is only about one-third as much as with negro labor, and the cotton brings a higher price, being cleaner. As cotton-picking machines have been a failure in the South, there is great interest in the Smedes experiment.

Gladstone's Personal Magnetism.

JUSTIN MCCARTHY, the Irish Nationalist, has written and published a great deal about Gladstone, but nothing more charming than a chapter in his recently published "Reminiscences," which gives a fine conception of the attractiveness of the Grand Old Man's personality.

"I must say," he writes, "that Mr. Gladstone has been an exception to all that I have known in my experience of men, for he grew distinctly handsomer as he grew older. At the time when I first became familiar with his personal appear-

ance there was, except for the wonderful eyes, not much in his features to distinguish him greatly from other fine looking men of about the same age. It was in his later days that his face developed those noble outlines and his eyes showed that penetrating light which fastened at once the gaze of every observer. A stranger, utterly unacquainted with his appearance, seeing him for the first time among whatever crowd of men, would be sure to rivet his looks upon him, and to ask, eagerly, 'Who is that?' I have seen some few, very few, men's faces which had something like the same power of compelling attention. Nathaniel Hawthorne, the great American novelist, was one of them. Nobody could come into a crowded room where Nathaniel Hawthorne was one of the company without instantly finding himself attracted by Hawthorne's face, and especially by his eyes, and without instantly asking who he was. But then Hawthorne did not live to anything like the age at which Mr. Gladstone's presence began to be most impressive, striking, and captivating. Crabb Robinson said that Goethe seemed to him an almost oppressively handsome man. The same thought has occurred to me many times when looking on Mr. Gladstone, that he was almost oppressively handsome in the sense that you could not get his face out of your mind while he was present. Even in a crowded House of Commons, and when one was sitting on a distant bench, one could not escape from the fascination of those wonderful eyes. The effect seemed to grow more and more with his growing years. I felt the impressiveness of those eyes more when I saw them for the last time than I did when I saw them for the first time, forty years before."

CURRENT EVENTS.

A LOADED trolley car, running between Shelton and Bridgeport, Connecticut, was derailed on a trestle, on the 6th inst., and fell 40 feet into a pond. Twenty-nine persons were killed, and several more were injured. Of the forty-three persons in the car only two escaped unharmed. The trestle was without guard rails, and the car is said to have been running at a high rate of speed.

By the collapse of a slip at the Mount Desert ferry, eight miles from Bar Harbor, Maine, on the 6th inst., at least twenty persons were drowned and many were injured. The people were excursionists from Bangor and other points on their way to visit the war vessels that had just arrived in port, and in the rush to get on the Bar Harbor boat they overcrowded the slip. Over 200 were thrown into the water.

COUNTERFEIT coins are in circulation in the Philippines in large numbers. Thus far there are few, if any, counterfeits of American coin in the islands, most of those in circulation being British-Chinese dollars and Spanish coins of various denominations, these being the coins which the natives of the islands are most accustomed to. All the counterfeits thus far discovered are made in moulds, but the work on them is so good that they can easily be passed among the natives.

AN armed insurrection has broken out at La Vega, San Domingo, in favor of Jimenez, who aspires to succeed the late President Heureaux in the Presidency of the Dominican Republic. The insurgents are said to be well organized and officered and the revolutionists are gathering strength. Jimenez, who is at Havana, says he ordered the assassination of Heureaux, and declares he will lead the revolt against the Government.

THE West Chester Fire Company, of West Chester, observed its 100th anniversary on the 6th inst., with a banquet and appropriate speeches. This is the first event in the celebration of West Chester's Centennial year.

THE second trial of Alfred Dreyfus, on charges of high treason, was begun at Rennes, on the 7th inst. The prisoner bore himself with dignity and composure, and his declarations of innocence, under sharp questioning, were very pronounced. His prompt and coherent replies indicate that his intellect is unclouded.

THE political situation in Hayti has improved. All persons thought capable of taking part in a revolutionary movement have been arrested or have sought refuge in the Consulates. The Government is treating the prisoners with clemency, owing to the intercession of United States Minister Powell. The financial situation here, however, is still critical. Pourparlours on the subject have passed between the Government and Minister Powell, who has assured the Ministers that a loan, with suitable guarantees, could be floated in the United States.

SIR MACKENZIE BOWELL, ex-Premier of Canada, and leader of the Conservative opposition in the Senate, has severely criticized in a speech in the upper House, Sir Wilfrid Laurier's refusal to accept the invitation to attend the laying of the corner-stone of Chicago's great post-office building. Sir Mackenzie characterized as childish the Premier's alleged excuse of hostility to Canada on the part of the United States press.

THERE is no further excitement in Hampton or in Newport News, and the people have no fear that the dreaded fever will break out again. The refugees are returning in crowds. Every incoming train brings several hundred, and in a few days the 7,000 who fled will all have returned.

THE American delegates to the recent Peace Conference have offered on behalf of the United States to erect near the English Church at The Hague a Peace chapel, with a stone to commemorate the Conference. The offer has been gratefully accepted.

NEWS AND OTHER GLEANINGS.

It is said that the scheme of Bishop Turner, of the African Methodist Episcopal Church, for the deportation of the negroes of the South to Liberia, and which the Bishop recently presented to the President, is not receiving approval from many of the leading men of that race. If the negro is to be transferred to Liberia, or to the islands of the East and West Indies, recently acquired by the United States, it must be done with his free consent and upon inducements of gain such as might influence any other class of our people to emigrate.

Frenchmen have secured valuable mining concessions in the interior of China and propose developing them without delay. A Parisian syndicate has secured coal, quicksilver, and other mineral concessions valued at \$100,000,000. Their agent says there are mines of cinnabar in Kwee Chow province which are richer than the famous Almaden quicksilver mines of Spain, mortgaged by the Spanish Government to the Rothschilds. Along the Yang Tse Kiang river are fine copper mines and several vast coal deposits, to develop which he has secured the exclusive privilege.

Bears, which were unusually numerous in Pike and adjacent counties during last winter and spring, are again making themselves obnoxious to farmers, and are venturing into the clearances, and in one instance took possession of a farm house.

A curious old custom is building up a remarkable collection of horse shoes at Oakham Castle, in Rutlandshire, England. At this place, whenever a peer of the realm rides by, he is required by the Constable to contribute a horse shoe in lieu of a fee. These are then hung upon the walls of a room in the castle, which is thought to have been formerly used as a chapel. The custom still obtains, though nowadays noblemen who pass through the town generally contribute shoes of some precious metal, richly decorated and bearing their coats of arms.

Widely separated farm-houses in Australia are being connected by telephone in a novel and inexpensive manner. To put wires from one farm-house to another would be a work too costly to be contemplated, but it is found that the wire fences in common use in Australia are efficient lines of communication for telephonic purposes. Friendly intercourse has been established between families as many as a dozen miles apart, and fences that before had served to shut in and separate became a medium for drawing families together.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, EIGHTH MONTH 19, 1899.

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A GOOD WORD EACH WEEK. XXXIII.

THE Scriptures may be considered a chart which has been traced for our guidance by the wise and good of former ages, who performed under Divine guidance the voyage of life. Like the mariner upon the ocean, we may refer to the chart to avoid the rocks and shoals, . . . but still we must depend upon the compass within, that points to the polar star of Truth, and guides us securely to the haven of rest.

SAMUEL M. JANNEY.

From the chapter on "Holy Scriptures," in his "Conversations on Religious Subjects."

PRAYER.

SPEAK to me, Lord! Thy word of consolation
Steals like sweet dew to freshen every hour:
Speak, I implore, a message of salvation
To shield my heart from keen temptation's power.

Thou art my life, my strength! Good Lord, remember
How weak I am, how prone to faint and fall!
When Love burns low, breathe on each dying ember,
And with thy breath its fervent glow recall.

Thou art my hope! How could I reach thy heaven,
If thou no helping hand didst lay on me?
Thy mercy oft my wanderings has forgiven:
Forgive once more, and bid me live in thee!

—Henry W. Hawkes.

JOHN TATUM: A MEMORIAL.

IN asking the insertion of the memorial of John Tatum, it may not be amiss to precede it by a statement that our late friend, Dillwyn Parrish, had from the individual concerned, who, when a young man, on one occasion visited a race course near the public road leading to Woodbury, N. J.

John Tatum, having to pass on his way home, recognized the young man, who naturally expected an "eldering" when next they met; but no allusion was made to it, and several interviews passed in like manner, until one day, when the young man least expected it, John remarked, "I was very sorry to see thee at that race course." Although brief, it had a more salutary effect than a long discourse.

John's wife, who was sister to our late friend, Clement Biddle, and her step-children, continued members of the Yearly Meeting, Fourth and Arch streets; but whilst he lived provision was always made for the proper entertainment of Friends of both bodies when their quarterly meetings were held at Woodbury.

J. M. T., JR.

A Memorial of Woodbury Monthly Meeting, New Jersey, concerning John Tatum.

It is not with a view of eulogizing the dead, that we give forth the following memorial concerning our dear deceased friend, John Tatum; but in order that the remembrance of his unblemished life and pious example may be perpetuated as a testimony to the efficacy of that Divine Power which wrought all good works in him.

He was the son of John and Sarah Tatum, members of Woodbury Particular Meeting, and was born the 11th day of the Ninth month, 1767, within the limits of said meeting, of which he continued to be a member to the time of his death. By his pious and exemplary father he was carefully educated in the principles of the Society of Friends, to which he remained firmly attached to the end of his days. But he was no sectarian; his charity extended to all, and his love, like that of his Divine Master, was universal.

From early childhood, he was remarkable for his sobriety and stability. When he was about eleven years old his mother died, leaving two children, one of whom was a daughter several years younger than the subject of this Memoir; and while he was yet a youth, he extended towards her a guardian care and solicitude as of an experienced parent; embracing every opportunity of instilling correct principles into her tender mind; which she often mentioned in after-life with feelings of gratitude and affection.

As it was difficult to procure suitable teachers for schools, when he was about seventeen years of age he entered into that useful employment, in which he continued, during the winter season, for several years, thereby rendering an essential service to the neighborhood where he was thus engaged.

About the year 1792 he settled on the farm where he resided the remainder of his life; and soon after married Hannah, the daughter of William Rogers, late of Evesham. As their minds were congenial they lived together in much harmony, until the year 1819, when she was removed by death, leaving the care of several children devolving on him, which trust he faithfully discharged, endeavoring, according to the ability received, to bring them up in the "nurture and admonition of the Lord"; for he had no greater joy than to see his children walking in the Truth. In the year 1822, he was united in marriage with Anne Biddle, of Philadelphia.

He was a kind and affectionate husband,—a tender father, and a firm and steady friend, particularly to those in adversity. He was very useful in his neighborhood, especially in acts of kindness and beneficence to the poor, without distinction of color; in which he seemed unwearied; and few would be more missed on that account.

About the year 1804 he was appointed to the station of an elder in the church, in which he continued with much acceptance until the time of his decease. During which period, as well as before, he was active in several other important duties and appointments in society, being deeply concerned for the advancement of truth and righteousness. He was a diligent attender of all our religious meetings, and a bright example in reverently waiting on the Lord therein, being careful to take his family with him. He was of a tender spirit, and desirous above every other consideration to keep a conscience void of offence towards God and man. In the exercise of the discipline of the church his object was, by mild and gentle means, to bring the transgressor to a sense of the evil of his ways, that so he might be restored to the unity of his friends; and the meekness and gentleness of his spirit qualified him for eminent usefulness in treating with offenders.

He was endued with a sound and discriminating judgment; and early in life obtained the full confidence of his father, who seldom, if ever, undertook any matter of importance without consulting with him. In his intercourse among men he was courteous, kind, and obliging to all, being an example of disinterestedness and humility.

The subject of the dissensions in our religious society was cause of deep exercise to the meek and peaceable spirit of this our dear friend; and his efforts to moderate our opposing friends were fervent and sincere, though without the desired effect. When a separation took place in this meeting, he for some time attended the meetings of those who do not consider themselves as members with us; but in the year 1828 he was visited with a severe illness, which greatly prostrated his bodily strength; and in this trying situation, being much humbled, his petitions were put up to his Heavenly Father for right direction; when, after a time of deep probation, it was clearly manifested to him that his peace consisted in firmly uniting himself with the Friends of this meeting. The conflict was severe, between affection for some of his nearest connections in life, and duty to his Heavenly Benefactor; so that his faith was closely tried. But he saw that it would no longer do to reason with flesh and blood, and gave up in obedience to the heavenly vision; often expressing the great peace he felt in this act of dedication. After thus fully surrendering his will to what he believed was divinely required of him, his health and strength seemed renewed, and he again became active and useful among his friends.

In the course of his pilgrimage through life, he had to partake largely of the cup of affliction, which is more or less the lot of all; but he was enabled to bear it with patience and resignation becoming a Christian.

A few days before his death, being weak in body, but his mind clear and composed, he was visited by some of his near connections. After expressing his satisfaction in seeing them, he imparted much tender counsel to them, signifying the comfort it afforded him in believing that they had been preserved in the fear of the Lord; and in a very affectionate manner

he earnestly recommended them to keep to the simplicity of their religious profession, in their dress and deportment; thus evincing the solicitude of a father for their present and everlasting welfare.

It was his primary concern to know Christ formed in him; and having, through Divine favor, attained to a good degree of this precious experience, religious doctrine was no longer speculation with him, but holy certainty. Hence, he was restrained from indulging in controversy on doctrinal subjects, which often engenders strife and contention; and, through the redeeming power of the Lord, his mind in the hour of death was preserved in sweet tranquility, having washed his "robes and made them white in the blood of the Lamb." Thus, he passed away in a quiet state of mind, on the morning of the 12th day of the Twelfth month, 1834, in the sixty-eighth year of his age. His funeral, which took place the next day after his decease, was largely attended; and among the numbers that were present were many people of color, who in this righteous man lost a valuable, sympathizing friend and benefactor.

There is a mixture of sorrow and joy in the remembrance of this truly estimable man. When we refer to his warm-hearted friendship and hospitality, and reflect that he is gone to that bourne from whence no traveler returns, and that we can no more take sweet counsel together as in days that are past,—the mind is filled with sorrow and mourning. But again, when we consider that our loss is his eternal gain,—that he is now out of the reach of pain and sorrow, and is safely landed on that shore where "the wicked cease from troubling and the weary are at rest,"—there is cause for rejoicing.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

For Friends' Intelligencer

ENGLISH SKYLARKS IN LONG ISLAND.

THE successful introduction of birds from other countries is very unusual. We are not aware of any species that has become thoroughly acclimated in this country except the English sparrow. Heartily as this enforced emigrant was at first greeted, the bird has made more enemies than it ever had friends on its first arrival.

This experiment was followed some twenty years ago, when Mr. Schieffelin, of William street, New York, of druggist fame, imported a number of English skylarks and liberated them at Flatbush, L. I. For a long time but little was seen of the birds, and it was thought that the experiment would prove a failure. After the blizzard of 1888 it was feared that the colony had all been lost; but it proved not to be so. Ever since then, having learned how to adapt themselves to the greater severity of our climate, they have been increasing rapidly, and now can be found and heard in numbers in the vicinity of Vanderveer Park, Long Island, or a few blocks to the east of it. There chances to be a farmer living east of the Holy Cross Cemetery in this locality, who is greatly interested in the protection of this pet bird, and his farm is known as "Skylark Farm."

One regrettable fact about this colony is that so far they have not distributed themselves over a wide area of country. We could wish that they had more of the habits of the sparrow in this particular; perhaps when they increase and become more numerous they will spread over a wider field. If not, means can be taken to facilitate their distribution. They are too great a prize to be allowed to do all their singing in one locality. All who have heard them abroad know what a charming feature they are in the country, and to all who have read the charming lines of Shelley the skylark will always be of very special interest.

We have repeatedly visited this spot in May and June of this year, and never failed to be charmed with all we saw and heard. One's interest deepens when he knows more about the significance of all this



rich music rendered from airy heights. The song so sweetly sung is not rendered in mere caprice, for the simple love of singing, but for a purpose; it is a love-song for the mate. Rising from the field, the male bird begins an upward, easy flight, singing and soaring until nearly lost to sight. One who has heard the rapturous notes can fully appreciate Shelley's lines,

"Teach us, sprite or bird,
What sweet thoughts are thine; . . .
That panted forth a flood of rapture so divine."

When the lark has reached its height one has to gaze long and attentively before seeing the speck in the blue from which the music comes. Pausing for a time, the little songster begins a gradual descent for a brief space, finally plunging almost vertically downward and alighting in the field near where its mate, or would-be mate, is concealed in the grass. When it alights this bird, being so small, is not easily seen. Those who have had the good fortune to be near the place of alighting say that sweet as is the song sung on the wing, the bird has a sweeter and more tender note for its mate as they seek a nearer companionship. It is to be hoped that this bird has come to stay and prove a treasure from the Old World.

JOHN D. HICKS.

Old Westbury, L. I.

THE SKYLARK AND THE POET.

How the blithe Lark runs up the golden stair
That leans thro' cloudy gates from Heaven to Earth,
And all alone in the empyreal air
Fills it with jubilant sweet songs of mirth!
How far he seems, how far
With the light upon his wings;
Is it a bird or star
That shines and sings?

What matter if the days be dark and frore,
That sunbeam tells of other days to be,
And singing in the light that floods him o'er
In joy he overtakes Futurity;
Under cloud-arches vast
He peeps, and sees behind
Great Summer coming fast
Adown the wind!

And now he dives into a rainbow's rivers,
In streams of gold and purple he is drown'd;
Shrilly the arrows of his song he shivers
As tho' the stormy drops were turn'd to sound;
And now he issues thro',
He scales a cloudy tower;
Faintly, like falling dew,
His fast notes shower.

Let every wind be hush'd, that I may hear
The wondrous things he tells the world below;
Things that we dream of he is watching near,
Hopes that we never dream'd he would bestow;
Alas! the storm hath roll'd
Back the gold gates again,
Or surely he had told
All Heaven to men!

So the victorious Poet sings alone,
And fills with light his solitary home,
And thro' that glory sees new worlds foreshown,
And hears high songs, and triumphs yet to come;
He waves the air of Time
With thrills of golden chords,
And makes the world to climb
On link'd words.

What if his hair be gray, his eyes be dim,
If wealth forsake him, and if friends be cold,—
Wonder unbars her thousand gates to him,
Truth never fails, nor Beauty waxes old;
More than he tells, his eyes
Behold, his spirit hears,
Of grief, and joy, and sighs
'Twixt joy and tears.

Blest is the man who with the sound of song
Can charm away the heartache, and forget
The frost of Penury, the stings of Wrong,
And drown the fatal whisper of Regret!
Darker are the abodes
Of Kings, tho' his be poor,
While Fancies, like the gods,
Pass thro' his door.

Singing thou scalest Heaven upon thy wings,
Thou liftest a glad heart unto the skies;
He maketh his own sunrise while he sings,
And turns the dusty Earth to Paradise;
I see thee sail along
Far up the sunny streams;
Unseen, I hear his song,
I see his dreams.

—Frederick Tennyson (eldest of the three poet brothers.)

To live on, even when life seems all a failure and the comfort of life is gone, to count patient living the real thing, with or without comfort,—that is to be truly brave.—Phillips Brooks.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 35.—EIGHTH MONTH 27.

HISTORICAL SOURCES—EARLY LIFE OF DAVID.

GOLDEN TEXT.—The Lord shall be between thee and me, and between thy seed and my seed forever.—

I. Samuel xx., 42.

Scripture Reading, I. Samuel, xxiv., 1-32.

AFTER the 15th chapter of I. Samuel the interest of the Bible narrative centres not about Saul, but about David. Up to this point the king has had the sympathy of the narrator; from this point on David is the hero and Saul takes a subordinate place. The dual narrative, several times referred to, continues in the account of the life of David and is supplemented by a new source of information not yet mentioned. The books of Chronicles, which in our Bibles follow after II. Kings tell again the story of the Hebrew kingdoms from David to the fall of Judah. They were written at a time much later than the books of Samuel and with a very different intent. The first nine chapters are given up to a series of family registers, tracing the lines of descent from Adam to the time of the kingdom. A brief chapter is devoted to Saul, telling, however, only of his death. The narrative of the kings is then taken up more in detail—chiefly, however, their relations with the ceremonial law and with the priesthood. The books of Chronicles refer as authorities to various older books (I. Chronicles, ix., 1. II. Chronicles, xxvii., 7, etc.), which seem however to be the same sources which were made use of in the writing of the parallel books of Samuel and Kings. "It may be said in a general way that Chronicles treats the older material with great freedom, reshapes it, freely makes additions to it and leaves out parts of the older narrative. At the same time, there is no mistaking the fact that the alterations made on it serve preëminently to illustrate one and the same thought, in which we may rightly recognize the leading thought of Chronicles—namely, that the Temple in Jerusalem, the Levitical priesthood of this temple, and the pious kings of Judah who were devoted to the Temple service, should appear to posterity as great and glorious." (Kittel, *History of the Hebrews*.) The books were undoubtedly written by some one devoted to the priestly orders, and not earlier than the fourth century before Christ, possibly as late as the second. Chronicles is therefore several hundred years later than the books of Samuel and has no further sources of information; besides being written for the special aggrandizement of the priesthood. It cannot, therefore, be considered as nearly so valuable historically as the earlier book. Ethically, also, it falls far below the books of Samuel. They were written, as were most of the Bible books, with a purpose chiefly ethical. They have the zealous prophetic ideals of the days of the prophets, and they are in marked contrast with the narrow ecclesiastical tone of the later history.

The two sources interwoven in the older story give two accounts of David's first appearance before Saul. (1) After withdrawing himself from Saul, the aged seer, Samuel, is sent by the spirit of God to Bethlehem, where he finds and anoints David, a

youthful shepherd boy, the youngest son of Jesse (I. Samuel, xvi, 1-13). Soon after the boy is sent to the camp of Saul with some provisions for his elder brothers, who were in Saul's army. There he heard the challenge of Goliath, the giant of the Philistine army, and slew him in single combat. As a result of this he was made part of the king's household (I. Samuel, xvii., 1-58; xviii., 1-4). (2) Saul was afflicted with severe melancholy, and his servants sought for a skillful musician to soothe him. Then answered one of his servants, and said, "Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning at playing, and a mighty valiant man and a man of war." So Saul sent for him and loved him, making him his armor bearer. (I. Samuel, xvi., 14-23.) There is no better example of the combining of inconsistent narrative in the historical books of the Bible than this. We are first introduced to David as a boy, ruddy of countenance and keeping his father's sheep. Then in the same chapter he is mentioned as "a mighty valiant man, and a man of war," who is made the king's armor bearer. Then in the next chapter he goes, again as a mere boy, to the camp of Saul's army. Saul and his officers know nothing of him. After the victory over the Philistines, Saul asks of his captain "who's son is the stripling," and the captain did not know. Another difficulty appears when we read in II. Samuel, xxi., 19, that "there was again war with the Philistines at Gob; and Elhanan . . . slew Goliath, the Gittite, whose spear was like the weaver's beam."

Plainly it is impossible to know, in such confusion, the actual facts of the presentation of David to the king. The second account as given above (I. Samuel, xvi., 14-23) is thought to be older and the more probable. In the Greek translation of the Bible called the Septuagint, made about two hundred and fifty or three hundred years before Christ, a considerable portion of the later narrative is omitted.

The further course of David's progress toward the throne of Israel has been partly indicated in the preceding lesson. The king's daughter was given him in marriage and he rose rapidly to high position in the army. In Jonathan, Saul's eldest son, he found a friend not to be equalled in all the history of the world for faithfulness and self-sacrificing generosity.

Driven forth by the king's jealousy he brought down the wrath of Saul on the priest of Nob, who, ignorant of his breach with Saul, had ministered to the necessities of the fugitive. (I. Samuel, xxi., 1-9; xxii., 9-19.) David took refuge finally in the cave of Adullam, probably not far from his home at Bethlehem, and a large number of outlaws gathered around him. They gained a livelihood by levying on the property of the inhabitants, whom they in turn protected from the fiercer marauders of the desert. During this period David more than once showed his magnanimity by sparing the life of Saul, who was hunting him through the hills as if he were a wild beast. After a time David strengthened his position in his native tribe of Judah by marriage with a wealthy widow (I. Samuel, xxv., 1-44). It was during this period that occurred the death of Samuel the Seer, who had apparently withdrawn from public affairs after his separation from Saul.

The acquisition of wealth by his marriage made David more vulnerable to attack, and he could no longer hide in caves with other outlaws. It was now that he was forced to become a vassal of the Philistine king, as mentioned in the last lesson. This Philistine king, Achish, trusted David fully and made him governor over one of his towns, thus relieving him from the necessity of remaining in the royal city with his former enemies. When war against Israel was renewed, David was summoned with the other nobles to follow the Philistine king against Saul. It was a hard position. If he fought against his countrymen and shed their blood he could hardly hope ever to be their king. From this predicament he was relieved by the jealousy of the other nobles, who insisted that David should be sent back lest he should betray them. Protesting with his lips, yet doubtless rejoicing in his heart, he returned to Ziklag, his city, and had no part in the defeat and death of Saul.

For Friends' Intelligencer.

FRIENDS' PRINCIPLES APPLIED.

SUPPLEMENTING what has already been well said on the subject in recent issues of the INTELLIGENCER, of the importance of carefully maintaining our testimonies and following closely the practices of Friends, I will relate an incident that came under my personal notice some time ago. A school girl in her teens (about her fifteenth year), living in a remote section of one of the north-western States, read in Barnes' School History of the United States (especially the foot notes, pages 69-71, new edition) of the integrity of the Quakers, their honesty in all temporal matters, their adherence to their faith under difficulties, and of William Penn's rectitude in dealing with the natives of his colony, Pennsylvania. Although she had not before heard of the Friends, these things made such an impression on her mind that she decided after careful deliberation to become a Friend if ever her lot was cast among them. In fact, so far as was possible, she adopted the views of Friends, left off dancing and many other diversions, dressed unostentatiously, and, in some degree, used the language of the Friends. After a few years she came to California and was engaged in the Indian service. Learning that there was a little colony of Friends in San Francisco she decided to make that city her home, and learn by mingling with them if they came up to the high standard she had set for them. Suffice it to say, without going into further details, she has been received into membership with Friends after a year and more residence here, and is now a consistent and valued member of the little colony that meets on First-day mornings at 11 o'clock at Swarthmore Hall, on Rincon Hill.

NOTE.—She did not make known any of the circumstances above related until she was received by Friends, and then only casually. A. B. C.

San Francisco, Eighth month 10, 1899.

THE heart is wiser than the intellect, and works with swifter hands and surer feet toward wise conclusions.—J. G. Holland.

For Friends' Intelligencer.

"BEG PARDON."

THE relaxation from business cares and thoughts at a resort of health and pleasure-seekers, is apt to carry memories far back into the past. My friend of the winter, in his broken English, told me many of his early experiences. Landing at New Orleans, nearly fifty years ago, when he was about twenty-one years of age, with but one dollar in his pocket, he found a place and earned two dollars, at his trade of blacksmithing, the first day ashore.

The combination of ability and ambition, shown then, has brought to him prosperity as a merchant, and, now, withdrawn from active business life, his chief interest, for the time, seemed to be to find an artist of the brush or needle who would picture for him the hanging branches of the pepper tree. His persistence in demanding faithfulness to nature in the picture illustrated another phase of character which, no doubt, had a good share in his success.

Nothing in his intercourse with his fellow-men which he recounted seemed to have impressed him as much as the instruction given by an American whom he met on ship-board, and who said he could teach him the necessary English for use on landing, in the two words, "Beg pardon!"

This phrase is used, as we know, in the light questioning which asks a repetition of something said, often whether understood or not. This friend of mine evidently took the lesson of these words much more seriously. The thought to him was that the phrase, timely used, indicated to those whom he met in the new land with its strange language, a proper attitude of mind, showing courtesy and the desire to be right. The fruit of the lesson was evident in the gentle bearing of the man and in the respect felt for him.

Early in life we think it a serious matter to ask pardon of another, extreme pride preventing us from doing so when we should, but the light use of the words may well be avoided as another extreme.

Santa Barbara, Cal.

G.

GOD within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of his wings and lighting us with the light of his countenance, but within us,—our bodies his temples, our hearts his home. Oh, if we could but grasp the thought, we should live lives nobler and more beautiful.—F. W. Farrar.



IT is a great advantage to learn first-rate poetry and prose early by heart, because they recur to the memory when we lose later things. I have found them a great comfort and solace. We grow old, and, from weariness or weakness, become incapable of retaining new things properly.—Tennyson.



IT contributes greatly towards a man's moral and intellectual health to be brought into habits of companionship with individuals unlike himself, who care little for his pursuits, and whose sphere and abilities he must go out of himself to appreciate.—Hawthorne.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, EIGHTH MONTH 19, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

LACK OF REVERENCE.

TENNYSON long ago besought us to let "more of reverence in us dwell;" and his injunction is more needed to-day than ever before. The conditions of our modern era are breaking down the old-time traditions; the dignity and the sweetness of life are threatened by the smart innovators of the hour, and the things that were dear to our fathers are too lightly esteemed by our superior generation.

We felicitate ourselves on the improvements of recent years, and on the conveniences with which we are enriched. But has a corresponding enrichment of our spiritual life resulted? Has a nobler manhood and womanhood come with the growth of physical comfort? We hear on all sides this talk of the wonderful advance of modern science. This is a rational thing, and arises from the conquests which are being made over the forces of nature, conquests the like of which no previous age has been given to witness. But are these outward gifts of the Creator to absorb our powers of admiration, while we gradually drift away from those precious inner gifts which are of the essence of eternity? It would seem as if the ancients—who, if they did not sleep and travel so luxuriously as we to-day, yet who "saw life steadily and saw it whole"—reached perhaps nearer to the true standards and ideals.

"Of atom force and chemic stew
Nor Socrates nor Cæsar knew,
But the old ages knew a plan—
The lost art—how to mold a man."

We are suffering in America to-day from a tide of irreverence. The older nations rightly point with scorn to a land where ignorant, commonplace men are permitted to ascend to high stations, and then, entrenched in their littleness, scoff at the sacred names of honor and justice. The corrupting tendencies of much of the popular press are acknowledged. "Sunday" editions, with their demoralizing effects, flourish openly. Our English cousins, whom we are apt to consider as less acute than ourselves, do not permit the publication of these sheets. Perhaps when we seek to revive more of the old-fashioned virtues of English character we shall stand higher in the scale of civilization.

The worst sign of this besetting irreverence is the impatience with which its critics are heard. One who attempts to oppose the great flood of national worldliness is looked upon in many quarters as unpatriotic. At the present hour his lot is a particularly hard one. The rank and file of his countrymen stigmatize him as disloyal if he lifts his voice against what his conscience tells him is an unjustifiable war. A year ago one of the noblest of living teachers was subjected to unmeasured abuse for his position in this matter. Scores of young men to whom his teaching has been the greatest inspiration of their lives were compelled to hear this wise, high-souled professor vilified by the rabble of the press and by cheap demagogues.

The Friends who are traveling among the Doukhobors speak of the simplicity of life among those people. Not until there is a return to greater simplicity of living and to a reverence for the enduring things of the spirit, can America hope to remove the stigma which rests upon her. Right-mindedness and refinement are abundant enough among certain classes; let all who possess these qualities steadily set themselves to overcome this alarming and increasing national lack of reverence.

THE interesting article in this issue on the English skylarks in Long Island, by our friend John D. Hicks, recalls the inspiration which this sweetest of all the songsters of the bird-world has constantly been to the poets. We propose to present our readers from week to week several of the choicest of the poems on the skylark.

Two correspondents call our attention to a refutation, in a later number of the *Youth's Companion*, of the account of "Monkeys Picking Cotton," which we quoted in last week's issue; so we must give up the attractive picture we had formed of the little creatures assisting the southern planters in the cotton fields.

CAN anyone kindly give us the address of Lybie Carter? A letter has been sent to her in our care.

BIRTHS.

FOULKE.—At Decatur, Ill., Seventh month 6, 1899, to Edward L. and Gyneitha C. Foulks, a son, who is named Robert Jerome.

HARVEY.—At Media, Pa., Seventh month 25, 1899, to Dr. Ellis Marshall and Phebe Scarlett Harvey, a daughter, who is named Anna Bartram.

JOYCE.—At Swarthmore, Pa., Seventh month 29, 1899, to C. Duane and Mary P. Joyce, a son, who is named Robert Swift.

DEATHS.

GIVEN.—Mary Ann Given, wife of the late Joel Given, of Illinois, departed this life Seventh month 31, 1899, aged 81 years, 8 months, and 25 days. She died at the home of her son-in-law and wife, Dr. J. B. and Mattie Hollingsworth, of Quaker City, Ohio, where she had made her home for fifteen years and by whom she was tenderly cared for.

This dear Friend was a devoted member of the Religious

Society of Friends, and her life and conversation evinced to those with whom she mingled that she was daily concerned to live soberly, righteously, and Godly before men. She frequently expressed a desire that all Friends wherever found would unite together in forming a strong body, and thus be a wonderful power for good in the world.

HALLOWELL.—At his residence, Rockland, Sandy Spring, Maryland, Eighth month 11, 1899, Henry C. Hallowell, aged 70 years.

He was eldest son of Benjamin and Margaret E. Hallowell, and was born in Alexandria, Va. He leaves a remarkable example of what the mind and will can accomplish even when the tenants of a delicate, frail body. At an early age he evinced the faculty of seeing "a silver lining to every cloud." Being constantly in his father's society he treasured in his memory the many lessons learned from that noble source, where he was taught that "To improve the understanding corrects and enlarges the heart." After taking a course in his father's school he went to Yale College, graduated, and returned to become a teacher in Alexandria. His health gave way, however, under the long confinement, and travel was advised. During an extended visit to Europe he gathered rich treasure of information; and as it was his habit ever to share all that was good and beautiful stored in his mind, he gave forth much for the pleasure and benefit to others.

Soon after his return home he married Sarah Miller, of Alexandria, daughter of Robert H. and Anna Miller. They came to Rockland, to live on the farm purchased by Benjamin Hallowell years before. Although "not to the manor born," he made it "blossom as a rose." He soon became interested in every movement for advance in Sandy Spring, joined the Farmers' Club, and held offices in the Insurance Company, the Bank, and other organizations; but the Society that appealed most to his taste and which he loved the best, was, as he often called it, "the beautiful Horticultural." There the young and old of both sexes met and discussed topics that he enjoyed,—the orchard, garden, and lawn, and their improvement. He was always its President. His father and mother, after giving up teaching, joined him at Rockland, and their declining years were cheered and comforted by this devoted son and his wife. The younger couple having raised their children, four daughters and three sons, felt at liberty to seek other fields of usefulness. Henry opened Rockland School for girls, which was for years a great success. He studied the best interests of all, and the peculiar disposition of each. He made his pupils his friends ever after; they always rejoiced in the opportunity of visiting him again. Eleven years before his death, after a journey through the West, he suffered months of acute illness, and never after had even a brief respite of perfect freedom from pain. His patience and fortitude, the cheerful and unselfish manner in which he endured suffering, made a deep impression upon the community, and the influence of his example must affect the lives of many.

His nature was truly religious; "he was soothed and sustained by an unfaltering trust," and day by day lived his creed, ever ready to say, "Look not mournfully into the past; it comes not back again. Wisely improve the present, it is thine. Go forth to meet the shadowy future without fear and with a manly heart."

M. B. M.

Olney, Md.

JONES.—Suddenly, at Balla Wray, Lake Windermere, England, Seventh month 28, 1899, William Jones, of Sunderland, aged 73 years. Interment at Friends' Burial Ground, Bishopwearmouth, Sunderland, Eighth month 1.

[He was a well-known and highly esteemed Friend, active for a long time in Peace work, and author of the volume, "Quaker Campaigns," recently reviewed in FRIENDS' INTELLIGENCER.]

PARRISH.—At Chatel Guyon, France, Eighth month 10, 1899, Dillwyn Parrish, Jr., of London, England, formerly of Philadelphia, son of the late William D. and Elizabeth W. Parrish, aged 59 years, 2 months; a member of the Monthly Meeting of Friends of Philadelphia.

ROBINSON.—At her home near Hopewell, Frederic county, Va., Fourth month 12, 1899, Mary Frances Robinson, in her 64th year; a member of Hopewell Monthly Meeting.

She was left a widow twenty-eight years ago, with three small children, all of whom survive her, and who mourn the loss of a loving mother.

WALKER.—Near New Centreville, Eighth month 12, 1899, Ellen R., widow of Thomas U. Walker, in her 82d year. Interment at Valley Friends' ground, Pa.

EDITORIAL CORRESPONDENCE.

X.—WALES AND THE WELSH BORDER.

BY HOWARD M. JENKINS.

THE Eisteddfod exercises practically closed on the 21st of Seventh month, but I remained at Cardiff until next day, using the morning of the 22d for visits to the public library and museum. The former contains two rare old manuscript books, in Welsh, one a poem by Aneurin, the famous old bard, the other the laws of Howell Dda (Howell the Good). Both are well preserved, and are fine manuscripts in the old Gothic letter, on vellum. In the museum there are interesting collections illustrative of Welsh history, arts, and archæology; and the curator, Mr. Ward, is earnestly exerting himself to make them so extensive and important that the museum will become the national one of Wales, as that at Dublin is of Ireland.

From Cardiff I should have come northward up the Wye valley, and stopped at Tintern Abbey, but my morning engagements compelled me to take an afternoon train. I therefore went to Newport and up the valley of the Usk, by Abergavenny, to Hereford, and thence to Leominster. This, also, is a fine ride, through a picturesque country. It is along the eastern border of Wales, through country which was earnestly fought over for hundreds of years, by the Saxons from the eastward, and the Britons, who held the mountain country on the western side. Now, however, it is peaceful enough. At Leominster I was met by our friend Theodore Neild (who was the predecessor of John William Graham at Dalton Hall, Manchester, and in charge there for twenty-one years), and I spent with him and his family, at their home, "The Vista," a delightful visit extending to the morning of the 25th,—attending the Friends' meeting on the 23d. Leominster (Lemster) is a pretty town, with an interesting old church, and a notable town-hall (not now in public use), of the "timbered" style. The *Friend*, London, which is under the direction of Henry Stanley Newman, whose home is at Leominster, is printed here, at the "Orphans' Press," the name of the printing-office being derived from a charitable home for orphans which is here maintained. On the 24th, Theodore Neild took me for a drive, thirteen miles southward, to Hereford (through which I passed on the 22d, but without time to see the places). This is a cathedral town, and the bishop of Hereford I remembered gratefully for his excellent peace sermon which I heard at The Hague. Our drive, especially that homeward, was very pleasant. The farmers were at work getting in their hay,—as, indeed, I have seen them now for weeks, in the different parts which I have visited. Hereford (Herr-e-ford) is famous as a county for its cattle, for hops, and for pears and apples. Theodore Neild's home is in the midst of gardens, orchards, etc., and in the straw-

berry beds the rare, sweet Alpine strawberry was still bearing its fruit freely.

From Leominster I came northward through Shrewsbury, to Ruabon, and up the Dee to the Vale of Llangollen, stopping off at Shrewsbury to see that famous old town on the Severn, with its castle (only to be viewed from the outside), its pretty grounds along the river, and its quaint old houses. It was market-day, as it happened, and I went into the cattle market to see them selling at auction, in three or four places at once, the horses, cows, sheep, and pigs that had been brought in. I reached Llangollen mid-afternoon, and had time to see some of its attractions before bed-time. Next morning I went up the Dee to Bala, and the following day to Blaenau Festiniog, to Portmadoc (and back again) and to Bettws-y-Coed. Next day, the 28th, I took the coach-ride southward to Beddgelert, near the foot of Snowdon, with a supplementary trip to the Pass of Aberglaslyn, and upon returning went northward down the valley of the Conway to the north coast of Wales, and to the beautiful sea-side place, Colwyn Bay, where I visited our friend William Edward Turner, editor of the *British Friend*.

* * *

This summary of the trip from Cardiff to Colwyn Bay, from the extreme south to the extreme north of Wales, should of course be filled out with many details, in order to do justice to the subject, and to be fair also to those who may read these letters. The places visited are among those of most interest in the mountain region of northern Wales, but only a small part of the many that are picturesque and beautiful. My time did not permit a longer stay, or more extended visits. Llangollen is one of the places which are generally seen by tourists. Its surroundings are charming, and a day or two may be well spent there. The ride up the Dee, by Berwyn and Corwen, to Bala, gives a succession of mountain views and valley glimpses. Bala itself is not so attractive, though it has some good points,—the lake (Llyn Tegid) from which the Dee issues, and the beautiful Trewern, coming down through the Arenig mountains on the north, to join the Dee. I went out from the town to see the old farm and dwelling, Coed-y-foel (the wood of the bare hill), from which Edward Foulke came to Gwynedd, (Pennsylvania), in 1698. It is occupied by a tenant, and belongs to the Price family, whose fine home, Rhiwlas, is on the banks of the tumbling Trewern, above the town, and has extensive and beautiful grounds.

From Bala, the ride north-westward to Blaenau Festiniog is in the higher hills and narrower valleys. The latter place is a comparatively new town, devoted to the slate industry, and the mountains rising around are being cut and quarried away by a busy army of men. To Portmadoc, which is some fifteen miles southward, on the western sea-coast, you go by what is called the toy railway, a road of but two feet gauge, passing over heavy grades, and in view of fine mountains and valleys. As already said, I returned by the same route, to Blaenau Festiniog; the round trip occupies about two hours. From there over to

Bettws-y-Coed is another charming ride. Bettws is a popular resort, with several admirable hotels, and a large number of boarding and lodging houses. In the "tourist season" of July and August thousands of visitors come for brief or longer stay, and it is much like the favorite places in the White Mountains or the Berkshire Hills. The situation reminds one of North Conway, N. H. The coach-drives, which may be taken over several different routes, are a very pleasant feature. That which I took to Beddgelert, about 16½ miles, and back, was a delightful experience. The day could hardly have been more suitable, nor the enjoyment more complete.

From Bettws down the valley of the Conway to the northern coast, is pretty; the mountains of North Wales continue to the sea, and from a good point of view the outlines even of those in the interior may be made out. The region shares popularity with the Lake District of north-western England, and the Highlands of Scotland, and the number of summer visitors no doubt increases. Many are from America; at Bettws, at the Royal Oak hotel, out of seventy-five names on the register, within ten days, thirty-three were from the United States, and four from Canada. English is spoken, of course, at all the places a traveler is likely to go into, but Welsh is the usual language of the people, and many of them have no other. Their agriculture is simply but carefully carried on; there is relatively a large portion in pasture and meadow, and a small portion under cultivation. It is too elevated for wheat; our Indian corn is of course out of the question. Here and there are some potato fields. At Coed-y-foel there were well-filled hay barns, and a little horse-power lever, for churning and grinding. The valleys are green—deep green,—the hill-sides wooded sometimes, but the mountains generally quite bare. The roads are all good, and hundreds of cyclists, of both sexes, were enjoying them in every direction.

Colwyn Bay, North Wales.

NEWS OF FRIENDS.

A VISIT TO ILLINOIS FRIENDS AT CLEAR CREEK.

IN obedience to an apprehended duty, my wife and I left Chicago on the morning of the 28th of last month for a visit among the Friends at Clear Creek, Ill. The desire was to be at their meeting on First-day, and to visit each family socially, rather than religiously. We went first to Wenona, where we were kindly met by David Wilson, and taken to his home, and were soon engaged in a pleasant, social visit with him and his wife, Lydia, and his three daughters, two of whom were home for a short visit. David took me to see David Moon, an old Friend, in his eighty-sixth year, and nearly blind. After tea we went to visit the zinc-smelting mill at that place, which was very interesting to me, as I had never seen the process of reducing the ore.

In the morning a number of people from the village came in at D. Wilson's request, and we held a parlor meeting, in which the practical nature and effects of true religion were opened, apparently to the satisfaction of those gathered. Next morning David

took us to the home of Isaac and Belle Wieman, where we were kindly entertained until our friend Joshua L. Mills, from Clear Creek, came for us.

First-day morning the weather was delightfully pleasant. We went with Joshua to their First-day school, which we enjoyed; this was followed by the meeting which, as notice had been given, was quite largely attended. The audience was a mixed one, but closely attentive and receptive, as I was led to open my understanding of Friends' idea of the work of salvation and restoration.

In the evening, at the home of Abel A. and Elizabeth Mills, where friends were invited and a parlor meeting held, quite a number gathered. I was led to address several states, followed by Abel, in a short but impressive testimony, after which, at the request of Joshua L. Mills, some questions were asked and answered to the best of our ability. It was felt and acknowledged to have been a satisfactory season.

On Second-day morning Joshua L. Mills (to whom we had left the arrangements for the proposed visits which I desired should include each family and part of family belonging to their meeting), came for us and took us to visit several families during the day; we spent the night at the home of Alfred and Margaret Givens, who very kindly entertained us.

Third-day morning we awakened to find an apparently severe thunder storm approaching, but on reaching us the rainfall was gentle and did not interfere with our plans. Our first call was on Lydia Griffith, a Friend past 80 years of age.

After quite a number of interesting visits we went to the old home of Carver Tomlinson to see his widow, Mary Ann, and their daughter Alice, whom we found to be an invalid. There we also met with Mahlon Hollingsworth and wife, Josephine, from West Liberty, Iowa. After a call on W. and M. Mills we went to the home of Henry T. and Mary S. Mills, nearby, for the night.

On Fourth-day morning Joshua Mills came again for us to go to the home of Amos and Anne Wilson. This was the old homestead of the Wilson family in this neighborhood. We staid with them until after dinner, and spent the time in an interesting, and I trust, profitable conversation.

After making another call we went to the home of Morris and Emma Wilson, where we found Martha John, from East Jordan, and her sister, Sarah Hough, with her daughter, Myrtle, from Elgin, Ill., Martha and Sarah being sisters of Emma. This home has been saddened by the recent loss of a daughter, and while we enjoyed and engaged in pleasant conversation, yet we could feel this bereavement was most keenly felt. A quiet word of encouragement was left, and we went to the home of Oliver S. and Martha Mills for the night. There Joshua left us, and we shall never forget his kindness in enabling us to visit each family in this social way.

These visits have left as sweet an impress upon our mind and endeared us to the visited as much as any other visits of a religious nature we have ever made, and they appeared to be most keenly appreciated by the visited. After spending the night with our

kind friends, Oliver and their daughter took us to Varna to take our train for Chicago, where we arrived safely. We shall stay here until the 18th of this month, when we commence our work within Indiana Yearly Meeting.

JOHN J. CORNELL.

Chicago, Eighth month 4, 1899.

MT. PALATINE, ILL., Eighth month 4, 1899.

On last First-day, the 30th ult., we had with us the very acceptable company of John J. Cornell and wife, at our meeting. John arose with the quotation of Scripture, "What shall I do to be saved?" and went on to illustrate in his usual logical and convincing manner, I think, so that the common mind could follow easily.

Notice having been given, there were quite a number from the vicinity, other than Friends, who were well pleased. The meeting closed with an earnest supplication to the Throne of Grace. In the evening Abel Mills called a parlor meeting at his house, which proved to be very satisfactory,—about thirty present. John and his wife visited socially all the families of Friends in this vicinity. We would be glad to welcome any other Friends who may be drawn this way at any time.

J. L. M.

LETTER FROM ABBY D. MUNRO.

At the request of a friend, Abby D. Munro has written the following—in addition to what was in the *Visitor*—which will be read with interest, even at this late date, by the friends of the Laing School.—EDS.

We closed the year with very hopeful feelings, having received more than usual encouragement, by letter, from our friends, and funds sufficient to pay all expenses, enabling us to place the money received from the Wilkes Company Bond with the one thousand already on hand, as a nucleus for our Endowment Fund.

We can look back upon a pleasant, successful year, although it was marked, as none other has been, by changes caused by the marriage of three of our teachers. It is no easy matter to fill the places made vacant by those who have served so long and so faithfully; but we think we have met with much success, and, in the future, all will go on smoothly as heretofore. A frequent change of teachers is detrimental to any school, we are assured.

In spite of the fact that we had an unusually severe winter, the attendance was excellent, especially in the higher rooms, and at the close we found about fifty who had not been absent at all, greatly to their credit.

Sometimes, like all other workers, we feel that we would like to see more of the results of our labors; but when we were told that a gentleman who came to Mt. Pleasant on official business, last year, said he had never been in any place, outside of the city, where the colored people could read and write so generally and so well as in our section; when we hear it said, in recommendation of the village as a place of residence, that the colored people, as a class, are orderly and well-behaved; when we remember that there has never been any race trouble anywhere in

that region ; and then call to mind the fact that for two-thirds of the time since this school has been established it has been the only one within thirty or forty miles,—we are compelled to think that its influence is being felt, quietly but surely, and will go on. So we take courage in the assurance that our labor has not been in vain.

Now a word about our little *Visitor*. With October will begin the second volume of our double sheet. We wish those of our contributors and friends who have never received it would send us their names to place upon our mailing list. We were encouraged by the subscriptions last year, and trust the number will increase the coming year. We are glad to receive subscriptions (twenty-five cents per year) in stamps, for which we always find use.

As this will perhaps meet the eyes of some who have not seen the *Visitor* for May, we wish again to thank all who have sent us barrels during the year. The proceeds of our Dorcas room are of the greatest help to us, not only in "clothing the naked" and helping to care for the "fatherless and the orphans," but in supplying funds for the alterations and repairs which are always needed. So please remember the barrels.

ABBY D. MUNRO.

Bristol, R. I., Eighth month 4, 1899.

BLOCH'S GREAT BOOK ON MODERN WAR.

V.

Editors FRIENDS' INTELLIGENCER :

Now that the labors of the Peace Conference at The Hague are so nearly, for the present, and so satisfactorily concluded, Professor Mielle's account of the part of women in bringing about this great result, will, I am sure, be read with interest. I may also say here that I think our friends will feel well satisfied that they, in their organized capacity as a yearly meeting, felt at liberty to urge upon the Conference the importance of an International Court of Arbitration, in which our American Commissioners in an especial manner have taken so active a part, and so deep an interest. Andrew D. White, chairman of our Commissioners, has felt strengthened and encouraged from the beginning by the warm interest in the movement felt by those at home whom he and his co-workers had the honor to represent.

EDWARD H. MAGILL.

Swarthmore College.

WOMEN'S PEACE ASSOCIATIONS.

I had proposed not to close this series of articles upon the peaceful movement to which the circular of the Czar has given rise without reverting again to the great importance and the serious signification of the action of women in this crusade toward the ideal Holy Land of Universal Peace.

A letter which the Princess Wiszniewska, President of the *League of Women for International Disarmament*, has done me the honor of writing me, has fully persuaded me to do so. It is to the kind lady readers of this journal (*Les Pyrenees*, Republican Journal of Tarbes) that I especially address myself to-day, acknowledging in advance my intention to proselyte, and—ought I to say?—my secret hope of numerous conversions. But before coming to what is the principal object of this article, I wish to explain myself very frankly upon one of the most important points of the peaceful program, and answer in advance the objections which I anticipate.

I know that many women would be fully disposed to join in our crusade, but for the fear of appearing, by their union with it, to pronounce against the army, which, as good French women, they love with all their hearts. Let me assure them that I praise this sentiment and partake of it. Mothers, wives, sisters, relatives or other near connections of officers, many women have reasoned with themselves as follows :

"How could we unite in a movement the avowed object of which is the disbanding of the armies, that is to say, the loss for our sons, our husbands, and our brothers, of a situation obtained at the expense of so many sacrifices and labors? With what heart could we contribute toward putting literally upon the street those who are the support and the honor of our families."

My answer to this objection will be brief and direct. No one, and the Czar less than any other, has thought nor now thinks of the dismissal of a single soldier, from the infantry, cavalry, or the artillery. They propose only to stop the growth of the armaments, and the increase of the forces now enlisted ; that is to say, they wish to agree upon a general *statu quo* for a fixed period, say for five or ten years. However, if, as is to be desired, the establishing of a permanent Tribunal of Arbitration should so far remove all danger of armed conflict, that it would be possible to think of a partial disbanding of the armies, the present organizations, that is, the officers and most of the subordinate officers would be retained to form a permanent nucleus of defense, which would enable the nations to be prepared for all emergencies. Our lady readers—as charming as practical—may therefore be reassured and yield to all the goodness of their nature, to all the generosity of their hearts, to all their feelings of pity as women and mothers, to unite in our cry of execration against wars and to take part in the crusade of women against barbarism. For the women have entered upon the crusade, and already their number very far surpasses that of the enthusiasts whom the impassioned words of Peter the Hermit had formerly sent forth over all the roads of the East and the West to the conquest of the tomb of Christ. As in the Middle Ages, the men and women of this close of the nineteenth century have taken their places in closed battalions around the peaceful banner ; and in the ranks of these soldiers of peace, great ladies and working women, ladies of the middle classes and peasants, march in sisterly affection side by side. Two hundred and fifty thousand Swedish women, one hundred thousand German, many thousand English, American, and Italian women have taken the cross of Peace, and missionaries, with their eloquence of gentleness and persuasion, are striving to win over to the Gospel of Peace the armed barbarians of military Europe. Thanks to the Princess Wiszniewska, the women of Europe have found a common centre of their efforts and their propaganda. All French women ought to be proud that that centre of feminine influence is Paris, or rather France entire. For this *League of Women for International Disarmament* is a French society. Approved and authorized by the Minister of the Interior on the 28th of August,

1897, the *League*, presided over by the Princess Wiszniewska, includes in its ranks the most illustrious women in Parisian society, the most distinguished writers, and the most noble women whose names adorn the "Golden Book of Charity."

But thus far the number of French women who have joined the *League* is too restricted for one to be able, as in the case of the countries above cited, to reckon France among the nations in which women have fully arrayed themselves on the side of Peace and Civilization against War and Barbarism. And yet, who better than the French woman, can appreciate the evils of war, and who better than she understands how to take advantage of the benefits of peace? Have not the French mothers throughout history woven for their heroic martyr the crown of glory with which ten centuries of battles have adorned the brow of France? Have not our brave French women acquired and dearly bought the right to say: "Enough bloodshed! Enough tears! We wish to keep our sons, our fathers, our husbands! We refuse to be hereafter, for the pitiless slayers of men, only the despised and disdained furnishers of food for cannon. We are no longer willing that ambitious men should carve for themselves from the fragments of our bleeding hearts realms or prebendaries. We wish for peace, and shall well understand how to impose it upon the world!" Women of France, learn how to impose this peace, for it is by it, and thanks to it that France, rich and free, will become, in the midst of a united and sympathetic Europe, the centre of attraction, the fruitful and active brain, whence once more will rapidly proceed, radiant and triumphant, the grand idea of human Fraternity. If there is one consideration which, among so many, others ought in an especial manner to make of all French women convinced and active advocates of peace, it is the consideration of the material disasters which war would involve, and the ruin which will be the fatal consequence of an armed peace. For to the gift of the grace and the sovereign and charming elegance which is hers by right of nature, the French woman adds another no less precious although more modest. It is in vain that with her blood France has strewn her gold throughout Europe; it is in vain that she has scattered her savings to the four winds of speculation, and rendered fruitful by her resources the five continents of the earth. Always, thanks to the legendary woolen stocking knit by your blessed hands, oh dear laboring women of the sweet land of France, the native country has risen from her disasters, has recovered her savings, and the astonished world seeks in your hands the purse of Fortunatus. It is into your hands, French women, that falls the principal part of the fortune of France: wives or daughters of the middle class, of merchants, of farmers, of manufacturers, you are the true producers; but for you, your vigilant economy, your skillful direction, no house could prosper, all economy would be impossible, and labor, even the most assiduous, would be powerless and unproductive.

It is for you then, French women, to rise and protect the fortune of France. To the sweet feminine

pity which makes you abhor blood and wounds—those horrible wounds of the new arms which tear the tissues, break the bones, deform the limbs,—to that love stronger than death which makes you dispute for the possession of your children, inch by inch, with the great Destroyer; to these qualities of the wife and mother, add the generous indignation of the good housekeeper who sees vanish in smoke the painfully accumulated gains of the household. Present to your minds France ruined and exhausted by war or an armed peace; see that France, which you have been able to make so rich and so prosperous, reduced to the condition of unhappy Italy or poor Spain! and say if it is not time that you were making those men, whom the flash of steel or the sound of the trumpet still hypnotizes, understand the voice of reason. Like the Sabines of old, throw yourselves into the midst of the people in arms, entreat them, in the name of the love they bear you; and now, as formerly, the fiercest will let fall their arms, and one day grateful Humanity will place upon the head of peace-making woman the crown snatched from the brow of the conqueror.

The following statistics will be of interest:

The League of Women for International Disarmament, at Paris, No. 7 Rue de Débarcadère (President, Princess Wiszniewska) is the central organization of the Women's Peace Associations.

The Alliance between French and English women, which includes more than 165,000 members, was concluded on the 28th of April, 1898; between French and American women, on the 4th of June and the 6th of September, 1898, and at the same time with Swedish, Norwegian, Danish, and other women.

Mme. Lina Morgenstern, a true heroine of charity, is the soul of the *League of the North*. It is she who, with the aid of Mme. Jenny Asch, of Breslau, Mme. Stritt, of Dresden, and Mme. Holtzel, of Hamburg, has brought to the League nearly 100,000 German women.

It is to the League of Paris, and to its distinguished President, that belongs, without question, the initiative of the beautiful movement of women for Peace. Princess Wiszniewska has put all her heart and soul into it, consecrated to it all her time, and has succeeded in uniting more than 300,000 women, acting in concert for this peaceful propaganda. From Washington alone they have recently sent her the names of 100,000 more members.

Names for the League are received by Mme. Mieille, 59 rue des Pyreneés, Tarbes. P. Mieille.

Professor at the Lycée de Tarbes, France.

IN this mysterious life

There's always gladness somewhere,

In spite of its pain and strife;

And somewhere the sin and sorrow

Of earth are known no more;

Somewhere our weary spirits,

Shall find a peaceful shore. —A. C. Shaw.



TAKE thou no thought for aught save right and truth;

Life holds for finer souls no equal prize;

Honours and wealth are baubles to the wise,

And pleasure flies on swifter wing than youth.

—Sir Lewis Morris.

FOREIGN CORRESPONDENCE.

IV.—AT THE NORTH CAPE.

THE usual good fortune of our excursion was vouchsafed us for the ascent of the North Cape, on Seventh month 9th. One in eight is about the proportion of clear days here, according to the testimony of our captain.

Shortly after 10 the launches began to carry ashore the passengers, of whom about 150 availed themselves of the opportunity. A rather arduous climb by a path variously rugged with stones, or slippery with snow or mud, brought us in forty-five minutes to a plateau, and in a few minutes over this to the edge of the North Cape. Nothing grander could be conceived. A vast expanse of water stretched away in all directions, limited only by the horizon. In the west, in almost cloudless sky, lay the midnight sun some degrees above the horizon, whence soon after 12 it began to rise. The enthusiasm was even greater than on the night before. Photography occupied some, the grandeur of the scene entranced others, and many wrote appropriate postal cards to absent friends. The steward in charge of the mail informed me that 4,000 postal cards were mailed from North Cape, and 2,000 from Hammerfest, in the morning. Fortunately a Norwegian excursion steamer lay at anchor at the foot of the Cape, and carried our letters at once to Tronjheim, whence they could proceed by rail.

North Cape is no settlement, simply a place for visitation by travelers, mainly on excursion steamers, of which ours is one. During the summer months a man lives on the Cape, and it is he who sells the wine and postals which appear to be the sole commodities dealt in here. The descent of 1,000 feet was even more difficult than the ascent, many persons preferring at times to sit down and slide for a distance, while falls were not infrequent. It was, however, accomplished without serious accident, and by 2 a. m. most were aboard the ship. Had the darkness of even an ordinary night prevailed, the descent would have been impossible.

At 3 a. m. the anchor was weighed and we started on our voyage to Spitzbergen, where we arrived in Advent Bay, 4 p. m. of the 11th. The voyage was uneventful, a pair of icebergs of moderate size being the only unusual objects encountered.

The *Augusta Victoria* lay at this place in the ice fiord until the morning of the 13th, for the benefit of those fond of hunting. To the rest of us it seemed a waste of time, as the shores are bleak and uninhabited, and it was cold, cloudy, and rainy throughout our stay. Perhaps I should not say uninhabited, because in a house adjacent to the shore have lived for eighteen months two families, including three men, two women, and an interesting child four years old. This barren land of "Pointed Mountains," made up of several peninsulas and islands, has heretofore enjoyed the distinction of belonging to no country, though I am informed that Norway and Russia jointly are about assuming formal possession. At times, even in summer, the fiord is so full of ice that vessels cannot enter it. In the winter the temperature falls

as low as sixty below zero. The redeeming features to the excursionist are the beautiful flowering mosses, of which there are many varieties. Numerous water fowl are found, with seal, walrus, and polar bear, which are an attraction for hunters, in season.

At this time of the year four months of continuous daylight prevail, to be followed in winter by four months of total darkness, mitigated only by the aurora borealis. It is dull here, so that the arrival, on the evening before our departure, of a pretty yacht bearing the Prince of Naples and his young wife, was quite an event. They sailed around our ship several times, photographed us, and departed. The hunters of the party reported towards the end of the day with varying success, one of them with two young reindeer which it seemed a pity to sacrifice, others with ducks, gulls, and the various water fowl numerous in these waters.

The dense fog which prevailed throughout the morning of the 13th made it impossible to make our second landing on Spitzberg at Bell Sound, where we had expected to see some very extensive glaciers; so we proceeded in an uneventful voyage of two days to Tromso in Norway, arriving at 8 a. m. of the 15th. The night previous was indescribably beautiful. We saw the midnight sun again in a perfectly cloudless sky. About midnight, too, we entered Tromso Sound and soon were closed about by shores green to the water's edge, dotted with houses and hamlets, while in the distance lay the mountains, their tops and intervening valleys variegated with snow patches, on which the slanting sun-rays produced a peculiar effect. The whole picture was solemnizing and majestic. It was almost impossible to go to bed in this brilliant and peculiar daylight, and many passengers remained up all night.

Tromso is a picturesque town of red-roofed houses, lying, like all Norway towns, at the foot of mountains, which just here are less lofty and slope gradually to the water's edge, and at this season exhibit every shade of green with luxuriant vegetation, but in the distance are always the snow-covered mountains. The day was beautifully clear, and we first visited the Museum, in which we found an unexpectedly good collection of antiquities, including various weapons and instruments of remote ages, together with numerous paintings and figures illustrating mediæval church history. As for the rest, we found Tromso a busy place, dealing in fish, oil, and furs, but not otherwise interesting.

Our most important excursion was a visit to an encampment of Laplanders. The "Lapps" themselves, while picturesque in their dress, are a swarthy, undersized people, extremely unkempt, and therefore correspondingly repulsive. On the other hand, their faces and manners are not disagreeable, and it seemed to us that if the government chose to pay some attention to their education and development they might become more interesting inhabitants, instead of a nomadic people. The little children were interesting, bright-looking, and comparatively clean.

Even more interesting was the herd of nearly 300 reindeer they had collected as a part of the entertain-

ment,—gentle, large-eyed creatures, with their horns and velvety fur, and as tame as the most tractable of our domestic animals. They did not appear to be disturbed by our attentions, yet when permitted to depart they climbed up the mountain and disappeared over its summit with surprising rapidity. We were somewhat disappointed at their small size, and they scarcely seemed capable of the endurance which is ascribed to them. They cannot endure heat, and our visit had to be delayed two hours because the day was too warm to permit their being gathered at an earlier hour. As it was, their panting showed that they were suffering from the warmth of the air.

JAMES TYSON.

Tromso, Norway, Seventh month 15.

EDUCATIONAL.

GEORGE SCHOOL NOTES.

Painters have finished putting the second coat of paint on all the exterior wood-work of the main building. New stone walks have been laid from the west end of the main building to the gymnasium, and from the front door to the board walk leading to the station.

The capacity of the steam boilers has been increased to the extent of about fifty-horse power; this will furnish power for the electric light plant introduced in the spring.

The building in the rear of the gymnasium is being remodelled and divided into sleeping-rooms for the accommodation of the workmen employed in the school.

The year's supply of coal, 800 tons, is now being stored in coal-bins near the station.

Prof. Charles M. Stabler has returned from a three weeks' sojourn on the Maine coast.

Prof. R. Grant Bennett, recently appointed teacher of physics and chemistry, is pursuing a special course at Cornell University.

The Matron, Cassandra H. Rice, is spending the month at Wildwood Springs, Cambria county.

FRIENDS' SELECT SCHOOL.—Emma Fell Paxson, who has been the efficient principal of the Friends' Select School, at the corner of Washington and Gayley streets, Media, for the last four years, has been obliged to relinquish her position on account of her mother's illness. She had made many friends among the patrons of the school and others who knew of the careful, conscientious work she was doing, and they join in the regret felt by the committee in charge of the school at her enforced retirement and the cause of it. Alice A. Roberts, now living at Norristown, Pa., has been chosen by the committee as her successor, and will enter upon her duties as principal of the school when the fall session begins, on Ninth month 11th, 1899. Alice Roberts is a good teacher of Latin, French, German, and mathematics, and gives promise of being entirely able to maintain the high reputation now held by Friends' Select School for thoroughness in all branches. She will move to Media, and will thus be in constant touch with her work. Esther F. Spicer, who has been an able assistant for the last four years, and Annabel Hill, who has been the teacher of drawing during the same period, will remain in their present positions. The school deserves the good wishes and support it receives from many citizens of Media.

THE cost of Solomon's Temple has been estimated by an eminent Old Testament student to exceed \$50,000,000,000. In the first place, the value of the materials in the rough is estimated at \$12,500,000,000, and the labor at \$3,000,000,000. The vessels of gold were valued at \$2,326,481,015; the vessels of silver at \$3,231,715,000; the vestments of the priests and the robes of the singers at \$10,050,000, and the trumpets of gold at \$1,000,000.

ELIHU ROOT is the eighth New Yorker to hold the portfolio of Secretary of War and the thirty-first New Yorker to sit in the Cabinet.

Conferences, Associations, Etc.

EXECUTIVE COMMITTEE MINUTES.

THE minutes of the Educational Conference Executive Committee, held at Asbury Park, on the 22d ult., having reached us, we extract the following:

We were informed that the Central Committee had allotted to this Committee one full session of the approaching Conference, and one session to be shared with the religious Conference. As this Conference has no routine business except to arrange for its own perpetuation, no executive session was thought necessary. The general rules governing other conferences were adopted.

Many letters had been received by the secretary relative to the work of the committee. The suggestions of subjects therein contained were read, and referred to the committee on program appointed by the chair, as follows: Dr. Edward H. Magill, Emma Speakman Webster, Mary Willets, John W. Gregg, President Joseph Swain. To them were also referred suggestions of names of suitable persons to prepare papers for the Conference.

William W. Birdsall, Chairman; Jane P. Rushmore, Secretary.

We desire to repeat the extract from the minutes of the Committee for the Religious Conference, which was imperfectly given in our issue of Eighth month 5, of which Robert S. Haviland was chairman and Annie Cooper Lippincott, secretary.

There will be two sessions (of the Religious Conference), one on Third-day, the 21st of Eighth month, 1900, from 10 to 12 o'clock; the other, of a devotional character, at the close of the Conferences on the following Third-day.

A CORDIAL invitation is extended to attend the thirty-third anniversary of the Universal Peace Union and the thirty-second of the Connecticut Branch.

PEACE GROVE, MYSTIC, CONN., Aug. 23 to 26, 1899.

With the triumph of The Hague Peace Conference, a result of the efforts of the advocates of Peace; with our country waging war in the Philippines; with a growing demand for arbitration, and yet with monstrous military preparations throughout the world, the responsibility never was greater upon the Peace Societies to labor on that we may have peace.

This Annual Meeting may be the most important and interesting ever held by the Peace Union. A number of speakers are expected not yet announced and we may change the program in some particulars. Addresses will be given by the President; H. L. Hastings, Boston; Daniel Batchelor, Philadelphia; Benjamin F. Trueblood, LL. D., Sec'y of American Peace Society, Boston; Thomas L. Poulson, Brooklyn; Jacob M. Troth, Commonwealth, Ga.; Anna Sterling, New York; James H. Earle, Newton, Mass.; Geo. Howard, A. J. McLeod, Stamford, Conn.; Cephas Brainard, New York; David Ferris, Wilmington, Del.; W. Evans Darby, LL. D., London, Secretary London Peace Society; Gamaliel Bradford, Boston; William Lloyd Garrison, Boston; Matthew Anderson, Philadelphia; Mary Frost Evans, Providence; Agnes G. Vaille, Philadelphia; Dr. M. R. Levenson, Staten Island.

There will be addresses from well known speakers, the officers and members in Mystic, Philadelphia, and elsewhere, and an opportunity for all to speak as time and good order will permit. May Wright Sewall will arrive later.

As this is the annual meeting, an earnest request is made for annual contributions. The opening of the summer school and many other expenses greater than ever before cause us to ask our members and friends to be liberal. Send to any of the officers.

ALFRED H. LOVE, *President*.

MICKLETON, N. J.—Young Friends' Association met Eighth month 12. In the absence of the president, Hannah A. Heritage filled the chair. The meeting was opened by reading a part of the 1st chapter of James, followed by the reading and approval of last month's minutes. Martha Engle read "Hiawatha's Childhood." Benjamin C. Heritage read

a very good selection, entitled "Killing an Enemy," teaching us by good example to love our enemies and do good to those that hate us.

James G. Engle then read a very interesting account of the great historian, Bancroft, followed by Hannah A. Heritage reading "Ministers and Elders," from the Discipline. Martha Engle read a few current items of much interest. The announcements were read for next meeting and the roll called, most of the members answering to their names by reciting a quotation from Longfellow.

We were again favored with the presence of visitors who cheered us in our onward way. Meeting then adjourned.

E. L. D., Sec'y.

LITERARY NOTES.

IN the current *North American Review* the Countess of Aberdeen, who presided over the "Woman's International Parliament," held last month in London, gives an account of the work accomplished by the Convention, and explains the objects aimed at by the Confederation of National Councils of Women; while Kassandra Vivaria, writing from the point of view of a disinterested spectator, criticises the proceedings with some pungency, deploring the tendency evinced by many of the speakers to regard the work of women as being independent of and even hostile to the work of men. "The Case Against Christian Science" is ably and humorously stated by W. A. Purrington, who finds the material for his brief in the career and writings of Mary B. G. Eddy, and in the teachings and practices of her disciples. The Governor of Texas unfolds and defends the principles and provisions of the "Anti-Trust Legislation" recently enacted in his State. At the moment when the new treaties are going into operation in Japan which, for the first time, place foreign residents in that country unreservedly within the jurisdiction of her own laws and authorities, T. R. Jernigan, who for many years was United States Consul-General at Shanghai, reviews the history of the Island Empire of the Orient, and finds in it abundant reason for confidence that her government and people will discharge their new responsibilities with success and honor. Professor Richard Gottheil makes an eloquent statement of the origin and growth of "The Zionist Movement," and of the hopes of those identified with it, who are about to hold their third Convention at Basle.

The most striking feature of the forthcoming *Century*, which will be a "Salt-Water Number," is the first installment of Captain Joshua Slocum's "Sailing Alone Around the World." This is the narrative of a daring voyage of circumnavigation, undertaken by the author in 1895, in a forty-foot sloop built by himself in Buzzard's Bay, and taken back and forth across the Atlantic, and thence around Cape Horn and the Cape of Good Hope, without assistance or companionship. The distance traversed was 46,000 miles, and the accuracy of the navigator's landfalls throughout was a thing to marvel at, his chronometer for most of the time being a little tin clock of the cheapest kind. Captain Slocum was a thoroughly seasoned sailor when he started on his adventurous, single-handed cruise, but his unique achievement was not without difficulties and perils that taxed to the utmost his strength, endurance, and ingenuity. Other contents of this number of the *Century* are "The Way of a Ship," by Frank T. Bullen, author of "The Cruise of the Cachalot"; "The Atlantic Speedway," by H. Phelps Whitmarsh, author of "The World's Rough Hand"; and "Salvage," by Morgan Robertson, author of the forthcoming volume of sea tales, "Where Angels Fear to Tread."

Walter H. Page has resigned the editorship of the *Atlantic Monthly*, and has accepted an invitation to take a prominent post in the direction of the literary work of the allied houses of Harper & Brothers and the Doubleday & McClure Co. His successor in the editorship of the *Atlantic* is Bliss Perry, known in literature as the author of two novels and a number of essays and stories. Since his graduation from Williams College, in 1881, he has been in the department of English, first at Williams, and afterwards at Princeton University, where he was lately appointed to the Holmes Professorship of

English Literature. Professor Perry is favorably known to many who have heard his addresses at various Friends' schools.

The current issue of *Meehans' Monthly* introduces us to one of the wild flowers that make American autumn scenery so famous, one of the golden-rod family, *Solidago stricta*. The popular and scientific history of the plant accompanies the colored picture. The other pictures introduce us to a new member of the wych-hazel family from Japan, *Corylopsis spicata*, which, it is said, will make a favorable addition to our spring-flowering shrubs. Those who admire our grandmothers' gardens will be pleased with an illustration and description of a "piney," growing on Canada's government grounds.

COMMUNICATIONS.

CONCERNING REFERENCE BOOKS.

Editors FRIENDS' INTELLIGENCER:

Anna M. Jackson's communication, "Books of Reference," in the INTELLIGENCER of Seventh month 1, made a suggestion for the First-day School Lesson Leaves with which I cordially agree. No teacher of American History considers herself prepared to present her lesson if she has only the textbook used by her class, and no teacher of the Bible can make the most of her lesson unless she has a few books of reference at her command.

Wherever a school maintains a library, it will be an easy matter to devote a small sum each year to the purchase of reference books. A Bible Dictionary and a Geography of the Bible, with one or two books suggested in the Lesson Leaves, can be purchased for five dollars, and will make an excellent beginning.

When a talk or story for the children is made a part of the general exercises Moody's, "Tools for Teachers" will be found very valuable; and in teaching the life of Jesus, I have found Peloubet's "Suggestive Illustrations on the Book of Matthew," and also Gannett's "Childhood of Jesus," very helpful. Charles F. Dole's "Scripture Stories and Question Books" are also useful.

In New York Yearly Meeting the Committee on Traveling Libraries has begun a good work in fitting up a small library of Reference Books. It is hoped that several libraries of this kind will soon be in circulation.

There has also been sent out to each First-day School a series of twenty-six pictures illustrating Bible stories. These are all copies of famous paintings and can be procured for one cent each. Catalogues may be obtained by sending a two-cent stamp to the Perry Picture Co., Tremont Temple, Boston. These pictures should be closely examined by the class, and the children should be encouraged to ask questions about them,—whether they are historically correct as to dress, household furnishings, etc.

In this way the children will be led to find out how mistakes arose in the middle ages and how legends crept into sacred art just as they did into some of the Scriptures. Many of them are so beautiful that they cannot fail to make the Bible stories more impressive.

From the same place can be bought pictures illustrating almost any phase of First-day School work, among them some excellent animal pictures, which will be found useful in Band of Mercy work. A scrap-book of animal pictures, which the children could help collect, would surely bring them to love all creatures more.

Let us then not remain in the old ruts, but provide Books of Reference and other First-day School helps in every school where the teachers or school cannot afford to do so.

ESTHER H. CORNELL.

Central Valley, Orange Co., N. Y.

FOR BEACH STREET MISSION.

Editors FRIENDS' INTELLIGENCER:

An impromptu entertainment was recently given at "The Kathlu" in aid of the "Sea-side Home" of Friends' Beach Street Mission Sewing-school. Sixteen children, four at a time, have thus far been brought to Ocean City; seven more are expected next week. The proceeds of the entertainment,

\$13.58, were at once turned over to those having the children in charge, and each one who gave a "silver offering" should feel a glow of satisfaction from having done what he could to bring just a ray of sunshine into some little life.

The following additional donations for the sea-shore outing of the children belonging to the Mission are acknowledged :
Per Friends' Book Association :

Allan Flitcraft, \$2.00
Sarah B. Flitcraft, 2.00

\$4.00

Per Anna Emley :

In memory of Anna M. Green, late
Superintendent of Mission, . . . \$10.00
Proceeds of entertainment at The
Kathlu, " Ocean City, N. J., . . . \$13.64

Total, \$27.64

EMMA C. HINSZEY.

PERSONAL AND OTHER NOTES.

MARGARETTA WALTON, having received a minute from her monthly meeting, which was endorsed by Western Quarterly Meeting, to attend and appoint meetings within the limits of any of our yearly meetings, left home with her companion, A. M. Martin, to attend Miami Monthly Meeting, held at Green Plain, Ohio, 11th and 12 inst. They were met and warmly welcomed by Samuel Battin and family, and will proceed to Indiana Yearly Meeting, at Pendleton, Ind., perhaps taking some meetings on their way.

Dr. E. H. Magill writes from Nashville, Tenn. : "I have rested and am resting, but still I have had a daily program, involving about four and a half hours of study, followed closely, most of the time. This in the morning while freshest, and have been devoted to writing out, with care, my lectures on French Literature. Time flies rapidly, and we shall soon be once more at our work at Swarthmore ; in all these long years I have rejoiced in the return of the students, as the young life around helps to keep us young."

The many friends of Martha Dodgson will be gratified to hear that she is recovering from her late illness, and is able to ride out and enjoy occasional visits from her friends.

Elizabeth Powell Bond and her sister Anna Rice Powell are visiting Rebecca T. Webb and family at East Freyburg, Maine.

Friends will be glad to hear that the book which Aaron M. Powell was preparing at the time of his death, is now in the hands of the printer.

For Friends' Intelligencer.

THE SUSQUEHANNA.

O LORDLY Stream, whose sparkling waters sweep
By cloven cliffs and mountains forest-stoled,
Or spread in silent leagues where mists of gold
Hang o'er soft islands in the silver deep ;

Fair as some phantom river seen in sleep
Art thou, to whom the Indians of old
Gave thy melodious name, in days when rolled
Primeval thunders round thy headlands steep.

Of thee the young and ardent Coleridge dreamed
As loveliest of the waters of the west ;
To Stevenson thy beauty peerless seemed ;—

But thy home poet,¹ to whose loving eye
Thy multitudinous isles "in clusters lie
As beautiful as clouds,"—he knows thee best !

J. R. H.

¹ Lloyd Miffin.

A MEMORY.

Of hillsides where salt breezes toss
The daisy-tops ; of gray, old rocks
Broidered with barnacles and moss ;
Of nibbling sheep in lazy flocks ;
Of swift, tumultuous waves at play
Beneath calm, towering cliffs that throw
Blue shadows on the drifting spray
When the slant sun is wheeling low ;
Of golden sunset soul-delights
That even tears but half expressed ;
Of screaming winds and inky nights
And Ocean broken of his rest ;
Of breathless, shimmering afternoons,
Day-dreams beside a dreaming sea ;
Of purple nights and rising moons,
Silence, and mist, and mystery ;
Of happy, starlit hours afloat,
With song, and tale, and laughter gay,
When all the world was just—a boat,
And all of Time was just—to-day ;
Of faces seen, of friendly hands,
Of meetings by a summer sea ;
Of footprints left on shifting sands ;—
A memory—a memory.

— *The New Voice.*

METEOROLOGICAL SUMMARY FOR SEVENTH MONTH, 1899.

Mean barometer,	29.993
Highest barometer during the month,	30.256
Lowest barometer during the month,	29.850
Mean temperature,	77.2
Highest temperature during the month, 22d.	96.
Lowest temperature during the month, 1st,	60.
Mean of maximum temperatures,	86.8
Mean of minimum temperatures,	67.6
Greatest daily range of temperature, 2d, 3d, 4th, 10th,	26.
Least daily range of temperature, 30th,	9.
Mean daily range of temperature,	19.2
Mean relative humidity, per cent.,	70.8
Mean temperature of the Dew Point,	64.6
Total precipitation in inches, rain,	5.16
Greatest precipitation in any 24 consecutive hours, 2.13 inches of rain, on the 25th and 26th.	
Number of days on which .01 inch or more of rain fell, 13.	
Number of clear days 9, fair days 13, cloudy days 9.	
Prevailing direction of wind from the Southwest.	
Thunder storms on the 5th, 6th, 8th, 9th, 27th, 30th.	

SEMI-DAILY TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a.m., 75.5 on 22d, and 26th.
Minimum temperature of wet bulb thermometer at 8 a. m., 59 on 31st.
Mean temperature of wet bulb thermometer at 8 a. m., 67.9.
Maximum temperature of wet bulb thermometer at 8 p. m., 75 on 5th.
Minimum temperature of wet bulb thermometer at 8 p. m., 56.5 on 1st.
Mean temperature of wet bulb thermometer at 8 p. m., 68.7.
Mean temperature of wet bulb thermometer for this month, 68.3.

NOTE.—The mean temperature of the month just closed is one degree above the normal.

The total amount of precipitation is very little more than the average for Seventh month.

JOHN COMLY, Observer.
Centennial Avenue, Philadelphia, Seventh month 31.

CHINA still has the old-fashioned system of private letter carrying. Letter shops are to be found in every town. If he has a letter to send, the Chinaman goes to a letter shop and bargains with the keeper thereof. He pays two-thirds of the cost, leaving the receiver to pay the rest on delivery.

BOHEMIAN geese, which are driven long distances to market, are shod before starting on the journey by being sent repeatedly over patches of tar mixed with sand. This forms a hard crust on the feet, enabling the geese to travel over great distances.

Notes From the Pennsylvania Experiment Station.

THE comparison of new and standard varieties of wheat by the Pennsylvania State College Agricultural Experiment Station has been continued throughout the present season. The six varieties giving the highest yield were :

Royal Red Clawson,	26.87 bushels
Forty-Fold or Gold Coin,	26.80 "
Dawson's Golden Chaff,	26.43 "
Century,	25.71 "
Rochester Red,	25.40 "
Reliable,	25.14 "

Twenty varieties were tested, the average yield being 22.02 bushels. There was an average difference of 3.02 bushels between the smooth and bearded varieties in favor of the smooth. About one-fourth of the grain was winter-killed, which accounts for the small average yield, it being only about two-thirds of our usual crop. The average yield of straw was 2,450 pounds, and the average weight per bushel 62.04 pounds. Turkish Red was the poorest variety, yielding 15.37 bushels of grain and 1,590 pounds of straw. The yield of ten varieties that have been tested for nine and ten years, shows no tendency to run out, except a slight decrease in the yield of straw.

A bulletin giving a complete record of all the varieties for a series of years is in preparation and will be distributed free of charge.

ENOS H. HESS.

An Ocean Steamer's Larder.

Ladies' Home Journal.

ONE tidy little refrigerator about six feet wide and twice that depth is the butter-man's stall in this market under the sea. Little tubs of butter are arranged on shelves to the amount of five thousand pounds, and in company with these are twenty thousand eggs. Twenty-five hundred quarts of milk and cream are stored in a separate room, all having been sterilized. This market has a room especially for salt meats, and here are hams, bacon, and tongues to the amount of four thousand pounds. There are some articles of food without which the epicure would be unhappy, and which must be alive when cooked. Chief among these are oysters, of which sixteen thousand are carried to meet the wants of the passengers. Clams are only provided to the number of fifteen hundred. Lobsters are not abundantly supplied; seven hundred pounds is all the storeroom shelters. This market in the bottom of the ship contains, beside the things mentioned, fruits, green vegetables, and an enormous stock of groceries. The latter is only limited by space, for groceries are not perishable goods and will keep from one voyage to another until used. Tea and coffee are used in large amounts—about thirty-three pounds a day of tea and fifty pounds of coffee. Perishable supplies are taken on board in proportion to the number of passengers booked, and anything of this kind which is left over when the ship reaches port is eaten by the crew.

CURRENT EVENTS.

PROBABLY 3,000 persons have fallen victims to the West Indian hurricane, the death losses in the district of Ponce, Porto Rico, alone being said to exceed 2,000, while other towns report hundreds killed. Relief measures have been started for the 100,000 homeless people in Porto Rico. Contributions are being raised in many cities and towns throughout the United States.

SECRETARY ROOT has sent an appeal to Governors to aid in furnishing relief to the Porto Rican storm sufferers, and supplies are being contributed in quantities to tax the transportation facilities available. The War Department has placed bovine animals for immediate consumption and all agricultural machinery on the free list for Porto Rico.

THE attempt by an unknown assassin to murder M. Labori, the senior counsel for Captain Dreyfus, by shooting him in the back while he was on the way to the court room at Rennes early on the morning of the 14th inst., has intensified

the political excitement in France. The tragic act temporarily diverted attention from the court-martial. Thus far no evidence has been submitted to substantiate the charge of high treason against the prisoner.

THE Postoffice Department has decided upon a plan for the registration of mail matter by letter carriers at the door in the residential sections of cities having the free delivery system and in the rural free delivery districts.

THE Formosans are not taking very kindly to Japanese domination. Most of the population is composed of Chinese, and the Japanese are treating them very harshly, the result being that things are not working very smoothly. The native aborigines do not care who rule them. They take no interest in affairs of the Government and are not at all troublesome, but the Chinese are chafing under Japanese rule, especially as the officials of the Japanese Government are constantly showing by every action that they regard them as an inferior race and not capable of taking any part in the affairs of the island. The foreigners there share to some extent the resentment of the Chinese.

THE report of Commissioner of Pensions Evans for the fiscal year ended June 30 last, shows total disbursements of \$138,253,923, leaving a balance of \$1,857,188 in the Treasury out of the \$140,000,000 appropriated. The total number of pensioners on the roll June 30 was 991,519, a decrease of 2,195. There were 40,991 names added to the roll and 43,186 dropped. The report shows the pension roll is decreasing. Of those dropped 34,345 were because of death and 8,841 because of remarriage, minors attaining their majority, failure to claim pension, and other causes.

A DISPATCH from *Newport News*, Va., to a daily newspaper, says: Over 500 people applied for rations in Phoebus on the 14th instant, when the agents of the United Charities began their work of distributing food among the needy. Hundreds of people are in almost destitute circumstances, many of them being unable to work on account of the quarantine restrictions. The Government is paying for the rations distributed. The quarantine against Phoebus will not be raised this week. Surgeon White this morning began the third house to house inspection of the town, and will make a report in a day or two to the health authorities of this city and Hampton, who will decide with the Marine Hospital official the proper time for raising the quarantine. No new cases of fever have been found.

NEWS AND OTHER GLEANINGS.

AFTER a long and patient struggle, the women physicians of Russia have secured a decree placing them upon an equality, both socially and politically, with the male physicians in the Empire. All official positions will be opened to them equally with men, and they will be entitled to pensions after the required length of service, and this whether or not they are married.

—The most costly Parliament in Europe is that of France. The Senate and Chamber of Deputies eat up annually \$1,500,000.

—The British Isles comprize as many as 1,000 islands and islets, and this number does not include insignificant jutting rocks and pinnacles.

—Statistics presented recently to the English Board of Trade show that in Great Britain there were employed in 1891 1,748,954 women and girls as domestic servants, making that not only the largest women's industry, but the largest single industry for either men or women.

—Fire entailing a loss of about \$250,000 totally destroyed the works of the Glens Falls (N. Y.), Portland Cement Company, on the 6th inst. The buildings, which are of wood, burned like tinder, and in one hour the entire plant was in ruins.

—The Detroit Street Railway company has refused the request of the conductors and motormen for increased wages, but has conceded other points asked by the men.

FRIENDS' INTELLIGENCER

Established 1844. }
The Journal, 1873. }

PHILADELPHIA, EIGHTH MONTH 26, 1899.

{ Volume LVI.
Number 34.

A GOOD WORD EACH WEEK.

XXXIV.

THE principles and testimonies of Friends are as pure as Divinity, as wide as humanity, and as lasting as eternity. If only lived out by all mankind, they would restore Paradise, supply all the wants of our consciousness, and make a heaven upon earth.

BENJAMIN HALLOWELL.

From the conclusion of his "Young Friends' Manual."

For Friends' Intelligencer.

AT DAWN.

Up, with the Artist of the dawn, we gazed
With rapture on the picture fair, outspread
Before our eyes. A noble mountain wall—
Kearsarge, Chocorua, Mt. Washington,
A line of mighty giants ages old,
Stretching along the west, and circling far
To north and south, rose grandly up beyond
The green-edged lakelet mirroring the morn.
They stood in solemn grandeur gray and hushed—
The tint and stillness of the night upon them
Yet ; when, from eastern heights there flashed the bright
Signal that day was nigh. Then poured the flood
Of roseate light o'er their uplifted heads
Anointing them anew, symbols to stand
Of strength and steadfastness, and messengers
Of beauty's consecrating power. We thank
Thee, Father, for this service of the dawn !

E. P. B.

East Freyburg, Maine, Eighth month, 1899.

WORSHIP AND MINISTRY.

(Concluded.)

From the letter issued by London Yearly Meeting on Ministry and Oversight, 1899

WE believe it is of the utmost importance at the present time to keep before our younger members the responsibility that our system of free ministry lays upon them for filling up the ranks and keeping the ministry in touch with the needs of the day. There can be no higher spiritual ambition than to be used in the service of the Lord and the church. "Desire earnestly spiritual gifts, but rather that ye may prophesy." It is not great powers of thought or of language, but experience of the things of God, that forms the chief condition of receiving a call to the ministry. And, when the call comes, there should be no "quenching of the Spirit," no "contempt for prophesyings," on the ground that the offering is small, but, instead, a willing-hearted, humble-minded obedience. Faithful use of a gift brings increase : unfaithfulness leads to the withdrawal of a talent which is entrusted to us, not for neglect but for service. Nor is it always the longer or more polished utterances that most come home to the heart. Short, perhaps broken, offerings

of prayer or praise, of witness or encouragement, if made under a fresh sense of the love of God, are often a great help to the tone of a meeting. More important than the actual words used is the atmosphere the speaker brings with him, the evidence, which his hearers instinctively discern, that he is speaking of what he knows. We sympathize with those who are craving for a ministry that feeds their minds and souls and who do not find such in their own meeting. While encouraging older Friends, whose spiritual experience and practical knowledge of life may specially qualify them for such, to face their responsibilities in the matter, we believe that much of the want might be supplied by our younger members themselves, if instead of deserting a meeting, they would, under the fresh anointing of the Holy Spirit, throw in their spiritual energy to its help. The church wants the vigor and freshness of youth,—its sympathy with those of like age, its lofty aspirations and its grasp of the needs and thoughts of the time,—as well as the matured strength of manhood and womanhood and the ripe spiritual experience of old age.

We would earnestly encourage the minister to "give himself to his ministry," to consecrate to it his best powers of mind and body as well as of soul. There is among us a large and increasing number, whose inner conflict is with foes not only moral but intellectual, who need all the help that can be given by the wide vision and sympathetic insight of ministers who have thought deeply as well as felt deeply of the things of God. We have room in our meetings for helpful ministry of all kinds, for the offerings of the man or the woman whose stores of spiritual wisdom have been won in the hard school of life, as well as for the fruits of meditation and study that have been garnered by the more highly trained mind. In all cases the minister will need a knowledge of the revelation of God and a knowledge of men. Both require much patient and loving study ; and for this, leisure should, where practicable, be found or made. Meetings should consider it a privilege to do their part by providing, where possible, well-furnished libraries of helpful and stimulating books. We are not, however, speaking merely of literary study, but, in the widest sense, of the preparation of heart and mind which keeps the minister in touch with God and humanity and enriches the gift he has received. Much added power may result from the cultivation of close social and personal fellowship with the members of the congregation. Their needs are part of the inspiration of the minister.

It is an improvement in spiritual quality and sympathetic insight that we long for in our ministry. We hardly realize the wide difference in efficiency, in spiritual service, between the novice and the expert, between the raw recruit and the trained veteran, between

the 'prentice-hand and the master-workman. The minister will not think to find in the meeting-house alone the consecration of heart, the discipline of character, the equipment of mind, the understanding of men, which should come to him though all avenues of life. The meetings that are before him will be often on his mind, and he will give himself to a prayerful and reverent study of the Bible, seeking to learn therefrom the mind and will of God, as the Holy Spirit enlightens his understanding and unfolds to him the meaning of the inspired message. As he devotes every faculty to the service of Christ, his reading of the thoughts of the great teachers of every age, his contact with the passing events and vitalizing ideas of the day, will become to him vocal with spiritual instruction, which he can use in ministry to others. Thus will he gain insight to speak with faithfulness and acceptance to the condition of men's hearts, and will win fuller understanding of the Divine purposes of redemption and grace involved in the central theme of all effective ministry, "Jesus Christ, and Him crucified."

These thoughts, however, have a wider application. Preparation of the heart and the active worship of dedicated lives are the duties of all. It is these that make up the spiritual atmosphere of a meeting. We have all a ministry; for we are all members one of another, bound to rise or to fall together; and stronger even than the solidarity of the human race is the solidarity of the gathered church. We need to say, "I dare not be weak, for my weakness is a spreading infirmity. I must be strong, for my strength is a spreading force. I cannot sit in self-contained isolation, for my brethren need the energy of my love."

A re-awakened responsibility leads to a renewed dedication of all gifts to the Master of the assembly. A living meeting is not moulded according to prescribed pattern, but by the Master's own hand. Many spiritual gifts have a right place in it, if exercised in a fresh sense of God's love and of the puttings-forth of His Spirit. Let us open our hands to receive and use all His good and perfect gifts. There is especially a place to-day for the gift of religious teaching, which may greatly promote that comprehensive grasp of truth and enlightened knowledge of the Holy Scriptures which the church is responsible to God for giving to its members.

A meeting, moulded, week after week, by the Master's own hand, may rightly vary greatly in external features from time to time; at one time, for example, having much living silence and offerings directed to the building up of Christian character and the fuller dedication of heart to God; and at another being mainly occupied with earnest Gospel preaching and testimony to Jesus. The right holding of our meetings is not to be judged by their adherence to routine, but by the exercise in them "unto edifying," and under the control of the Holy Spirit, of spiritual gifts. Varied gifts thus exercised will be kept in their true harmony and proportion; and the variety will enrich, without enfeebling, the life of the meeting. The right exercise of gifts depends largely on the whole congregation. Ministry is often a tender plant, easily blighted by the cold breath of unloving criticism,

but expanding in genial warmth of sympathetic souls. May all be much in prayer, both before and during the meeting, that the Lord himself may speak and all wrong utterance may be hushed.

We have spoken of the corporate life of our meetings, the solidarity of the gathered church. This entails corporate responsibilities, and there seem to be directions in which the exercise of such responsibilities should be encouraged at the present time. Arrangements for the visitation of small meetings and for the distribution of the ministry may be often most wisely made. Ministers and meetings alike benefit by the freshness that attends such visits; and the occasional absence from his regular meeting of a Friend on whose ministry the congregation may unduly lean may be of great service in spreading responsibility and calling out other gifts. In the visiting of small meetings we would encourage ministers to invite some younger Friend to share in the service. Further, under our system of free ministry, the collective body is largely responsible for arranging the human conditions and developing the human material from which the Holy Spirit can bring forth enlightened and effective ministry. Where there is no special class set apart and trained for the work, it is essential that there should be a general high level, not alone of spiritual life, but also of religious knowledge. It is not the part of true humility to expect the Divine Spirit to save us trouble by doing our work for us. And hence meetings will do well to take religious instruction under their special care, and to make arrangements for helpful collective study of the Scriptures.

We have before us a great work. The cry for spiritual religion—from village and city, from the unlearned and the educated—was never louder than it is to-day. Does the cry pierce our hearts, as we sit immured in the meetings, which too often fall far below our ideal, but which might be replenished by our consecration of service into wells of spiritual life for the world? And, if we hear the call, do we burst the bondage of routine and brace ourselves to the work? Are our loins girt and our lamps burning and we ourselves alert for the voice of our Lord? In Him there is no failure. The failure is in our want of consecration. We owe all that is worth anything in our lives to His love. We hold this gift—the "sacred burden" of the "life we bear"—as a stewardship to be used for him. Is not Jesus Christ worth serving? Is not his work of uplifting men worth helping on? It is little we can give him—broken hearts, lowly minds, sin-marred lives: but let us give it freely, with every talent of mind or circumstance or experience with which he has endowed us; that he may sanctify the gift by his Spirit, and make us worthy, as congregations and as individuals, of being used in his supreme work of saving the world.

Signed in and on behalf of the meeting,

J. B. HODGKIN, Clerk.

SELF-CONTEMPT, self-depreciation are the worst forms of pride. Self-abasement is the negative expression of the same pride of which offensive self-assertion is the positive.—D. Quigley.

ANDREW D. WHITE ON THE PEACE
CONFERENCE.

ANDREW D. WHITE, United States Ambassador to Germany, who was president of the American Peace Commission at The Hague, has written for the Associated Press the following in regard to the result of the Conference :

"In my opinion great good was accomplished, far more, in fact, than any of us dared expect or even hope when we came together.

"As to disarmament, everybody really thinking upon the subject must see that a good system of arbitration must come first, and that then, when arbitration has diminished the likelihood of war, the argument for cutting down forces and armaments is greatly strengthened. The logical order then is, first arbitration, and next disarmament.

"As to the plan of arbitration, any compulsory system is at present utterly out of the question. There are so many international differences involving questions of race, religion, security, and even national existence, and the difficulty of drawing a line between these and questions which may properly be arbitrated is so insurmountable that there is not a nation on the face of the earth willing to risk an obligatory system. Far better than any compulsory arbitration, which probably, even if it had been adopted by the conference, not one of the Powers would have finally ratified, is a thoroughly good system of voluntary arbitration, recourse to which public opinion will enforce more and more, and this I earnestly believe the conference has presented to the world.

"Some of the features in the plan adopted were due to the United States, some to Great Britain, some to Russia, some to various other Powers, and, in my judgment, the plan thus adopted is far more valuable than any scheme presented by any one of the Powers at the beginning. The present plan is the result of most careful thought by the foremost international lawyers, statesmen, and diplomatists of Europe, to say nothing of other parts of the world; they gave their whole souls to it, their pride was involved in it, and it will, I believe, be found to work satisfactorily.

"The great point gained is that, whereas formerly an arbitration court could only be provided after long correspondence between Cabinets, and negotiations between Ministers, and debates in parliamentary bodies, and hunting for proper judges, and discussions as to procedure, and a thousand other delays, just when time was most precious, the conference has given to the world an arbitration tribunal as an actual and permanent institution, with judges, procedure, officers of the court, place of meeting, and accessories all provided.

"It has added as subsidiary to its main feature, carefully systematized plans of mediation, by general and special, which are likely in many cases to prove exceedingly valuable in preventing nations from drifting into war.

"It has also provided a system of commissions of inquiry, by which the real questions and grievances at issue can be ascertained and brought out to be coolly considered, instead of the wild charges,

countercharges, calumnies, sensational reports, and rumors, which have hitherto done so much to hurry people into war.

"We may fairly hope that, as time goes on, a resort to the tribunal now created will become more and more usual and natural, and that the pressure of public opinion in all cases where questions at issue can possibly be settled will be far more effective than any attempt at compulsory resort to a high international court.

"This is certainly a great gain, and, as has been very justly observed in a very remarkable and thoughtful recent article in the *Norddeutsche Allgemeine Zeitung*, the Conference deserves credit for not attempting to go further. To have done so would have provoked resistance and reaction, which would have left the possibilities of war more serious even than they have been hitherto.

"But even without an arbitration plan, the result would have fully justified our two months' work. The extension of the Geneva rules to maritime warfare, and the improvement and establishment of the best system possible at present of the laws and customs of war would of itself be a sufficient result.

"With arbitration added to this, I feel that the world will be satisfied in time that we have made a good beginning, valuable indeed at the outset, but likely to grow more and more valuable as time goes on.

"As to gradual disarmament, that will come later. Of course the people who insist on having fruit on the day the tree is planted will sneer at our work, but history will, I believe, judge it differently."

FIRST-DAY SCHOOL SCRIPTURE LESSONS,
1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 36.—NINTH MONTH 3.

DAVID'S KINGDOM.

GOLDEN TEXT.—I will be his father and he shall be my son.
If he commit iniquity I will chasten him.—

II. Samuel, vii., 14.

Scripture Reading, II. Samuel, xiv., 1-29.

PERHAPS the most striking traits of David's character were his caution and moderation. Others were as brave, as skillful in war, as wise in council. But no other in Hebrew history united with these qualities the steadiness, the unhurried self-control of David. When the news was brought to him of the death of Saul and his sons, he was in no haste to seize the throne. Indeed, the messenger paid with his life for the rash assumption that David would rejoice in the message and applaud the deed of him who would slay his enemy. David was at once made king of Judah, his own tribe. He also made overtures to the people of Gilead in his message of approval to the people of Jabesh, who had rescued the body of Saul. (II. Samuel, ii., 5-7.) But he made no hostile move against the trans-Jordanic kingdom under Saul's surviving son, Ishbosheth, which had been set up by Abner, the commanding general of the Israelites. The kingdom was in a most precarious position. The hostile Moabites and Ammonites were on the east and south, the hostile Syrians on the north, while the

Philistines held all the west of Jordan. David, on the other hand, was at peace with the Philistines, retaining his allegiance to their king. The son of Saul looked upon David and his followers as traitors, and contests between the two parties were not uncommon. Ishbosheth proved a vain, weak man, incapable of welding together the tribes which had remained true to his house. Finally he estranged even his general, Abner, so that the latter turned from him and went over to David. Meantime the other leaders of the Israelites had more and more turned to David during seven years of strife and confusion. It came to be felt that only he could deliver them and set up again a united Israel. It seemed for a moment that these plans were thwarted by the murder, first of Abner, in private feud, by David's chief general, then of Ishbosheth by men who hoped to be rewarded by his rival. But David was innocent of both deeds, and by promptly punishing the perpetrators he held the wavering loyalty of the northern tribes, so that he was elected king of all Israel and anointed at Hebron. This was in effect a declaration of war against the Philistines, who moved so promptly as to give the newly-elected king no time for preparation. Like Saul, David was given only the name of king; the substance of kingship he must conquer for himself. But this he was able to do. In a series of campaigns, concerning the details of which the Bible is strangely silent, he won back all the territory of Israel, and finally near Gibeon, he won a victory so overwhelming that the Philistines appear no more in Hebrew history as enemies to be feared.

Unlike his predecessor, David proved even greater as an organizer and ruler than as a warrior. His first move was the capture of Jebus, which to this time had remained in the hands of the Canaanites, and the removal thereto of his capital. This move, in itself, showed statesmanship of a high order. The jealousy between the tribes of the north and south was one of the chief difficulties with which David had to contend. If he had retained as his capital the Judean town of Hebron he might never have won the allegiance of the sons of Joseph. But the captured city, now renamed Jerusalem (see Lesson 8, First Quarter), was neutral territory, never having belonged to any of the tribes, but captured by the united effort of all. It was on the boundary between Judah and Benjamin—between the north and the south. It was on the principal highways of inland trade, and it had great natural advantages for defense against outside attack. Jerusalem was made not only the political center, but also the religious center of the kingdom. The Ark, which had long been neglected in an out-of-the-way corner, was brought to the city with great rejoicings and set up as the central shrine of the nation. We have seen already how the unity of the nation was bound up in its religious life; so that we must regard this act of David as one of the most important of his life. And after events showed that it was not important merely for the Hebrews, but for all the peoples who afterwards looked to Jerusalem as the Holy City.

After accomplishing the independence of his people, David set about the further expansion of his territory. He successively reduced to subjection the

nations south to the Red Sea, east to the desert, north to the Lebanon, and west to the Mediterranean. That he was not above the barbarism of his age is shown in the savage brutality of the wars in which he was engaged, as when he put to death a large portion of the Moabites (II. Samuel, viii., 1, 2); or, as in the cases of the Amalekites and others (II. Samuel, xxvii., 8, 9), when every man and woman was put to death by his orders. But his ability as a ruler cannot be doubted. His conquests required a considerable army. He had a body-guard of six hundred hired mercenaries, many of them Philistines. His standing army was under command of Joab, who feared no man, hesitated at no crime. Next to him were the thirty-seven heroes, distinguished by special deeds of daring. All the men of the nation made up the militia, to be called on in time of war.

The machinery of national life was also set in motion. A census was taken, new offices were created, such as Secretary of State, State Recorder, and others. (II. Samuel, viii., 16-18.) The priesthood was organized, and the prophetic office was recognized in the person of Nathan. All these, and many more, gathered round the king's court at Jerusalem, which began thus to resemble the courts of the monarchs of other nations.

The new kingdom, was, of course, brought into relations with foreign nations—with Hiram, of Tyre, the great trading nation of antiquity; with Egypt, with Hamath, with Philistia. Even the Syrians north of Damascus sent tribute. With these foreign relations came wealth, luxury, and extravagance. From these also in turn came oppression and the seeds of the destruction of the State, now in its greatest glory.

THE LIFE OF ANN HUNT.¹

THE author of this sympathetic and valuable biography of a noble woman calls her little book "an attempt to preserve the record of one of the humble souls whom Whittier called 'The dear Lord's best interpreters,' and to impart to others 'the Gospel' of her life."

Ann Hunt was born in Bristol, England, in 1810, and was the daughter of Henry Hunt, a man of strong character, one of the partners in the well-known Fry house of chocolate-makers. She early felt spiritual promptings; her youthful days were passed in the midst of great stress and much suffering, and she experienced a call to high service as the result of her resolute overcoming of her trials through Divine assistance. In 1851 she wrote:

"Oh, that in his loving-kindness He may pour out upon me of his spirit and make me a loving member of Christ's body, a fruit-bearing branch in the vine, that so in humility and faith I may fulfill His gracious designs during the short remainder of my pilgrimage, and be instrumental in leading others to Him who has done so much for me."

This prayer was amply answered. In addition to her service in the ministry, she held at different times the positions of First-day School superintendent, clerk of Women's Monthly Meeting, and elder. Her correspondence, to which the volume is chiefly de-

¹ MEMORIALS AND LETTERS OF ANN HUNT. Compiled by Matilda Sturge. London: Headley Brothers.

voted, shows a heart warm and cheerful, a tender sympathy, and marked spiritual strength, surety, and contentment.

After eighty-seven useful years Ann Hunt passed away in the spring of 1897. She was laid to rest in the old burying-ground at "The Friars," beside many departed friends. Her grave is far from rural solitudes, yet it seemed to those who sorrowfully performed the last rites that the green of the springtide, amid the usual dreariness of this burying-ground, was typical of "the faith and hope that illuminated a life dark in many of its passages, yet leading onward with more and more 'shining unto the perfect day.'"

Much that is uplifting might be extracted from her letters. Two passages must suffice us, however. Here is her encouragement to those who become dissatisfied sometimes with the ordinary silent meeting :

"I often long that we may not be waiting for special occasions, as the holding of general meetings or the visit of some gifted stranger, in the hope that our gracious Lord would then manifest his presence and power among us in a way that we do not look for at other times."

On the occasion of the death of our Quaker poet she wrote :

"We seem almost to have lost a personal friend in J. G. Whittier. Yet we must be thankful that a long period of feebleness has been spared him. How many are being gathered in. As the eternal world is brought nearer, the sense of its influence on and connection with our present state of being seems to grow stronger,—the interest of life increases rather than fades with advancing years."

Such memorials as the present volume richly illustrate the fact that great souls are among us in this day just as surely as in the days of the past. May everyone of these have as sympathetic and loving a biographer as the author of this book.

A COMMENDABLE PASTIME.

A CORRESPONDENT who has passed his seventieth milestone thus writes us of his method of employing leisure moments :

"In the number of the FRIENDS' INTELLIGENCER for Eighth month 5, 1899, the little opening poem, 'The Silent Voices,' deeply impressed me, and—as I often do—and more of late than when younger, I committed it to memory, and often and often repeat it when alone—and especially in that time so expressively called by the poet 'the dumb hour, clothed in black.' When I awoke early this morning,—just before the day began to dawn, after a long and refreshing night's sleep (for I always retire early), the words came to me with great force, and I went over and over them, striving to turn my thoughts 'forward, and not back,' and the oftener I repeat the simple words, the fuller they seem to be of comfort and consolation. What we thus commit and repeat grows to mean more and more to us, if it is something that is really worthy. That is the reason that I love to commit choice selections, for they seem, as time passes, to enter into my spirit, and grow to be more and more a part of my being."

MANY men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

SUMMARY OF THE HAGUE CONFERENCE.

The following is the concluding portion of Baron de Staal's closing address at The Hague Conference.

"In opening the sittings of the Conference I mentioned as one of the principal elements of our common study, and as the very essence of our task, the realization of progress so impatiently looked for in the matter of mediation and arbitration. I did not deceive myself in anticipating that our labors in this matter would assume exceptional importance. The work is now accomplished. It bears testimony to the great solicitude of the Governments for what affects the pacific development of international relations and the well-being of peoples. This work is certainly by no means perfect, but it is sincere, practical, and wise. It seeks to conciliate by safeguarding the two principles which form the basis of the law of nations, the principle of the sovereignty of States, and the principle of a just international solidarity. It gives the preference to what unites over what divides. It sets forth that in the new period upon which we are entering, what shall prevail are the works springing from a desire for concord and fertilized by the collaboration of the States seeking the realization of their legitimate interests in a durable peace founded upon justice. The task accomplished by The Hague Conference in this direction is truly meritorious and beautiful. It responds to the magnanimous feelings of its august initiator. It will have the support of public opinion everywhere, and will, I hope, meet with the approval of history.

"I shall not, gentlemen, enter into the details of the Act which several of us have just signed. They are set forth and analyzed in the incomparable report which is in your hands at the present hour. It is, perhaps, too early to judge in its entirety of a work scarcely finished. We are, perhaps, still too near the cradle. We lack the aerial perspective. What is certain is that this work undertaken on the initiative of the Emperor, my august master, and under the auspices of her majesty the Queen of the Netherlands, will develop in the future. As was said on a memorable occasion by the President of our Third Commission, the greater the progress made in the road of time, the more clearly will its importance come out. Now, gentlemen, the first step has been taken. Let us unite our efforts and profit by experience. The good seed is sown. Let the harvest come. As regards myself, I who have reached the term of my career and the downward slope of life, consider it as a supreme consolation to have seen the opening of new perspectives for the good of humanity, and to have been able to cast my eyes into the brightness of the future."

SECURE a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage ; let them speak of it if they please ; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses's, shine to others, but make no looking-glass for thyself.—*Jeremy Taylor.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

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VISITING MEETINGS SOCIALLY.

FROM recent observation we have had evidence of the value there is, both to individuals and to our religious organization, in the paying and receiving of what might be called social visits, to our meetings established in their various places.

Through the great pressure of work, that seems to multiply on every hand as our civilization advances,—and by civilization we mean not only our advancement in material conveniences, but our thought for the comfort of the toiling and crowded masses of people,—there has come to be a need of breaks in the routine of life. Especially in the summer season, changes of place and occupation seem to be the rule rather than the exception. This in a measure interferes with the habit of continuously assembling at our own places of worship; but it should not interfere with our desire for gathering with our fellows to perform this "most reasonable service" of worshiping God socially, wherever our lot is cast.

When Friends find themselves located within reach of any meeting, it is worth the effort to join the worshippers there, even if this meeting is small and silent. It often occurs that in these quiet assemblies, where the presence of every stranger is easily noted, that the very sense of a common religious fellowship causes us to feel an uplift of thanksgiving. Sometimes hearts are tendered and drawn nearer the Father than when at home meetings, where it is more difficult to cast aside the cares incident to the home and business life; and to the meeting visited there is a sense of being remembered that cheers the spirit and encourages to a closer adherence to the goodly practice of assembling to worship the Father. Feeling that others have the same need of spiritual strength, as well as social mingling, we greet our stranger Friends with a warmth that dispels formality and unites us in a bond of religious unity. And when the silence of such meetings is broken, even if the words are feebly uttered, they meet the witness in kindred hearts, revealing us to each other as children of one common Father, who is everywhere with us.

To those who can travel to distant States, where there are small meetings of Friends, it is especially

grateful to visit these in their isolation from large Friendly centres, and the good done is practically two-fold. The traveler who has passed swiftly through new scenes has need of a quiet hour to realize the goodness and greatness of God, and he whose lines are cast perhaps in very pleasant places, still feels far remote from beloved homes of former days and has a warmth of welcome for any one from the older lands. Let the Friendly traveler therefore seek out and perform this loving social service.

And we would not ignore the assembling for worship in "vacation days," even if no Friendly place offers on the Sabbath day, but mingle with the devout in other folds, and there, too, let our prayers ascend. For to "every nation, tongue, and people" God has revealed himself, and the humble heart can everywhere learn of his "merciful kindness to the children of men."

PRIVATE inquiries are being made as to why the dates selected for the Conferences, to be held at Chautauqua, next year, were permitted to conflict with the time of holding both Indiana and Ohio Yearly Meetings. In reply, it might be well to state, that this conflict of dates was most seriously considered by the Central Committee. But to hold these meetings before the Indiana Yearly Meeting would have brought them at the height of the season at Chautauqua, and make it impossible for us to be well accommodated, either in assembling or boarding-rooms, or at the prices that the later time affords. If left till after Ohio Yearly Meeting, it would be so late that a large number of young people and teachers could not be present, as they would be detained at home on account of the opening of schools, etc., etc. The committee therefore decided on the Conference dates as the best possible ones to meet all the conditions.

We would also say, in explanation of the sum to be raised for Conference expenses, that this money is to be used for the gathering of the exercises of the meetings, printing of the proceedings, and incidentals. The Conference has nothing to pay for the use of grounds or buildings in which our Conferences are to be held.

I FEAR I must correct one or two errors of correspondent, editor, and printer. The secretary of the Old Scholars' Association of Ackworth is Joseph Spence (not Spencer) Hodgson. Our friend Charles Thompson's home, Morland, is not in Cumberland, but in Westmorland. (These counties do not have the designation "shire" coupled with their names.) The name of the river from which East London draws its (at present not too plentiful) supply of water is spelled Lea not Leigh.

H. M. J.

BIRTHS.

BALDWIN.—At Bradford Hills, Chester county, Pa., Seventh month 29, 1899, to J. Lewis and Gertrude Durnall Baldwin, a son, who is named Edwin Durnall.

EDSALL.—At Hartland, Iowa, Seventh month 15, 1899, to Horace P. and Ruth A. Edsall, a son, who is named Jehu Ralph.

MARRIAGES.

MARK—GRIEST.—By Friends' ceremony, in Albion, Idaho, Seventh month 10, 1899, Charles S. Mark, son of John and Catherine Mark, of Lebanon, Pa., and Florence T. Griest, daughter of Daniel and Rose D. Griest, of Ellis, Kansas.

DEATHS.

AMBLER.—At Norristown, Eighth month 15, 1899, Mary Bartleson Ambler, widow of the late William Ambler, in her 72d year.

DAY.—At Waynesville, N. C., Eighth month 1, 1899, Sherwin Cathcart, second son of Dr. William C. Day, of Swarthmore College, aged 11 years.

FURNAS.—At his home, Marion county, Indiana, Sixth month 2, 1899, Robert Furnas, in his 87th year, son of the late Robert and Hannah (Wilson) Furnas, and a brother of the late Seth Furnas, of near Waynesville, Ohio. He was an elder in the other body of Friends.

GARRIGUES.—At Salem, Ohio, Eighth month 16, 1899, William Henry Garrigues, of Philadelphia, in his 77th year, son of the late William and Margaret Garrigues, formerly of Philadelphia, a descendant of Morris Llewellyn, of Haverford, Pa.

MOORE.—At Rome, Ga., Eighth month 14, 1899, of heart failure, Benjamin F. Moore, in the 67th year of his age; a member of Green Street Monthly Meeting, Philadelphia.

The *Atlanta Constitution* says: "Professor Moore was perhaps the best known business educator in the South, and his death is felt by friends in every part of the country. He was born in Fallsington, Pa., on April 15, 1832, and remained there until after he was twenty years of age.

"In 1852 he came to Savannah, where he worked as a bookkeeper until the year 1858, when he came to Atlanta and began work as chief bookkeeper for the Western and Atlantic railway company, which position he filled for ten years.

"During the time he was connected with the railroad he began to do his first teaching, taking charge of a night school for bookkeeping. In 1868 he established his business college that afterwards made him so prominent in educational circles. He remained in charge of this school until 1893, when he sold it to the Southern University. After this time he worked as an expert accountant, with the exception of about six months spent in Athens. He was probably one of the best known accountants in the South, and did considerable work for the government. He was an expert in judging handwriting and was often called upon to testify in forgery cases."

SMITH.—In Philadelphia, Eighth month 12, 1899, Sarah Cornelia, youngest daughter of Samuel H., and Sarah W. Smith, aged 60 years; a member of the Monthly Meeting held at Green Street, Philadelphia. Interment at Fair Hill.

EDITORIAL CORRESPONDENCE.

XI.—A WALK TO RYDAL MOUNT.

BY HOWARD M. JENKINS.

THE rain was falling briskly in Grasmere, when the bells of the church opposite my window began to ring for 8 o'clock service, and I, in the comfortable, old-fashioned room at Mrs. Hayes's, (an addendum in the season to the "Moss Grove Temperance Hotel"), began to confess the propriety of arising. I had expected to drive over, south-westward, eight miles, to the Friends' meeting at Colthouse, near Hawkshead,—where there is a small meeting, a seventeenth-century house, and a grave-yard containing many Satterthwaites, of the old stock,—but the rain made so long a drive not attractive, and I "failed heart."

By noon, however, the clouds grew thinner; for a moment there was almost a gleam of sunshine; and I set off southward toward Rydal, over the same way I

came, on coach-top from Ambleside, the day before. Grasmere was very quiet; no coaches, no charr-a-banc, were going. A few foot passengers picked their way, taking the middle of the street as often as the sidewalk,—for, indeed, in Europe the sidewalk is scantily respected.

Passing the church, in which the bells had rung earlier (it is St. Oswald's, and is a square, low building, with a square, low tower, the interior—

"Large and massy, for duration built;
With the pillars crowded, and the roof upheld
By naked rafters, intricately crossed
Like leafless underboughs,"

Wordsworth says), I could see again, what the evening before I had visited and viewed, the quiet corner of the church yard, in which are buried William Wordsworth himself, his wife Mary, and other members of his family,—at one side Dora, the daughter, who married Edward Quillinan, and who died in 1817, thirty-three years earlier than her father. The stones for all are side by side, and "close behind" is the resting-place of Hartley Coleridge. The "gushing Rothay," coming down from the wilder country above—for Grasmere is an open space, an amphitheatre, amid the mountains—and seeking the lake, beats here against the very wall of the churchyard, and its murmurs may be heard as you read the Wordsworth inscriptions, within the yard. There is a mural tablet to Wordsworth in the church, with a medallion head underneath a well-phrased epitaph.

But you cross the Rothay on a good stone bridge, its arch barely perceptible in the rise of the roadway, and my walk took me down to the end of the upper village, and by the pretty stone fountain, "In memory of Wordsworth, 1889," where a steady stream pours into the basin, and the traveler enjoys, what is not too common in England—or anywhere—the opportunity of drinking freely sweet, fresh water, without money and without price. Then, taking "the old road" to the left, I passed by Dove Cottage, where Wordsworth lived from 1799 to 1808, and where, Matthew Arnold has said, "almost all his really first-rate work was produced,"—though, when one thinks of it, one cannot regard "first-rate" as exactly the kind of an adjective of praise to apply to Wordsworth's poems. I passed on at this time;—Dove Cottage is now dedicated to the public enjoyment, just as Carlyle's house is at Chelsea, only that six pence is charged to enter. (I visited it later; the rooms and the grounds are as they were a century ago, and there is a beginning of an interesting collection of relics.) It is a simple, plain, little stone house, close to the street. Hither Wordsworth brought his bride in 1802, and here—it does seem a little odd—he entertained Walter Scott and Humphrey Davy. Here, too, DeQuincey came to live, when Wordsworth moved away, and made it his home for twenty years or more.

My vaguely formed plan was to ascend part way one of the surrounding hills, and enjoy the view. I walked on up the old road, and following its bends passed presently the "Wishing Gate," and near by the White Moss Common, the scene of several of Wordsworth's poems,—*"The Leech Gatherer," "The Primrose of the Rock," "The Old Cumberland Beggar,"*

The old road, winding and soon descending, presently joins the later and now used one; and as I came down I saw before me, not far away, the gleam of Rydal Water, the next lake below Grasmere. The sight gave my stroll a purpose, and though it was quite time to turn back if I would be at dinner at the hour appointed, I walked on, with Rydal Mount, the home of Wordsworth from 1817 to his death in 1850, as my object. To the left, presently, is a residence, formed of three cottages which Wordsworth built, and called White Moss, and here recently, (perhaps still), dwelt Colonel Mair, whose wife was a descendant of the poet. Close beside the road, further on, embowered and enflowered, as nearly every house and every cottage is along the way, a quaint dwelling, with old date-plate, draws our notice, and this is Nab Cottage, with the date upon it, 1702. Here DeQuincey was married to the Westmoreland girl, Margaret Simpson; here Hartley Coleridge lived the last years of his life, and here he died.

There were noises, now, of coming coaches, and I thought of riding back on one to Grasmere, for a late dinner. But the loaded chars-a-banc, two of them, rolled past, the horses' feet flapping and clapping on the smooth stone way—as is so noticeable on the English streets and roads—and I did not hail either driver, but kept my face toward Rydal. Other travelers were afoot now, an occasional pedestrian, some walking leisurely at my rate, some—mostly young men—striding on with firm heel-and-toe pace, looking neither right hand nor left. The bicycling world had arisen, and both ways, but chiefly northward, beves of riders came along,—all the well-known types, he with the wheezing, hard-ridden wheel, he with the pipe, he who rode erect and dignified, he who bent double, he who whizzed past, he who yawped back or ahead to his companions,—and, now and again, the young woman bicyclist, too, ruddy and resolute, independent and enterprising, going forward, on this steed that has so greatly set her sex free, to see new worlds, and derive new inspirations.

Rydal is but a little place, with less than a score of houses, and none of them new. There is no inn; it is said that in King George's time (*our* foolish, stubborn George, of 1776, whom we would serve no longer), the landlord of the Bank Foot here took down his sign, to avoid having soldiers billeted on him (at a ruinously low rate; it was one of the burdens of the old militarism, now replaced by many new ones), and then the powers that were deprived him of his license, and the inn ceased to be. However, I at least did not miss his drink; I had quaffed at the Wordsworth fountain, above, and there is another gushing pipe, not far from Nab Cottage, filling and overflowing a square, deep, stone trough,—a boon for the thirsty, whether four-footed or merely biped.

You turn, at Rydal, squarely up-hill to the left. Rydal Mount—the mountain—towers back and over you, to the northward; we have been passing it, as we came down the main road. You climb the road almost, for the rise is sharp. To the left now is Rydal church, not old at all, but built in 1824, by the

lady "of the manor," Lady de Fleming. It is small, pretty, Gothic, without a churchyard; burials are at Ambleside or Grasmere. It awakened Wordsworth's muse—as, indeed, what object or incident about here did not?—when he saw the building begun, and he wrote of it, what surely we shall all join in echoing—

—"may peace, and love,
And hope, and consolation, fall,
Through its meek influence from above,
And penetrate the hearts of all."

I was gazing up at the tower when a bell within sounded twice,—making me wonder for an instant whether the sexton was warning me of intrusion (for notices not to open this gate, or cross that stile, or enter a path, or camp on a common, or cut down the trees, or pull the flowers, do much abound here as elsewhere), but the outer gate had stood wide open, and churches are not usually "private grounds," and in a moment it occurred to me that the clock had simply, and very nearly at the right time, struck two. So I was a half hour late for dinner, now, and, at my rate of movement, an hour from the table. By the church, a little farther up the hillside, is a dwelling by the road, ivy-clad and picturesque, Glen Rothay, occupied by some of Wordsworth's descendants, and on upward a hundred yards more, is Rydal Mount, the poet's home for thirty-three years, and to the close of his life. There is a positive, plain, and well painted notice of privacy on the gate, but no interdiction of gazing upon the place, from the road. The house stands in the midst of trees and gardens, and the true front is not to this hillside approach, but within, and looking up the valley.

I do not care for interiors much, especially when they are "not shown." And no relics of the poet are kept at Rydal Mount; they are all to be seen at Dove Cottage. Opposite Rydal Mount is the entrance to a more handsome place, Rydal Park, and not far away Rydal Beck, a beautiful stream, comes tumbling down to join the Rothay. I descended to the main road, and began my return. There was again a threat of rain, and the umbrella was a comfort, to say nothing of the goloshes (American rubbers) with which I had prudently furnished my feet in the early morning. An English mother, ruddy cheeked, low voiced, was hurriedly returning with her flock of four to a Rydal cottage, and I recognized her as having pleasantly given me information as I came. The pedestrians and some of the bicyclers wore water-proofs; the distant peaks looked very misty, if not actually dripping. But near Nab Cottage a lively group with a small megaphone were trying the echo across the valley to the left, and getting back their voice and tone most perfectly from the dells and nooks beyond. Nor could I decline to ascend for a moment Thrang Crag, a rocky clump by the wayside, thickly foliated, with rude ascending steps—called Wordsworth's Seat, sometimes. It was too damp, now, for either him or another to sit there long, and I set off again for Grasmere. A little later, at a turn of the road—it is always turning—you get a fine view of the place. The poets have sung its beauties, and the guide-books give it a star. Beyond the little town the mountains close the view—Helm Craig, Steel Fell,

Seat Sandal, Great Rigg,—and to the left is the lake—Grasmere—with its one island, on which Coleridge wrote to Humphery Davy in 1800 he had been and made tea, with the kettle swinging from the branch of a fir-tree. There were boats out on the lake, as I passed on, for the drizzle had held up again, and I heard the clock of the Grasmere church strike three as I approached. Dinner was quite over, so I waited for tea.

Keswick, Eighth month 7.

NEWS OF FRIENDS.

AWAKENING INTEREST IN SMALL FIRST-DAY SCHOOLS.

It has been the custom of representatives of West Chester First-day School, of late, led by Herbert P. Worth, to do some visiting during the summer vacation, among schools within reach, with the view of gaining suggestions for their own work, and of giving help and encouragement, if opportunity present. In this way schools at Marlborough, Center, Unionville, Londongrove, Goshen, West Grove, Birmingham, and other places have been visited this season. These Friends also assume the responsibility of having some representation at Romansville every First-day morning, and have done this regularly all summer. An adult class is conducted there, and Professor J. Eugene Baker recently addressed the school in the absence of President William W. Birdsall, who was prevented from attending by illness in his family.

At Unionville a small but active First-day school is regularly conducted, the older classes being in charge of Thomas Seal, and the younger one led by Carolien Hayes Chambers.

These earnest workers from West Chester sincerely hope that more Friends in the larger communities may be aroused to a livelier realization of the needs of many smaller meetings, where both life and leadership need to be developed, and to a willingness to do some active service for these.

FOREIGN CORRESPONDENCE.

V.—THE COAST OF NORWAY.

TROMSO and the gentle and patient reindeer are far behind us. At first the green hillsides, vivid in the brilliant morning sun, seemed to speed by us; but gradually these gave place to more distant rugged mountain peaks on our left, and the open ocean on the right. We were going southward around the curving chain of the Lofoden islands, into the West fiord, and to Digermullen, a hamlet on the south end of one of these isles. The Lofoden islands have been compared to a "backbone," because of their prominent vertebræ-like arrangement and tail-like termination towards the south. We arrived at Digermullen early on the 17th, feeling that we were approaching southern waters. Yet we are still far north of the latitude of Iceland and of much of Greenland. Such is the influence of the Gulf Stream. Yesterday for a time in Tromso it was uncomfortably warm, and we wished for lighter clothing. To-day the crisp, clear ocean air demands at least the lighter top coat.

At the southern end of the Lofoden islands is the maelstrom, which is shorn of the terrors attached to

it in our school days. Nothing more than a rapid current, it may be that in times past it drew into it some of the smaller craft of those days, but the larger ships of to-day cannot be harmed by it.

Digermullen proved to be a center of many pleasurable excursions. Situated on the island Store Molla, it lies at the foot of the Digermulkollen mountain, which rises by sheer ascent of naked rock to 1,150 feet. It consists only of a few houses, and receives three weekly mails. The ascent of the mountain, impassable from the front, becomes moderately easy by a winding path at the side, at different points of which many picturesque views are obtained, while the lower levels afford good grazing for cattle, which are often watched by a woman, who is also occupied with her knitting. Higher up the sprightly goat is also found, grazing as usual on steep, outlying points. The summit once obtained, a magnificent view opened, said to be the finest in the Nordland. A visit of the Emperor William II., in 1889, is commemorated by a tablet. The Raftsund and Westfiord, with other numerous islands and naked, rocky peaks rising abruptly for 4,000 feet, make a picture of indescribable beauty.

Another excursion was made in the afternoon in two of the ship's launches, each trailing two large life-boats filled with happy excursionists; we moved off over the Raftsund to the narrow Troldfiord, bounded on each side by abrupt rocks, rising directly upwards hundreds of feet. I was reminded by this scene of the precipitate rocky sides of the Saguenay in Canada, which clearly resembles it, though the Norway picture may excel in grandeur.

On the evening of the 17th the anchor was again weighed, and our good ship set out for another thirty-six hours' uninterrupted trip on the ocean, and then by Aalesund, a busy town of 8,500 inhabitants, into the Storfiord, and thence into one of its branches, the narrow Jörundfiord, where again description fails me. Mountain after mountain rises as it were directly out of the water, terminating in every sort of jagged, fantastic shape conceivable. Occasionally, on green slopes towards their bases, we found a cottage surrounded with its little farm or "gaade," and even a village and church appeared at times where there scarcely seemed space enough for a fair sized yard in America.

At the end of this narrow fiord our huge steamer turned as easily and smoothly as though revolving on a pivot, and passed out again into the Storfiord and on into its turbid branch the Geirangerfiord, to Marvaak.

Those of us who had gone to bed at midnight awoke to find the ship anchored in what seemed a bowl dug out of the rock, but with still room at the edge for the little town and church. This was at once declared to be the most picturesque spot of all we had seen. Excellent roads, too, wound up the mountain at easy grades which tempted to walk or to drive in the comfortable two-wheeled "stolkjaerre," which is the principal vehicle in Norway. We went again in the region of cascades, grass-grown roofs, and little farms. It was the haymaking season here, and interesting to us was the method of drying hay

by hanging it over a sort of fence. For the first time we noted, in addition to the hay fields and ever-present potato patch, a few little fields of rye which suggested toy-fields in farming instead of the actual thing.

After a few hours at Marvaak we returned to Aalesund, where the "Hohenzollern," the Emperor of Germany's yacht, lay at anchor. The passengers of the *Augusta Victoria* had previously been informed that the royal yacht would be at Aalesund and had been invited to visit her. Accordingly, our ship anchored within convenient distance, both bands playing "My Country, 'tis of thee." In a few moments a boat came from the yacht and took aboard Count Metternich, who was one of our company, and a few minutes later the Emperor returned with him to our ship. We gave him a rousing reception, and all admitted that his appearance was anything but warlike, whatever his methods and regulations. A decided blonde, with light hair and mustache, he made a good impression upon me. He remained on board nearly an hour, and during this time those who wished visited the royal yacht, which was of course most handsomely and tastefully appointed.

This evening we again set out to sea on our way to the Sognefjord and Gudvangen, the starting point of a two days' overland excursion to Bergen.

JAMES TYSON.

Aalesund, Norway, Seventh month 19.

A STORMY DAY AT TRONDHJEM.

And was it there—the splendor I behold—
This great fjord with its silver grace outspread
And thousand-creeked and thousand-islanded,
Those far-off hills, grape-purple, fold on fold?
For yesterday, when all day long there rolled
The blinding drift, methinks, had some one said,
"The scene is fair," I scarce had credited;
Yet fairer 'tis than any tongue hath told.
And it was there! Ah, yes! And on my way
More bravely I will go, though storm-clouds lower
And all my sky be only cold and gray;
For I have learnt the teaching of this hour;
And when God's breath blows all these mists afar,
I know that I shall see the things that are.

—Bishop How.

A LETTER FROM ALASKA.

We are about to leave this beautiful place, where we have been anchored since early morning, gazing, admiring, wondering. At dawn we were wrapped in mist, and knew that we had been very slowly moving through floating ice, some of which the sailors caught and packed into the ship's hold. Thousands of seagulls, covering like a fall of snow the clear, blue blocks, and filling the air with their cries, scarcely noticed the sailors, excepting to rise an instant on the wing and settle again on the nearest crystal berg.

A little later the fog swept away, revealing the treasure that was in store for us,—Muir Glacier in all its magnificence. I was mute and wondered whether I should be able to tell my friends at home how beautiful this is. Then a sound like the thundering of artillery echoing among the mountains seemed to mock me, and a vast mass of sparkling ice plunged forward into the sea, already dotted for miles with

icebergs and floating masses in a thousand fantastic forms.

Small boats were lowered, and most of the passengers embarked to go on shore, that they might be nearer the great glacier, stand on it, peer behind the mountains, and try to learn how far it reached. The ice pours down from everywhere and takes possession of the country; slowly pushing onward, glittering, roaring, it finally sends its dazzling masses headlong into the Bay, to float, to charm, to wreck, and then silently melt away.

But now we are leaving. The Indians, whose canoes have rocked about our ship all day, and whose stores of gay baskets and curios are quite exhausted, now push off for their homes; but where? We have seen no sign of habitation since yesterday, except the hut of a lone prospector here, whose apparent perfect isolation we have noted with feelings of sympathy; nor can we guess which island contains the far-away wigwam of these strange natives. One young Indian sits barefoot in his canoe, while we on deck are wrapped in fur robes and blankets, still aching with the cold, as a fierce north wind is blowing.

All is bustle on board the *Queen*. The steward is making a door-to-door visit of the state-rooms, asking, "Is anyone missing from this room?" for the number of persons returning in the small boats proves one less than the recorded number taken to the cliffs. After much inquiry and argument it is decided that the clerk has made a mistake, as neither families nor friends are minus one of their number. The whistle has blown loud and long; all are certain that no one is left out on the glacier.

So the anchor is raised. The last canoe is hoisting its sail, while some of its painted-faced occupants skillfully use their paddles to keep the tiny craft from the floating ice. Seagulls cry their "ah oui ah!" We take a last lingering look at the icy splendor, and while hundreds of floating spectres silently watch our departure, the glacier thunders a loud and long farewell.

A. L. C.

Glacier Bay, Alaska, Eighth month 4.

ACROSS THE CONTINENT.

For the traveler by the "Overland Limited" dining cars are provided, so that meals can be had on time even if the train is not. Relieved of care as to the sleeping and eating one has the more time between for entertainment, which may be found in abundance.

A book from the well-selected train library is a good resource, provided long intervals are allowed between chapters to rest the eyes. The scenery will, of course, command much attention, particularly from the traveler new to the route. The one unfailing source of entertainment, however, which may be depended upon to fill all the spaces left after the sleeping, eating, reading, or sight-seeing, is the talk of fellow-travelers, that is, if one is sociable and a good listener. It is astonishing how free people are to talk of themselves and of family affairs, under such conditions. Then among strangers there is freedom from the fear of repetition, for one can bring out any old story or joke without the home restraint from having told them many times before.

Strange or picturesque characters, thus transiently met, stand out in memory like old acquaintances. The grandfather, a rangeman living near the Mexican line, returning from a visit to a grandson at an Eastern normal school and from seeing New York city after a long interval; a grandmother making a trip, alone, from Portland, Oregon, to Paris, France,—one-third of the distance around the world—to visit a daughter and grandson; citizens of foreign birth returning to fatherland in Pullman and cabin, who came, perhaps, in the steerage and in emigrant trains; and the confirmed health or pleasure seekers migrating with the sun.

Standing out more prominently on this trip and appealing more to the imagination than any other of the many personal interests, is the remembrance of the farmer and his wife, who, if they live until next spring, will be able to celebrate the fiftieth anniversary of their marriage, which occurred while en route in wagon train from Wisconsin to California, in 1850. The story written connectedly must lose the graphic presentment in scraps, brought out by the changing scenes.

The journey which then took four months is now covered in four days. They were a month in reaching Council Bluffs. At that point their small party of nine joined a train of seventy-five wagons and journeyed up the valley of the Platte. At Fort Lorraine the two were married. Owing to high water in the rivers, they kept far to the north of Salt Lake and across the desert to the Humboldt river. Fortunately they had started at the right season for pasture and water. The early emigrants were favored, also, by not having to contend with hostile Indians. The party was now reduced to the original nine, and this chance acquaintance of ours was the only woman in it, to face along with strong men the most critical part of the long journey.

Leaving the Humboldt valley for the unknown and unwatered desert beyond, they made a mistake in starting in the evening, thinking to save the animals from the heat of the day. For want of the usual sleep exhaustion came earlier, and it became evident that, to reach water in time, the wagons must be abandoned. So they packed what they could on the horses and continued on with strength nearly gone. At several miles' distance the horses scented the water and hurried forward as though urgently driven. Before them, yet, were the Sierra Nevada mountains rising at the passes to over 7,000 feet, but after a long struggle they all reached the gold region on the American river, California.

Their means were exhausted and there was no work at which the men could earn a living, but the woman found employment at once, and, at a critical time, saved the party from distress. The building of hydraulic works, final success, three trips across the Isthmus of Panama, happiness in their children, competence in the form of a large farm at the old home, with invested savings, were parts briefly told.

When the hills closed in and the valley narrowed, we knew that nearby was the old trail. The difficulties of the way seemed to be traced in the strong lines of the aged faces, and the early comradeship per-

petuated in loving and thoughtful service one for the other.

Santa Barbara, Cal.

LITERARY NOTES.

PRESIDENT SHARPLESS, of Haverford College, will issue early in Ninth month the second and concluding volume of his History of Quaker Government in Pennsylvania on which he has been actively at work for some years. The first volume was issued in the spring of 1898 under the title of "A Quaker Experiment in Government," and reviewed the first seventy-five years of the government of Penn's Commonwealth. In the present volume, which is entitled "The Quakers in the Revolution," the story is carried into the more stirring and better-known scenes of the Revolutionary War, and crosses the track of several of the most popular of recent historical romances. The Quakers, under stress of a stormy trial of their principles, became distinctly interesting and not unheroic figures, and their history in this period is well worthy the further attention of the novel-writers. It is also true that the plain, unvarnished truth about them is not only highly instructive, but far more entertaining than most novels. Those who have become interested in them through the pages of romances will be glad to follow them into actual history in President Sharpless's interesting volume. T. S. Leach & Co., publishers, 29 North Seventh street, Philadelphia.

President Charles Kendall Adams opens the current *Atlantic* with a review of "The Irresistible Tendencies," the spirit of the ages, the great movements of centuries or generations, which change the face of the world; instancing chiefly the spirit of Individualism, to which he attributes the wonderful advances in liberty and progress of the last four hundred years. He claims that the fundamental fact is that the whole of this vast movement is the advance of civilization upon barbarism. He maintains that it is the ever irresistible encroachment of the modern spirit upon the spirit of antiquity; electricity driving out the rush light; the white man ever civilizing the red man or pushing him out of the way. And this great movement is in the interests of a larger and a richer and a higher humanity.

Jane H. Findlater discusses "The Scot of Fiction," and shows in a lively and entertaining sketch how a few Scotch characteristics have been taken as typical of a whole nation, and how largely misrepresented in literature the Scotch people have been, both as to their virtues and their vices; but they still remain "with all the vigor, the intellectuality, the nerve of their race, and with its vices too, a strenuous people capable of anything."

Jacob A. Riis, in "The Genesis of the Gang," explains the manner by which, out of the slum and its surroundings, naturally and inevitably arise the gangs of young ruffians and hoodlums in our great cities. The boys who are given jails for schools and the gutter for a playground, dummies for laws, and the tenement for a home, are the material from which "the Gang" is invariably and inevitably made.

J. S. Tunison, in "The Book Review, Past and Present," describes the various methods by which the criticisms of books have been put forward in times past and are to-day; their effect upon the public, and the various causes which make or mar the success of a book or an author.

In "Criticism and the Man," John Burroughs discusses the nature and province of criticism, and the opportunities, dangers, and duties of the critic.

Samuel M. Crothers, whose essay on "The Enjoyment of Poetry," in a recent number of the *Atlantic*, attracted such widespread attention, contributes "The Mission of Humor," an equally delightful paper and a brilliant example of the very subject it discusses.

A FLY so minute as to be almost invisible ran three inches in a half second, and was calculated to make no less than 540 steps in the time a healthy man would take to breathe once. A man with proportionate agility could run twenty-four miles in a minute.

EXTRACTS FROM PRIVATE LETTERS.

A FRIEND, sojourning in Southern California, writes :

"The days here in Santa Barbara are gloriously beautiful, —the sky without a cloud, the sun shining, and a cool wind blowing from the Pacific. To-day, Eighth month 13, is quite warm, but I am wearing a lined dress with comfort. Very many mornings are foggy ; we should call them cloudy in the East, as the fog is high, and rarely is the grass wet.

"We find many rare plants, as we walk the streets, and some very tropical-looking yards. The passion flower is in pink and bright scarlet, in addition to purple and lilac, and we see pomegranates, ginger plants, and cork trees, and the blooming cacti in white, yellow, and pink. There is an "acclimatizing" association here, to introduce and experiment with all sorts of plants, and to forward the horticultural capabilities of Southern California. We have been to their small green-house and adjoining enclosure, and were surrounded by strange trees, shrubs, and plants.

"The vegetables we do not eat with as much zest as we did East, because we have most of them all the time, and some of them, notably corn and asparagus, are not as good as at home. Canteloupes, peaches, and apricots are now in great abundance ; the peaches, however, do not have the Delaware flavor. Plums are fine and pears are coming, but I am told they do not have the Seckel."

* *

Elizabeth Powell Bond thus writes of her visit at East Freyburg, Me. :

"The days at East Freyburg were days of unspeakable delight. We made the journey from Kennebunkport in a rain that was sometimes a downpour, but the eight miles' drive from the station through a woods road and in a rain that was gentle, was charming.

"Second-day morning I woke before five, and glancing out the window, there were the giant mountains in absolute clearness, every atom of mist and haze blown away by the wind. I sat by the window, gazing my fill, and was moved to write a little memorial to keep the picture in my mind. [Printed on first page of this paper.—EDS.]

"It had been agreed the night before that my one remaining day, if it proved clear, should be given to climbing Mt. Pleasant, three miles to the east of Carter Hill, a climb of 2,160 feet. The clearness was absolute, so after breakfast we made the ascent. The view was well worth the sore muscles that resulted. Beside the wall and the billows of mountains, there were nine lakes dotting the interval. We saw nothing more beautiful abroad than the picture these dear friends live with through the summer. This glimpse of White Mountain glories, of which one could get eight or ten weeks for the cost of a steamer ticket, has made me feel that we need not go abroad very soon again.

"On First-day morning we went to the little meeting, thirteen of us, that Dr. Holmes and Dr. Janney help during their summer stay."

PERSONAL AND OTHER NOTES.

WE have notes concerning some of our travelers in Europe. Mary Travilla and Sarah R. Paiste were at Amsterdam on the 8th inst., intending to go to The Hague on the 11th, and to return to England on the 15th ; they would go to the Lake Country a little later. Dr. W. I. and Hannah C. Hull, reached Grasmere, in the English Lakes, on the 4th inst., and went on to Keswick on the 10th ; they will sail for home on the *Umbria*, from Liverpool, on the 2d of next month. Howard M. Jenkins was at Patterdale, on Ullswater, with the Grahams, for a few days, to the 11th, when he left for a brief tour in Scotland. Anna Janney Lippincott, Susan W. Janney, and their companions, were at Cologne on the 8th instant, intending to proceed as far as Switzerland, and as far south as the Italian Lakes. They will sail for home on the 11th of next month.

Jesse H. Holmes (now with his family at East Freyburg Maine), expects to sail for England on the 26th inst.

A SYNDICATE is being formed in Cork to insure quick and cheap transport of Irish dairy produce to the English markets.

For Friends' Intelligencer.

OVERCOMING.

IN this world of joy and sorrow,
If we would not trouble borrow,
Be not anxious for to-morrow.

Each one's life is what we make ;
As we truth or error take,
Be our choice for wisdom's sake.

If there is an evil seeming,
Filling us with idle dreaming
That this life with sin is teeming,

Just believe there's naught but good,
If we rightly understood
And obeyed it, as we should.

Always is the darkest night
Soon dispelled by coming light,
Until all is fair and bright.

So the clouds of evil may
Be dispelled by coming ray
Of the truth's transcendent day,

Then the clear, inshining light
Of God's love will lead us right
Into pathways clear and bright.

We can then forsake all sin,
And our crown of glory win,
For God's kingdom is within.

ANNA M. STARR.

THE WAKING OF THE LARK.

O BONNIE bird, that in the brake, exultant, dost prepare thee—
As poets do whose thoughts are true, for wings that will up-
bear thee—

O ! tell me, tell me, bonnie bird,
Canst thou not pipe of hope deferred ?
Or canst thou sing of nought but spring among the golden
meadows ?

Methinks a bard (and thou art one) should suit his song to
sorrow,
And tell of pain as well as gain, that waits us on the morrow ;
But thou art not a prophet, thou,
If nought but joy can touch thee now ;
If in thy heart thou hast no vow that speaks of Nature's
anguish.

O ! I have held my sorrow dear, and felt, tho' poor and
slighted,
The songs we love are those we hear when love is unrequited.
But thou art still the slave of dawn,
And canst not sing till night be gone,
Till o'er the pathway of the fawn the sunbeams shine and
quiver.

Thou art the minion of the sun that rises in his splendor,
And canst not spare for Dian fair the songs that should attend
her.

The moon, so sad and silver-pale,
Is mistress of the nightingale ;
And thou wilt sing on hill and dale no ditties in the darkness.

For Queen and King thou wilt not spare one note of thine
outpouring ;

Thou art as free as breezes be on Nature's velvet flooring.
The daisy, with its hood undone,
The grass, the sunlight, and the sun—
These are the joys, thou holy one, that pay thee for thy singing.

O, hush ! O, hush ! how wild a gush of rapture in the dis-
tance,—

A roll of rhymes, a toll of chimes, a cry for love's assistance ;
A sound that wells from happy throats,
A flood of song where beauty floats,
And where our thoughts, like golden boats, do seem to cross
a river.

This is the advent of the lark—the priest in gray apparel—
Who doth prepare to trill in air his sinless summer carol ;

This is the prelude to the lay
The birds did sing in Cæsar's day,
And will again, for aye and aye, in praise of God's creation.

O dainty thing, on wonder's wing, by life and love elated,
O ! sing aloud from cloud to cloud, till day be consecrated ;
Till from the gateways of the morn
The sun, with all his light unshorn,
His robes of darkness round him torn, doth scale the lofty
heavens ! —*Eric Mackay.*

THE TRANSVAAL REPUBLIC—AN ENGLISH STATEMENT.

Robert Spence Watson, LL. D., (a prominent English Friend), in *One and All*, London.

BEFORE we have drifted into a war which must have far-reaching and possibly disastrous consequences to our colonial empire, it is well that we should calmly consider how far it is necessary, and what it is all about. We shall be able to do this the more easily if we are acquainted with the history of our connection with the Transvaal.

We had harried the Dutch, who did not agree with or like our rule, out of the Cape Colony into Natal and the Orange River Territory, and out of the Orange River Territory into the Transvaal, where Pretorius established a republic. In 1852, English commissioners entered into the Sand River Treaty with him. The Transvaal had never been declared British territory, and the first article of this convention guaranteed "in the fullest manner, on the part of the British Government, to the emigrant farmers beyond the Vaal river, the right to manage their own affairs, and to govern themselves according to their own laws, without any interference on the part of the British Government ; and that no encroachment shall be made by the said Government to the territory beyond, to the north of the Vaal river ; with the further assurance that the warmest wish of the British Government is to promote peace, free trade, and friendly intercourse with the emigrant farmers now inhabiting, or who hereafter may inhabit, that country ; it being understood that this system of non-interference is binding upon both parties." And thus the Transvaal Republic was formed by treaty with the English nation.

The Boers had before this formed a republic in the Orange River Free State. The Earl Grey of that day instructed Sir Harry Smith to induce the native chiefs "to establish a confederacy against the Boers." In 1848 we fought them, beat them, and annexed their territory. In 1854 we gave it back to them and guaranteed their independence. For thirteen years things went on quietly. Then, in 1867, the diamond fields were discovered in the west part of the Free State territory ; the British Government forgot all about their treaty, and, in 1871, declared the diamond fields to be British territory. In 1874, an English resident told Mr. Proude that this transaction made him ashamed of his country.

In 1871 gold was discovered in the north of the Transvaal, and diggers rushed in to avail themselves of the discovery. Then we began to support the Zulus in long-standing contentions with the Boers.

The English Government had already received a request from the handful of Englishmen who had been tempted to the country by gold, to annex the Transvaal. They sent Sir Theophilus Shepstone to investigate matters, and to advise the Dutch authorities. He entered Pretoria on the 22d of January, 1877, and on the 12th of April, in direct defiance of his commission, he issued a proclamation annexing the country.

He told our Government that this was in accordance with the wishes of the great majority of the people. But, though he used the most despotic and arbitrary means to intimidate them, out of the 8,000 adult males in the Transvaal, 6,591 signed the memorial against, and only 587 for, the annexation. Then he said that the Boers had instituted slavery in their territory. It was true that they had introduced compulsory apprenticeship. This is a form of forced labor which is a most cruel form of slavery. But the Chartered Company and the Cape Government have both adopted it in recent years.

Then he said they ill-treated the natives. We should all of us hide our heads when treatment of the natives is mentioned. Our hands are as black in this matter as those of any of our neighbors.

Then he said that the natives had beaten them in war ; but, at that very time, Secocooni was suing for peace. All the pretexts were untrue. We were told that annexation was necessary for the peace of South Africa, and all the foolish notions about upholding British power and prestige by doing wrong, which are polished up to pass current now, were eagerly brought forward then. But we were not then so materialistically inclined as we are now. The worship of the golden calf was not so universal. We had no Chartered Company of South Africa, with its *alter ego*, the South African League, and thus no great body of wealthy and powerful shareholders to push pecuniary interests under the specious titles of national glory and honor. We were led by the greatest of leaders, Mr. Gladstone, and we did what was right, we gave back the Transvaal to the Boers. It was unfortunate that this restitution accidentally came after the defeat of the Majuba Hill, but, if the annexation were wrong, we were also wrong in fighting the Boers at Majuba Hill.

When the Transvaal was given back to the Boers, the suzerainty of the British sovereign was retained. What suzerainty exactly is authorities differ about, but the actual position is thus stated in "The Statesman's Year Book" for 1898, where the Transvaal (the South African Republic) is placed amongst "Foreign Countries." According to the convention ratified by the Volksraad, October 26, 1881, self-government was restored to the Transvaal so far as regards internal affairs, the control and management of external affairs being reserved to Her Majesty as suzerain. Another convention with the Government of Great Britain was signed in London, February 27, 1884, ratified by the Volksraad August 8th, by which the State is to be known as the South African Republic, and the British suzerainty restricted to control of foreign relations.

Unfortunately for the peace and quietness of the

Transvaal, which was a pastoral country inhabited by agriculturists, the gold-fields which it contains are perhaps the richest in the world, and there are also coal mines. Hence great numbers of foreigners (the much-talked-of Uitlanders) have rushed into the country. Many of the foreigners (who are chiefly English) have taken up their abode permanently in the land; but the greater part are mere birds of passage, attracted by the gold, and meaning to make their pile and leave the country as soon as that is accomplished.

Now this is always an awkward element to deal with, and one which must give the Government of the Transvaal constant anxiety. They cannot, and they ought not, to consent to put the future of their land at the mercy of a horde of rapacious foreigners. They ought to give men, who show that they are really desirous to become citizens, with the intention of being loyal and law-abiding, the full rights of citizenship. But how and when this is to be done is a matter for them, and for them alone. We may advise, we may suggest, we have no right to compel. All countries differ in this alien matter. With us an alien can obtain the right to vote by being naturalized. He must have lived five years in the country, taken the oath of allegiance, pay £6, satisfy the Secretary of State, who can reject without giving a reason, and then may be unable to get on to the register for nearly twelve months, or to vote for six months more—that is six and one-half years in all. In the United States it is nearly as long. President Kruger has offered seven years in the Transvaal.

But, say Sir Alfred Milner and his friends, that is no use; we want to get a great number on the registers at once, and there is talk of the next President being a foreigner. That is unreasonable and unfair. Oh, says the *Daily News*, but the franchise is only a stepping-stone to the abolishing of grievances. Now it is time that the truth were told about these grievances. What are they? To hear some men talk you would imagine they were personal torture at the least. We should know them well. The worst of them are not nearly so bad as the injustices inflicted by the Tories upon Ireland only ten years ago. Just as the great majority of those who shriek out forever because the Transvaal authorities are more prudent than they think proper are the men who fifteen years ago denied the franchise to their fellow-citizens, so the great majority of those who denounce the prohibition of public meetings in the Transvaal applauded their prohibition in Ireland less than ten years ago.

The grievances have been stated thus: (1) The compulsory learning of Dutch in the National schools: but the learning of English is compulsory in Welsh, Scotch, and Irish national schools, and Celtic and Gaelic are strictly forbidden. (2) The defective police and sanitary regulations: our own have many imperfections. (3) The monopolies and various taxes on necessities: there is something of a land monopoly in our own country, and we are far from a free breakfast table, and tax salt and sugar in India!

Those of us who believe in the widest freedom for those who speak and write, who have long fought for universal suffrage not confined by creed, color, or sex,

are most earnest in urging upon President Kruger and the Boers that the wisest policy is the most generous one. But it is too clear that franchise, grievances, and all the rest are with too many of the war-thirsty sections of our countrymen, mere pretexts. It is gold they want; land they want; the Transvaal they want. The iniquity of war is never mentioned; its unwisdom is sneered at. Two of the present men in authority have taken steps which have gone far to make peace impossible. But the great mass of the English people has remained silent. The wild outcry for war has been confined to a few, for the most part interested people. Parliament will soon be dissolved, and then the greatest danger begins. If only the people, who have all to lose by war, who abhor injustice even to the unjust, who hold our country's honor higher than its land or gold, will speak out and let our rulers know that it is at their peril that they embark upon a war which, whatever its issue, would make our country's name live in history's curse, we shall be spared this national sin and shame.

TWO WAYS OF MANAGING CHILDREN.

I KNEW two mothers, neighbors, for whom circumstances made it necessary to choose a day even in August for washing—one of them a tubful of white curtains, the other some white bedspreads. They conferred together about it the evening before, and decided, most sensibly, to use one of the many good soaps now on the market for washing in cold water, to make a splendid suds in their bath-tubs, and let the curtains and spreads practically wash themselves by much soaking and frequent changes of water. I always felt it to be such a pity that they had not also consulted about the further arrangements. One mother boxed her little daughter's ears twice, slapped her hands three times, and finally tied her, sobbing, into a chair, there to remain until the washing was over. Why? Because the child, being only seven, found the temptation to plunge her small hands into that lovely suds simply irresistible; the splashing it all over her small body was an accident, not an intentional naughtiness.

At nightfall the mothers met on their piazza and had another conference. The washing in both cases had been eminently successful.

"Only," said one mother, "what did you do with Frances while your spreads were soaking? I could not keep my Mamie away from the bath-tub; she seemed simply possessed to get her hands in the water. Once she wet herself from head to foot, bending over too far, you know. I finally tied her into a chair and kept her there."

"Why, Frances," said the other mother, "was a real help to me. She is so fond of playing in water that I thought this was quite an opportunity. I took off every article of dress and put on a low-necked, short-sleeved, cotton slip that must go in the next wash, and told her that she might make just as big a suds for me as she wanted to in the bath-tub, and you never saw a happier child. She was as wet as a duck, of course, but it did no harm on such a day as this. In fact, I think she was the better for it; she

hasn't complained of the heat, nor been cross at all to-day. I always watch for legitimate occasions to let her play in water."

Happy Frances!—*Mrs. Alden, in Trained Motherhood.*

The Value of "Manual Training."

IN a modern school, verbal recitations form only a small part of what the pupil is required to do, says Professor William James in the *Atlantic Monthly*. He must keep notebooks, make drawings, plans, and maps, take measurements, enter the laboratory and perform experiments, consult authorities, and write essays. He must do in his fashion what is often laughed at by outsiders when it appears in prospectuses under the title of "original work," but what is really the only possible training for the doing of original work thereafter.

The most colossal improvement which recent years have seen in secondary education lies in the introduction of the Manual Training Schools; not because they will give us a people more handy and practical for domestic life and better skilled in trades, but because they will give us citizens with an entirely different intellectual fibre. Laboratory work and shop work engender a habit of observation, a knowledge of the difference between accuracy and vagueness, and an insight into nature's complexity and into the inadequacy of all abstract verbal accounts of real phenomena, which, once wrought into the mind, remain there as lifelong possessions.

They confer precision; because if you are *doing* a thing, you must do it definitely right or definitely wrong. They give honesty; for when you express yourself by making things, and not by using words, it becomes impossible to dissimulate your vagueness or ignorance by ambiguity. They beget a habit of self-reliance; they keep the interest and attention always cheerfully engaged, and reduce the teacher's disciplinary functions to a minimum.

International Agricultural Congress, 1900.

THE program has now been issued of the sixth international agricultural congress, to be held from the 1st to the 8th of July, 1900, in connection with the Paris Exhibition. These gatherings of European agriculturists were established upon a permanent footing as a result of the International Agricultural Congress which was held at Paris in 1889. An international agricultural commission, with head-quarters at Paris, was then appointed, to consist of representatives of the chief European countries and of the United States, for the purpose of organizing similar periodical congresses in different capitals. There have thus been five of these congresses held—viz., at Paris 1889, The Hague 1891, Brussels 1895, Buda Pesth 1896, and Lausanne 1898. The work of the sixth congress at Paris will be divided into seven sections, as follows: 1, Rural economy (agricultural credit, agricultural associations, land surveying, agrarian questions); 2, agricultural education (experimental stations, field experiments, etc.); 3, agricultural science (application of science to agriculture and agricultural improvements); 4, live stock; 5, practical agriculture (industrial, crops, and agricultural industries); 6, special crops of the south (silk production, early fruits and vegetables, perfume plants, and colonial productions); 7, injurious insects and parasites (international measures for the protection of useful animals). Membership for the congress is open to individuals and delegates of agricultural societies of all countries.

Love the Farm and Farm Home.

"THE only drawback to any intelligent country community enjoying educational and refining privileges is lack of co-operation between the farmers themselves," writes Mrs. John B. Sims, of "Entertaining in the Country," in the July *Ladies' Home Journal*. "Whenever a farming community realize that in themselves lie the means of educating their sons and daughters to love the farm and the farm home, and that because one does not have the privileges of the town or large city there is no reason why he should stagnate either mentally or socially, they will have solved the problem of how to live happily and contentedly on a farm."

Hygienic Decalogue.

A PARISIAN publisher offered a prize for the ten best rules for acquiring and maintaining good mental and bodily health. There were over 500 competitors. Dr. Decomet won the prize for the following, as translated in *The Lancet*:

1. Rise early, go to bed early; and in the meantime keep yourself occupied.
2. Water and bread sustain life, but pure air and sunlight are indispensable for health.
3. Frugality and sobriety are the best elixir for a long life.
4. Cleanliness preserves from rust; the best kept machines last the longest.
5. A sufficiency of rest repairs and strengthens; too much rest weakens and makes soft.
6. He is well clothed who keeps his body sufficiently warm, safeguarding it from all abrupt changes of temperature, while at the same time maintaining perfect freedom of motion.
7. A house that is clean and cheerful makes a happy home.
8. The mind reposes and resumes its edge by means of relaxation and amusement, but excess opens the door to the passions, and these attract the vices.
9. Gayety conduces to the love of life, and love of life is the half of health. On the other hand, sadness and gloom help on old age.
10. Is it your brain that feeds you? Don't allow your arms and legs to become ankylosed. Dig for a livelihood, but don't omit to burnish your intellect and elevate your thoughts.

The Trolley in Germany.

WILLIAM DEAN HOWELLS, in his latest story, "Their Silver Wedding Journey," delicately satirizes the American trolley by a description of the German.

"The conductor of the trolley car, which they hailed at the street corner, stopped it and got off the platform and stood in the street until they were safely aboard, without telling them to step lively or pulling them up the steps, or knuckling them in the back to make them move forward. He let them get fairly seated before he started the car, and so lost the fun of seeing them lurch and stagger violently and wildly clutch each other for support. The Germans have so little sense of humor that probably no one in the car would have been amused to see the strangers flung upon the floor. No one apparently thought it droll that the conductor should touch his cap to them when he asked for their fare; no one smiled at their efforts to make him understand where they wished to go, and he did not wink at the other passengers in trying to find out. Whenever the car stopped he descended first, and did not remount till the dismounting passengers had taken time to get well away from it. When the Marches got into the wrong car in coming home and were carried beyond the street, the conductor would not take their fare.

Archbishop of Canterbury for Woman Suffrage.

THE following is the petition which the Archbishop of Canterbury recently has signed, his name being one of a very distinguished list:

"Your petitioners hold that the recognition of the full rights of women as capable citizens is essential to the establishment of social justice and to the wise and efficient government of the country. Wherefore your petitioners humbly pray that your honorable House will pass a measure securing to women the right of voting for members of Parliament on the same terms on which that right is or may be exercised by men."

The Archbishop of Canterbury is the highest dignity of the Church of England. He is the Primate of all England, has a prominent place in the House of Lords, and by immemorial usage he presides at the coronation of kings and queens, and places the crown on the head of the sovereign. Many conservative Episcopal clergymen will shudder at the action of the Archbishop in signing a woman suffrage petition. The Episcopal, as well as the Methodist and Catholic bishops, are divided on this question, just as they used to be on that of human slavery.

Rev. D. P. Livermore and Equal Rights.

THE death of Rev. D. P. Livermore, of Melrose, Mass., at the age of eighty, leaves Mrs. Mary A. Livermore desolate, and ends an exceptionally happy and harmonious married life. Mrs. Livermore at seventy-eight was almost as much in demand for lectures as in her prime. She was speaking on an average four times a week up to a few months ago, when her husband's health failed. During his lingering illness she devoted herself to him, withdrawing herself almost entirely from public work. Even calls from the causes most dear to her could not tempt her from his side. To an invitation to speak at the Woman Suffrage Festival, she answered, "Never during the fifty-four years of our marriage has he once failed me in any emergency. Wild horses could not drag me from home now that he is ill and needs me."

Rev. E. E. Bolles, in his funeral sermon, paid tribute to Mr. Livermore as "one of our most faithful ministers; one who lived a long and blameless life, and contributed of his wide learning and his strong common-sense in the building up of the church."

The harmony that prevailed in the Livermore family was found compatible with a great diversity of opinions. Mrs. Livermore used to say that every member of her household went to a different church, employed a different physician, and belonged to a different school in politics.

Mr. Livermore was a warm advocate of woman suffrage, and converted his wife to the doctrine. He was the author of several fiery and chivalrous pamphlets in defense of equal rights for women. In all her public work for that and other good causes, he not only approved of her efforts, but spurred her on. It is said that whenever they took a walk together, and happened to pass any particularly drunken and disreputable person, he would say, "Look, wife, look! There goes your political superior!" He was both fond and proud of his gifted wife, and it filled him with wrath to think that she was classed politically below the most worthless and incompetent men. She repaid his generous love with cordial devotion. During his long and successful pastorate at Hingham, Mass., she was his able assistant; and she first became known to the public by her writings in a religious paper of which he was the editor. He in turn aided her with his pen during the two years that she edited the *Boston Woman's Journal*. It has been well said, "There can be no true marriage between a man and a doll." Mr. Livermore had reason to believe in woman suffrage, for his own married life was almost ideally happy.

ETHEL C. AVERY.

The Jersey Cow.

IT was not without reason that the Greeks called a beautiful woman "cow-eyed"; but though many a famous Jersey cow has borne a Greek name, Hellas never saw cows comparing in beauty with the modern Jersey—so fine and trim in shape and so dainty in color and shading, or with eyes so large and liquid. For many years it was disputed whether the breed were not a cross between the cow and deer. The Jersey as much surpasses her ancient progenitors in the richness and abundance of her milk and cream as in beauty. At the World's Fair at Chicago, in 1893, the Jersey, putting aside all question of beauty, challenged all other breeds for quantity and quality of the butter, and was a triumphant winner over all competitors.

For some years there has been a reaction from the extravagant prices which prevailed in the eighties for Jerseys, says *Harper's Bazar*. During the height of that craze it is said that \$20,000 was paid for the bull Prince of Pogis, and that famous cows brought from \$6,000 to \$10,000.

E. S. HOLMES, JR., an expert of the Statistical Bureau of the Department of Agriculture, has just completed a report to Chief Statistician Hyde, of that Department, embodying the results of a tour of the flood devastated region of Texas, and making a careful estimate of the damage done, the aggregate of which he places at \$7,414,000. The report states that the greatest damage was in McLennan, Falls, Milam, Robertson, Brazos, Burleson, Grimes, Washington, Waller, Austin, and Fort Bend.

CURRENT EVENTS.

THE political strain in France, growing out of the Dreyfus case, found vent on the 20th instant, when mobs of Anarchists and Socialists took possession of the streets of Paris. The outbreaks were of the most violent character, recalling the exciting days of the Commune. Many persons were injured, and one of the mobs sacked a church, destroying the altars and statues and otherwise desecrating the edifice.

LONDON'S latest cable advices from South Africa show that President Kruger's diplomatic refusal of Secretary Chamberlain's demand for a Court of Inquiry has intensified the already acute situation; and it is now thought in England that the controversy can only be settled by war. Unless the Boers make a complete back-down, which is not probable, a crisis will quickly be reached that may end in bloodshed.

AN exhibition of Van Dyck's paintings is being held in Antwerp. The committee has collected 106 pictures and sketches, most of which are fine specimens. England has lent no fewer than thirty-six pictures, and the generosity is regarded in Antwerp as a token of good will, and has elicited much satisfaction, particularly as the Italian Government has proved rather conspicuous for its unamiability in refusing to take any part. King Humbert, however, has kindly sent a dozen sketches, and three or four unimportant pictures have come from private sources. The coveted Genoese pictures were most persistently refused. France sent sixteen pictures, Germany four, Austria five, Russia two, Poland six and Holland one.

DR. WILLIAM DELL HARTMAN, a distinguished natural scientist, died at West Chester last week. His name was known throughout this country and Europe as that of one of the most successful natural scientists of this century. He paid particular attention to conchology, entomology, geology, and mineralogy, and made a collection of shells which is especially rich in the genera of partula and achinella. Of the latter class his collection exceeds that of the British Museum and the Jardin des Plantes at Paris.

PUBLIC opinion in Great Britain is becoming agitated over the danger in regard to the bubonic plague, now that it has broken out at Oporto, which is now only three days' journey distant from England.

PROFESSOR ROBERT WILHELM EBERHARD BUNSEN, the distinguished German chemist, died at Heidelberg, on the 16th instant, aged 89 years.

PRESSURE is being brought to bear upon the Administration by Americans trading in China, to secure the negotiation of an agreement with foreign Governments having spheres of influence in the Celestial Empire, which will bind them to oppose the enforcement of differential tariffs in the territory under their control.

NEWS AND OTHER GLEANINGS.

THE sacred fires of India have not all been extinguished. The most ancient, which still exists, was consecrated twelve centuries ago, in commemoration of the voyage made by the Parsees when they emigrated from Persia to India. The fire is fed five times every twenty-four hours with sandalwood and other fragrant materials, combined with very dry fuel. This fire, in the village of Oodwada, near Bulsar, is visited by Parsees in large numbers during the months allotted to the presiding genius of fire.

—At Cripple Creek, writes a correspondent of the *London Mining Journal*, a miner can go to his work in an electric street car, descend the mine in an electric hoist, such mine being kept dry by an electric pump, do his work by an electric light, run drills operated by electric air compressors (soon to be superseded by electric drills), and fire his shots by electricity from a switchboard remote from the point of explosion.

—Andrew Carnegie has given \$50,000 to found a public library at Keighley, England. He denies the report that he is a British subject.

FRIENDS' INTELLIGENCER

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A GOOD WORD EACH WEEK.

XXXV.

THERE is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren.

JOHN WOOLMAN.

From his "Journal."

THE VISION OF THE FAITHFUL.

UPON the faithful in the common things
Enjoined of duty rarest blessings wait.
A pious nun (an ancient volume brings
The legend and the lesson), while she sate
Reading some scriptures of the Sacred Word,
And marvelling much at Christ's exceeding grace,
Saw in her room a vision of the Lord
With sudden splendor filling all the place,
Whereat she knelt, enraptured!—when a bell
Signalled her hour to feed the convent poor;
Which humble duty done, she sought her cell,
And lo! the vision, brighter than before,
Who smiling, spake, "Even so is Heaven obtained;
I—had thou lingered here—had not remained."

—John G. Saxe.

For Friends' Intelligencer.

THE LIVING PRESENT.

"SAY not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Thus said a Hebrew writer more than twenty centuries ago. It was very likely the sentiment of a young man who looked out upon life with joy, and saw it filled with promises of a glorious culmination of the work of a good and wise Power, that from the beginning has ordained the triumph, forever, of the true over the false,—the good over the evil. But amid the same collection of aphorisms we find abundant declarations of those who beheld the immense disproportion between the plans and the achievements of man,—the enormous surplus of pain over pleasure. "Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity,—all is vanity and vexation of spirit."

Thus philosophers may be divided into two classes—the optimists and the pessimists. As they advance in age men are prone to pass over from the former to the latter class, and we find ourselves in our later years sighing for the good old times of the past.

Some years ago my wife and I were reading John Woolman's *Journal*, and in it he deplored the frivolity of his day, and expressed a longing for the return of

the more earnest spirit of the fathers. After this we read together the life of Rachel Hicks, and here again, in a succeeding generation, we find a similar repining, here plainly stated, for the more serious and sober minds that characterized the Friends of John Woolman's times, and regrets that the Friends of her day showed so great a lack of reverence of the testimonies of the former generations.

In a recent editorial of the *INTELLIGENCER*, after an allusion to the improvements of the present century and the conveniences of recent times, the question is asked: "But has a corresponding enrichment of our spiritual life resulted? Has a nobler manhood and womanhood resulted?" It seems to me that there is no doubt that there has never been a time in the world's history when there were so many evidences of the evolution of spiritual life in mankind as there are now. Never in the world's history has there appeared such a wonderful development of human conscience as now. There was a time when Friends were a peculiar people, standing in the advanced ranks of society as portrayers of a high degree of ethical and spiritual principles, and promoters of reformations in social customs and national usages that tended to exalt things that make for righteousness in the world. They may be so yet in some respects, and probably are,—in fact, were it not a digression from my present theme, I could show abundant evidences of it,—but along most of the lines of the former testimonies of Friends, the great majority of mankind has adopted the standards of our fathers.

Let any one read the account of the social life of the middle and latter part of the eighteenth century, as presented in Green's *History of the American People*, and compare the customs and manners of those days with the present. In insincerity of speech, extravagance of dress, rudeness of manners, intemperance of habit, intolerance of opposition, unthoughtfulness of conditions of human suffering about them, the social life of a century ago presents what seems now a shameful record. Compared with that of to-day the difference is so marked that one's faith in the power of righteousness and love, as an active force in human character, cannot fail to grow strong. Read the history of Prison Reform, inaugurated by John Howard in the last quarter of last century, and taken up by Elizabeth Fry in the early part of the present; of the beginning of a public feeling of sympathy and care for the insane, the idiotic, or the imbecile,—in the last case being a matter so recent as to be within the memory of most of the readers,—of the work for temperance, practically the labors of the present generation; of the abolishment of slavery, only a generation ago, in one of the most advanced of civilized nations; of the recognition of women as human beings endowed by God with all the rights

that are needful to human welfare and development ; of the rights of man as an individual,—now under the term of socialism,—the burning question of the hour ; read of the great achievements of the people of the last one hundred years in ameliorating conditions of human suffering, and removing causes of stagnation in the growth of human character ; and can one fail to recognize that God's good work in the world is going on ?

Yes, there are still remaining wrongs to be righted, miseries to be removed, injustices to be remedied. There are still consciences to be awakened, hearts to be softened, lives to be still quickened in spirituality. But God still lives. When, after the fearful destruction of human life in the harbor of Santiago, where men fought like demons, and all the enginery of modern warfare had been employed with the greatest skill that modern science could command,—the battle being over, and the enemy, such as survived the awful carnage, were drowning amid their riddled ships and boats,—the crews of the victorious fleet were just as regardless of their own safety, in their endeavors to save life, as they were a few moments before in destroying it. Think how that compares with the customs of a century ago ; test it by the standard of the Hebrew wars, where all were put under the ban, even innocent women and children. Compare it even with the wars of a generation ago,—the horrors so vividly depicted by the pencil of Vereschagin of the Crimean war, for instance,—and behold how God has wrought his law of love and kindness and brought forth fruit even from this unfertile soil ! Consider also the wonderful instance of the triumph of spiritual life (so near to us as to fail to have perspective sufficient to exhibit it in all its Divine significance) ; of the ruler of the most powerful and warlike nation in the world, calling a convention of nations to agree upon principles for the settlement of differences among nations that shall make wars infrequent, if not impossible ; of that Congress of representatives of the world's great rulers at The Hague, from which have been given proposals for a permanent Court of Arbitration for the settlement of all international quarrels. Call to mind, as a case of the power of conscience, as a leaven, inspiring a sense of national justice, the now pending reconsideration of a seeming unjust sentence of a Jewish officer of the French army, in which, standing forth as a miracle of Divine Love and Justice, a man who had everything to gain by silence,—fame, position, wealth, the favor of his fellow-officers,—would sacrifice all these, would face degradation from office, public disgrace, imprisonment, death, rather than be false to the principles of justice and truth that stirred his soul. One feels that he stands on holy ground when he contemplates the heroism of Colonel Picquart.

Is this foreign to the question under consideration ? Is it that the check in the growth of spirituality referred to is with Friends ? Have they, amid the world's giant progress in the development of human character, failed to keep step with the advance of Truth ? I do not think so. Progress in evolution always seems to proceed in waves, and not by a

steady flow of increasing power. Sometimes it seems as if there were an ebb tide, and the heart of the prophet fails. "For the Children of Israel have forsaken the covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left, and they seek my life to take it away." But "the still, small voice" never fails. There may, in the overturning of ancient customs, in the reshaping of "testimonies" that have fulfilled their purpose, seem to be a lack of reverence for things that seem sacred in their memories, but I am well assured that the tarrying in the camp has been long enough, and that the word of the Lord is even now behind the movement among Friends that has taken them out from the practices of the fathers. They may seem to lack reverence for the holy things of old. They are loyal in their reverence of the voice of God in their own souls. The life within the Quaker chrysalis is struggling to emerge into a higher type. But it is Life.

WILLIAM M. JACKSON.

New York, Eighth month 20.

BEARING ONE ANOTHER'S BURDENS.

In this age of the world, when everything is done with such a rush, I fear we do not glance by the roadside as we pass along, to see if amid its highways and hedges there are not fainting hearts, wishing for a little encouragement from us ; tired, and way-worn travelers whom we might help ease ; or sick and discouraged souls who need the kindly word. If we have not riches at our disposal, we can give the encouraging word, or do the kindly act, even if it be only "the cup of cold water" to the parched lips. No deed is too trivial to aid our fellow creatures.

To give vast sums of money only that the world may know of it, is not true benevolence ; but to give to some one whose life is more tried than our own, letting some cherished prospect go, doing without what we would like so much to have, if by doing it we can give nourishment to the widow or the fatherless, is true charity. Do not judge one another harshly, for in every life there are some seeds of good. We are all tempted in different ways, and where we see nothing good to speak of in another let the lips keep silent. Many a life that has drifted deep in sin might have been reclaimed if some one had stretched out the hand to lead the wandering one into better ways, ere, weary and discouraged, that guilty soul sought in the rushing river, or drug, that end only in the last long sleep, rest for the broken heart.

If you have kind parents who do everything for your welfare, oh ! help them bear the burdens of life. Remember, no sacrifice was deemed too much for you ; a mother's love and prayers were with her child ever since the days of its earliest infancy ; do not "bring their gray hairs with sorrow to the grave." Consult them in the affairs of life ; their varied experience would be well to profit by ; tell them that you love them ; do not wait till their lips are cold in death, then eulogize, alas, too late ! I have heard at the funeral service of some, words of praise, which, if the departed

ones could have heard one-half of it in their lifetime, brighter would have been many of the sad, sad days. We all exert some influence (however small) over the lives of others. Happy will it be for us if we can, when the gates of life are closing and the portals of the Heavenly home are opening to our view, feel we have done what we could, and, like a little child, put our hand in the Heavenly Father's with the sweet assurance that all is well with us, with no sad repinings over a wasted life or neglected opportunities.

Pleasantville, N. Y.

LIZZIE J. HALL.

WORK OF FRIENDS AMONG THE INDIANS IN THE NORTHERN SUPERIN- TENDENCY, 1869-1899.

BY JOSEPH J. JANNEY.

Read at a public meeting of the "Associated Committees on Indian Affairs," held at Friends' meeting-house, Eutaw and Monument streets, Baltimore, Fifth month 24, 1899. The statistical portions of this paper are taken from Barclay White's very complete report made to the Indian Bureau about the time that President Grant's policy was abandoned.

PERHAPS no body of Christian people ever entered upon a great work with a more serious sense of their responsibility than was felt by the Society of Friends, when in the spring 1869 it accepted the trust offered by President Grant, and identified itself more wholly than it had ever done before with the difficult and delicate problem of Indian elevation and enlightenment. President Grant, in calling Friends into the field of activity, used this language: "Desirous of inaugurating some policy to protect the Indians in their just rights, and enforce integrity in the administration of their affairs, as well as to improve their general condition, and appreciating fully the friendship and interest which your society has ever maintained in their behalf, [the President] desires that you will submit a list of names, members of your Society, whom your Society will endorse, as suitable persons for Indian Agents.

"Also, to assure you that any attempt which may or can be made by your Society for the improvement, education, and Christianization of the Indians under such agencies will receive from him, as President, all the encouragement and protection which the laws of the United States will warrant him in giving."

For the guidance of those who might desire to accept positions as Indian Agents, and to impress such with the estimate which, after careful thought, Friends had adopted as the sum of qualifications needed to properly administer the affairs of the Agency, the following statement was published and circulated:

"First: A prayerful heart and a firm trust in the power and wisdom of God,—and not in man, or military force,—for guidance and protection.

"Second: Industry, economy, firmness, vigilance, mildness, and practical kindness and love.

"Third: A knowledge of farming and gardening, ability to superintend the construction of buildings and see that schools are properly conducted.

"Fourth: Tact in managing or influencing persons, so as gradually to induce the Indians of his agency voluntarily to join in the various employments of farming and gardening and in mechanical operations.

"Fifth, and high in the scale of qualifications: To be possessed of strict integrity, and to be perfectly reliable in financial matters, and know how to employ with economy and to the best advantage the funds entrusted to him by the Government for the use of the Agency."

To our branch of Friends was entrusted the care of the Northern Superintendency and Samuel M. Janney was appointed Superintendent. There were in this department six agencies, and they were all located in the state of Nebraska—the Santee-Sioux, the Winnebagoes, the Omahas, the Pawnees, the Otoes, and the Great Nemahas; the latter agency comprised the Iowa and Sac and Fox of Missouri tribes. An agent was appointed at once by the President for each of these agencies, and they with the Superintendent proceeded without delay to enter upon the work assigned to them. The home and office of the superintendent were in the city of Omaha, and each agent resided, of course, upon the reservation of which he had charge.

In order to show the condition of these various tribes when Friends took charge, and thus be enabled to draw a comparison, I will quote from a report of the first Visiting Committee of Friends who made a tour of the agencies in the summer of 1869, immediately after Friends entered upon the work.

"These wards of the Government were found in a very depressed and degraded condition, as a general thing poor, hungry, and idle, from want of means and inducements to labor, destitute of suitable clothing, and always complaining of unfulfilled treaty stipulations, living in lodges with several families in a single apartment, thus excluding that healthful privacy which decency and virtue require; the lodges dark, unventilated, often filthy, and as a consequence of this condition, sickness abounded, especially among the children. . . . Six Indian languages were spoken by the different tribes, very few speaking English at all. Their tribal Government was despotic and exercised by hereditary chiefs, and their religion that of the Medicine Lodge.

"The Santee-Sioux had recently been removed from Wisconsin, and by their acts had forfeited their treaty funds; they were wholly dependent upon the Government for clothing and subsistence.

"The Winnebagoes, a turbulent tribe, had fled from their Dakota home and become squatters on the Omaha's reservation, a portion of which had recently been purchased for them. They were clothed and fed entirely by the Government.

"The Omahas, a peaceable people, depended entirely upon semi-annual buffalo hunts for subsistence. They lived in earthen lodges and tents and had made some progress in agriculture.

"The Pawnees, a warlike race, lived in two villages, composed entirely of earthen lodges. Their subsistence was obtained from semi-annual buffalo hunts and the product of some degree of agriculture. An hereditary feud existed between them and the Sioux, and the two tribes were frequently at war. The women were beasts of burden and children under twelve ran wild and nude.

"The Otoes and Missourias at Otoe Agency were stubborn Indians, in about the same scale of civilization as the Pawnees. The Iowas received a cash annuity from the Government and had made the greatest progress of all in agriculture upon family farms. The Sac and Fox Indians depended entirely upon the receipt of interest on trust funds from the Government."

"The only Agency school in the Superintendency worthy of the name, when Friends assumed charge, was the Boarding School at Pawnee Agency."

"As a rule the Omahas, Pawnees and Santee-Sioux were very temperate in drinking. Among the other tribes, frequent cases of intoxication occurred. The Sac and Fox were generally addicted to intemperance."

The measures adopted by Friends to promote civilization were :

"First: Care to recommend for appointment in all grades of Agency service, such persons only as seemed to be properly qualified for the position, and whose moral influence would promote the growth of virtue, giving preference to married persons who were willing to remove their families to the Reservations. Each Agency employé was appointed for practical missionary work and expected to be a missionary for good in precept and example.

"Second: The establishment of schools and improvement of those already existing, with the intent of placing as soon as possible, all children of suitable ages in schools taught by Christian teachers. Sabbath schools were held at all agencies, in which Scripture Lessons, blended with religious instruction, were given to the children and such of the adults as were willing to attend.

"Third: The allotment of lands in severalty to members of the tribe willing to accept them, and urging the passage by Congress of such statute laws as would secure title in homestead farms to heads of families and educated Indians.

"Fourth: The instruction of Indians in agriculture, raising and care of domesticated animals, in mechanical employments and house-hold pursuits.

"Fifth: The distribution of agricultural implements, live stock, and seeds.

"Sixth: The building of dwelling houses and planting of fruit trees on their allotments of land.

"Seventh: The employment of matrons to instruct the Indian women in household duties and care of the sick.

"Eighth: The use of all proper means at command, to speedily advance the condition of the Indians under their care to the status of Christian, educated, self-supporting American citizens, living in comfortable houses on lands held by them in fee simple."

Upon the plan thus briefly outlined, Friends proceeded to carry on the work to which they were assigned in the various departments of industry connected with the agencies. Those who accepted positions labored faithfully during the time of their employment and a united purpose was manifest to bring to bear an influence that would be potent for good in the development of a better manhood and womanhood among these heretofore neglected and abused people. *(To be concluded.)*

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 37.—NINTH MONTH 10.

DAVID.

GOLDEN TEXT.—The Lord is my rock, and my fortress, and my deliverer.—Psalms, xviii., 2.

Scripture Reading, II. Samuel, xii., 1-23.

"DAVID was one of those divinely-favored natures that irresistibly attract everyone they touch and whose charm no one is able to withstand. Hardly had he joined the court of Saul when he won to himself in succession, first the king, then his subjects, court, son, and daughter"—(Kittel, History of Hebrews). If Saul could have kept himself from jealousy the popularity of the young courtier would have been a strength to him. As it was, it resulted in the loss of his throne and his life. There is almost nothing in the Bible story to indicate that Saul's suspicion had any foundation. David's friendship for Jonathan is inexplicable on any assumption of disloyalty to the king, his father. Even in his mountain fastness, when Saul sought his life, even when he had transferred his allegiance to the king of the Philistines, David succeeded in avoiding any act against the anointed king of Israel.

That he was superstitious and cruel cannot be denied. He shared in the fear occasioned by the sudden death of one who helped to carry the Ark from Gibeah (II. Samuel, vi., 6-11, and I. Chronicles, xiii., 1-14), and delayed for some time on account of it his purpose of transferring the Ark to Jerusalem. Again, when a prolonged drouth fell upon Israel, King David was not above the superstition, supported by the priests, that it was because the family of Saul had not been punished for Saul's violation of an ancient tribal obligation to the Canaanites of Gibeon (see Joshua, ix., 1-27). So he was induced to slaughter the seven remaining sons of Saul and expose the bodies to the elements until the rain should fall. There is no more pathetic figure in history than that of their mother, Rizpah, one of Saul's inferior wives, sitting day after day by the desecrated bodies of her dead sons, driving off the birds of prey until the blessed rain should bring her the poor comfort of bearing away and burying their bodies (II. Samuel, xxi., 1-10). The cruelty and extermination attending David's wars of conquest have been mentioned already. But these were evils rather of the times than of the man. Rather than blame him for the standard of his age, we may give him credit that he rose above it, in a measure, in his dealings with Saul, and with the followers of Saul's son, Ishbosheth. He showed no vindictiveness, no personal feeling of hate against his enemies.

Less can be said in extenuation of his sin of adultery and murder in the case of Bathsheba, wife of Uriah. Yet even here we must remember that the customs of the time made the king absolute and put all subjects at his disposal. We give him due credit for repentance when his sin was brought home to him by the brave prophet Nathan. Most despots would have answered Nathan's parable with execution or torture; while David acknowledged his sin and

accepted the punishment. It is true that David's contrition does not seem to have been very deep or lasting; nor did it prevent him from taking the false wife of his murdered servant into his harem. It cannot be claimed that he was a man of high moral character, judged by the standards of a later time; but he was a good man, judged by the standards of kings of his own time.

The punishment promised for his sin—that the sword should never depart from his house, and that evil should be raised up against him in his own house—was fulfilled to the letter. His weak and doting fondness for his children, and the evil example of licentiousness which he had set them, resulted in repeated scandals in his own household. His eldest son was slain by a younger son, and the slayer, after traitorously estranging the people from the king, raised a revolt against him so formidable that he was forced to flee from Jerusalem. Only the loyalty and wisdom of his immediate friends saved him from capture and death. He fled across the Jordan, where he found that those loyal to Saul in distress were also loyal to him in his extremity. The northern tribes rallied to him against his own tribe of Judah, which took the part of Absalom. The whole issue was staked on a single battle, which was won by David, Absalom being killed in the fight. Again was the moderation of David shown in his general pardon of the rebels. There were further disturbances and rebellions at this time, but they were crushed out, and the land had peace during the old age of the king. It was during this time of peace that the taking of the census occurred. (II. Samuel, xxiv.) The author represents this act as a great sin; whether this is because of the general superstition of the East against numbering things, or whether it was because of the discontent with the system of taxation, doubtless based on the census, we cannot tell. It is curious to note that while the author of II. Samuel (xxiv., 1) attributes the incitement to census-taking to the Lord, who was in anger, the author of I. Chronicles (xxi., 1) attributes the same act to Satan.

The old age of David was darkened by intrigues for the succession to the throne (I. Kings, Chaps. 1 and 2). The king was decrepit and in his dotage. An agreement between Bathsheba, the mother of Solomon, and Nathan, the prophet, was successful in gaining for Solomon the coveted place.

The reign of David raised the Hebrew nation to a position of real greatness among the nations of antiquity. But his very successes brought upon the people the evils which Samuel had foreseen (I. Samuel, viii., 10–18). The succeeding king took their sons for his chariots, and to run before them; he set them to reap and to make instruments of war. He took their daughters for cooks, confectioners, and bakers. He took the best of their fields and vineyards for his servants. He seized a tenth of all their possessions. David was an elected monarch and a judicious ruler. Yet even during his life the people began to murmur at the burdens of his wars and of his court. In the reign of Solomon the further warning was accomplished: "And ye shall cry out in that day because

of your king, which ye shall have chosen you; and the Lord will not hear you in that day" (I. Samuel, viii., 18).

THE CHARM OF OXFORD.

AMERICAN men of letters, from Hawthorne and Emerson to Lowell and later observers, have alike felt the appeal to the higher emotions made by the unique and matchless beauty of Oxford, that fairest of all seats of learning in the world. Ellis Yarnall, whose book of *Memories* was recently reviewed in the *INTELLIGENCER*, has added his tribute of admiration in these gracious words:

"I have said little of Oxford as a whole, for I shrink from attempting to define its especial dignity and charm. Again and again I have been there, and each time, 'smit with its splendor and its sweetness,' I have felt envy of the men whose minds have been moulded under influences so peculiar and so enduring. I have experienced what Newman describes as the fascination which the very face and smile of a University possess over those who come within its range. Oxford has indeed attractions quite indescribable; and it would be well if more of our countrymen would seek to enter into the spirit of the place, and experience, as they assuredly would, its manifold impressiveness."

From a letter of a friend he quotes this passage, with which he concludes his chapter on Oxford.

"Surely never was there a place that had such a subtle charm as that old city, sitting like some ancient sibyl among her deep, flowery meadows and embowering trees, with such a mystery of learning and wisdom in her musing eyes."

THE JOY OF SERVICE.—The chief joys of life, if we are wise enough to perceive it, are to be found in the path of service. Vacations are good, rest is good; but they are good only as interludes of service. In his letter to Timothy towards the close of his life, Paul does not recount his vacation experiences—if he ever had any they were like his vacation experiences at Athens while he was waiting for the arrival of Silas and Timothy—but he looked back with joy on a life of service, and forward with joy to a crown of righteousness, the reward of faithful service. So it has been and is with other servants of God, they find their chief satisfaction in current life and in recalling the past, not in the evanescent joys of side play, but in serving their day and generation according to the will of God.

Thank God for something to do! The thing which you are doing just now may not be entirely to your liking as to kind or grade or pecuniary compensation, but you can get satisfaction out of it by doing it well, and the way to higher service is opened by well-doing.

"We take with solemn thankfulness
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve, or wait for Thee—
Thy will be done!"

—*The Advance.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, NINTH MONTH 2, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

LEADERSHIP.

NOTWITHSTANDING we are the "heirs of all the ages," the masses of mankind have not yet reached the time when leaders can be dispensed with. However long the doctrine of individual responsibility has been taught it has not yet so permeated society that the loss of wise leadership is not felt.

Perhaps in no religious sect has there been more direct teaching that a man should govern himself and be obedient to the law of God written within him, than in the Society of Friends. And this has resulted in great good to individuals, and is certainly the ideal government. But even here there is need for men and women who can lead others successfully to a higher plane of life. There is need of a leadership that can turn our people to a more ennobling mode of living. But the very fact that we have been so long taught to think for ourselves, and to depend upon the direct teachings of the Father, unfits us in a measure for the task of leading others. We shrink from it, and withhold unduly the helpful word that, spoken lovingly, may turn a fellow-traveler from the wrong way to the right.

There is plenty of opportunity in our schools, in our meetings, and in our social life, for the exercise of what is rightly termed leadership. Some one has said that "opportunity for a Christian means responsibility, and it is this responsibility from which most persons shrink. We desire that others, whom we think more capable, shall lead, and we will follow. Alas, that this sometimes places leadership in the hands of those who are not divinely led!

But the cause of truth is not to be advanced in this way. Jesus, who taught the grand doctrine that "God was the teacher of his people himself," saw the need of leaders, and practically exemplified it by assuming that responsibility, and in calling others to assume it, for did he not call upon his disciples to become "fishers of men"? He called them to lead their fellow-men from the darkness of living unholy lives, into the light of God's truth by righteous living.

There is need for wise leaders among us in almost every Friendly community, those who will call out the latent thought in others, develop the slumbering idea till it unfolds and is made available for the good of

others. Especially is this need felt in our First-day Schools. The trend of the times in our secular schools is to employ teachers who can arouse the child-mind, and not cram it with knowledge, and this principle applies alike to religious instruction. The leading here should be to awaken the spiritual life that is inborn in every one, and lovingly, gently, to impress truths that have been felt to be precious to him who has received them of the Father.

Let us then not underestimate the value of leadership. Let us be humble enough to use our powers when we see a need for them, not to enforce a dogma or creed, in our own opinions, but to encourage to the purer thought, the higher life. We may blunder, when we fain would do our best, but God sees our endeavors and will strengthen us. "Go then to work and commit thy ways unto the Lord."

BIRTHS.

TODD.—At Doylestown, Pa., Seventh month 30, 1899, to Henry Arnold and Ellen Hart Todd, a daughter, who is named Elizabeth Eastburn.

DEATHS.

HILLIARD.—At Greenwich, N. J., Eighth month 4, 1899, Reuben Hilliard, in the 86th year of his age; a member, and for many years a highly esteemed elder, of Greenwich Monthly Meeting.

Ever faithful in his attendance at meetings when health permitted, this dear Friend was a bright example to those who would allow trivial things to hinder in this particular.

It is thus by the silent performance of duty that the most eloquent sermons are preached, and the little meeting of which he was a member has truly lost one of its most faithful ones.

JONES.—In Middletown, Delaware county, Pa., Eighth month 18, 1899, Edmund, son of Edmund and Anna L. Jones, in his 20th year.

PAXSON.—At Ocean City, N. J., Eighth month 30, 1899, Ada Fell Paxson. Due notice of funeral will be given.

REES.—In Mobile, Alabama, Eighth month 12, 1899, Orlene McGuire, wife of Samuel D. Rees; he is a member of Cincinnati Monthly Meeting, Ohio, formerly of Hopewell, Va.

STYER.—At Concordville, Pa., Eighth month 21, 1899, John F., son of Jacob J. and Katharine R. Styer, in his 17th year.

TWINING.—At the residence of his son, Harry Twining, Chattanooga, Tenn., Eighth month 10, 1899, Watson Twining, formerly of Bucks county, aged 74 years. Interment at Wrightstown Friends' ground, Pa.

WILSON.—At Quakertown, Pa., Eighth month 19, 1899, Mary Harlan, widow of George H. Wilson, and daughter of the late John H. Book. Interment at Philadelphia.

SERENE, I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

—J. Burroughs.

BE a man and be one wholly;
Keep one great love, purely, solely—
Till it make thy nature holy;
That thy way be paved in whiteness,
That thy heart may beat in lightness,
That thy being end in brightness.

—J. W. How.

EDITORIAL CORRESPONDENCE.

XII.—THE LAKE COUNTRY, ETC.

BY HOWARD M. JENKINS.

My last letter, describing a pilgrimage from Grasmere to Rydal Mount, somewhat outran the narrative of my movements. Let me say, then, to summarize the travel and resting of several days, that I spent the week-end, after leaving the Welsh mountains, with our friend William Edward Turner, in his cheerful home at Colwyn Bay, on the north coast of Wales, and attended the Friends' meeting there, on the 30th. Our friend accompanied me to Penmaenmawr (where we climbed to the top, 1,200 feet, to see the "Druid's Circle"), and to Carnarvon, and I enjoyed the fine walks along the shore. Leaving the kindnesses of "Westholme" on the 1st (of Eighth month) at noon, eastward, I stopped at Chester, saw its old "rows" and walls, and its cathedral, and proceeded to Liverpool, where I stayed the night. On the following day, leaving Liverpool mid-afternoon, I reached Grange-over-Sands by tea-time, and was cordially welcomed there by Michael Graham,—father of our friend, the Principal of Dalton Hall.

If any one who is following these letters has read Maria Webb's little book, "The Fells of Swarthmoor Hall,"—and I am always sorry for those who have not,—they will know about Morecambe Bay, which extends into the coast here, facing southwest, and of its wide expanse of sands, bare and dry at low tide, but over which the advancing waters flow with dangerous swiftness when the tide rises,—so that many a tragic tale is told of unwary travelers caught and engulfed. This bay has upon it several pretty places, but Grange is esteemed the gem of them. Its homes, built against the side of the limestone cliffs, are overtopped by green fields, and these stretch away northward towards the meres and mountains of the beautiful Lake Country. West of Morecambe Bay is the jutting land, a peninsula, on which stands Swarthmoor Hall, the old meeting-house, Swarthmoor, which George Fox gave to Friends, and one other object of interest to such a visitor as myself, Furness Abbey, one of the very finest old ruins of its class in England, and—from its extent—one of the most impressive.

At Grange, as I have mentioned, you are on the southern border of the Lake Country. This rarely beautiful region is an area, somewhat circular, with a radius of thirty miles, taking Dunmail Raise, between Grasmere and Thirlmere, as a centre. There are fifteen lakes of tolerable size, and many mountains, the highest point of which is Scawfell Pike, 3,210 feet, and the most famous Helvellyn—next in height—3,118 feet. For "concentration of interest," Wordsworth said, the region was unsurpassed; and if he could say this, in his day, how much more true is it now that the association of his poetry and life has been added! I cannot, for myself, see that the mountain scenery is either superior to, or very different from, that of North Wales, and the views at Lake Mohonk, or in the Catskills, or in the White Mountains, may be confidently compared with those in the Lake Region; but the latter's advantage in the charm of poetic and personal connection is of real import-

ance. The whole region seems to have an atmosphere of refined associations. The poets—though only one of importance, Wordsworth, is intimately connected with it—may seem to have themselves softened and refined the beauties that nature had provided. Such at least is the effect on the visitor's feelings, and the visitor to such scenes must have feeling, or it is not worth while to go.

The railroads reach the outer line of the region on all sides, and at no less than ten places, but none pass through it. The roads are for travelers by coach, by bicycle, or on foot; the lakes, except Windermere and Ullswater (which have small steamers), are for the oarsmen. So far, the disposition of the railways to run through the region has been effectively opposed, and it is to be hoped that the opposition will not fail at any future time. Much of the land belongs—as usual—to rich "landed proprietors." The Duke of Devonshire owns Furness Abbey, and has other estates, including Holker Hall, not far from the Abbey, the place where George Fox refused to take the oath before the magistrates, and the scene, thus, of John Pettie's well-known painting. In the northeast the Lowther family have Lowther Castle, and own a wide reach of land, to which they constantly add by purchase. There are also the Howard family, of Graystoke (kinsfolk of the Howards of Norfolk), and the Marshalls, another rich family, formerly in the cotton manufacture in Lancashire, "in the days when it was very profitable."

I did not set out merely to give such details about the Lake Country, yet I find it difficult to resume the attempt at the description it deserves. Counting the time at Grange, and my visits to Furness, Ulverston, and Swarthmoor, I spent about ten days in the region. I left Grange on the 5th, going by rail to the south end of Windermere, and then went its length, on a little steamer, to the north end, at Ambleside. The day was fine, rain had fallen the evening before, and it was a pleasant ride. I tarried at Ambleside only a couple of hours, and took coach for Grasmere, where I remained till noon of the 7th, going on, then, by coach, by Thirlmere (a lake which belongs to the city of Manchester, and from which part of the city's water supply is drawn, a distance of ninety miles), to Keswick, on Derwentwater. Remaining there over night, I went on the 8th by rail to Troutbeck, and by coach to Patterdale, at the head of Ullswater. Here John William Graham and his family are spending a month's holiday, and I enjoyed their company three days, going down the lake by steamer on the 11th, and then coaching to Penrith, from which you get a through carriage on the railway to Edinburgh by Carlisle. I reached the picturesque Scottish capital on the afternoon of the 11th.

* * *

I turn from the beauties of the Lake Region to dwell a moment upon a very different subject, which may still interest some of the INTELLIGENCER'S readers. I mean the fruits of England.

Compared with fruits in the United States they are fewer and more expensive. Not universally, however; of some there is quite a plenty. When I was

on the Continent, 8th to 17th of Sixth month, I found splendid strawberries, and very good cherries, and both at moderate cost. Returning on the 17th, I then saw strawberries in the English markets nearly to the end of the following month. There were some at Cardiff, on the 22d. The best berries in England—or the standard of the best—appeared to come from Kent, in the south-eastern corner of England. They were very fine, decidedly better, I think, than the average of ours,—large, high-colored, tender-fleshed, sweet, and well-flavored. Those berries which do more or less afflict us—small, poorly ripened, hard, and tart fruit—I did not see at all, though, of course, there may be some.

Strawberries, like all other fruit and most vegetables, in England, are sold by the pound. They were as low, one day in London, (about the 20th of Sixth month), as six pence a pound, twelve cents of our money. But their usual price, in the fruiterers' stores, was about eight pence, and they were as high, I saw, as ten and twelve pence.

Cherries were cheaper. They were usually very fine fruit—the large pink-and-white sweet varieties, and the dark red, also sweet. They brought about six pence a pound. I had fine ones at Liverpool on the 2d of Eighth month. They were a delightful fruit for railway eating; the cherry, when perfect and well ripened, as these were, is such an honest fruit, proving when you eat it, just what it promised when you looked at it.

The gooseberries were abundant. They were eating green gooseberry tarts (practically our American pie, with no bottom crust), when I got to London, at the end of May, and I saw plenty of the green fruit in the Cardiff markets, on the 22d of the following month, and the ripe berries, for weeks, and even yet. The prices of gooseberries were from twopence ("tup-pence") a pound up to about twice that, and there seemed, for weeks, in all the fruiterers' shops, and the markets, even in the small towns, a great supply of both green and ripe ones. They were as a rule very large, and it seemed to me they were more amenable to the arts of cookery than ours at home.

There have been few apples in the stores, up to this time, (Eighth month 12), and practically none in the markets. Those sold by the fruiterers have generally come from far Tasmania, and are so marked. (I was looking at them to-day in a stylish shop on Princes street, Edinburgh.) They are rather flat in shape, a light green, with a delicate flush of apparent ripeness. They sell for about "tuppence-ha'penny,"—five cents—apiece.

Pears, which appeared to me to be California Bartletts, appeared in the railway station at Llandudno Junction (north coast of Wales), on the 28th of Seventh month. They were sold by number—not by weight—at two to three pence apiece. But a similar pear, not usually so ripe, I have seen in the markets and stores for the past fortnight, labeled "French Williams." These are sold here in Edinburgh to-day for ten pence a pound, about four of them making a pound.

There are fine home-grown (under glass) black

grapes in the market, and I have seen them for several weeks. They are in great bunches, and are attractive fruit; but their price has been from "two and six" (about sixty cents) upward, per pound, so that they are obviously only for competent buyers.

Of currants I have seen comparatively few, of raspberries practically none. (The latter may be in the markets to the southward.) There are some purple plums, fairly good, and many green gages, the latter here, Edinburgh, twelve pence a pound, at the fruiterers'.

Melons I suddenly came upon a few days ago, but they have been, I was told, in the markets here for a fortnight or more. They are now extremely plenty in Edinburgh, and every shop window where fruit is sold is yellow with them. For yellow they are—the color, fairly, of a fully ripe cucumber. They are brought from Spain, and are cousins—pretty well removed—of our cantaloupe. The flesh is pleasant, and they are eaten here, apparently, down to the thinnest possible rind, but we should complain very much if our cantelopes were not on the average decidedly better than the best of these. They sell singly—not by the pound—at about four pence and upward. There are also a few watermelons in the market, quite round, quite small, and selling at something higher than the cantaloupe rate.

This, I think, fairly exhausts the lists of the fruits I have seen. But the tomato ought to be added; it is practically regarded as a fruit, and appears in the fruiterers' windows, or on their stands—there are no street stands, such as the Italians have at nearly every street corner in Philadelphia—along with the plums and melons. The tomato is usually the round, bright red variety, plump, firm, and good. It cannot be raised (except perhaps on the south coast of England), with success in the open air, but it grows finely under glass, and no doubt most of those I have seen in the markets, if English grown, come out of green-houses. They sell at eight pence a pound, and people at the table eat one, politely and leisurely, as if it were a rare and delicate fruit. But, as I have already said, they are very good, and each one really deserves considerate treatment.

CORRECTIONS.—The old Manchester merchant and philanthropist mentioned in my letter from that city, was Humphrey Chetham, not Chatham. And if I wrote that Henry IV. was "a Yorkist monarch,"—as I fear I did, the error is not one of a kind to charge to printer or proof-reader,—I must apologize to the House of Lancaster. Moreover, the English king who reigned 1422–1461 was Henry VI., not Henry IV.

H. M. J.

It is the steady and merciless increase of occupations, the augmented speed at which we are trying to live, the crowding of each day with more work and amusement than it can profitably hold, which have cost us, among other good things, the undisturbed enjoyment of our friends. Friendship takes time and we have no time to give it.—*Agnes Repplier.*

TAKE your part with the perfect and abstract right, and trust to God to see that it shall prove the expedient.—*Wendell Phillips.*

NEWS OF FRIENDS.

MARGARETTA WALTON and her companion visited Friends in Waynesville, Ohio, on the 14th ult. Their first visit was to Davis Furnas and family; there they met his daughter Lizzie, widow of Joseph Bogardus of New York, with her little son. On the 16th they attended Miami Monthly Meeting held at Grove. They visited some of the aged and sick in these localities.

Proceeding to Pendleton, Ind., they were met at the station by John L. Thomas, who had charge of finding homes for the large number of Friends who were arriving to attend the Yearly Meeting, which was to be held at that place for the first time. Well known Friends, formerly living in the east, soon appeared and gave them cordial greeting; Annie Darlington and her brother, Ziba, from West Chester, among the number. John J. Cornell and wife, Isaac Wilson and wife, and Edward Coale were in attendance at the select meeting. The meeting-house at Pendleton is neat and comfortable, being newly papered and carpeted. The Friends there desiring to make it a memorable occasion were much gratified in having so many visitors. There was a large tent to accommodate the overflow on one side of the meeting-house, and one on the other side where lunch was served during the week.

A VISIT AMONG THE SHINNECOCK HILLS.

SPENDING my summer among these hills, in which the pretty little town of Southampton is situated, it occurred to me some account of this historic place might be of some interest to the readers of the INTELLIGENCER.

The town is situated at the most extreme eastern end of the island, about twelve miles from Sag Harbor, and between Peconic Bay and the Ocean, a mile inland from the latter, whose blue waters can be seen between the sand dunes that line the shore, and its roar, when the south wind blows, can be heard as I sit by my window as distinctly as when directly on the beach.

On entering the town one's attention is attracted by sign-boards, on the streets, reading "Job's Lane, opened 1663," on another, "Shinnecock Road, opened 1650," and it awakens a desire to search the archives of this old place, although the general appearance of the town does not impress one with its age. In the "Harriet Jones Rogers Memorial Library," established a few years ago through the generosity, of its and open free to the public, I found the "Records of the town, which with other ancient documents" comprise four volumes, and among the earliest settlers are found many familiar names.

The whole extent of what is now the town of Southampton was owned by the Shinnecock tribe of Indians, who still have a reservation, a few miles out, but they have become so mixed as to have lost much of their characteristic nationality.

"Although the land was honorably purchased of its aboriginal owners, yet the settlers never saw a moment's rest for fear of their dreaded neighbors. Guard was kept day and night; to meeting on the

Lord's day they went as men prepared for instant war, and in proportion to its population the town could boast of a larger standing army than any nation on the surface of the globe.

It cannot be said the settlement was formed entirely of "God-fearing, virtuous men," for it was early found necessary to build a prison, where the stocks and whipping-post occupied a prominent position and did not suffer for a want of use; but as the town was founded by many who had suffered religious persecution, the first public labor undertaken was to erect a house for worship.

"It is pleasant to be able to record the fact that while the history of many towns on Long Island shows instances of religious persecution, especially in the case of the Quakers, the records of this town are nowhere stained with blood. This, however, seemed to be accredited, not so much to their enlightened and liberal-mindedness, as to the fact that 'none should be permitted to settle here who were not acceptable to the majority;' and their idea that the 'jail and whipping-post were the proper places for Quakers, and the best way to stop a heretic's tongue was to put a hole through it with a hot iron,' may have prevented many becoming residents. It would seem the majority had better have voted for these than for others who evidently belonged to that class who leave their country for their country's good."

A few extracts from these Laws may be interesting and amusing: "Blasphemy to be punished with death. Idolatry to be punished with death. Witchcraft, which is fellowship by consent with a familiar spirit, to be punished with death. Consulters with witches not to be tolerated, but eyther to bee cut off by death or banishment. Rebellious children, whether they continue in Riot or Drunkenesse, after due correction from parents, or whether they curse or smite their parents, are to bee put to death. Drunkenesse as transforming God's Image into a Beast is to be punished with the punishment of a beast. A whippe for the horse and a rodde for the fool's backe."

It is pleasant to read, however, that this curious code of laws was never enforced to its full extent. A school was established in 1655; all that was required of the school-master was that he have a tolerable knowledge of arithmetic and be a fair penman, and be able to teach reading and writing.

How widely different the Southampton of the present day, which, with its fine summer residences, has been named the Newport of Long Island. They are mostly built in colonial style, large and roomy, where comfort and luxury combine. Its fine library, already noted, and its beautiful art museum, endowed by James L. Parrish, of New York, who has a summer residence here, are treasures of which the town may well be proud.

It seems the first impression of Shinnecock Hills is disappointing, and a Chester-countian would scan the horizon and ask, "Where are the hills?" hardly giving that name to the small elevations he sees around him. And the next query is, "What is the attraction?" This, however, is soon discovered in the charming cool air, which one continually enjoys,

while from so many places comes the report of sultry heat. Another, and not the least, attraction, is the Art Village, where William M. Chase has his summer school (about five miles from the village), where students come from all parts of the country. Of the seven in this cottage are students from Nebraska, Arkansas, Tennessee, Cincinnati, Boston, and Philadelphia. Here the art student finds much for his brush besides the hills, which, although almost entirely devoid of trees, are covered with low shrubs and beautiful lichens, which take on gorgeous coloring that one strives almost in vain to copy.

Eighth month 18, 1899. ELISA H. SCHOFIELD.

THE DOUKHOBORS.

It seems from this letter that the Doukhobors are not at present in need of further pecuniary help. Being now settled and well started they may now be trusted to make their own way largely.

OFFICE OF THE COMMISSIONER OF IMMIGRATION,

WINNIPEG, MANITOBA, Eighth month 7, 1899.

Editors FRIENDS' INTELLIGENCER :

ACCORDING to my instructions, my accountant has no doubt long before this acknowledged receipt of your several remittances, the last one being \$100 enclosed in your letter of the 5th ult.

I regret exceedingly that the great pressure of business has prevented my writing you more fully about the present condition, progress, and apparent possibilities of the Doukhobors, but my staff is limited, and it is most difficult to secure men suited for this work.

The work of handling the Doukhobors is not all sunshine by any means. On account of the eulogistic terms in which these people were mentioned in the press generally, on their arrival in this country, the public expect that they are all perfect. Unfortunately, this is not the case. While I believe the Doukhobors have noble Christian principles; while I believe that perhaps a larger majority of their people live up to their principles than do the members of other denominations here, still there are some who are not what they should be, and their own leaders here find it difficult to manage them at times.

One of the greatest difficulties we have is to get proper interpreters. While we can get plenty of men who can speak their language, yet we cannot get men that can speak their language and at the same time have a thorough knowledge of farming in this country and of business negotiations. They have all prejudices and customs that will have to be beaten down. When the Mennonites came here in '74 and '75 they tried to carry out their Russian methods of farming. Their leaders could not dissuade them from it; but after one or two years they abandoned their homemade Russian wagons, their Russian scythes, and other methods of farming of the old country, and adopted American methods. The same difficulty will be experienced with the Doukhobors, and we will have to have a little patience until they see it in this way.

One of the greatest troubles I have to encounter is that they will not buy oxen, but want to buy light, range-bred horses, train them themselves, and try to

make them plough. They will learn their mistake later on, but in the meantime it is very annoying. However, I have learned from a gentleman who has just returned from the colony, that considerable progress has been made among those who settled this spring. They have quite a large crop of vegetables, almost enough, I believe, to do them all winter, and I understand that these are looking well. There is but little sickness among them.

There are now about seven or eight hundred of the men out working, some for the Mennonite farmers, others at railway and other work; and I have, to-day, if they desire, been promised work for 500 of them next winter blasting rock for a railroad between Port Arthur, at the head of Lake Superior, and this city.

Your friends, William Evans and Joseph Elkinton, who visited these people, saw the difficulties I had to contend with. Unfortunately the Russian ladies and gentlemen who accompanied them, although they mean well and are giving of their money and time to relieve these down-trodden people, are just as ignorant of the methods of farming and doing business in this country as the Doukhobors themselves, and can give them little assistance practically towards helping themselves here. If one or two good farmers could be stationed in each colony, with the confidence of the Doukhobors, and with the aid of an interpreter instruct them in the methods of farming, by superintending and doing the business generally, most of the difficulty would be overcome; but there again arises another obstacle,—the Doukhobors are very headstrong and do not like to be taught, unless by some one who has their entire confidence.

My own impression is, that while it might be of material benefit to these people to furnish them with some oxen, and a few cows for supplying milk for the children during the winter, it would not be in their own interests to advance them large sums of money by loan, or otherwise, at present. I am under the impression that while it might with some of them be an incentive to labor, with others, I believe, it would have the effect of making them somewhat indolent. The system of advancing a sum of money varying from four to six hundred dollars was tried a few years ago in the case of English-speaking settlers who came to this country without means, and it turned out a failure. They simply relaxed their energies, ate up the capital, and went away from the land. The most satisfactory farmer in this country, we find, is one who practically works up from nothing. The Galicians, of whom we have now 20,000, had little or no means on arriving here, and yet, by working out for farmers and others during the summer, they not only supported their families, but some of them have now a good team of horses and very few are without one cow, besides supporting their families and cultivating eight or ten acres of land. I believe the Doukhobors can do as well, if not better, but they should be taught that success depends on their own individual efforts, and that they are not to depend upon advances from the Government nor loans from Philanthropic people. I do not wish in any way to be thought harsh in the matter, but I believe that I am

saying this in the best interests of the people themselves, from the study I have made of them since I first came in connection with them in January last.

I understand that Peter Jansen, of Nebraska, is coming up shortly to visit them again, and I think that is the conclusion he will arrive at. Labor is so plentiful at the present time, at remunerative wages, that these people can get along if they wish to work. Then, why should they be helped? I intend making a trip through the colonies within the next two months, and shall endeavor to give a more detailed account of their progress on my return.

Thanking you again for the kindly interest you have taken in these people, I am,

Your obedient servant,

W. McCREARY, Commissioner.

FOREIGN CORRESPONDENCE.

VI.—RETURNING SOUTH.

(Concluded.)

THE Sognefiord and its branches resemble the Geirangerfiord in their deep waters, their skyward-pointing rocky boundaries, and their beautiful waterfalls. Almost every country boasts of its pulpit rock, but none I ever saw compares with that seen in the Geiranger just after leaving Marvaak. Nearly 5,000 feet above us it seemed, and as though carved out of the rock for the purpose. The preacher who could proclaim with a voice adapted to its height would indeed speak from high vantage ground, though nature needs none but the still, small voice amid such surroundings to read us her most impressive lessons. Allusion to this natural pulpit recalls a fact which I believe has not been mentioned,—that in the Norway churches the pulpit is always placed very high above the congregation, in a position corresponding to the upper gallery of our churches, a practice which I think held in the earliest Lutheran churches built in America.

In a few hours after leaving Aalesund we entered the Sognefiord, and two hours later were transferred from the great steamer to a smaller Norway mail boat, because we were entering waters which though still deep were not sufficiently so for our ship. In an hour we came to Gudvangen, where began an overland journey to Bergen, a pleasant change. Carriages were taken along the beautiful Naerodol Valley, which is really the landward continuations of the fiord carrying with it a mountain stream which widens into the Naerofjord, a branch of the Sognefiord we were just leaving. All the grandeur of the fiord is continued. The mountains, bare at their summits, are just as majestic. Indeed, it is said that the little village of Gudvangen does not see the sun throughout the winter. We ascend the valley to the Stolheim Hotel in two hours, with the Jordalsunt, a rocky mound 3,600 feet in height, always in sight. The hotel is beautifully situated on a cliff 1,125 feet high, and commands a most extensive view. It is one of the best known and most frequented of the Norway hotels, and deserves its reputation. Sorely tried by an enormous number, fully 300 arriving within two hours, they yet made us comfortable. Besides a commanding view there

are many walks in the vicinity which invite a longer stay. It is especially in the afternoon light that the scenic effects are most striking and beautiful.

The drive of four hours the following day from Stolheim to Vass, was over a perfect road, through a broader valley bounded by less lofty mountains than those lately familiar to us; they are well farmed and produce hay, potatoes, and barley. The grass seemed especially luxuriant, and was just being cut and dried in the peculiar way already described by being hung over a rail fence. Attractive hotels and modest villas added to the contrast between this panorama and the wild one to which for nearly three weeks we had been accustomed. Just before reaching Lake Opheim, in whose clear waters were beautifully mirrored not only the trees and adjacent objects on the banks, but our carriages as well, we passed the water-shed, whence on one side the current flows to the Sognefiord, and from the other to the Bolstod's-fiord we were approaching.

Voss, or Vossvangen, was reached in time by noon. Voss is also a center in the better known and more traveled part of Norway. It is prettily situated on a lake, the Vangs, and has many attractive walks and a hotel which is said to be the best in Norway, though we could not think it better than that at Stolheim. The delicious lake trout served here for luncheon will, however, long be a part of the pleasant memories associated with the Norway trip. Outside the scenery, the drives and walks, the most interesting object in the vicinity is the "Finneloft," a wooden house built in 1300, in which is a small collection of antique objects of interest, which, somewhat contrary to our experience in Norway, were not for sale.

The journey from Voss to Bergen was by rail, and again it was not unpleasant to change to the railway coach.

Norway has very few railways, and so difficult are they of construction, and I should suppose unprofitable, that it is not likely they will soon replace the present modes of travel in carriages or on foot. An idea of the difficulties may be obtained from the fact that 52 tunnels are met in the 65 miles between Voss and Bergen. The scenery is still fine, the Vosse river grows wider, the mountains continue, and the Sörfjord is joined at Stanghelle and reviews the pictures of fiord and mountain of which so much has been said. A little later the villas adjacent to Bergen appear: So accustomed has our party become to hear the Norwegian hymn by the band at each stop in Norway, that in its absence we felt impelled to sing the air which had become so familiar. A few minutes' walk and we were at the harbor where we saw the *Augusta Victoria* riding at anchor, she having steamed around from Gudvangen while we were making the overland trip. A day in Bergen was much enjoyed. Although largely a modern city as it now exists, having been so often burned and rebuilt, it still possesses many objects of interest which recall its earlier history, notably the Hanseatic Museum, in which is arranged a collection of furniture, instruments, and weapons belonging to the later Hanseatic period. In addition to this, two other Museums, the Bergen and Vestlandke, are well

worth a visit, containing collections illustrating the natural history and ethnology of Sweden and Norway. The city is apparently busy and prosperous, the streets are clean, and there are many handsome residences. Of old churches the Cross was founded in 1170, but was restored in its present form in 1593. The Cathedral was originally built in 1248, but restored as recently as 1870. Between fire and sword the Christian religion has had up-hill work in Norway.

On the evening of the 22d we again boarded our ship, and reached Hamburg on the morning of the 24th, concluding an excursion of 22 days. It rarely happens that a trip of this duration into Norway is made with so few drawbacks. Rain fell so seldom and slightly that it interfered with nothing, and with the exceptions of failure to land at Bell's sound, at Spitzbergen, on account of fog, nothing was lost. All the arrangements made by the Hamburg-American Company were faithfully carried out, and fault-finding, if it occurred at all, was so feeble as to have been practically *nil*. Over four weeks passed on the *Augusta Victoria* by those of us who started on her from New York is a long time to spend on a ship in these days of express steamships, and must result in thorough acquaintance which will not be forgotten.

JAMES TYSON.

Hamburg, Germany, Seventh month 24.

THERE is religion in everything around us: a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation,—which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness.—*Ruskin.*



It is motive, it is the great purpose which consecrates life. The real test of a man is not what he knows, but what he is in himself and in his relation to others. For instance, can he battle against his own bad inherited instincts, or brave public opinion in the cause of truth? The love of God is the true basis of duty, truth, reverence, loyalty, love, virtue, and work. I believe in these, although I feel the emptiness and hollowness of much of life.—*Tennyson.*

DESTITUTE CHILDREN IN CUBA.

APPEAL FROM CLARA BARTON.

ON behalf of the Red Cross Association, Clara Barton has sent out an appeal for assistance for the orphan children of the dead reconcentrados of Cuba. She writes that "a part of the debris of the terrible war that has so long been waged in Cuba consists of some 50,000 destitute orphan children of reconcentrados who have in the last few years died of starvation and want.

"These children are scattered through nearly every city and town which had been of sufficient size and importance to receive the driven-out country people. They are not children of low or doubtful origin; many are of the best of Cuban families. The reconcentrados were largely the country people of property—farmers, small planters. They were driven by Weyler into towns and cities, not because they had not, but because they had something, and it was suspected that they supported the insurgent bands by supplying them with provisions and money. The fathers were killed, or joined the Cuban army and disappeared. The mothers are dead.

"Almost every living child among them represents the sacrifice of a heroic mother. When there was little food the mother went without and died. The children ate and lived.

"They range in number from thirty to seventy-five and even 100, in the various towns; utterly homeless, and no one has the least personal interest in them or responsibility for them. All are kind to them, for the Cubans are a kind people. The townspeople still do what they can, but their main dependence is, however, begging of the passengers of every passing train. It sometimes becomes difficult to alight for the crowd of little eager faces and outstretched hands; and yet they are among the brightest, most grateful, and lovable children I have ever seen, when cared for and made comfortable.

The war is ended, but the Red Cross still stands in its tracks with the fifty thousand reconcentrado orphans on its hands. Its agents work faithfully on, gathering them up out of pollution and death. Its source of supplies is the American people and that only.

"We believe that with as many dollars as there are estimated children, aided by the Cuban people themselves, these children can all be placed in their little home asylums, taught to work and become healthful adjuncts of a community rather than a pest. A very few months would accomplish this, and the Red Cross, longer in the field than all others, more hard worked and weary than all, would rejoice, close its work, and come home.

"The Red Cross has already done much to alleviate this distress, and now desires to conclude its work, but finds what has already been generously contributed is insufficient to meet the demand, or in other words to reclaim these homeless waifs from a life not unlike that of animals.

"More money is urgently needed. Contributions may be sent to the North American Trust Company, 100 Broadway, New York; fiscal agent of the United States in Cuba, with branches in Havana and Santiago."

Educational Department.

ENGLISH FRIENDS' SCHOOLS.

THERE appears to be a distinct revival in the Friends' school work in England. The changes and improvements at Ackworth have been fully noted. The Friends' school for boys at Kendal, in the north, has been reorganized, and a new head-master, Wilfred Sessions, B.Sc., appointed. The premises "are being enlarged and refitted throughout with modern appliances." This is an old school, and enjoyed formerly a high repute, but had rather fallen behind in the educational movement; it is now, apparently, to be again made important.

At Bortham, near York, the school for boys, in whose buildings quite a disastrous fire occurred several weeks ago, is also to be reorganized. The committee in charge have decided to rebuild, in an improved manner. Arthur Rowntree has been appointed head-master. (This is the school in which A. Neave Brayshaw, who recently accompanied John Wilhelm Rowntree to the United States, is a teacher.)

At Leighton Park School, Reading, a new head-master, Prof. Ridge, has been appointed to succeed Herbert W. Jones, resigned. The latter is intending to take a year for study and then to resume his professional work.

H. M. J.

WEST CHESTER FRIENDS' SCHOOL.—A neat prospectus has just been issued by the Committee of the Friends' Graded School, on North High street, where the term opens on Ninth month 4th, under promising auspices. Esther B. Foulke, the new Principal, who has successfully taught in Bucks county, will preside over mathematics and English branches and Beulah W. Paschall will be in charge of the Primary Department, and will instruct the language classes.

The kindergarten, which has for a time been under private management, has this year been taken in charge by the school committee. Sara B. Walter will care for the very little people.

LITERARY NOTES.

"TUSKEGEE INSTITUTE and its President, Booker T. Washington," are the subjects of an interesting article by M. B. Thrasher in Appleton's *Popular Science Monthly* for September. The origin of the school in Booker T. Washington's desire to help his race; its very small beginnings, gradual growth in size and wealth, and finally its present equipment and practical working, are all interestingly told. A number of illustrations show some of the classes at work, and a few of the many buildings which the institute now owns, most of which have been built by the students themselves.

The importance of a pure milk supply for large cities, the great difficulties in the way of an adequate official control of such an industry, and the means by which these difficulties have been overcome in several large European cities, are discussed by Prof. H. W. Conn, of Wesleyan University. Appleton Morgan concludes his examination of the last five years of legislation against drunkenness. He shows that, despite the various laws which have been tried in nearly every State of the Union, drunkenness still persists, and if not increasing is at any rate not diminishing. He believes that the most satisfactory arrangement yet devised is that of a high license, with local option.

Ida M. Tarbell gives in *McClure's Magazine* for September an account of Lincoln's funeral—an event alone in its kind, since almost every man, woman, and child in the North was a personal mourner, and people stood day and night, in rain and shine, along the railroad in an almost continuous line from Washington to Springfield, to view the passing funeral train and testify their veneration and grief.

An article by Theodore Waters describes the wonderful work of the Hydrographic Office in guarding the highways of the sea, and gives many of the stories of derelicts, icebergs, sea storms, and ship-wrecks in which the records of the Office abound. It is illustrated from drawings and photographs.

Edwin Markham, author of "The Man with the Hoe," has written a poem on the Dreyfus affair for this issue.

What is the best epitaph written in English within this century? The literary paragrapher of the *Pall Mall Gazette* maintains that it is one which its author, the Primate of Ireland, sometime Bishop of Derry, had inscribed on the wall of Derry Cathedral in commemoration of a young curate. Here it is:

"Down through our crowded walks and closer air,
O friend, how beautiful thy footsteps were!
When through the fever's fire at last they trod,
A form was with them like the Son of God.
'Twas but one step for those victorious feet
From their day's path unto the golden street;
And we who watched their walk, so bright, so brief,
Have marked this marble with our hope and grief."

Scribner's Magazine for this month has a number of articles with an outdoor flavor to them. It opens with an account by Frederick Ireland of what he calls "the finest canoeing country in the world." He made a five hundred mile journey from Mattawa to the head waters of the Ottawa and Gatineau rivers, through a region abounding in fish and moose. It has been for centuries and is now the home of the Algonquin Indian. Much of the wilderness is as yet uncharted. The illustrations are made from the author's abundant photographs.

The Stevenson letters in this number have to do with the Saranac Lake region of the Adirondacks in winter, and describe the outdoor life led by the novelist and his family when he was trying to regain his health.

The poems also have a vacation air about them. "The Old Home Haunt," illustrated by Henry Hutt, is a boy's memories of fishing. Dr. Van Dyke contributes a "Slumber Song" for the fisherman's child, illustrated by Maude Cowles. Other outdoor poems are "In a Poppy Garden," and "The Veery-Thrush."

PERSONAL AND OTHER NOTES.

PRESIDENT WM. W. BIRDSALL returned on the 31st ultimo from a week's camping out in Nova Scotia, whither he went by sea.

A letter from Professor Wm. I. Hull and wife, of Swarthmore, tells of their having spent a delightful week at Oxford University. From there they traveled to Salisbury and Tintern Abbey, and visited relatives in Street, Somersetshire. Then they went north to the English Lakes, read from Wordsworth in his own Dove Cottage garden, found the holly trees planted by him near Grasmere, and lingered in many haunts of the great poet.

Howard M. Jenkins was in Edinburgh and vicinity from the 12th to the 14th, then visited Thomas Hodgkin. His intention was to pass thence to Durham, Scarborough, York, Cambridge and Oxford, London, the Shakespeare country, and Birmingham, reaching the latter city at about the present date.

Jesse H. Holmes says in a recent letter: "I am to sail next Seventh-day, Eighth month 26, from Boston by the Cunarder *Cephalaria*. Shall go first to the Birmingham Conference and then "as way opens." You may be interested to know that we have been holding here (E. Freyburg, Maine), a series of three Friends' meetings, all well attended. The last was held on Carter Hill. It was quite patriarchal to see sixty or seventy people settled round on the grass to worship on the hill top.

In a letter to the editors from Rebecca B. Nicholson, who is conducting an excursion through the British Isles and on the Continent, a brief account is given of visits to towns and towers of historic interest, and to the old Warwick Meeting. She expected to be at Colwyn Bay on the 21st ultimo.

THERE are eighteen observatories in the two hemispheres wherein photographs of the heavens are being made down to the stars of the fourteenth magnitude, whose number is reckoned at 30,000,000. There are between 2,000,000 and 3,000,000 stars above the eleventh magnitude.

EXTRACTS FROM PRIVATE LETTERS.

OUR friend, H. A. Plummer, of Chicago, interestingly says : Is it not good to see how the women of France are leading in the "League of Disarmament"? Yet it is sorrowful to see how the men are so under the spell of militarism that such a trial as is now being conducted can be possible. "The honor of the army" must be preserved, even through falsehood and treachery and murder. But "truth is mighty and must prevail." No nation can sin in secret now. The eyes of the world are upon them.

Siberia is going to abandon its exile system and "the truth goes marching on." Cuba now needs not only food and clothing for the poor orphaned children, but schools in every province at once. These children will become criminals if not attended to.

The Afro-American meeting, recently held here, marks an era in the progress of that race. Jane Addams always does the right thing, I think, and was justified by the intelligent interest taken by the colored women, in her attentions. Mrs. Bruce's address was good, and Mr. and Mrs. Booker Washington are both leaders. It does my heart good, this race growing in knowledge and wisdom. They must do this for themselves, but we must lend a hand.

I see the committee at Asbury Park planned for the General Conference next year. I hope live subjects will be dealt with. Surely with such advanced teaching as has been ours we should have some able exponents of it. I wish statesmen and stateswomen might come from among us. It seems as if they should with the opportunities now ours. Have our ideals been high enough? Have we been too conservative? Kept our light too much smothered? Surely if it were shining as it should, "more beams" would have reached out further.

The *New England Magazine* for September has an article on "The International Peace Conference at The Hague," by Benjamin Trueblood. All Friends should secure that number and read the article. It is well illustrated, and the record of the participants given. We will probably want to follow the future career of some of these able men, and this copy will be helpful. It comforts and encourages me to know that there are such earnest, noble men in the different nations, who truly have the best welfare of the whole people at heart. It seems like the calmness which dwells beneath the turbulent waves of the ocean, when we compare them with the noisy banterers for war, as Whittier says, in his "Italy,"—

"Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers!"

* *

Abby D. Munro, from her summer home in Bristol, R. I., writes:

I feel free to write in the interest of my work. I am expecting considerable change another year. Miss Nicholas's connection with the Industrial Department has been severed, and she expects to go elsewhere. I do not know just who will take her place, but I have some one in view, who, I think, will prove satisfactory, but it will take some time to get things settled. Having had no change in the school for so long a time, it seems strange that four teachers should leave in one term. The other vacancies are now filled. Everything has seemed to go on quietly and well since I came away, and general health prevailed. There was considerable excitement caused by the appearance of yellow fever at Hampton, but it seems to have subsided and everybody breathes easily again. I expect to start for Mt. Pleasant, Tenth month 2.

We have had a singularly cool summer here. I do not expect to see many days of cooler weather than I have experienced this month, nor feel the need of much thicker clothing. The nights have been cool and comfortable, without exception. Everybody here is deeply interested in the coming races, when the fame of our noted boat-builders is at stake. Everyone is confident of the Columbia's success. She has been in the harbor, off and on, all summer. For myself, I begrudge the money spent, or that will be spent, before it is

over, when it would do so much good elsewhere. The more I think of it, the more do I see the need of an endowment, and shall work and pray for it. So many new objects are pressing their needs continually. I felt encouraged last year at the interest manifested, but if we only had something to depend upon it would lighten my care a great deal. But we never know what is in store for us. Bristol is a most delightful place in summer, with Narragansett Bay on one side and Mount Hope Bay on the other, and so many pleasure resorts within easy reach.

TO A SKYLARK.

ETHEREAL minstrel! Pilgrim of the sky!
Dost thou despise the earth where cares abound?
Or, while the wings aspire, are heart and eye
Both with thy nest upon the dewy ground?
Thy nest which thou canst drop into at will,
Those quivering wings composed, that music still!

To the last point of vision, and beyond,
Mount, daring Warbler! that love-prompted strain,
('Twixt thee and thine a never-failing bond)
Thrills not the less the bosom of the plain:
Yet might'st thou seem, proud privilege! to sing
All independent of the leafy spring.

Leave to the Nightingale her shady wood;
A privacy of glorious light in thine,
Whence thou dost pour upon the world a flood
Of harmony, with instinct more divine;
Type of the wise who soar, but never roam;
True to the kindred points of Heaven and Home!
—Wordsworth.

GRANDFATHER'S DREAM.

GRANDFATHER sat in his big arm chair
Fast asleep.
The wrinkles that ran o'er his wan old face
Were furrowed deep.

The tangled web of his beard hung from
His cheek and chin,
White as the falling snow the winds
Gambol in.

His hard, brown hands were crossed above
His walking staff;
And we hushed to silence the talk in the room,
And the laugh.

For we saw a smile from his parted lips
Spread o'er his face,
As a ripple runs o'er a tranquil lake
From its starting place.

We guessed some vision the long ago
Had anchored deep
In the old man's soul was drifting now
Through his sleep.

What was that dream? Did his childhood come
And leave a map
Of all his early playing grounds
There in his lap?

Or was it a winding orchard path
In the twilight dim,
And his children's mother, a girl again,
Walking with him?

Perhaps, through time's long telephone,
He heard a coo
And felt a baby hand on his cheek,
As he used to do.

Sure we were some radiant joy
He had met somewhere
Had come to visit the old man there
Asleep in his chair.

But soon his hands dropped from his staff,
 And drooped his head;
 And those who came and went that day
 Talked of the dead.

We talked only of pearly paths
 In a Summer land,
 Where his children's mother walked with him,
 Hand in hand.

For now we knew her angel face,
 Glad in the gleam
 Of a golden city awaiting him,
 Was Grandfather's dream.

—*Alfred Ellison, in Chicago Record.*

NATIONAL ASSOCIATION OF COLORED WOMEN.

THIS body was in session in Chicago last week and did some earnest work. "It includes in its membership some of the most earnest and best educated colored women of the times, and at its session grappled in a practical way with the most perplexing problems before the race in this country. The speakers were not idealists but practical women of experience, planning how the unfortunate of the colored race are to be better educated and better clothed and better fed."

We give an address of one of the speakers as printed in the *Chicago Times-Herald*.

"ONE PHASE OF THE LABOR QUESTION."

By Mrs. Josephine Bruce, widow of B. K. Bruce, former United States senator and registrar of the treasury.

Before this splendid organization of women and at this time it is eminently fitting that attention be called to the position of the negro workmen in the world of industry. For the last thirty-five years the problem of negro suffrage has, unfortunately, overshadowed the labor question in importance, but since the possibility of negro political supremacy has become a thing of the past the labor question has begun to assume due importance. The special phase to which I shall call your attention is in large part due to the formation of more numerous and more powerful combinations of labor, primarily to maintain a reasonable standard of wages. Such an object is altogether praiseworthy, but alongside of it there exists the dangerous principle of exclusion. To appreciate the effect of the labor union and certain other influences upon the negro artisans of to-day we must bear in mind conditions, economic and social, existent prior to that great upheaval of society known as the war of the rebellion. With the downfall of the old regime there began to be manifest a tendency toward congestion in large centers of population, a tendency which has resulted in a large increase of the serving class—the lineal descendants of the mansion-house class—by contributions from the other two classes. The power of the great families was broken; the white overseers, foreman, etc., in large numbers entered the field of free industrial competition.

The unwillingness of white men to work side by side with black men, the preference of the employing class—other things being equal—for white labor, the attraction of city life, the political activity of the negro, and, most important of all, the failure to give the younger generations of negroes industrial training—all these things tended slowly but surely to drive out the negro artisan and to induce the immigration of labor from the North.

In the wake of free industry comes the trade union. Manufacturing brings together great numbers of laboring men, intercommunication is easy, and out of common interests and sympathies springs concerted action. Thus it is at the North, where manufacturing is more extensively carried on than at the South, the labor union is more powerful, and the idea of exclusiveness would, under normal conditions, be more stringently applied. But here comes into play race feeling. At the South the union absolutely excludes the black laborer. At the North the union is perceptibly hesitant on the question of the color line. Moreover, with the increase of manufacturing at the South comes an increase of the labor union's sphere of influence, and consequently one industry after

another is in imminent danger of being taken from the black laborer.

Discouraged at the prospects in industry, ambitious negroes have entered the learned professions in disproportionate numbers. Many have absolutely failed and been cruelly forced down into the serving class. The failure is due to two reasons, both of which are in large part clearly traceable to the industrial condition of the negro; first, a distrust among all classes of the ability of the professional negro; and, second, the financial condition of clients.

Purely ethical considerations, therefore, make plain the importance of a free artisan class among us. From the economic standpoint the importance of a great class of artisans is too clear to need elaboration. I do not belittle the literary education; I do not ask the successful preacher to abandon his church and become an artisan; I do not ask the successful lawyer to leave his clients and enter a factory; I do not ask the successful doctor to burn his books of medicine, but I remember that the supreme need of the preacher, the lawyer, and the doctor is a great industrial class upon which to base their professional activity.

No less real than the labor union itself, though possibly less permanent as an economic factor, is race feeling. But experience unquestionably shows that these two factors, powerful though they be, will not be able long to restrict the industrial advance of the negro if the industrial schools now existing receive hearty support, and others be established, so that after filling the demand for ministers and teachers the schools may in some manner supply the demand for artisans; and if negro industrial workers be locally centralized, and if a class of negro business managers be developed.

Now, what are the prospects? At this moment a great wave of industrialism is sweeping over the whole South, where, according to the census of 1890, fifteen-sixteenths of the negro population live—a wave that reaches all classes of the social structure. Industrial schools are being established for both races. Factories and cities are springing up where waste land was before. The schools are pouring out a continual stream of negro artisans, a stream each year increasing in volume. This steady increase in the number of negro artisans tends powerfully towards local centralization, thus enabling the black artisans in a given community alone to supply the labor for enterprises, large and small. Here and there a negro captain of industry contracts for a large and important piece of work; here and there a negro assumes the management of a factory.

Now the tendencies I have referred to in this discussion are purely economic and social, and let us not forget that this great democracy of ours has no conceivable justification for its existence, unless it be that it allows to all the varied tendencies, economic and social, that the advance of industry and society may unfold the fullest freedom of play consistent with the liberty of the individual and the welfare of society. We who have a firm and abiding faith in democracy may await the future with confidence.

Egg Lemonade for Consumption.

DR. A. M. CUSHING, in *Chicago Tribune*.—A person never dies of consumption who is gaining flesh or fat, or even "holding his own." Then the thing to be done is to keep him nourished. In some cases it can be done by drinking three or four quarts of milk a day; in others by eating chocolate caramels, perhaps a pound a day; or the two combined; but in an experience of forty-three years, eggs in lemonade, whole or beaten up, anywhere from one to six a day may be taken. If he can digest six, the patient need have but little fear of consumption. I have reason to believe the lemonade digests the eggs, for one evening, when in my teens, I drank twenty eggs in lemonade in a little while; beating a bigger boy by four eggs, without an unpleasant symptom. As to the treatment, I believe firmly in giving the well indicated, attenuated remedy by hypodermic injection into the arm, and rarely repeated. Any intelligent physician can do that. If the stomach does not tolerate food, a few drops of pure olive oil injected into the arm occasionally will start the cure, and, I believe, kill the microbes.

An Engineering Feat.

Manchester Guardian.

A CANADIAN correspondent writes: An engineering feat of an unusual character has just been completed at the Travers. The St. Lawrence is eight to nine miles wide at this point, and the channel only about a quarter of a mile wide. For the safety of navigation the channel was indicated by a lightship, but on account of the weather the light had to be removed every season long before navigation was stopped by the formation of ice in the fall. In the spring, too, it could not be got into position as soon as the river was navigable again. Navigation being unsafe for heavy tonnage in the absence of a light indicating the channel, the season for ocean steamers was correspondingly shortened, and insurance rates raised. The Government decided to substitute a permanent lighthouse for the lightship, with the best modern apparatus, to afford guidance as long as river navigation was practicable. To establish a foundation in 45 feet of tide-water (at high tide) ebbing and flowing at the rate of about eight miles an hour, was not an easy task. To accomplish it a large pier was built of heavy timbers filled with rock, floated to the designated spot, held in position by heavy anchors up, down, and across stream, and by five steamers, and sunk on a bed prepared with stone dropped from eight barges that had previously been towed to the place in readiness for immediate use. The pier was then a stationary block upon which the superstructure could be raised. The next thing was to secure permanently the stationary block by surrounding it with masses of stone, and immense quantities were sunk, forming a protection which is confidently expected to prove solid enough to resist the heaviest weather. The stationary block is 28 feet deep, and at low tide is in 26 feet of water. The superstructure will stand 30 feet out of the water at high tide.

Colored Club Women at Hull House.

ON the 17th ult., Jane Addams of Hull House, entertained at luncheon a party of colored women. The guests included in this little "social departure" were for the most part the prominent out-of-town delegates to the convention of the National Association of Colored Women, which has just closed in this city. The invitation having been extended by Miss Addams, the arrangements, as far as the colored women were concerned, were carried out by Mrs. Ida Wells-Barnett. There were thirteen guests, all told, including the president, Mrs. Mary Church Terrell, of Washington, and others. After luncheon, at which Hull House residents were also present, another party of twenty-five colored women came to inspect this social settlement. They were shown all about by the residents, evincing a great interest in every department, as the colored women of the South have undertaken a similar work in the old plantation districts. "We were impressed," said one of the residents later in the afternoon, "with the intelligence of these colored women. They inspected the settlement understandingly and poured in on us as many interested questions as we could answer." This is the first time in Chicago that the colored women have been given decided recognition in a social way by a woman of the lighter skin.

Woman Suffrage and Prize-Fighting.

THE fact that the Legislature of Colorado passed a bill permitting prize-fights on the payment of \$1,000 license, has been used as a text to prove that woman suffrage did not prevent this evil. There were only three women members of this Legislature, and all of them voted against the bill. Women constitute a minority in the State, but the powerful Woman's Civic Federation in Denver and the Woman's Club of 1,200 members have passed resolutions of protest against this new law. They also have petitioned the Governor to include its repeal in the new list of subjects to be considered in a special session of the Legislature is called.

LORD KELVIN, in a lecture, stated that, as a result of recent investigations, it was estimated that the earth had been the abode of life for about 30,000,000 years.

CURRENT EVENTS.

TWELVE steel arches, weighing nearly 400 tons, which were to have formed the superstructure of a coliseum building in course of erection in Chicago, collapsed on the 28th ult. Nine men were killed, two are missing and supposed to be in the ruins, and fourteen were injured, four fatally.

THE War Department has given out for publication a statement of the financial condition of the island of Cuba, which shows that under the management of the United States Government the receipts of the island from January 1, 1899, to June 30, of the current year, exceed the expenditures by the sum of \$1,480,021.

A SPECIAL dispatch from Kingston, Jamaica, on the 29th ult., says: The recent advices of the Associated Press as to the situation of affairs in San Domingo, state that the revolution is so essentially national and devoid of personal political elements that the adherents of Jimenez are advising him not to come to San Domingo for the present. What the people are clamoring for is not a mere change in the political personnel, but good government with financial solvency, with which they associate the idea of American annexation or protectorate.

WILLIAM J. LATTA, who for years has been prominently identified as general agent of the Pennsylvania railroad, resigned on the 29th ult., his resignation to take effect at once. Until his successor has been appointed the duties of his office will be discharged by D. H. Lovell, superintendent of the Delaware extension and Kensington division.

A MANILA dispatch says that the fighting spirit of the Filipinos seems to be unquenched, but that all reports from the rebel territory agree that the scarcity of food is increasing, and that the rebel commanders at various ports refuse to obey Aguinaldo's orders in regard to trade with American ships.

THE ravages caused by famine and small-pox on the east coast of Africa have become so appalling that it has been decided to appeal to the Lord Mayor of London to open a Mansion House Fund for the relief of British subjects.

A SPECIAL telegram to the Philadelphia Times, on the 29th ult., announced that the Rev. Harlan Creelman, for six years engaged in the department of Biblical literature in Yale University, had resigned to accept the place of professor of Hebrew and Old Testament literature in the Congregational College of Canada, an institution affiliated with McGill University at Montreal.

NEWS AND OTHER GLEANINGS.

IN the will of Rev. George F. Clark, of West Acton, Mass., there is a bequest looking toward the founding of a professorship for teaching young men and women the dangers of the alcoholic and tobacco habits.

—Windsor Castle is to be equipped with fifty sets of electric bells and fire alarm boxes of American manufacture.

—Hampton Predmore, a farmer, near Stroudsburg, Pa., mistaking the head of his neighbor, Godfrey Transue, for a ground hog, shot and instantly killed Transue on his farm. Transue was lying among the weeds.

—The Bank of England destroys about 350,000 of its notes every week to replace them with freshly printed ones. One evening in each week is set apart for the making of this bonfire.

—Women are employed at railway points and crossings in Italy because they do not get intoxicated.

—The United States Treasury has received \$3,210,000 from the sale of the old Custom House site in New York, authorized by Congress.

—A set of maps of the time of Ptolemy, the geographer, has been found in some eleventh century manuscripts in the Vatican library.

FRIENDS' INTELLIGENCER

Established 1844.
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A GOOD WORD EACH WEEK.

XXXVI.

*THE power of principle manifests its perfection
through an adherence to the Law and Will of God.*

JOHN HUNT.

From a private letter.

FLOWERS WITHOUT FRUIT.

PRUNE thou thy words, the thoughts control
That o'er thee swell and throng ;
They will condense within thy soul,
And change to purpose strong.

But he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meanest deed more favor bears
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

—John Henry Newman.

WORK OF FRIENDS AMONG THE INDIANS IN THE NORTHERN SUPERIN- TENDENCY, 1869-1899.

BY JOSEPH J. JANNEY.

(Concluded.)

THE Northern Superintendency was discontinued in the Sixth month, 1876, under act of Congress. Friends withdrew from active service under Government at Indian Agencies as follows: the Pawnees, in 1878; the Omahas and Winnebagoes, and Otoes, in 1880; the Great Nemahas, in 1882; and the Santee-Sioux, in 1885.

"Friends left the Santee-Sioux self-supporting, their school population all in school, the clerks, millers, blacksmiths, carpenters, and farmers of the Agency, skillful and efficient Indians. The Indian population all wearing citizens' clothing, living in comfortable houses, with the school facilities necessary for their children, living upon family homesteads and their tribal government republican and elective.

"The Winnebagoes were left self-supporting, with a large annual surplus of agricultural products for sale, a large manual-labor boarding-school house with cultivated farm attached, and two day-schools filled with promising pupils of both sexes. The Indians had one hundred and five brick and frame two-story houses of four and five rooms each on their allotments of land held in severalty by certificate. Their tribal government was elective republican. Their farmers and mechanical employees were skilled and efficient Indians. The tribe was fitted and prepared for American citizenship, with protection of property, during one generation.

"The Omahas were left self-supporting farmers, with a large annual surplus for sale. They were generally settled upon homestead farms allotted in severalty and held by certificate. They had a boarding-school and two Agency day schools, well attended. Most of the adults adhered to their Indian costume, but were living in houses. They were fitted and prepared for American citizenship, with property secured by certificate, during one generation.

"The Iowas were left self-supporting farmers on family farms selected at pleasure. They were living in good houses, had ample school facilities, and nearly all the school population was in school. They generally wore citizens' dress and were in a fit condition for citizenship.

"The Sac and Fox Indians had, in some cases, become thrifty farmers. A good school-house had been provided for them, but their children were not all in school. Strong drink and a large cash annuity have been the bane of this small fragment of a tribe.

"The Otoes and Missourias, early in the administration of Friends, presented a strong opposition headed by the hereditary chiefs, against all civilizing influences, and although the chiefs were dismissed from office, and younger, progressive men placed in their stead, their influence through tribal bands retarded most civilizing efforts and marred the work intended. A large boarding-school house with cultivated farm was provided for the children, but it was not well patronized by the parents.

"The Pawnees were removed to Indian Territory in 1874, by their unanimous and earnest request, where their numbers were in two years reduced one-third by death. Good schools were provided for them, and their children were steady attenders of both Sabbath and day schools and were promising scholars, but the great mortality of this tribe during Friends' short charge of them in the Territory very much retarded their advance in civilization."

We may gather from these facts that there was, under the administration of Friends in the Northern Superintendency, a substantial improvement in the condition of all of the various tribes; and that the "Society returned to the Government, upon retirement from its official service in the care and management of Indians, four tribes, namely, the Santee-Sioux, Winnebago, Omaha, and Iowa, in such a status of civilization, education, and self-support, as qualified them for the duties and responsibilities of American citizenship."

Soon after the displacement of Charles Hill, a member of our Society, as Agent at the Santee-Sioux Agency, in 1890, our active coöperation with the Government in the management of Indian affairs in the field gradually faded away. The policy of President Grant had had a fair trial, and the good results

to the Indian were quite apparent, and if it could have been continued, it is not assuming too much to say that long before this time the solution of the Indian problem would have been within our grasp. But it could not survive the determined opposition of the practical politicians, and, like a dissolving view, it changed, and before long we found the old system resumed; the victors in each and every presidential campaign claimed the spoils, and their claims were allowed; consequently the active participation of our Society ceased.

In 1886, in company with Levi K. Brown, of our committee, I visited some of the reservations in northern Nebraska. We made a careful tour of the Santee and Ponca reservations, visiting many of the allotments and going into the houses of the Indians. One of the results of this visit was the conviction that the great need of the hour was the introduction of field Matron work as a department of Indian Education. In order to demonstrate the usefulness and the importance of such instruction, Friends appointed and maintained, at their own expense for more than a year, a field Matron at the Santee-Sioux Agency, whose good work was acknowledged by the department, and testified to by the best people on the reservation, both whites and Indians.

All friends of the Indians unite in commendation of this work, and it is conceded that in this matter of the absence from the Indian's houses of all the refinements and comforts of a home, do they fall the farthest below the standard of the Anglo-Saxon. Accepting this demonstration as conclusive, the Government adopted field Matron work as a feature of Indian education, and it is now firmly established and is provided for in the Annual Appropriation Bill by liberal amounts of money for its continuance.

The development of this branch of the service has received during the past ten or twelve years a good deal of the time and means of Friends. During the administration of Commissioner Morgan, the Indian Bureau was especially friendly to Matron work, and its extension was warmly commended in official documents and it is now firmly entrenched as a department of Indian education.

The labors of our Society in this department of philanthropy, during the past fifteen years, have been confined to the accepting of such opportunities for usefulness as presented themselves from time to time. We are always on the lookout, however, but without any definite plan of work and no concert of action, amongst the different yearly meeting, all of which have their committees on Indian Affairs and do not fail to respond when called upon for coöperative work.

The Standing Committee on Indian Affairs of Baltimore Yearly Meeting, owing to its nearness to the city of Washington, is enabled to have frequent intercourse with the officers of the Indian Bureau, and has enjoyed the confidence of Government officials at all times. It has carefully preserved an attitude of friendliness and good feeling, and while it has sometimes been compelled to oppose the views and policy of those in governmental control, it has been enabled to do so in a spirit of condescension and deference. The different Commissioners of Indian

Affairs have always been approachable and exceedingly cordial in their treatment of Friends. We have not and do not now endorse the sentiments often expressed by zealous friends of the Indians, that the attitude of the Government towards them has been hostile, that in appointments to office in the various agencies a total disregard of the welfare of the Indians has been manifest. We do not believe this to be true. Speakers on the subject have been fond of saying that the Government "sends drunken men out amongst the Indians to teach them sobriety; lazy men to teach them to be industrious; and corrupt men to teach them morals." It is a trite saying and comes glibly off the tongue, and will do for a good example of a figure of speech, but it is not half true.

There have always been and are now, many faithful, honest, energetic, conscientious, painstaking, Christian men and women, who have voluntarily left comfortable homes and gone amongst the Indians, impelled solely by a desire to do them good, and animated by a purely philanthropic impulse. True, sometimes these have been displaced, and unworthy persons appointed in their stead, but the spoils system has been responsible for this, not the individuals who were compelled to carry it out. The report of the Board of Indian Commissioners strikes the keynote when it proclaims that "the one thing needed for the improvement of the Indian service is a permanent tenure of office by those officials who have proved their honesty and efficiency. No branch of the public service is more harmed than this by frequent changes, and in no branch is experience of greater value." When the Government adopts again the policy of President Grant in the administration of the Indian Service, a just and satisfactory settlement of the question will be within easy reach.

I see no reason to change the conclusions expressed in a paper read before the Union for Philanthropic labor, held at Lincoln, Va., in 1892. The policy that will the most speedily and certainly solve the Indian problem, is,—First, and just as soon as practicable, there should be a complete dissolution of the tribal relation, the family relation to be established and maintained instead, this to be brought about by the general application of the "Land in Severalty Law." The segregation of the members of the tribe into separate homes and individual holdings would tend greatly to the promotion of morality among them, and foster a feeling of independence and self-respect. Next, the compulsory moral, intellectual and industrial education of all Indian children in schools of the best character under control of the Government. Next, thorough and persistent instruction of the men in the business of farming and the women in the art of housekeeping. Next, absorption of the Indians as individuals into the general body politic. Then the most rigid and inflexible enforcement of the United States Law prohibiting the sale of liquor to an Indian. A policy based upon these purposes, with permanency and definiteness on the part of the Government to support it, would speedily bring the problem within the limits of a practical solution.

Upon this point, and in conclusion, I will quote

Commissioner Morgan. "If," he says, "the purpose is to incorporate the Indians into the national life as independent citizens, so that they may take their places as integral elements in our society, not as American Indians, but as Americans, or rather as men, enjoying all the privileges and sharing the burdens of American citizenship, then the purpose should not only be clearly and definitely stated, but should be dominant in all matters of legislation and administration. It should be understood, not only by our own people, but by the Indians themselves, and should be inculcated as a fundamental doctrine in every Indian school. No pains should be spared to teach the rising generation that the old condition is rapidly and forever passing away, and that they must prepare themselves for self-support. This is the inevitable, from which there is no escape. They should be taught that their future lies largely in their own hands, and that if they improve the opportunities for education, now so generously offered them by the Government, they may become intelligent, prosperous, strong, and happy, but that if they neglect them, they will be swept away or crushed by the irresistible tide of civilization, which has no place for drones, no sympathy with idleness, and no rations for the improvident."

PRAYER.

From Lyman Abbott's sermon on "Christ's Teachings Concerning Prayer," we extract the passages following:

IF we take up Christ's instructions respecting prayer, and read them with care, one of the first things that will strike us, possibly with surprise, will be the fact that he says almost nothing about public prayer. He lays no stress upon what we call public worship; he does not urge men to attend the synagogue or the temple or the supposed prayer-meetings of a future church; he does, indeed, say that where two join together in any request, their request will be heard; he does say that where two or three are joined together in prayer he will be in their midst; but it is all. It would be, I think, a mistake to deduce from this silence the conclusion that he did not mean that there should not be any communion in prayer, and that he did not think there was any concern or importance to be attached to it. He prescribes no ritual, he urges no form; but this is characteristic of all his teaching. It seems to have been his method to supply light, and then leave the light to find and make its own channel. As the sap is supplied by mother-earth, and then the sap itself works out all various forms of vegetation—tree and bush and grass and shrub; as the sun supplies all the sources of light and all the material out of which color is formed, and then its flowers take on different colors and reflect according to their several capacity; so Christ supplied the devotional life: he laid stress on the truth that the way is open for intercommunication between the soul and God; and then he left that intercommunication to create its own forms and find for itself its own expressions.

More significant than the silence of Christ respecting public prayer is the fact that he rarely speaks of either public or private prayer as a duty. The Old

Testament contains no laws requiring men to pray; the New Testament contains scarcely anything that could be called such a law. Christ does not treat prayer as a duty, imposed on men as an obligation to be fulfilled towards God; he does not regard prayer as something that must be paid to God in coin, of petition, confession, or thanksgiving.

Christ approached the whole subject of prayer from an entirely different point of view. To him prayer was a great privilege. God was a living God and a loving Father, and it was the privilege of his children to go to this living God and get life from him, to go to this loving Father and communicate with him. In Christ's point of view prayer was not something I owe to Jehovah, but something I may have as God's free gift—the gift of his life in the intercommunication of my life with his.

Christ first of all seems to me to have said: You have a Father in heaven; you are a child; go to him. Do you want your children to go to you? Go in that spirit. "If ye, being evil, give good gifts to your children, how much more shall your Father give to you the spirit of holiness if you ask him?" He is a Father; you are children; the way is open for you to go to him and get from him.

General statements are to be found in the Gospels, such as, "Whatever ye ask, believing, he will give it to you." I think these general declarations perplex a great many people. They imagine from these declarations that they have a right to ask God for anything and they are sure to get it. But they do not always get it. But surely that would be a very poor boon—to give us omnipotence without giving us omniscience. To tell me that I can have anything I want, without my knowing what it is I ought to want, and what it is that would be best for me—that would be a poor benefaction. If a father should say to his child, Anything you want you can have, and should give him knives to cut his fingers with, and fire to burn himself with, and gunpowder to blow his eyes out with, and tobacco to poison himself with, and whiskey to get drunk on—if he should do what I see by the newspapers one incoming immigrant family did on a recent voyage, so feed the baby on whiskey that when it arrived here it had delirium tremens—what would you say of him? To give to an ignorant child whatever the child will take; to give to the ignorant person whatever the ignorant person clamors for—is that a blessing? We must use common sense even in interpreting the New Testament. To a people who have been accustomed to think that prayer is something to be paid to God, and that it must be paid in a particular way and according to a particular kind of etiquette, so many minutes of prayer in the morning and so many at night, such a form in the morning and such a form at night, and with such a ritual, Christ says, You are wrong; go to your Father as the child goes to his father, and ask him for what you want. This is prayer. Anything, everything, whatever it is right to want, it is right to pray for. Whatever it is right to desire, it is right to ask of your Father. Not a debt paid to him, but free access to him, for the whole circle of your life wants.

This principle, too, interprets another element in

Christ's instruction, which I think is often misinterpreted. He bids us pray for his sake and in his name; and men have imagined that we had so sinned against the Father that he would not give us anything for our own sakes; he did not care any more for us, but he cared for his only begotten Son; and, therefore, if we asked for the Son's sake, he would do for the Son's sake, though he would not do for ours. It is not strange that men have revolted against prayer so interpreted. What Christ says is this: My disciples, I have sent you into the world as I was sent into the world; you are there to do what I was there to do; you are there to help the world, to save the world, to redeem the world; you are there to help on the coming of the kingdom of God and the perfecting of the will of God. Anything you want to accomplish that purpose, it is ready for you; whatever you want to help you do the work you are in the world to do, I will give it to you. But even that must be interpreted with common sense. I may not ask for an easy time; to be clothed luxuriously; to be rich. We are here, if we are really in the Christ spirit, not to ask for the best office, the easiest place, the largest wealth, but to ask for the best opportunity for the largest service.

Consider the Lord's Prayer one moment. What is it? It is coming to God with this one transcendent, supreme desire—Thy kingdom come, Thy will be done. That is first. And subject to that supreme, dominant desire are four desires which include all our wants. The first is supply of food for body, soul, and spirit; the second is relief from the burden of our own past transgressions and sins; the third is guidance in our perplexities; the fourth is deliverance from the powers of evil within or without, when they are too much for us. Christ says, first of all, seek the kingdom of God and the accomplishment of his will; and then, seeking this, ask for those things which you need—food for body, soul, and spirit; forgiveness for past sins; guidance, but especially guidance out of overwhelming temptation; and strength to resist evil within and without.

This is where most human petitions end, but not where Christ's desires for us end, nor where our desires for ourselves end when we are at our highest. If you will compare what is called the Lord's Prayer with the prayer which he offers for his disciples, and which is recorded in the seventeenth chapter of John, you will see that this, which is the real Lord's Prayer, begins where the other Lord's Prayer ends. In this prayer for his disciples Christ does not ask for daily bread; he was willing to be poor, and willing that his disciples should be poor. He does not ask for forgiveness; he assumes that we are forgiven and have begun our new life, freed from all the burden of the past. He does not ask that we shall be kept out of temptation—"I pray not that thou shouldest take them out of the world;" he only asks that we should be delivered from its evil. The two prayers are in that one petition—the deliverance from evil. Then he goes on with this other, larger, transcendent prayer, that you and I may be one with the Father as he is one with the Father. Not that in some far

future, distant state we may be lost and absorbed in God, but that here and now we may carry our aspirations, our desires, our purposes, our life to him, and may take from him his aspirations, his desires, his purposes.—*The Outlook*.

THE PHYSIOLOGICAL EFFECT OF FAITH.

THE above is the title of a paper which appeared in the *Outlook* for Eighth month 19, 1899. It is written by a physician (George E. Gorham, M. D.), and explains so clearly the way in which cures are wrought without the help of drugs that we quote from it at length. The object of the writer is to show how the unconscious processes of the body are influenced by the mind. After showing how the beating of the heart, the circulation of the blood, the steady rise and fall of the chest wall, the wonderful process of digestion, the making of chyle and the pouring of it into the blood, the manufacture of it into bone, blood, and muscle,—after showing how all these processes go on independently of our consciousness, he says,—

"The processes of unconscious life are under control of the sympathetic nervous system, and most of them go on independent of thought and unrecognized by it. Therefore, it is but natural that the common idea is held that we have little or no power to influence the unconscious processes of the body.

"It is the purpose of this paper to review some well-known physiological facts, and show by illustration some influences which *do* affect the functional activities of the unconscious processes of the body."

He then gives illustrations first of how fear may interrupt temporarily any or all of the functions of the body and continues,—

"Thus it is easily seen that all the grosser processes of the body, like the digestion of food, the beating of the heart, excretion of tears, etc., are profoundly interfered with by fear; and those processes which we can observe on the outside of the body are only part of the great manufacturing plant which builds and restores the tissues, makes and circulates the blood upon which all the energies of the body depend. Overholser says: 'We find in the ultimate analysis of the organic structure of our bodies, from the units of the most highly specialized tissues to the units of simple undifferentiated protoplasm, that the most important organic elements of the organism are the unmodified protoplasmic white blood cells. They are the seat of its physiological powers and the most powerful antagonizers of its pathological conditions; the source of all its nutrition and of all its repair; its agents of supply in times of peace and its brave warriors of defense in times of battle.'

"If blood cells are such important physiological elements of the body, is it any wonder that we have ill-health when by fear, jealousy, or anger we are throwing the whole manufacturing plant into wild confusion?

"Is it any wonder or miracle that, when we eliminate fear and implant a steady, serene faith, our bodies recover from many ills? It is delicate work to make a blood cell. There are 5,000,000 red and about 10,000 white corpuscles in one cubic millimeter, or about one drop of blood. If a man were to count at the rate of 100 per minute and count steadily ten hours per day, it would take him about three months to count the cells in one drop of blood. Think of the millions and millions of blood cells in the body! And then we have muscle and bone and brain cells by the millions. All these are the product of that wonderful automatic machine operated by the great sympathetic nervous system. Study its operation when you will: the child in the cradle, the soldier on the battlefield, or the aged, tottering on the staff, and you will find it not controlled by will, but always disturbed by fear and as truly encouraged and stimulated by faith. If sudden and great fear will so thoroughly disturb all the grosser processes, is it

unreasonable to suppose that continued anxious thought of a milder character will disturb the more delicate work of making brain and blood cells?"

An example follows of how faith and love and trust stimulate the processes to improved operation, so that this condition of mind may effect the cure of many functional and some organic diseases. He says,—

"Careful observation will compel the fair investigator to admit that cures are made. But the investigator finds difficulty in accepting the explanation of the cures when he is asked to believe the power comes from a shrine or a stone; or when he is asked to believe there is no real disease the matter, but all is mind. And the problem is no easier for many when asked to believe that God wrought a miracle. If one can accept what the study of the processes of the body seems to prove, that the sympathetic nervous system and its functional activities—that is, the making and repairing of the body—are so bound to the conscious life that they respond to fear and faith in a far greater degree than we have thought, and that the release of fear and the stimulating effect of faith to improve the working of the manufacturing plant of the body that cures are the result, we then have a principle which will aid in the solution of the whole problem of faith cures. From a physiological standpoint one must say that he who is cured by faith has simply complied with one of the fixed laws of the body. This law is universal, regardless of the soundness of the faith.

"The unconscious processes respond to faith as they do to fear, blindly. It makes no difference to them what one believes, only so he believes it strongly enough to produce deep feeling. The physical and mental changes wrought in our bodies through substituting faith, a faith that amounts to genuine expectancy, leaving no shadow of fear or doubt; substituting such a faith for anxious thought, often produces the most salutary effect. We find this law operating to work a cure when one makes a journey to some noted shrine. When one is cured by adopting Christian Science we find this law operating. When one is cured in answer to prayer, we find again that this law of our life has been complied with. When one is suddenly brought into the presence of some intellectual giant and social lion, a feeling of embarrassment, fear, enters the mind, the effect of which is to cripple and disturb every process of the body. One cannot talk well, cannot think well; even the voice will tremble and not sound natural. . . . Suppose one comes into the presence of a sympathizing friend who excites all the ennobling emotions of love, trust, hope, and courage. None of the crippling effect of fear is in the body, but the whole life is stimulated by the faith and trust one has in the friend. Thoughts come quickly and freely. The body is at ease and its functions go on steadily and well."

Thus he shows how the unconscious processes of the body only do their best when they feel the throb of a great faith, a great hope, love, and courage. But he gives this warning,—

"When one goes to God in prayer for cure of a disease with such faith and love, the unconscious processes respond at once and do their full duty; but we should discriminate and know how much, and what, God does through these unconscious processes. All the accidents and ills of the body should not be left to the care of unconscious life. Physiology teaches us that it was never so intended by our Creator. The conscious life should do its part when the body is assailed by disease or accident. Suppose a car-wheel passes over the leg and crushes the bones, severs an artery, and fills the wound with gravel and dirt; here conscious life is called upon by the agonizing pain, by the sight of the spurting artery, to act, and act promptly. The artery should be ligated, instead of waiting for unconscious life to plug it with a clot of blood. The dirt should be removed, instead of waiting for the slow process of suppuration and ejection by unconscious life. The bones should be placed and supported by mechanical means in a normal position, instead of allowing the unconscious processes to unite them in the position in which the accident

left them. To trust such a case to the efficacy of prayer would be to sacrifice a human life."

After giving other parallel cases he draws the following conclusions,—

"First, That cures are made under all systems of faith-healing, cures of many functional and some organic diseases, which often have resisted for a long time all regular methods of treatment. Second, That in no single instance is a cure made which may not be made by an improved condition of the unconscious processes of the body, resulting from the elimination of anxious thought and the substitution of a deep faith and trust. Third, That the *power* which works the cure comes in all cases from these improved physical operations of the body."

But why, if we believe in God and believe that in him we "live, and move, and have our being," should we accept this third and last conclusion? A great Scotchman once wrote thus,—

"No one can deny the power of the wearied body to paralyze the soul; but I have a correlate theory which I love and which I expect to find true that, while the body wears the mind, it is the mind that restores vigor to the body. I believe that if there be a living, conscious love at the heart of the Universe, the mind in quiescence comes into a less disturbed contact with its Origin, the heart of the creation, whence gifted with calmness and strength it grows able to impart restoration to the weary frame."

To quote from a more recent writer,—

"At such favorable seasons the spiritual bearing becomes delicately attuned so that the still, small voice is audible. The ego becomes conscious that it is face to face with the Divine Presence. There is soul-contact with the parent soul, and there follows an influx of life, love, virtue, health, and happiness from the inexhaustible fountains."

C. E. H.

SYMPATHY FOR OUR SUPERIORS.—Sympathy for those who are stronger, wealthier, healthier, more influential, and higher in authority than ourselves, is not so easily rendered. It does not often occur to us to extend the sympathetic hand or word to those whom we look upon as in any way our superiors, and yet none need our sympathy more than such as these. So, too, of the physician and his patient. One of Tennyson's biographers quotes the Queen as saying of the Laureate, "When I took leave of him I thanked him for his kindness, and said I needed it, for I had gone through much, and he said, 'You are so alone on that terrible height; it is terrible.'" The sovereign appreciated kindness, consideration, and sympathy from her subjects, and the poet had a full realization of what it meant to be so high up as to be practically alone in the world. We easily give our pity, our sympathy, and even our helping hand, to those who seem to us in sore stress, but we are not so thoughtful about what consolation and strength we might give to those who need it because their very elevation isolates them, and cuts them off from those human relations to which we all look for sympathetic aid.—*Sunday School Times*.

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RELIGION is not something to be laid aside with one's best clothes, and resumed when the clothes are again worn. It must be lived out every day, enter into every transaction of business, into every piece of work, no matter how humble; and it must go with all our pleasures, and they will be the brighter for it.—*Selected*.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 38.—NINTH MONTH 17.

SOLOMON.

GOLDEN TEXT.—Give therefore Thy servant an understanding heart : that I may discern between good and evil.

—I. Kings, iii., 9.

Scripture Reading, I. Kings, iii., 5-15.

THE story of the reign of Solomon is told in the first eleven chapters of I. Kings, and in the first nine of II. Chronicles. The author of the books of Kings doubtless had at his disposal the annals kept by the court chroniclers—officers mentioned first as appointed under David (II. Samuel, viii., 17), and thereafter constant members of the king's court. The first two chapters of II. Kings "are closely related to the extracts from David's family history preserved in II. Samuel, ix., 20." In the subsequent chapters, "the wisdom, might, and splendor of Solomon are presented ; all leading up to the great event of the age—at least in the eyes of subsequent generations—the building of the temple." (Kent.) The book of Chronicles adds very little to the earlier account, on which, no doubt, it is largely based. Even more, perhaps, than the author of I. Kings, the author of Chronicles magnifies the importance of the temple building and all that is connected therewith.

One other book of the Bible belongs to, or at least refers to, the reign of Solomon—The Song of Songs. This is especially valuable because "it presents the impression which Solomon's character and policy made upon his own and subsequent generations." (Kent.)

It would seem from the account in I. Kings that David's eldest living son, Adonijah, looking upon himself as the heir, had taken on royal state in David's old age, and apparently with David's tacit consent. The mother of Solomon, from the first an unscrupulous and designing woman, arranged with the prophet Nathan to work upon the suspicions and jealousy of the weak-minded old king, in order to induce him to set aside the claims of Adonijah, and to declare Solomon his heir and successor. Seizing an auspicious moment, when Adonijah and his adherents were holding a feast intended to strengthen the claims of the young prince on the loyalty of his followers, the conspirators succeeded in having Solomon proclaimed king and publicly anointed. The followers of Adonijah, as well as he himself, were seized with consternation—which as the sequel showed was well founded. Although granting a temporary pardon to those concerned in his brother's attempt on the throne, Solomon used one pretext and another to slay all of any influence. Even Joab's white hairs and the long record of his services to David could not save him ; he was slain by the king's order at the very altar to which he had fled for safety. Adonijah himself, the king's brother, was slain on a comparatively slight pretext.

The reign thus begun in intrigue and assassination developed into an Oriental despotism wholly different from the kingdom under Saul and David. These two were elected kings, and although in the latter part of

David's reign there were oppression and consequent discontent, yet until the time of Solomon it was the people's kingdom, and the kings commanded the loyalty and respect of their subjects. It was widely different under Solomon. The foreigners of the land, who had lived peacefully among the Hebrews in the time of David, were set to forced labor ; nor were the Israelites themselves exempt from such service. The land was divided into districts, and tax collectors were appointed over them ; probably these also had command of the levies of men who were put to labor in the construction of Solomon's great buildings. At least once the people arose in revolt against oppression. The leader was Jeroboam, the first king of Israel after the division. The revolt was a failure and Jeroboam fled to Egypt.

Solomon had none of the warlike energy which had characterized his father. After his accession the Edomites gained their independence on the south and the Syrians on the north ; their leader, Rezon, founding a kingdom with its capital at Damascus, which was destined to play an important part in the later history of the Hebrews. If he could not hold his foreign possessions, Solomon was at least able greatly to strengthen his own borders. He built fortified cities and made Jerusalem almost impregnable. Moreover, he maintained friendly relations with neighboring nations and greatly extended the commerce and industries of his people. By marriage also he strengthened his position, especially by his marriage with a daughter of the Egyptian Pharaoh. Similar alliances united him with the Hittites, Moabites, and other neighboring peoples.

The influence of these foreign wives on the religious conditions of the Hebrews was a serious one. Their religious observances were protected, and often extended among the people ideals both of God and of worship which tended toward the idolatry they had hardly escaped from.

The number of his wives and concubines is given in I. Kings (xi., 3) as a thousand ; but in The Song of Solomon (vi., 8) the number of queens is given as three-score, and of wives of second rank as four-score. The former number is probably an exaggeration.

As to Solomon's great reputation for wisdom, it should probably rather be for cunning or keenness than for what we now call wisdom. The incident of his judgment between the two mothers claiming the same child (I. Kings, iii., 28), and others connected with the visit of the queen of Sheba, show subtlety rather than depth of insight. It may be said that many of the Proverbs show the same characteristics ; they are worldly wise rather than truly wise. It is probable that many of the Proverbs may be traced to the time of Solomon, possibly some to Solomon himself. Some are referred in the text to other authors, and probably many attributed to him have collected about his name as certain stories gather round the name of Lincoln.

On the whole the Hebrew kingdom grew stronger and more secure under Solomon ; while in commerce and industry it made great strides. In every way the

around it. But such approach was a doubtful gain. If laws were more strictly administered they were laws made rather for the benefit of the king than of the people. If the nation became more wealthy it was at the expense of the great mass of individuals. The great event of Solomon's reign was the building of the temple. When David brought the Ark to Jerusalem he began the work of centralizing the worship of the Hebrews, thus making a strong bond of unity among the tribes. This work Solomon completed in building the temple. The workmen of Tyre, the most skilled workers in stone, metal, and wood, were made use of in this great undertaking; and on its completion a ceremonial worship was set in motion such as inevitably presages a degeneration of real devotion and the substitution for it of formalism. Luxury and extravagance invaded church and court. In the glorious pageantry of the world of sense, the world of spirit was lost sight of. We need not wonder that at least one prophet took part in Jeroboam's rebellion (I. Kings, ii., 26-40), nor that the prophets seem to have been against the son of Solomon when the final struggle came between him and the former rebel. Yet these evils of ceremonial worship fell mainly upon the court rather than upon the people. The latter saw the rites but took no part in them. The idea of God's unity and greatness was enforced by the centering of all worship at one point. While the court degenerated, therefore, the faith of the people in Jehovah was probably made more definite and strong.

WILLIAM PENN AND ROBERT LOUIS STEVENSON.

The American Friend.

NEW books are produced with such facility and distributed so abundantly, that we seem to be in danger of neglecting the earlier and sometimes more edifying literature of the Society of Friends, which appeared in the seventeenth century. Emerson and other distinguished literary men have, indeed, given the general advice to read none but old books. We cannot assent to that course, but we do recommend cleaving closely and tenderly to old and tried friends, while we put new ones upon probation.

The writer has been much impressed recently by two letters of Robert Louis Stevenson, written in 1881 to Horatio F. Brown, from Davos-Platz, in Switzerland. This gifted poet, essayist, and novelist, one of the great masters of language of our time, was possessed like Shakespeare, Scott, and others, with the power of penetrating to the very fountains of human thought and action, laying all things open and distinct before the eyes of less inspired mortals.

A Scotchman seeking health, an exile, wandering in the streets of San Francisco in 1879, he discovered in a second-hand bookstore a classic. It was "Some Fruits of Solitude in Reflections and Maxims relating to Conduct of Human Life," by William Penn.

We to whom Penn and his maxims are household names and words, never realized such emotions from his works as came to Stevenson like a flood, as appears in these letters. But read the maxims again under the inspiration of this poetic soul, and they have a rich-

ness of meaning and expression never seen before, by some of us. The terse, beautiful style of them is admirable. How his wonderful diction stands out when compared in strength and attractiveness with the wearisome manner of expression of most of his contemporaries:

DAVOS.

"My dear Brown: Here it is, with the mark of a San Francisco *bouquiniste* (keeper of a book-stall). And if ever in all my 'human conduct' I have done a better thing to any fellow-creature than handing on to you this sweet, dignified, and wholesome book, I know I shall hear of it on the last day. To write a book like this were impossible; at least one can hand it on—with a wrench—one to another. My wife cries out and my own heart misgives me, but still here it is. I could scarcely better prove myself yours affectionately,

R. L. STEVENSON.

DAVOS.

"My dear Brown: I hope, if you get thus far, you will know what an invaluable present I have made you. Even the copy was dear to me, printed in the colony that Penn established, and carried in my pocket all about the San Francisco streets, read in street cars and ferry-boats, when I was sick unto death, and found in all times and places a peaceful and sweet companion. But I hope, when you shall have reached this note, my gift will not have been in vain; for while just now we are so busy and intelligent, there is not the man living—no, nor recently dead—that could have put with so lovely a spirit so much honest, kind wisdom into words.

R. L. S.

Scribner's Magazine, vol. xxv., p. 737.

AUGUSTINE JONES.

A CHILD'S RIGHT OF SECRECY.—Young children should not be pressed into a self-analysis, nor questioned too closely about their aspirations and motives. Our interpretation of them is defeated by too insistent an appeal to their conscious inner nature. This is where the "child study" teacher must beware of doing harm. A life sketch of Margaret Deland, in a recent issue of *Harper's Weekly*, reports her as saying: "There is, I think, a danger in the free expression of one's aspirations. The best things of our nature fashion themselves in silence, and, if encouraged to talk about them, the aspirations and ambitions of a child are apt not to take a very deep root in the heart." The same applies to calling on young children to a public display of their intentions and aspirations Christward. Age, temperament, and personal circumstances of various kinds, call for tact and sympathetic consideration in the matter of pressing one to "declare himself."



CONSCIOUSLY and unconsciously each intelligent being makes a choice at every turn, either fulfilling or outraging the higher law of his nature, either entering into or refusing fellowship with God.—*John Watson, D. D.*



By flight alone we cannot overcome, but by patience and true humility we become stronger than our enemies.—*Thomas à Kempis.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, NINTH MONTH 9, 1899.

Please address business letters to "Friends' Intelligencer, 921 Arch Street, Philadelphia." Communications and contributions to "Editors Friends' Intelligencer," same address.

A DANGER SIGNAL.

A BABE lay on a rug on the floor with a tempting toy within long reach of its yearning fingers. Its entire body was exerted to gain the point of contact, when back it would slide. Again and again the trial was made without success. A bystander, urged by sympathy, longed to extend aid, but wisdom and right reason restrained the helping hand. Here was nature striving for development. If it would learn its lesson, its own powers must be unfolded. So sympathy was overcome by wisdom; and the child, unaided, attained to the object of desire with a two-fold result; he was a conqueror through natural methods of advancement. As he matures these struggles will be constant, and happy will he be if a wise guardianship always bears rule.

There is apparent around us a danger, growing greater, perhaps, in times of prosperity, of making too easy the pathway for the young, of destroying nature's good way of richly rewarding those who earnestly strive, not always in the greatness of their possessions, but in the greatness of character. Are not some of our young people in danger of losing the feeling of honorable independence, losing their true manhood and womanhood, by too much help being extended, and not enough self-exertion and self-denial required?

Was it not Emerson that regretted he could not give to his sons some of his own disadvantages? Wise philosopher was he, looking with distrust upon the time when he could furnish each one with an overcoat, when in his own youth one such coat had to do duty for several.

While it would not be desirable to return to such close calculation to make the family income suffice, we cannot fail to see how simplicity and high aims have resulted in famous men, the product of "plain living and high thinking."

While we can be grateful for our more advantageous conditions, the watch must be kept lest we extend help to the impoverishing of the powers, both physical and mental, of those who should become the leaders, or sustainers, of succeeding generations. Especially would we urge that the spirit of independence, of self-support, be nurtured; that the thought

be not too much centered upon the possessions of the rich *few* to accomplish that which the *many*, with modest means, should unite in achieving. To feel that we have shared in the sustaining of the home, the school, the religious society, the social life of our people, as well as the government under which we share so many blessings, should be held as a precious privilege and give us just pride in life. We might well adopt the impassioned utterance of a seventeenth century writer when he says:

"Thy spirit, Independence, let me share,
Lord of the lion heart, and eagle eye;
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the sky."

OUR friend Rebecca P. Hunt sends us the following correction: In the letter in the issue of Ninth month 2, "A visit among the Shinnecock Hills," James L. Parrish is mentioned as having endowed the Art Museum and Library. It was Samuel L. Parrish, not James C. Parrish, who was the donor of both, to Southampton.

CORRECTION.—Near the close of the editorial for Ninth month 2, fifth line from the bottom, read, *or* our own opinions, instead of *in* our own opinions.

BIRTHS.

SAURMAN.—At Plainfield, N. J., Eighth month 19, 1899, to Atlee and Mary L. W. Saurman, a daughter, who is named Anna Elizabeth.

MARRIAGES.

BENNETT—HOLMES.—At the home of the bride's parents, Thomas D. and Sarah L. Holmes, at Moorestown, N. J., under the care of Chester Monthly Meeting of Friends, Eighth month 26, 1899, R. Grant Bennett, of Freeport, Ohio, and Eliza G. Holmes.

DEATHS.

ATKINSON.—At Wrightstown, Pa., Eighth month 22, 1899, after months of suffering, Edward Atkinson, son of the late Jonathan and Esther Atkinson, aged 76. A useful member of Wrightstown Monthly Meeting, and for 24 years president of the First National Bank at Newtown, Pa., and otherwise a useful citizen.

BROWN.—Near Swedesboro, N. J., Eighth month 14, 1899, Jesse S. Brown, in his 88th year.

CORSE.—At the residence of her sister, Frances P. Pitfield, Germantown, Philadelphia, suddenly, Eighth month 30, 1899, Laura Pleasants, widow of William L. Corse, in her 67th year.

FOGG.—Near Hancock's Bridge, N. J., Eighth month 29, 1899, Henry H. Fogg, aged 46.

MICHENER.—At his residence, Logan, near Germantown, Philadelphia, Amos Jones Michener, in his 64th year, a nephew of our late friend Amos Jones, of Newtown.

He was for several years connected with the management at Watkin's Glen, N. Y.

MOORE.—Near Holder, Ill., Eliza Kendall Moore, widow of Samuel B. Moore, and daughter of Jesse and Maria Kendall, in her 75th year. She was born in Wilmington, Del.; with her mother she united with the Society of Friends when a little child, and lived a consistent life, being a member of Benjaminville Monthly Meeting at the time of her death.

STOKES.—At the residence of her sister, Eleanor T. Evans, Germantown, Philadelphia, Hetty N. Stokes, in her 62d year.

EDITORIAL CORRESPONDENCE.

XIII—EDINBURGH AND SIR WALTER SCOTT.

BY HOWARD M. JENKINS.

THERE are two great roads from England into Scotland—by Carlisle on the west coast, and by Berwick on the east. I went north by the former, Eighth month 11, and came away by the latter, Eighth month 15.

My tour in Scotland was thus very brief. I gave but four days to it, and really did no more than see Edinburgh and visit the "Scott country." This will seem very little to the ardent admirers of the Scottish highlands, the beautiful lakes and grand mountains north of the Clyde, but "one cannot do everything." I desired especially to go at least to Aberdeen, to see Ury, and the other places associated with Robert Barclay and his father, but felt obliged to omit this from my plans.

Edinburgh deserves all the fame it enjoys as a beautiful and picturesque city. It unites its fine situation with quaint and old buildings, and a long line of interesting historic associations. Few other cities present such a combination. Quebec has the site, but not so long a history. All the "local color" in the Scottish capital seems harmonious and stimulating. The deep ravine that separates the two halves of the city; the steep upon which the Castle arises; Calton hill, and Arthur's Seat, at the other extremity; the old Palace of Holyrood; the fine Princes street; the curious features of the Canongate, and the other "gates,"—all this, and much more not to be here detailed, make up a very interesting and picturesque city.

I went on First-day morning to the Friends' meeting. It is held in a good and comfortable building in the Pleasance—where there were, as the name suggests, fine open fields once, but where now the city's streets are compact, and the immediate surroundings not very attractive. A kind Friend, Jane Miller, the widow of a famous engraver of Edinburgh, sits at the head of its meeting, with Robert Lawson, whose wife is the daughter of Archibald Crosby, formerly of Edinburgh, but now, and for several years past, resident in Iowa. Jane Miller, whose visitors' book shows the names of very many American Friends, kindly asked me to dinner, and I enjoyed very much the pleasure of the visit at her home. She walked thither from the meeting, a mile and a half, without apparent fatigue, though her age is close upon eighty years.

Edinburgh was very full of tourists and visitors, just as London was when I reached there nearly three months ago. This month, the Eighth, is the season for travel in Scotland,—indeed for travel everywhere in the British Islands. And among the tourists Americans formed a large section. At the hotels, on the coaches, in the trains, one met their easily-known carriage, manner, and speech. I met, with pleasure, Elizabeth A. Jolliffe, of Philadelphia, and the friends who are traveling with her.

* * *

The day devoted to Scott deserves a full and detailed letter. Not that it was different from the experiences of many others who have made the visit, but because the visit is always associated with so much of human interest and sympathy.

If you leave Edinburgh at 10.15 a. m., by the "Waverley Route," you can see the three places, Melrose Abbey, Abbotsford, and Dryburgh Abbey, fairly well, and be back again by about seven. It makes a full and busy day, but that is the kind of day the active tourist expects. You go, by a very good train, an express for the South (a "corridor" train, approaching somewhat our American arrangement of cars), to Melrose, alight there, take coach directly for Abbotsford, return, lunch at Melrose, drive to Dryburgh, return, and have time to see the Melrose ruins comfortably before the train leaves for Edinburgh.

My day was warm, but on the whole very pleasant. The sun shone hot, but in the shade the air was cool. (This is the sort of heat in this island; the sun blazes down, but the great body of air does not get so heated as with us, in our "hot spells;" and within doors, or under the trees, or anywhere out of the direct beams of the sun, there is a distinct coolness. But this is a subject by itself; nothing is so fruitful a theme of conversation in England as the heat, and the sufferings which dwellers west of the Atlantic must certainly endure.) The visit to Abbotsford was a thing not to be missed, but yet a brief and rather perfunctory affair. You are let in by a narrow entrance in a corner of the garden; there is no view of the house in its general outline—that is got from the other side of the river, the Tweed; you are taken into a small basement room, then up a steep winding stair, and then promptly through the suite of show rooms, the study, the library, the armory, and the entrance hall; then you are shown the door you came in by. Still, this counts for something. The rooms are as they were when "Sir Walter"—this is the name uniformly used—was here. It is just as if he might simply have gone away for a day, and left them for your visit. They are full of the furniture, the books, the pictures, the quaint old objects and historical relics that he had collected. It is hardly to be expected that the occupants of the house would care to give up more to the public, even at a shilling apiece admittance, and considering the great numbers of visitors (fifty had gathered in the little basement room when we were admitted to the stairway climb, and the party had to be divided), the showing of the place is very fairly done. The veteran cicerone did not really hurry us, and his description was not merely the tedious and formal detail which such guides are apt to give.

The ruins at Melrose are interesting, but not very extensive. (They too are carefully shut up, and the entrance charge is a shilling.) They can be seen, comfortably; there is no climbing of steps and slippery stairs, no descents into dark crypts, or explorations of dubious holes. So that is a satisfaction. (One gets critical, after seeing a good many such old places; if it isn't a pretty good abbey, or a rather high-class cathedral, or a distinctly striking Roman arch, or Saxon wall, or Celtic mound, you are apt to feel a certain more or less lofty indifference. The keenness of the new visitor, when he first sets foot on the Queen's islands, to see everything, examine everything, get to the very root of all, measurably abates in three months of such activities.)

Dryburgh is of more importance than I had supposed. Except for the atmosphere of Scott's own rooms, at Abbotsford, it would be the most important of the three places. The ruins are extensive. There is a good deal left of the church, and the conventual ruins occupy a large area. There are fine old trees about, and the grounds are pleasant. Furness and Fountains are of course very much larger, and more impressive, but yet Dryburgh has its definite distinction, and no doubt something of this—very much indeed—comes from its having the grave of Sir Walter. It is just as Grasmere has so much of Wordsworth, and is so interesting by reason of that. (And let us not forget that in the world of letters two of the greatest names, after all, are those of Scott and Wordsworth. Sometimes this is denied, but it is to no purpose.)

As we drove back from Dryburgh, by a different and prettier route than we went by, we paused on Bemerside Hill, where so often Scott is said to have come to view the prospect. The valley of the Tweed lies before you. In the front at your feet, the river is seen, and beyond, to the west, it gleams out again, in a graceful winding. The banks slope away, and on this day the wheat was ripe in scores of fields, waiting the reaper. Hedgerows, and belts of trees, divided the farms, and their dark green contrasted finely with the gold of the waving grain.

Still, it did look as though it needed moisture. The season has been one of unusual drought in England. There has been no rain of any consequence for weeks. I have seen it rain only two or three times. In London, all this month, the precipitation has been less than an inch. The extreme greenness that was so noticeable when I landed has gone. The fields look as brown, and as yellow, as ours in Pennsylvania in a dry summer,—in a *dry* summer, mind, not an average one. I have good authority for saying that one of the commonest experiences of a traveler is to find "unusual" weather,—heat that is uncommon, cold that is amazing, winds of unexampled character,—but still I think it is quite true that the summer in England has been one of most unusual drought. Every one says so; it is so declared everywhere; and no doubt it is a fact. As I walked over the farm pastures of a friend (John Edward Ellis, M.P., to whom I was indebted for kindnesses in London), on the Yorkshire hill slopes, near Scarborough, a week ago, it was evident that little herbage was left for his fine herd of sleek Guernsey cattle; and such is the case everywhere.

* * *

From Edinburgh I came south, as already said, by Berwick-on-Tweed, that curious city which used to be uncertain whether it was Scotch or English, to Beal, in Northumberland, and visited there, at Bar-moor Castle, Thomas Hodgkin, one of the foremost of the English Friends, his name often worthily printed in the INTELLIGENCER. Then, "stopping-off" at Newcastle-on-Tyne and Durham, I came to Scarborough, and spent a week there and at York, cordially and kindly entertained by Friends of whom I cannot now undertake duly to speak. I left York on

the 24th, stayed over night with Friends at Lincoln, spent most of the 25th at Cambridge, and came on to Lincoln where I now write.

NEWS OF FRIENDS.

A VISIT TO INDIANA FRIENDS.

WE left Chicago on the morning of the 18th of Eighth month, and arrived at Pendleton, Indiana, about 5 p. m., where we were met by a kind friend, John S. Thomas, and taken to his hospitable home for an abode during the time of the yearly meeting.

Seventh-day afternoon we attended the Meeting of Ministers and Elders, where we met with Margaretta Walton and her companion, Anna May Martin, and Isaac Wilson and wife. The meeting was an excellent one.

First-day, clear but warm, a large number gathered, filling the meeting-house and the tent, which had been erected near by. These meetings were thought to be favored seasons, as were those held in the afternoon. In the evening we attended a meeting at Pendleton, by appointment, and although the evening was very warm the meeting was crowded, and some went away because unable to obtain seats.

Second-, Third-, Fourth-, and Fifth-days were occupied with the routine business of the Yearly Meeting, a full report of which will undoubtedly reach you through other channels. We met the young people by invitation at Charles and Margaret Swain's on Third-day evening, and had a very enjoyable social time with them. After meeting on Fourth-day afternoon we went to Horace and Ella Lewis's to tea, and stayed part of the evening, not feeling at liberty to attend a young people's meeting, held that evening, as I did not desire to interfere with their opportunity. At the close of the meeting we went home with Edward and Mary Ann Roberts for the night and enjoyed our visit with them.

Sixth-day morning found us *en route* for Duck Creek neighborhood, where a meeting had been appointed for the evening. We were taken in her comfortable carriage by Martha Kennard to the house of her son-in-law and daughter, Warren and Della K. Hinshaw. The meeting in the evening was held in the meeting-house of the other branch of Friends and was largely attended by them. The message given, from the new commandment, to love one another, seemed to touch a responsive chord in the hearts of those present, their minister coming to me at the close of the meeting, and with a warm grasp of the hand bidding me God-speed in my work.

After meeting we went home, about three miles, with Jenkins and Mary Ann Kennard, where we remained until our train time on Seventh-day.

Seventh-day, 26, we left our friends at Kuyntstown, at 11.30, for Nebraska, seventy-five miles distant northerly, where we were met by Mordecai Morris and taken to his home, eight miles from Wabash and near Lincolnville, where the Rush Creek Meeting was held. We found a warm welcome in this family, consisting of his wife, Mary Ann, and two daughters, Elizabeth and Anna, with their recently-married son, Elwood, who was home spending his vacation.

nation approached the condition of the older nations

First-day morning opened bright and clear, but with a nice breeze from the north-east making the otherwise warm day very comfortable. We went with them to their interesting First-day School, held at 10 a. m. At the meeting hour the house was well filled, and as the message relating to religion, its object and effect, was delivered, the meeting was baptized into a deep feeling, and a sweet solemnity overspread it. After meeting we went to Job Holloway's to dinner. As evening approached our friend Mordecai Morris came for us to go to a meeting we had appointed at a small village called Dover, about three miles from Lincolnville, and where there had never been a Friends' meeting held before. Much satisfaction was expressed in the message given, and we were told Friends could have the house any time in the future.

Second-day morning Mordecai Morris took us in his carriage, first to call on Jonah Hancock and wife, the wife having been an invalid for two or three years, unable to walk or talk, but appearing very cheerful. We then started for Huntingdon, 15 miles distant, arriving there about 11 a. m., stopping at the home of Vincent and Emma Moon, she being a daughter of Mordecai, where we remained until near tea time in the afternoon, when we were invited to the home of Joseph Moon and his two daughters, Mary and Elizabeth.

In the evening we had a well attended and satisfactory meeting, the message being to explain our principles and their claim for attention among the various views extant.

Remained over night with Vincent Moon. Third-day morning Joseph Moon and James Plummer came for us and took us for a series of calls, first upon Sarah Moon, a widowed daughter of Mordecai Morris, and then at the home of Charles and Mary Ann Moon, and stopping at Michael W. Moon's for dinner. About 2 p. m. Morris Spencer came for us and took us to his home for a call. His wife Blanche is not a member, but she with their daughter Edith gave us a hearty welcome, which was much enjoyed by us. We then went to the home of Nehemiah Brown, where we took tea and had an excellent visit with him, his wife Sarah, and their two daughters Mary and Emma. We had appointed another meeting for the evening, and were much gratified on getting to the place of meeting to find we were to be joined by our dear sister Margaretta Walton. This meeting was more largely attended than the one the evening before, and was a deeply solemn and baptizing season, calling forth many expressions of satisfaction.

After meeting we came home with Benjamin and Lauretta Nichols, who, with their daughter, kindly entertained us for the night, and from whose home this is written at Huntingdon, Indiana.

Eighth month 30. JOHN J. CORNELL.

A. M. Martin, companion to Margaretta Walton, writes from Huntington, Indiana, Eighth month 30: After the very interesting yearly meeting at Pendleton we attended Camden Meeting, last First-day. Visited

the sick and aged on Second-day, and came on here yesterday and found J. J. Cornell; had an appointed meeting for the evening, which gave us an opportunity to meet with Friends here. We expect to go on to Holder to attend Blue River Quarterly Meeting at Benjaminville, on Seventh-day, then proceed to Mt. Palatine to attend the Illinois Yearly Meeting. Do not know what after that. We keep well and are kindly cared for.

For Friends' Intelligencer.

IN QUIET WATERS.

I.—BY DYKE AND LOCK.

BETWEEN Delaware City and Chesapeake City, little towns with large names, winds a waterway known as the Delaware and Chesapeake canal. If one would escape for awhile from the dust and clamor of city streets, let him embark some bright morning on one of the boats plying between Philadelphia and Baltimore. It is a day's journey full of quiet charm, wherein one passes through scenes the most picturesque, by meadows and peaceful farms, through sleepy villages, and between green, reedy shores, until he wishes for the artist's gift that he might put on canvas a tithe of all this tranquil beauty and sweet serenity of landscape.

One drowsy August day of late I sat on the deck of one of the long, narrow steamers of the Ericsson Line, and enjoyed hours of quiet contemplation of the rich scenery on either side of the series of curving ponds and connecting canals. It was a perfect day. Mists hung over the distant woodlands and made them seem pale and remote; cattle grazed in the rich, deep meadows; and in the atmosphere brooded that utter peace and restfulness which comes over the countryside in the weeks following harvest, when scythe and fork are hung up once more and great hay-stacks and teeming barns tell of the summer's yield.

On and away we glided, over the silent, rush-margined waters, passing from one lovely view to another. Great white flowers starred the green acres of swamp-grass, feathery willows drooped in soft clusters over the stream-side, wide patches of weed shone in many a shade of brown and yellow and sumptuous purple, while the tow-path, with its dull coloring of red, wound ever away behind the verdant bank. There was many a little pond in the adjacent fields, where water-lilies floated beyond the swaying cat-tails, and over these unruffled water-mirrors small, white-breasted birds flitted and veered and sounded their blithe notes.

We moved slowly by little garden-slopes, odorous with hop-vines and bright with old-time flowers, with apple-orchards and fields of tall corn beyond. White sails now and then appeared in the wider ponds, and often we came upon lazy fisher-folk, half asleep in the sunshine, their poles dipping into the noiseless stream. In the deep locks we halted while the great gates slowly swung open and the green water gurgled and foamed up from under its imprisoning barriers, and village loungers loitered about the banks to watch the only spectacle that breaks their day's monotony.

The passengers felt the spell of the mild, placid atmosphere, and little children crooned or looked dreamily at the white clouds and the misty vapors of that idyllic afternoon. Up from the cabin came plaintive music; and elderly negroes, on their way to visit their old homes in Virginia or on the "East'n Sho'," chatted in their quaint and not immelodious dialect.

Like a piece of Holland seemed this calm, untroubled land, with its pastoral industries, its sleepy atmosphere, and its peaceful felicities. Not more tranquil or dreamlike could be "the lazy Scheldt or wandering Po" that Goldsmith sang, nor those placid Flemish streams whereon a later lover of old-world waters, Robert Louis Stevenson, drifted and mused.

"It could not be more quiet: peace is here
Or nowhere; days unruffled by the gale
Of public news or private; years that pass
Forgetfully."

There are, in that quiet land and along those still waters, the possibilities of a hundred pictures. The photograph camera is used probably every day from the decks of these vessels; not so often, I fancy, comes an artist, one who can interpret landscape, catching its spiritual significance, and giving the scene back to us clothed with a glamor and a charm which no camera can render. This little, unsung bit of Delaware and Maryland possesses scenery worthy the brush of a Cuyp or a Corot. One who looks upon it in receptive mood, enjoying to the full its pastoral and watery loveliness, retains the impression of many perfect landscapes. Weary of the noise and fever and fruitless hurry of our vaunted modern life, one may here lose himself awhile, and drink of God's beauty with a free and grateful heart.

J. R. H.

GAIN OF MUCH WORK.—To feel the pressure of work is a cause for thankfulness. The time when we are busiest is the time when we are most likely to do our best. Often there comes the temptation to feel that, if we had more leisure, we could do more and better work, but experience usually shows that to be a mistake. The world recognizes this. It does not call on the men with most leisure when it wants an exceptional undertaking carried through. No employer in any walk of life looks among the ranks of those with plenty of time to spare when he would fill a position. He wants one who is already numbered among the busiest, who is demonstrating that he has a right to live by shouldering his full share of this world's activities, and whose powers are their best through their exercise. To keep busy is to keep in training, and that is the secret of attainment as truly in the race of life as on the athletic field.—*Sunday School Times*.



TEMPTATION is not a disgrace; it is a test of strength. It is not the number of temptations escaped, but the number met and conquered that marks our heavenward progress. The work of the world is done by men and women who know life at its fiercest.—*A. R. Brown*.

A GLIMPSE OF JAPAN.

[We are permitted to print the following from a private letter of a Friend who has been making an extended trip through Japan. It gives some interesting details of life in that Eastern land.—*Eds.*]

WE are now on the steamer homeward bound, where we expected to be nearly a month ago. The steamer we expected to sail on was quarantined at Nagasaki, so our trip was prolonged some three weeks, rather to our regret. It has been a most enjoyable journey all the way through, with strange experiences, and everything different to what we have been accustomed; but all seemed to suit the country and people.

Instead of by horses we were drawn through the country by men, in large baby carriages, and slept on the floor on comforts instead of beds, with no other furniture visible. We also sat on the floor to eat our meals off small trays, took off our shoes on entering the house, so as not to soil the soft matting, and were served by a gentle, courteous people, who were so kindly that they were many removes from uncivilized, and might serve as a pattern to many who claim to belong to a greater civilization. We were in a place where few foreigners go, and were looked at with great curiosity; not, however, to a disagreeable extent. When we stopped at a tea house for a meal, a crowd would gather to get a peep at us, not noisy or boisterous, but merely to see us. One day one of our party counted the number and it soon swelled to over one hundred, many of them duplicated by a child tied on the back.

Each child, as soon as able, has a baby strapped to its back, and hops and jumps around with no concern for the poor little head that bobs around in an apparently precarious manner. Babies are numberless, and, really, seldom cry. I did not see a deformed child while there, and am not sure but that it is a good way to care for them, for their little stomachs are kept warm and there is no danger from colic.

It would be an impossibility for me to give any description of our rides over mountains and by rushing rivers. The last trip on a river was down the Tennigana, which was a series of rapids, and dangerous enough to make it very interesting. It was a ride of ninety miles in an open boat, between mountains which seemed at times to close up, so that we could see no way to get out.

I know thee would have enjoyed seeing the beautiful flowers which grow wild, but are exotics with us. Great bushes of azalias like trees, covered with blossoms from white to the deepest red; rhododendrons, also wild Japanese quince, honeysuckle, and the red maples were a delight. Many others, like pinks, Canterbury bell, etc., and it seemed as if almost all of our garden flowers were duplicated.

While in Yokohama we went out to a nursery to see the iris; it really was wonderful. It was when their bloom was at its height, and they wore such beautiful colors, and are so large. We were at Myanoshite, a place in the mountains where they have the most delightful mineral baths. The air was so fine that walking was a delight. One day I walked eight miles, and felt all right the next day.

The Japanese are such a healthy, happy people, with few wants and small means, and willing to lend

a helping hand to those who have less. I feel sorry for them to have changes come to them, which will come if foreigners push in among them. I fear that missionary work will not improve their condition. Their ways are not our ways, and they seem quite unconscious of many things which we look upon as not proper, but being among them, one has great charity.

M. E. B.

Literature.

MADISON CAWEIN, of Kentucky, is a poet of the school of Keats; from the inspiration of that young immortal he has given to his verse a warmth and wealth of color, a summer dreaminess, and a beautiful delicacy of observation. To the five volumes of former years he now adds a sixth, "Myth and Romance." As the title indicates, he finds in the soft atmosphere of his native landscapes phantasmal shadows and images; the blossoms nodding in the twilight, the mist-dimmed sheaves, seem to his imaginative eye like the half-seen forms of dryads and fauns glimmering in the distance. Thus he brings to our American countryside and harvest fields the fair shapes of old Hellas, telling us that behind the outward beauty of field and hill and woodland there dwell mystery and spiritual loveliness.

"When I go forth to greet the glad-faced Spring,
Just at the time of opening apple-buds,
When brooks are laughing, winds are whispering,
On babbling hillsides or in warbling woods,
There is an unseen presence that eludes:—
Perhaps a Dryad, in whose tresses cling
The loamy odors of old solitudes,
Who, from her beechen doorway, calls; and leads
My soul to follow; now with dimpling words
Of leaves; and now with syllables of birds."

Of the old-fashioned country sights he writes with felicity and affection, as in these lines on an old water-mill,—

"Ah, ancient mill, still do I picture o'er
Thy cobwebbed stairs and loft and grain-strewn floor;
Thy door,—like some brown, honest hand of toil,
And honorable with labor of the soil,—
Forever open;
While, all around, the sweet smell of the meal
Filters, warm-pouring from the grinding wheel
Into the bin; beside which, mealy white,
The miller looms, dim in the dusty light."

After such true touches as these the reader finds a lack of human interest in certain of the pieces in the book, that resemble some of Poe's rhythmic exercises. But whenever Madison Cawein takes for his theme the beautiful world about him, its woods and hills, its centuried homesteads and ivied water-mills, he writes with winning charm. The poet's highest gift, that of *pathos*, is his; he can move to tears with his tender appeals to old memories and beloved associations. The recollection of by-gone happy days in the country is stirred by his poem, "Old Homes,"—

"Old homes among the hills! I love their gardens,
Their old rock-fences, that our day inherits;
Their doors, 'round which the great trees stand like
wardens.

I see them gray among their ancient acres,
Severe of front, their gables lichen-sprinkled,—
Like gentle-hearted, solitary Quakers,
Grave and religious, with kind faces wrinkled,—
Serene among their memory-hallowed acres."

(New York: G. P. Putnam's Sons.)

The autumn bulletin of new books issued by Houghton, Mifflin & Co., is rich in promise of forthcoming works of value and interest. Freshly annotated editions of several of the New England poets are announced in a new Cabinet

Edition. Professor Norton is editing "Letters of Ralph Waldo Emerson to a Friend," which must be a welcome addition to the wise and beautiful utterances of our chief American sage. An edition of Keats, including many of his remarkable letters, is another attractive announcement.

Edmund Clarence Stedman is about to complete his critiques and collections of modern English and American poetry by issuing "An American Anthology," an exhibition of our nation's lyrical output brought down to the present day. No book will be more welcome than this.

Now that the poetry of Edward Rowland Sill has been collected in three small but precious volumes, we are to have his prose in a fourth volume. It will consist of the best of his contributions to the *Atlantic Monthly* on the subjects of Criticism, Literature, and Education, together with some of his letters to his friends. We shall here have fresh revelations of the noble and spiritual character of this lamented author.

Lloyd Mifflin, our Pennsylvania poet, whose fine imagination has won him recognition in the highest quarters, is to give forth a new volume of "Sonnets, Rendering into English Selections from Bion, Moschus, and Bacchylides." The rich diction and stately melody of which Lloyd Mifflin is a master will clothe these imperishable Greek lyrics with a fresh and enduring beauty.

A new volume of poems is to appear from the hand of Louise Imogen Guiney, the gifted young Celtic poetess of Boston.

Tennyson's poems will be issued in a volume enriched with 127 illustrations. The illustrations have been selected from the best designs made to accompany the poems by English, American, and French artists, and have been reinforced also by portraits and representations of historic buildings. In repeating the important series by Millais, Rossetti, La Farge, Vedder, and others, recourse has been had to early impressions, and sometimes to the original blocks, to secure clearness of line and freshness of color.

John Fiske is represented by a new historical work, "The Dutch and Quaker Colonies in America," in which he gives a sketch of the rise of the Quakers and of the early life of William Penn, with a discussion of the "holy experiment" of the founding of Pennsylvania.

COMMUNICATIONS.

Editors FRIENDS' INTELLIGENCER:

I ENCLOSE a letter written by one of the little girls belonging to the Beach Street Mission. Thirty children have been greatly benefited by their visit; seven are still at the shore, and three weeks remain to finish the season, which under the circumstances has been very successful. I also wish to acknowledge the receipt of the following contributions:

Per Friends' Book Association, Cash, . . . \$20.00
Per Anna P. Suplee, Ellen Larkin, . . . 1.00

Total, . . . \$21.00

Funds are still needed, and donations will be thankfully received.

Ocean City, N. J.

EMMA C. HENSZEY.

OCEAN CITY, N. J., Eighth month 24, 1899.

Dear, Kind Friend: We thank thee for helping us to come down here. We have been in to bathe six times, and we go out to gather shells to take home to our little sisters; every one is so kind to us here, and I wish other little girls could come, too. Our teacher, Emma C. Henszey, says she is trying to have as many come as she can, and I will be a good girl all winter so she will bring me down next summer. We all thank thee very much.

Yours truly,

BESSIE SINGER (Eleven years old.)

ACCORDING to an apparently authentic article in a French periodical, not less than 20,000 aristocrats are at present confined in the prisons of Europe. Russia stands first with 12,000 blue-blooded law-breakers, while Italy deserves to be accorded second position, her places of detention harboring thousands of noblemen.

Educational Department.**BALTIMORE FRIENDS' SCHOOL.**

THE Friends of Park Avenue Meeting, Baltimore, have contemplated for several years the construction of a modern school building on the ground adjoining their meeting-house and fronting upon Park Place. That building is now in the course of construction. It is designed to furnish ample accommodations for a school which will offer the best educational advantages. The aim of the school will be to give the most careful training to those entrusted to its care, that they may be prepared to enter upon the duties of later life with the spirit of independence developed and with the habits of industry and integrity established.

It will aim to give a course of instruction which will afford an education at once practical and liberal for those not intending to do other scholastic work, and to those expecting to

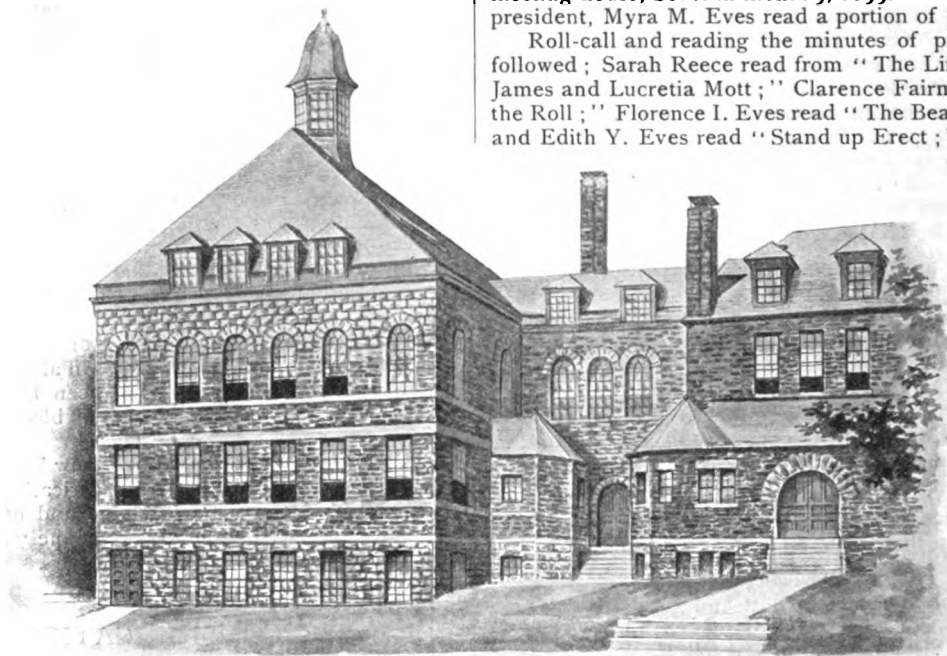
in charge of Kindergarten Department; Dora Curtiss, assistant in Kindergarten; Louisa Thomas, assistant in Kindergarten; Roman Steiner, manual training; Elizabeth Walton, music; Dr. O. Edward Janney, medical examiner.

FRIENDS' SCHOOL, at Plymouth Meeting, will open on the 11th inst., in the new building, erected during the summer vacation. The building will be open for inspection during the mornings of the 7th, 8th, and 9th, and interested Friends are cordially invited to visit it. Patrons may consult the principal during these periods in reference to courses of study, and new pupils may be entered and classified.

Conferences, Associations, Etc.

MILLVILLE, PA.—Young Friends' Association met at the meeting-house, Seventh month 9, 1899. In the absence of the president, Myra M. Eves read a portion of Scripture.

Roll-call and reading the minutes of preceding meeting followed; Sarah Reece read from "The Life and Letters of James and Lucretia Mott"; Clarence Fairman recited "Call the Roll"; Florence I. Eves read "The Beauties of Nature"; and Edith Y. Eves read "Stand up Erect"; Marius John, a



FRIENDS' ELEMENTARY AND HIGH SCHOOL, BALTIMORE, MD.

Will be dedicated Ninth month 14, 1899. Description and dimensions were published in INTELLIGENCER of Third month 25th, of this year.

enter colleges or universities it will offer the most ample opportunities for preparation.

Swarthmore College and the Woman's College have already agreed to admit graduates without examination on certificate. Johns Hopkins University also agrees to excuse such pupils from many of its entrance examinations, granting to this institution the same privileges as are enjoyed by other preparatory schools. Swarthmore College offers to a member of the graduating class of 1900 of this institution an honor scholarship of the value of \$150, which is to be awarded upon competitive examination under the direction of the College Faculty.

When finished the building will cost about \$40,000, of which one-fourth remains to be subscribed. In addition to the new school-rooms there are rooms in the second and third floors of the Men's Meeting that can be utilized, thus accommodating 300 pupils altogether.

The Faculty for the coming school year is as follows: John W. Gregg, B. L., M. A., Principal, history; Eli M. Lamb, Associate Principal, mathematics; Stephen C. Harry, A. B., higher mathematics; William S. Pike, B. E., science and gymnastics; Rachel E. Lamb, literature and rhetoric; Emma J. Broomell, B. S., reading; Frances E. Hartley, Ph. B., classics; Anna M. Berger, modern languages; Louisa P. Blackburn, geography and grammar; Helen H. Ely, M. E., in charge of Primary Department; Hannah T. Yardley,

student of the George School, delivered his graduating essay, "The Passing of the Kings." The question, "What is Orthodoxy and to what class of people does it apply?" was discussed by members of the Association. This interesting meeting was well attended, and after a period of silence, we adjourned.

The meeting of Eighth month 13, 1899, was called to order by the president, Henry W. Eves, who read the 25th chapter of Matthew. The Secretary, Mary R. Eck, called the roll and read the minutes of last meeting. The literary entertainment included the following selections: a poem, read by Elizabeth L. Burgess; "The Three Bells," a recitation, by Elena Eves; Sarah T. Eves read the 14th chapter from "The Life and Letters of James and Lucretia Mott"; and Herbert Henri, a selection, "Communion with God." Amelia Eves read from "A New England Girlhood." The question, "Have the changes made in Religious, Social, and Political Toleration been of any advantage to the world?" was deferred for discussion at a future meeting. An interesting letter was read by Wm. Burgess from a Friend in San Francisco.

FRANCIS M. EVES.

HUNTINGDON, IND.—The Young Friends' Association met Eighth month 27, at Maple Grove. After the usual business was transacted a paper was read by Samuel Mason.

His subject was "The Works of Nature : Beautiful or Otherwise." Many valuable thoughts were presented and the discussion was general. A recitation was then given by Elizabeth Mason. The meeting adjourned to Ninth month 15.

WILLIAM C. MOORE, Cor. Secretary.

THE SKY-LARK.

BIRD of the wilderness,
Blithesome and cumberless,
Sweet be thy matin o'er moorland and lea !
Emblem of happiness,
Blest is thy dwelling-place,—
O to abide in the desert with thee !
Wild is thy lay and loud
Far in the downy cloud ;
Love gives it energy, love gave it birth.
Where, on thy dewy wing,
Where art thou journeying ?
Thy lay is in heaven, thy love is on earth.

O'er fell and mountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the day ;
Over the cloudlet dim,
Over the rainbow's rim,
Musical cherub, soar, singing, away !
Then, when the gloaming comes,
Low in the heather blooms,
Sweet will thy welcome and bed of love be.
Emblem of happiness,
Blest is thy dwelling-place,—
O to abide in the desert with thee !

—James Hogg.

THE ARCHER.

ONCE on a plain, far-stretching out before me,
With here and there a grove, as 'twere a park,
I saw an archer aiming true, and speeding
His arrows at a mark.

He knew the curves, the poises, the resistance,—
He knew how every fitful breeze would blow,
The course of every shaft he calculated
Before it left the bow.

Swift sped the arrows, strong, unchecked, unerring,
Straight to the destined mark, or low or high,
To which the skill and cunning of the archer
Directed them to fly.

And as I watched the thought bore in upon me ;
How foolish are the fears we mortals know—
Have not our courses too been calculated
Before we left the bow ?

Greater than mine the wisdom that directs me,
Stronger than mine the forces that impel,
I blindly run upon an unknown journey
Whose end I cannot spell.

Yet swift thou speed'st, my soul, unchecked, unerring,
Straight to the destined mark, or high or low,
Toward which wisdom, the Eternal Archer,
Directeth thee to go. —Howell S. England.

We have careful thought for the stranger
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love our own the best.

—Margaret Sangster.

WHERE true love bestows its sweetness,
Where true friendship lays its hand,
Dwells all greatness, all completeness,
All the wealth of every land.

—J. G. Holland.

American Enterprise in Asia.

Edinburgh (Scotland) Evening News.

A STEAMER has left Philadelphia for Vladivostock and Niu-Chang with forty locomotive engines and eighteen steel bridges for Chinese railways. This is how America takes part in the Far East squabble. She leaves Russia to annex, administer, and fortify, and Britain to protest, remonstrate, and, if necessary, fight for the "open door." Meanwhile, the Yankees make a good thing out of supplying the engines, rails, and rolling stock for the Russo-Chinese railways. So far as ships and guns are concerned, America's force in Chinese waters is, if it exists at all, barely nominal, and yet she somehow finds a market. How do our commercial Jingoes explain this miracle? From the American point of view, Britain and Russia alike are foolish nations, so intent upon rivalling each other at the game of toy soldiers that they submit alike to be relieved of their surplus cash by the energetic and acute manufacturers of the States. We make a great fuss about maintaining our prestige in the East, but whatever we may do to maintain our naval and military prestige, it is apparent that our commercial prestige is rapidly vanishing. With American engines running on Chinese railways, and American bridges spanning Egyptian rivers, it is plain the gilt is coming off the Imperialistic gingerbread.

A Unique Post Office.

IN consequence of the introduction of a house-to-house delivery of letters in Morven, Argyllshire, says a Scotch newspaper, one of the most primitive post-offices in the United Kingdom has lately fallen into desuetude. It never received the sanction of the Postmaster-General, nor was it amenable to any of the stringent rules governing other offices. Situated high up among the lonely hills, half-way between Drimmin and Barr, and about three miles from the nearest habitation, it consisted of a simple slit in the rock, closed up by a nicely-fitting stone. In the good old times, and indeed until quite recently, when any letters for Barr and neighboring places came to Drimmin post-office, they were carried by the nearest shepherd or crofter to this convenient office in the rock. Here they were left, perhaps for days, until there should happen to come that way some other shepherd or crofter who might feel inclined to deliver them at their destination. The arrangement was generally found to work very satisfactorily, and, so far as can be ascertained, no missive ever got lost or irreparably damaged at this old-fashioned post-office in the rock.

German Freedom.

THE one living American whose personality most closely resembles that of Emperor William is the brilliant young governor of New York, whom many Americans hail as the future President. The Germans feel in the same way ; if Germany were to become a republic, the people would shudder at the thought of having one of the parliamentary leaders of to-day or an average general become President, but they would elect the present Emperor with enthusiasm as the first President ; he is the most interesting, energetic, talented, industrious, and conscientious personality of our public life. Those, however, who maintain that the Emperor is an autocrat do not understand how closely the German monarchy, not only through the constitutional and parliamentary limitations imposed upon it, but still more in its inner foundations, is identical with the national will. I do not care to discuss here whether the Spanish war was necessary, whether the annexation of the Philippines was desirable, or whether Alger was a good minister ; I know only that the German Emperor would not have been able to retain a minister against such unanimous public opinion, or to make war and to create colonies, when only a year before the public soul had revolted against the idea of war and ridiculed the idea of colonies. A President with such vast powers, parties in the grasp of bosses, city administrations under the whip of spoilsmen, the economic world under the tyranny of trusts, and altogether under the autocracy of yellow press editors ! I love and admire America, but Germany really seems to me freer.—Hugo Munsterberg, in the Atlantic Monthly.

Hopeful Outlook For Farm Owners.

If you have a farm, keep it; if not, get one, for the time may come when this country will be largely divided into monopolists, dependents, and farmers, and the farmer will be the most independent of all men and the saving power of our institutions. The relief from the perplexing problems of the time is a simple, honest, character-building, faith-sustaining life on the soil.

The permanency of the New England schools and historical scenery, the assured stability of her manufactories, with a tendency to create the finest fabrics, the prospective revival of commerce, the grange, and the enterprises incidental to these conditions make the New England farm an ideal possession. The New England farmer who says that the farm is a thing of the past is himself but a product of the past. The man who has a five-thousand-dollar farm in New England, with five thousand dollars in the bank, and who will live within his means, is a millionaire, and his possession and contentment are not unlikely to outlast that of the millionaire.—*Review of Reviews.*

CURRENT EVENTS.

PHILADELPHIA has been given over the past week to the annual encampment of the Grand Army of the Republic. Admiral Sampson's fleet was present in the river during the week.

THE strike at the Stevens Colliery, operated by the Stevens Coal Company, at West Pittston, culminated in a riot on the 2d instant, in which one man was killed, two probably fatally wounded, and a half score more or less hurt.

POPE SOPHRINIUS, Patriarch of the Orthodox Greek Church of Alexandria, Lybia, Ethiopia, and all Egypt, died on the 3d inst., aged 103.

PRESIDENT JOHN S. WILSON, of the Baltimore, Chesapeake and Atlantic Railroad, has confirmed the reported purchase of a controlling interest of that road by the Pennsylvania railroad, which, together with other valuable properties of rail and steamboat lines, becomes immediately part of the Pennsylvania system.

A SYNDICATE of American and European capitalists has been formed to build large works in Switzerland for the construction of railway machinery. The annual capacity of the works will be 600 locomotives, 1,000 steam railway passenger cars, 1,000 electric railway cars, 10,000 switches and signals with electric motor power.

AN important move by the defense in the Dreyfus trial at Rennes was made on the 5th inst., when Lawyer Labori telegraphed urgent appeals to Emperor William and King Humbert to grant permission to Colonel Schwartzkoppen and Colonel Panizzardi to testify at the trial "in the name of justice and humanity." Should these important witnesses testify that they never had any relations with the accused, a despatch from Rennes says that the Court must order the acquittal of Dreyfus.

THE Johannesburg correspondent of the *Standard* says: There seems to be some ground for supposing that the peace party at Pretoria has gained a temporary advantage as the result of the influence of Mr. Fischer, the special representative of the Orange Free State. Influential German papers continue to warn President Kruger that he need not hope to receive the least help from Europe.

QUEEN WILHELMINA of the Netherlands has written to Queen Victoria, appealing to her to intervene in the interests of peace in South Africa.

THE Pittsburg Bridge Company and Charles M. Peasley, Superintendent, were held responsible by a coroner's jury on the 5th inst., for the death of eleven men, who were killed in the collapse of the arches of the Coliseum building in course of construction in Chicago, on the 28th ult.

NEWS AND OTHER GLEANINGS.

THE University Extension Summer School just held at Oxford, England, numbered among its students not fewer than 180 foreigners. Germany sent nearly 60, Scandinavia 40, France 14, Holland seven, Switzerland six, Austria and Hungary nine, Belgium three, Russia two, Finland one, and Japan one. The secretary states that in the year that completed the last report there were over 1,000 lectures delivered under the auspices of the Delegacy. There were 108 local centres at work and 145 courses of lectures delivered, with an aggregate average attendance of close on 20,000 students, and the figures that would soon be published for the current year would show an advance even on those he had quoted. The movement had passed out of the stage when it could be regarded as a cheap smattering masquerade on education. Whatever gauge they chose to test its strength, they would find it had vitality and soundness. Next year the students were invited by the Cambridge Union to hold the summer meeting there, and the Oxford Delegacy decided to invite them in 1901. The program was already sketched out. During that summer all England would be celebrating what was called the millenary of King Alfred, and it had been decided, as they had now completed the cycle, to go back to that early period of English history and make the whole meeting centre around the history of the great King Alfred of Wessex and of England.

—The Ruskin Coöperative Colony (Tennessee) property has been sold. Four tracts of land containing a total of 784 acres were first sold to Ransom Leech for \$11,000. Another tract of a thousand acres, mostly worthless land, went to George Wright for \$1,450. He also bought the storehouse and lot for \$15, making the whole amount received for land and about thirty houses thereon \$12,465. The land originally cost \$16,500, and the houses cost several thousand more. Growing crops go with the land. The minority stockholders, who had the property thrown into the hands of a receiver, were the purchasers. Horses, mules, fine hogs, etc., went for a song, mostly to neighboring farmers. It is said that the purchasers will reorganize the colony on a somewhat different basis. Fifty-five majority stockholders already have an agent out looking for a new location. They may go to Virginia. Many of the women shed tears at the sale, and there is much feeling over the break-up of the new Utopia.

—There are 850,000 men in the world who gain a livelihood chiefly by fishing, making an annual catch of \$225 worth of fish for each man. The fisheries of the United States supply 800,000 pounds annually, and those of Europe 1,800,000 pounds. The American citizen eats about twenty-five pounds of fish and 140 pounds of meat in a year, while the European eats sixty-four pounds of meat and eleven pounds of fish annually.

—A remarkable state of affairs exists at Detroit, Michigan, where out of a cut of 450,000,000 feet of lumber this season there is absolutely none for sale. The labor market is such that \$28 and board is the monthly pay of the lowest grade of woods labor. Top loaders get \$40 or more. A year ago swamper were paid \$18, and in the fall of 1897 were flooding the labor market at \$12.

—The tobacco crop this year, it is agreed, will not be a large one, and it comes after three years of small yield. The aggregate production reported for 1896, 1897, and 1898, is but 471,833,052 pounds, while for 1885, 1886, and 1887 it was 585,944,094, or more than 100,000,000 pounds greater. Prices having so long declined, the planters have become discouraged, and are paying less and less attention to tobacco every year.

—The English papers are just now warning their readers that to drink milk immediately after cherries have been eaten is a dangerous practice and sometimes has fatal results. It is said that the health authorities of Vienna have gone so far as to issue a circular warning people who wish to retain their health not to drink milk or water immediately after eating fruit of any kind.

—According to the Rome correspondent of the London *Standard*, Camille Barrere, the French Ambassador to Italy, will be the next French Ambassador to the United States.

FRIENDS' INTELLIGENCER

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A GOOD WORD EACH WEEK.

XXXVII.

It is always safe to be simply obedient to the sense of duty with which we are impressed, whatever be the occasion.

JANE JOHNSON.

From a private letter.

For Friends' Intelligencer.

IF WE BUT KNEW!

If we but knew the ceaseless pulse
Which throbs beneath this life ;
If we but knew the perfect peace
Which permeates all strife ;
If we but knew the incense sweet
Each fire of anguish brings ;
If we but knew the strength with which
The tiny tendril clings ;
If we but knew the Hand that stays
The devastating storm ;
If we but knew a Force protects
And guards us from all harm ;
If we but knew the Love divine
Which circles us about ;—
All things would small and smaller grow,
Until to live without
The constant presence of The One
Who fills our every need
Would be the thing most to avoid.
All thought of form or creed
Would be as second. First 'twould be
To hold His presence near
Within our hearts ;—no burdens there.
Anxiety and fear
And endless longing—all would flee ;
And clear as perfect day
Our wants and needs would shape themselves
And be met in the way
Which in itself would satisfy.
If we but knew—
Yes ! you and I.

A. T. M.

THE BROWNS OF BARTONBURY.

Friends' Quarterly Examiner.

IN the two hundred years of its existence the little burial ground of Friends at Cirencester has never presented a more touching scene than that which was witnessed in it on an afternoon in Third month last, when a company of mourners and friends gathered round two graves in one and the same funeral, as the coffins of Elizabeth Brown and her aunt, Lydia Theophila Brown, were simultaneously lowered into them.

The young lady, well known in the astronomical world from her long-sustained observations of the sun, and especially of the solar spots, had succumbed after a week's illness. Her aunt, whose life had been wavering in the balance, at ninety-one years of age, followed her in two days more, the last of the older generation of a family circle, ideal of its kind, and such as is much less frequently met with outside than within the Society of Friends.

Bartonbury, the home of the family, stands on the high Cotteswold plateau above Cirencester, near the Agricultural College, its grounds adjoining those of Further Barton, for many years the residence of the late Thomas Crowther Brown, the eldest brother of the family, and later of his two daughters, one of whom was the lady first named in this sketch. Thomas Brown lived to over ninety years of age, carrying with him to the last the enthusiastic love of natural history that was shared by his younger brother Joshua, and which made them both delightful company to those who were privileged to visit them in their homes, and to accompany them in walks about their gardens or farther afield.

At Bartonbury the circle consisted of Joshua Brown and his three sisters, Mary, Hannah, and Lydia. They were all unmarried ; and it was a beautiful sight to see the unity and simplicity of childhood continued between them till the far-on evening of life.

Those who knew it will readily recall the picture of that sweet and lovable household ; but to those who did not, it would not be easy to convey an idea of the refined and quiet life which was the outcome of the training received in the Society two generations ago. To realize what Joshua Brown was, one has to remember his handsome features, eager with the delight of describing some insect or plant, or of listening to the bird-song that seemed to blend with and become part of his nature ; or aglow with reminiscences of his earlier life, and of the physical feats that make schoolboy or student days the never-to-be-forgotten golden age ; for Joshua Brown was what men generally are intended to be, a good all-round man. He would tell of the mountain climbs he had shared in Switzerland with his old friend James Atkins, when the latter was plant-hunting ; and of his missing his foothold on a cliff-edge as he lurched after a butterfly, when the honest cloth his Cirencester tailor had put into his coat saved his life ; as it held firm when the guide gripped it and pulled him in again. His crowning memory, however, in the matter of "bodily exercise," was of a cricket match he had played in, in the earlier half of the century, when the late Earl of Ducie was batsman, and Joshua Brown had bowled him out ; and it was noteworthy to see how his modesty would tone his pride as he recounted his triumph ; for the Earl, like his son and successor, was a man of physical power, and no mean antagonist. One could not easily forget the play of his countenance as it was animated by these reminiscences ; but most of all worth remembering was a glance at his face an hour or two after, as he sat in meeting : such a one as Charles Lamb tells us of, "*over whom the dove sat visibly brooding.*" This, indeed, might be said of each of the sisters as well ; and the state of

mind it implied was the dominant power in the daily life at Bartonbury. It was a quiet and real preparation for the life to come, harmonizing with all that is sweetest and best in nature, and conserving on into old age the freshness and enthusiasm of youth. Most readers of these lines will remember, in Caroline Fox's Memorials, the wonderful way in which her uncle Joshua kept in touch with the wild creatures around him,—how he would call to the birds in the garden, and they would perch in repose on his outstretched arms. A fitting picture to set against this is Joshua Brown's stepping out on the lawn at Bartonbury, and holding up a piece of bread in his hand, when in a few moments a hawk, at first almost an invisible speck, would swoop down from the bright Cotteswold sky, and, landing on his fingers, fearlessly eat the morsel; and then wheel up and away again—

“Through the wilderness blue.”

The soul that has come into harmony with the Creator is brought into closer unison with all that he has made; and life, as it is purified from sin, necessarily increases in reality and intensifies in interest in its every touch with the world of nature that surrounds it.

There were trials, however, even in Bartonbury,—trials from one another's failings. Dear old Mary Brown especially tried her sisters by doing all sorts of unselfish things that upset their plans for preserving her health. She would walk up the hill after a monthly meeting, when she ought to have ridden, in order that someone who she thought needed the ride, might take her place; and Hannah would confide to a friend how much Lydia and herself had been troubled about her: “Dear Mary, thou knows, *would* go out yesterday afternoon, though it was raining, because she thought she ought to go and see So-and-So,” indicating some old cottager Mary Brown was bent upon comforting, at the risk of an illness that might endanger her own frail life of over fourscore.

All three sisters, the very soul of kindness, were especially in sympathy with children, who had pleasant times of it at Bartonbury. “Would you like mutton or fowl?” said Joshua Brown, who was carving the former, to two little girls among the guests at dinner on a monthly meeting day. “Mutton, please,” replied the children, too shy to choose the more delicate viand. But Hannah saved the position for them: “No, Joshua! I never knew children like mutton better than fowl! *I shall give them fowl!*” I suspect Hannah Brown helped to attach those two children to the Society of Friends!

And thus life glided away with them all, in the daily endeavor to do what was well pleasing to their Heavenly Father, and helpful to one another and to all around them; with no startling incident to break the uniformity of their existence, except the coming of death into their household, as one after another of its beloved members were in turn summoned to the home beyond the grave.

At last, Lydia Theophila Brown was left alone of all the group that had so long made Bartonbury what it was. It is difficult to estimate the relative weight of trials. To some men, suffering comes in a few great and overwhelming blows, with, it may be, long

intervals of breathing time between them. To others is allotted a continuous series of smaller sorrows and vexations; for there is a balance of forces in the mental as there is in the material world. Our means of estimating these forces are imperfect; but few trials could practically be heavier than that which was given Lydia Brown to endure: herself a solitary winter leaf,—

“The last of its clan,”—

her life-long companions all taken away, and the lessening powers—not of threescore years and ten, but of more than fourscore years and ten—glooming the days that remained.

It was yet a wonderful lesson to witness the reality of the power that sustained her, and the fulfilment of the assurance, “Even to hoar hairs will I carry you.” The thin, worn face, still dignified and refined—Lydia Brown was a singularly lady-like-looking woman—lighted up with a sunset glow as she quietly told how often she had felt cast down and dismayed in the realization of her loneliness; and yet how as often the renewed sense had been granted her of the love of God, and the fresh strength given her to trust that she would be sustained to the end; for she knew that the prolongation of her trial was needed for the completion of the work that was preparing her for everlasting rest; and that “clouds and darkness” are indeed “round about Him” who dwells in the light that no man can approach unto.

Towards the end her powers grew more feeble, and for some time she wandered; but even in that wandering there remained the evidence that the day's work had been done before the night had drawn on, “in which no man can work;” for her talk was only of heaven.

And so closes the last life in the beloved family at Bartonbury; each of its members witnessing in turn to the experience that “This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

They were never engaged, so far as the writer is aware, in the public ministry or the outside services to which many, but not all, the living members of the church are called. It was theirs to show the truth that Milton had present to his mind when he wrote that—

“They also serve who only stand and wait.”

The Society of Friends has given to the world a multitude of such examples as those of the Browns of Cirencester, who, believing in the reality of the revelation of Jesus Christ to every human heart that he has created, have sought him, and obeyed him, and let his light shine through their quiet unobtrusive daily lives to all around them: types of the purest and healthiest form of Christianity, the form that develops the spiritual strength more fully than does any other, for the simple reason that, while there are others which lay more or less stress, as it does, upon our doing that to which the Holy Spirit leads us, “Quakerism” stands alone in the clearness of its teaching that it is hurtful to the soul to engage in any act of worship, or other intended service of God, which we are not, afresh and anew, really called to engage in.

The difference is like that which so vitally affects the physical system in the matter of food and drink ; for as the bodily health depends as much upon our abstinence from hurtful or dangerous articles of diet as upon the abundant supply of those which are nourishing, so does the strength and vigor of the soul depend not alone upon the hidden manna, without which life cannot be sustained at all, but also upon the avoidance of all that which, not falling fresh from heaven, is not our daily bread.

JOHN BELLOWES.

NEWTON MEETING: A RETROSPECT.

Read before the Young Friends' Association of Camden, N. J., Third month 8, 1899, by Howard M. Cooper.

ON this eve of the twentieth, let me take you back to the last quarter of the seventeenth century, to the origin of this ancient meeting of Newton, and trace its even flow through its almost two and a quarter centuries of life from then to now.

We cannot realize, can hardly imagine, what it was to emigrate to America in those days. With our railroads, steamships, and telegraphs, scarcely anywhere on the habitable globe could a family now, starting from England, settle, and be so completely cut off from every old association, every old comfort, and even communication with friends behind as were the first emigrants to this country. Across an ocean, the passage of which often occupied three months, to a country of forests, where there was nowhere a civilized settlement, nowhere a white inhabitant ; where one sending a letter to the old home on New Year's day might reasonably hope to receive an answer in the following July, but hardly sooner ; such was the outlook for those who simply wished our privilege of an untrammelled worship of God.

In the latter part of 1680, or the early part of 1681, when West Jersey, from the capes to the falls of the Delaware, was an unbroken wilderness, save for Fenwick's colony at Salem, the few Swedes at Raccoon, and the little cluster of Friends at Burlington, William Cooper, who about a year earlier had emigrated from England to Burlington, came down the river and settled at "Pyne Poynte," now Cooper's Point, in the city of Camden. He having in England joined Friends from conviction, and being a minister, as soon as he had built his house, opened a Friends' meeting therein. About this time, too, Richard Arnold settled in the same neighborhood, and the meetings were sometimes held in his house. To these little meetings often came, across the Delaware, the few Friends located at Shackamaxon. This was the commencement of our Newton meeting, some two years before the settlement of Philadelphia.

These voluntary gatherings were officially recognized, and the time of mid-week meeting fixed by the Monthly Meeting held at Burlington, in Thomas Gardiner's house, Seventh month 5, 1681, when it was "Ordered that Friends of Pyne Point have a meeting on every Fourth-day, and to begin at the 2d hour, at Richard Arnold's house." In less than a year was created what corresponds to our monthly meeting. For at a general meeting held at

Salem, Second month 11, 1682, it was ordered "That a six-weeks' men's and women's meeting for the ordering of the affairs of the church be kept the 24th day of the Third month, at William Cooper's at Pyne Point ; and the next six-weeks' meeting at Thomas Fairman's, at Shackamaxon, and so in course." They also at the same time ordered a monthly meeting for worship to be held alternately in the same way, the first one meeting at William Cooper's. This is the origin, likewise, of what is now Philadelphia Monthly Meeting of Friends ; and thus just as the first Philadelphia Yearly Meeting was held in Burlington, the first Philadelphia Monthly Meeting was held in Camden.

The Pyne Point and Shackamaxon Friends continued thus to meet alternately till the fall of 1682, when at a meeting held at Thomas Fairman's on the 8th of the Ninth month, this minute was made : "At this time Governor Penn and a multitude of Friends arrived here and erected a city called Philadelphia, about half a mile from Shackamaxon, where meetings were established. Thomas Fairman, at the request of the Governor, removed himself and family to Tacony, where there was also a meeting appointed to be kept, and this ancient meeting of Shackamaxon removed to Philadelphia." Thus abruptly, to suit the plans of William Penn, did the Shackamaxon Friends give up their "ancient meeting" and separate from their Jersey Friends, with whom they had been meeting "to edification" before this irruption of a "multitude of Friends." But it is evident that they did not feel easy under this unceremonious withdrawal, for a few months afterward they endeavored to atone for it by asking the consent of the Jersey Friends to the division ; which was gracefully granted in this minute : "At a Monthly Meeting at Burlington the 6th of First month, 1683, Friends in Pennsylvania desireth to have a monthly men's and women's meeting, which was readily and freely assented to by Friends in this meeting." Thus was completed the separation of the two meetings.

In 1682, a large addition to the small meeting at the "Poynte" was caused by the arrival of a body of Irish Friends, one of whom, Thomas Sharpe, a young man, has left a most quaint account of their coming over and settling. He says : "It having wrought upon ye minds of some Friends that dwelt in Ireland, by such as formerly came there from England, and a pressure having laid upon them for some years which they could not gett from under the weight of until they gave up to leave their friends and relations there together with a comfortable subsistence to transport themselves and famelys into this wilderness part of America, and thereby expose themselves to difficulties, which, if they could have been easy where they were, in all probability might never have been met with," they therefore employed Thomas Lurtin, "commander of a pink," to bring them over, starting from Dublin on the 19th of September, 1681, and in just two months afterwards landing at Salem, where they spent the winter. In the spring of 1682, they all moved to Newton, and, to quote Thomas Sharpe again : "So began our settlement ; and although at times we were pretty hard bestead, having all our

provisions as far as Salem to fetch by water, yett through the mercy and kindness of God, we were preserved in health and from any extreme difficulties. And immediately there was a meeting sett up and kept at the house of Mark Newby, and in a short time it grew and increased, unto which William Cooper and famely that live at the Poynte resorted, and sometimes the meeting was kept at his house, who had been settled some time before."

Immediately after the withdrawal of the Shackamaxon Friends, a monthly meeting was, by permission of the Burlington Friends, settled to be held at Newton, the first Fourth-day of the Tenth month, 1682, and so on. Which "Monthly Meeting day" we have kept without change to the present time. This Newton Monthly Meeting included not only the Friends at Cooper's Point and at Newton, but also those at Woodbury.

The meetings continued to be held at Friends' houses until 1684, when the Society purchased a lot of land of Thomas Thackara on the north bank of the middle branch of Newton Creek, and built thereon a log meeting-house, one of the first in West Jersey. It stood at what is now West Collingswood Station on the Reading Railroad to Atlantic City, the graveyard reaching to the very water's edge. They placed their house near the creek, for in those days of roadless forests, the water courses were the only available highways, alike for grave and for gay occasions. The joyful wedding processions, in boats, carried the bride to her marriage at the meeting-house; and the solemn funeral train, too, in boats, performed its last duty, and bore the dead, by water, to the grave.

At the Yearly Meeting held at Burlington, Seventh month 8, 1686, Salem and Newton Monthly Meetings were constituted a Quarterly Meeting, meeting at Newton in the Sixth and Twelfth months, and at Salem in the Third and Ninth months.

As Friends grew more numerous around Haddonfield, a meeting was set up there at Thomas Shackles' house (where Amos Kaighn lately lived), and from 1695 to 1721, the monthly meeting was held alternately there and at Newton, and was thenceforward called Newton and Haddonfield Monthly Meeting.

And so then, with their regular worship firmly established in their new meeting-house, with all the religious machinery of monthly and quarterly meetings in full sway, Newton Friends, in their plain hats and sombre bonnets, peaceably and uneventfully adored their God in that way they had braved so much and come so far to do, and grew apace with the growth of population, for then there was but one faith, one worship. And yet Thomas Sharpe in his old age thought they were not what they were when he was young, for he laments in odd rhymes the degeneracy of his times. Let me quote a few lines:

"When at the first our settlement,
We lived in peace and true content,
And although sometimes we were hard bestead,
Yet the Lord to us afforded bread.
In Newton, then, therein did shine,
Some yt were zealous and divine,
They largely did with care provide
From those that came from ye true guide,
To direct their minds to stand in truth,
They had received in their youth.

But now poor Newton is decayed,
The youth not zealous, I am afraid," etc.

In 1721, the brick meeting-house at Haddonfield was built on land given by Elizabeth Haddon, the first meeting in it being held on Twelfth month 12, 1721, and thenceforward the monthly meeting met there, ceasing to alternate at Newton, and, gradually dropping the name of Newton, was called, simply, Haddonfield Monthly Meeting. In 1794, Newton and Salem Quarterly Meeting, having largely increased, agreed to propose to the yearly meeting to constitute two quarterly meetings within their limits. This the Yearly Meeting did, calling one Salem and the other Haddonfield. But, what seems very singular, Cape May Meeting was allotted to Haddonfield instead of to Salem. Thus, old Newton finally lost her name in the titles of both the Monthly and Quarterly meetings, retaining it, however, in that of the Preparative Meeting to this day. And may the spirit of change never so warp the good judgment of the members of this meeting as to induce them to drop their distinctive heritage, the honored name of Newton.

(To be concluded.)

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT

No. 39.—NINTH MONTH 24.

REVIEW.

GOLDEN TEXT.—Now, O my God, let, I beseech thee, thine eyes be open, and let thine ears be attent, unto the prayer that is made in this place.

—II. Chronicles, vi., 40.

Scripture Reading, II. Chronicles, vi., 14-42.

THE lessons of the Quarter now closing have viewed the growth of the Hebrew kingdom from a group of disorganized and often mutually hostile tribes to a compact and vigorous nation. After invading the territory of the Canaanites and gradually forcing a permanent lodgment there, they effected the transformation from the nomadic condition to that of a people devoted to agriculture. Of this new means of livelihood they learned much from the conquered Canaanites—a people in a much more advanced stage of civilization than themselves. Their sole superiority over the conquered people lay in their possession of a higher revelation of God's nature and of his relations with men. While the gods of the Canaanites were beings who demanded reverence and sacrifice—even human sacrifice at times—they made no special demands on the personal life of their devotees. Far otherwise was it with Jehovah of the Hebrews. He, too, demanded recognition and formal worship; but that which placed Him quite outside the classification of the gods of the Canaanites was that He subjected Himself to a law of righteousness and demanded personal righteousness of His followers. The unity of God reveled to Abraham was no further apprehended by his descendants than in a conception that *they* should worship but one God; the righteousness of God, and demanded by Him, was no further grasped than in a recognition of certain moral commands as binding—and even these only in special cases. But the living

ideals of Divine Unity and Divine Law had germinated in the heart of the race. And this germ was destined to life and growth in spite of many storms and disasters, until it reached fruition in the Lord's Prayer and the Sermon on the Mount. When we read of the bloody strife of brother with brother, when we see the account of savage slaughter, of barbarous cruelty, we feel, indeed, that the growth of God's revealings are to be found in most unexpected places and under strangest conditions. Yet none who read the history of the Hebrews aright can fail to see that growth among them, the harvest of which has been one of the great sources of our own moral development.

The Book of Judges is a collection of hero tales gathered by an editor who used them for the purpose of arousing again among his people that loyalty to Jehovah which had been the basis of their strength. Some of these popular stories did not easily lend themselves to the ethical purposes of the writer; but the purpose is evident in almost all of them. The term "judge" is not an appropriate one as used with these popular heroes, many of whom were mere leaders of local revolts, and none of whom commanded the obedience of a united Israel. Many of them, however, in defeating an enemy dangerous alike to all, did, in some sense, stand as champions of the whole people. Such a one was Gideon, under whom was founded the first fragmentary kingdom, which passed into the hands of the next generation only to disappear because of the weakness and unworthiness of the successor. The idea of the kingdom reappeared in the mind of Samuel, a worthy successor of the great religious leaders of the earlier history of this people. A common hatred of the Philistine oppressors, and the growth, probably by the efforts of Samuel, of faith in the God of their fathers, made union under Saul possible, and after a reign of contest, including both victory and defeat, the successor of Saul was able to drive out the Philistines and to organize a strong kingdom. It should be noted again that the weakness of the great world powers—Assyria and Egypt—made possible an expansion of the kingdom under David, which could not have occurred if either had been active.

Under David and Solomon the kingdom grew stronger and more prosperous commercially and industrially. Trade was extended by way of the Red Sea probably as far as India, by the ships of Solomon. The wealth of distant countries flowed in from all sides to add to the growing luxury of the court. New arts and industries were introduced; workmen in metal, builders, and handicraftsmen of all kinds plied their trades where had been only the small farmer and those who supplied his small needs.

As the court grew more luxurious it degenerated. It passed from the warrior's tent of Saul to the gorgeous palace of Solomon. It fostered the enervating influences of the Eastern harem. Its demands led to the oppression and enslavement of the people—a condition which a few generations later drew down the denunciations of the prophets on those who added "field to field and house to house." A people cannot be enslaved in a generation; so there was resistance, even extending to revolt, but the organized powers of the despotism were too strong for suffering

victims of that despotism, and the oppression grew more and more bitter.

The religious life of the nation experienced a parallel change. During the period of Judges shrines were found on the hill-tops and religious rites were performed by heads of families; rites often idolatrous, and including even human sacrifice. Samuel and Saul, as well as "the people" (I. Kings, iii., 2) sacrificed on the "high places" before the building of the Temple. Under the kings the rude and primitive forms disappeared and were soon replaced by an elaborate ceremonial. The rude shrine gave place to the Temple, which required thirteen years for its construction.

In a dark cubical room, which recalls similar Egyptian shrines, was placed the Ark of the wanderings, so that this became the central point of the worship of all Israel—the permanent abiding-place of Jehovah. Barbarous ceremonials did not disappear. Many years later than this a king of Judah offered human sacrifice to Jehovah, even his own son (II. Kings, xvi., 3). But such were not of the Jewish custom; they were violations of it, due to the influences from outside. Such influences were rendered common and powerful by the numerous marriages with foreign countries and the introduction, with the queens, of foreign worship. Thus, too, the kings were of foreign blood and often leaned to the worship of their mothers.

The formalism which became so strong under Solomon gave occasion for the sternest denunciations by the prophets. Constantly they demanded "mercy and not sacrifice." "To obey is better than the fat of rams." The war against the substitution of forms and ceremonies for personal righteousness is one which has lasted even unto this day, and is one which is of special concern to us. Ceremonial law has crept more or less into our very formlessness, and needs driving out no less than it did in Palestine in the days of the prophets.

Our lessons in the next Quarter will take up the division of the kingdom and the progress of the two to extinction and captivity. They will introduce us to the time of the prophets—a time which is at once the glory and the shame of Israel. They will also see the reappearance of Assyria and Egypt in Hebrew history, and the growth of the former to the partial extinction of the latter.

TEACHERS often rack their brains for a method, when all they need is to be personal with their pupils. Mere method never strikes any one in the heart, never reaches personal interests, aims, appreciations, or desires. It never makes the weak strong, nor the ignorant learned. The world cannot get along without method, but method will never run the world. Real, personal, sympathetic earnestness is what makes things go, and, as they go, succeed.—*Sunday School Times.*

IN chaste and warm affections, humble wishes, and honest toil for some useful end, there is health for the mind and quiet for the heart, the prospect of a happy life, and the fairest hope of heaven.—*Hawthorne.*

Friends' Intelligencer and Journal.

EDITORS:

H. WARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN

PHILADELPHIA, NINTH MONTH 16, 1899.

WHAT DOES IT MEAN?

OUR whole country is profoundly moved at the news from over the sea of the condemnation of an apparently innocent man. On both sides of the water sorrow and indignation fill men's hearts. We stand aghast at the act, and ask, "What does it mean?" What *does* it mean but that militarism is bearing its bitter fruit? And as we gaze sorrowfully upon it, our regret grows deeper at the thought of the military spirit abroad in our own land. Every one who truly loves his country shudders as he thinks of this new tyrant established within our borders. But shall the patriot lose heart as he sees France dishonored and America threatened; shall he allow the waves of discouragement to sweep over him at the thought of the black deed abroad and the military and worldly spirit at home? No. He who is with us is greater than those who are against us. The true patriot lays his hand in God's hand, and as an overcoming faith strengthens him and a permeating, jubilant love upholds him, his soul is filled with courage and joy and hope, and, best of all, a determination to work God's will in the world and be an instrument, however small, in helping on the rule of peace and purity and honor and justice. We repeat, with thankful hearts, the words of our latest poet. In writing of Dreyfus he says,—

Oh, import deep as life is, deep as time!
There is a Someth'ng sacred and sublime
Moving behind the worlds, beyond our ken
Weighing the stars, weighing the deeds of men.

Oh, men that forge the fetter, it is vain;
There is a Still Hand stronger than your chain.
'Tis no avail to bargain, sneer, and nod,
And shrug the shoulder for reply to God."

FRESH CONSECRATION.

SUMMER has passed away, and the autumn days are upon us. The lull in activity and the quiet storing up of energy which belong to the warm months of the mid-year must now give way to renewed life and fresh consecration of ourselves to duty. It is a wise custom, this, of more or less marked withdrawal from work during the heated season; we are but following the lead of the natural world about us in so doing. Now comes the hour when the bodily and mental forces, quickened and revived, shall apply themselves to the happy,—and it is the happiest and most whole-

some,—function of daily conquest over appointed tasks and accustomed duties.

Fortunate have they been who were enabled to spend some portion of the vacation in the country or at the seashore; to those who found themselves in the cities let us hope there came opportunities for suburban excursions and visits to the refreshing verdure of shady squares and parks. From sea or mountain, harvest field or green lawn, we bring home treasures of health, and joyous memories that cannot soon fade. The home-coming has its own pleasures, too; family ties are renewed, the old haunts seem dearer for our weeks of absence from them; meetings and First-day schools and Young Friends' Associations are taken up with fresh devotion, and we feel a spiritual uplift and an inspiration to better, higher deeds than our past has known.

The schools and colleges re-open their doors, and it is in the educational world that the fresh consecration to which we allude is most marked. There are some parents who wish that the summer vacations might be shortened;—we have not heard any such complaint from the younger generation. Whether our excessive American heat would permit of this, or whether the stress of modern school-life does not make necessary long periods of rest from study, and an outdoor physical rebuilding, we cannot attempt to decide. Certain it is that the wiser of our youth look forward to the autumn return to books, and to school or college companionships, with ardor and happiness. Teachers find the long weeks of summer leisure a stimulant for the winter's work, and they meet their pupils with strengthened purpose and re-kindled enthusiasm.

May the harvest be a bountiful one. As the corn and the fruits respond in ample measure to the summer's ripening touch, so may we give forth plentifully in our various fields of duty, showing by renewed earnestness in the matters of the hour, and the consequent growth toward communion with that which belongs to the eternal, that we have truly appreciated God's gift of the restful mid-summer hours. In the words of Richard Jefferies, "Let us labor to make the heart grow larger as we become older, as the spreading oak gives more shelter," and "take to the soul some of the greatness and the beauty of the summer!"

THE Managing Editor is expected to arrive in New York to-day, from his visit to Europe. The last days before sailing he was in attendance at the Friends' Summer School, Birmingham.

CORRECTIONS.—On page 693 of last week's issue, in the article entitled "The Physiological Effect of Faith," first column, seventh line from bottom, read "The artery should be

ligated," instead of the reading which the printer's error presents. To the last line of second column, page 694, add the first line on page 699, and then resume on page 695.

BIRTHS.

WILSON.—At Hemet, California, Seventh month 1, 1899, to William and Emma Worstall Wilson, a son, who is named Heston Lawshe.

MARRIAGES.

DOING—BRANSON.—At Hopewell meeting-house, Frederick county, Virginia, Ninth month 6, 1899, under the care of Hopewell Monthly Meeting, James Herald Doing, son of Charles H. and Rosa Doing, of Prince George county, Maryland, and Tacy Branson, daughter of Jonathan W. and E. Caroline Branson, of Frederick county, Virginia.

DEATHS.

BAKER.—At Atlantic City, N. J., Ninth month 10, 1899, Lydia Ann, widow of the late Elias Baker, aged 81 years. She was a consistent Friend, formerly of Chester county, Pa., where she had a large number of relatives and friends.

KIRK.—In West Philadelphia, Ninth month 4, 1899, at the residence of her son-in-law, Thomas C. Jones, Caroline J., widow of Abraham Kirk, in her 84th year.

MICHENER.—At his residence, Logan, near Germantown, Philadelphia, Eighth month 29, 1899, Amos J. Michener, in his 64th year.

MOTT.—At Radnor, Pa., Ninth month 8, 1899, Thomas Mott, aged 76, son of the late James and Lucretia Mott, of Philadelphia.

PUGH.—Ninth month 6, 1899, at his home in East Nottingham, Pa., Harold B. Pugh, in his 36th year. Interment at Little Elk burying ground.

PYLE.—Ninth month 8, 1899, at her home in New Garden township, Chester county, Pa., Ann P., wife of Samuel Pyle, aged 77 years. She was a member and elder of London Grove Monthly Meeting of Friends, beloved and esteemed by her circle of friends for her upright Christian character.

WESTALL.—Eighth month 30, 1899, at Cornwall, New York, at the home of Rowland Cocks, G. Milton, son of George and Elizabeth Cocks Westall, of New York City, aged 9 months.

YERKES.—In Frankford, Philadelphia, Ninth month 3, 1899, Susan J. Yerkes, aged 85 years, aunt of Susan Y. and Phebe W. Foulke.

Love that asketh—Love again
Finds the barter naught but pain;
Love that giveth its full store
Aye receives as much and more.—*Anon.*

☪
"As shines a star in the deep sea,
So shines the thought of God in me;
It lights my eye and I behold
What sages saw and prophets told."

☪

WE believe, as a matter of fact, that the commonly silent pauses before the meals of Friends, have exercised a very great influence upon successive generations who have observed this usage—an influence far greater than they have been aware of. Twenty or thirty pauses made by a family every week, ostensibly for remembering together the bounty of God, must exert an enormous influence in maintaining a sense of the nearness of the spiritual world, even though some formalism may often enter into the observance.—*J. S. Rowntree.*

EDITORIAL CORRESPONDENCE.

XIV.—THE ROWNTREE AND SHERWELL TEMPERANCE BOOK.

BY HOWARD M. JENKINS.

AT York, where I spent three days,—twice as many would not be too much for the remarkable attractions of that historic city,—I was the guest of Joseph Rowntree, in his pleasant home in Bootham, near the picturesque ruins of the old Abbey of St. Mary's. Joseph Rowntree is the father of John Wilhelm, who recently visited the United States, and the head of extensive manufactories of cocoa, chocolate, etc., located at York. In collaboration with Arthur Sherwell, he (J. R.) is the author of the book, "The Temperance Problem and Social Reform," published in the spring of the present year, and recently noticed in FRIENDS' INTELLIGENCER. Of this book it is not too much to say that it is the most notable and important which has appeared on this subject for a long time, and as I have desired to write something about it, I take the present opportunity.

Joseph Rowntree is, of course, an advocate of total abstinence ("teetotaler" is the ordinary designation in England), and strongly desires to effect some practical reform of the present bad conditions. Arthur Sherwell has been for a number of years interested in social reform, and has been actively engaged in labors among the London poor; it is his experience of the poverty and misery that accompany drink which brings him earnestly to the Temperance problem. He was for some time associated with Hugh Price Hughes, the famous Wesleyan minister, in social reform work, but H. P. H. held some views as to "classical" methods and manners which A. S. found not according with his rather Friendly convictions.

The book is notable for several reasons, one of which is its very full presentation of data. It is a mine of information, in fact, from which those who discuss intemperance, temperance, abstinence—all the phases of the problem—may draw. Great pains have been taken to verify figures and statements. Many months' labor has been bestowed on this. Whether the interested reader likes the conclusions of the authors, or wishes to controvert them, he will find their introductory chapters most useful. The terrible prevalence of the drink habit, the surprisingly large consumption of alcohol per capita in England (it is almost double that of the United States, being 2.05 gallons of "proof spirits," per capita, per year, as against 1.16 gallons), the political influence wielded by "the Trade," are among the points plainly presented. A most complete demonstration is made of the value in many instances of the license which the community gives the liquor-seller. It is shown that this gift is often an enormous one. Old and ordinary buildings, worth themselves only a small sum, become raised five or even ten times the value by the simple grant of the license. In other words, the owner of the "premises" is thus directly enriched by the community. He may have a house worth a thousand pounds; he receives his license, and behold, its value at public sale has become ten thousand! The book

gives instances like this, over and over, with photographs of some of the places.

From the facts thus outlined the authors draw the conclusion that the community is guilty of gross folly in thus giving over to individuals the profit of liquor sale. They think this profit should be retained by the community, and should be applied to a beneficial use. They propose, in brief, that one use should be the establishment of public places of cheerful resort for the people—"people's palaces," as they would be called here—to which those who now take the tavern for a club-house might be drawn.

It will be said, in a moment, by the attentive reader, that this plan is not that of Prohibition, but of License, and that in the feature of State profit it is similar to the "Gothenburg plan" of Sweden, or the "dispensary system" of South Carolina. This is quite true, but the authors of the book do not leave either of these points unconsidered. As to Prohibition, their argument is that it cannot be enforced, under present conditions of public opinion, in the cities or larger towns, and that therefore some plan of restriction and control must be found. As to the use of the community's profit on the sale of liquor, they have worked out their scheme with great care (for adoption in England), and they expect to avoid some of the objections arising under the Gothenburg and similar systems.

In their chapters on Prohibition the authors present many facts and figures to show laxity of enforcement, and as the United States is the principal field where prohibitory laws have been enacted, most of these apply to experience there. I feel quite sure that the Temperance workers of our country will read the chapters on this part of the subject with dissent, and yet—sharing their feelings in part at least—I cannot see exactly what answer is to be made to the clear and conclusive evidence that in the large towns and cities of Prohibition States there is either open sale or practically that. For example, in Portland, Maine, although Neal Dow's laws have now been in force in that State for over half a century, there are hundreds of places in which liquor is openly sold. I may say here that Arthur Sherwell has now gone to the United States to collect additional data, and to verify further those given in the book, and Joseph Rowntree read to me at York a letter just received giving his observations in Portland. He found liquor sold freely in from 250 to 350 places in the city—the police admitting the latter number—and as the population of Portland is under fifty thousand, this makes, counting 250 places, more than one for every 200 people, a condition worse than that of England, where there is one to every 243.

Arthur Sherwell, I feel sure, is not hostile to the logic of Prohibition as an ideal and ultimate aim, and he and Joseph Rowntree, if I understand their thesis, are supporters of what is known here as the Local Veto plan, corresponding to our Local Option; but, as already said, they think Prohibition unworkable in places of crowded population, and only to be adopted now in rural districts, where a favorable vote of two-thirds of the people can be had in its support. And,

in their examination of American experience, they think this view fully borne out.

It is not my purpose in this letter to do anything more than outline the facts and views presented in the book. They are certainly entitled to fair consideration and frank discussion. They are meant primarily, of course, for English readers, and for use in England, and the book, which is now in its fifth edition, has been widely read here in the last six months, and reviewed and discussed by the leading newspapers and periodicals. A good article upon it, in the *Contemporary Review* for last month, was by Canon Hicks, of Manchester, one of the leaders in the great Temperance organization of Great Britain, the United Kingdom Alliance. He takes the view, while acknowledging its great merits, that the book has in its general outline of the Temperance problem, the appearance of needless unfriendliness to Prohibition, and that it would have been better not to emphasize so strongly the argument of its failure of enforcement in urban populations. This has been somewhat my own view, and yet, as suggested above, what answer can be made in behalf of Prohibition in the cities, if Portland's example is to be cited? I do not know what answer is made by Mrs. Stevens, the head, now, of the Woman's Christian Temperance Union, who is a resident in Maine, and must know the disregard of the law in the cities, but perhaps Arthur Sherwell may have conferred with her and obtained her views.

The situation of English politics is such that a division among the Liberals on the Temperance issue might be very serious to that party, who, anticipating the general election of members of Parliament next year, are looking forward to the contest with great hopes of changing the ministry, or at the least of reducing the present great conservative majority to a narrow margin. There have been some troublesome incidents in close relation to this line of danger. In one Parliamentary division of Yorkshire, the Osgaldcross, a "by-election" took place last month, in consequence of the resignation of Sir John Austin, a Liberal, but not a "Local Veto" man. The Local Veto Liberals put up a candidate against Sir John—who stood again, in order to show that he had the support of his constituency—and he polled nearly 3,000 votes. Frederick Andrews, the head-master of Ackworth School, was active in the support of the Temperance candidate, who was a Mr. Roberts, an earnest and capable man. (He is the son-in-law of the Earl of Carlisle; a Conservative, but Lady Carlisle, who is a Liberal, canvassed the division in company with Mr. Roberts, going about everywhere among the people and to the meetings.) As the Conservatives put forward no candidate, Sir John Austin was reelected by a large majority, but the Temperance vote was so large as to make it certain that the division would be lost to the Liberals, if these candidates ran at the general election.

The Rowntree and Sherwell book devotes particular attention to the enormous political influence exerted by "the Trade," the distillers, brewers, and public-house licensees. They estimate that the capital controlled by them in Great Britain is £250,000,000,

which must be multiplied nearly five times to be expressed in dollars. They count that 388 Conservative members of the House of Commons favor "the Trade," while nine only are unfriendly to it, and thirteen doubtful. On the other hand, they estimate that 172 Liberals are unfriendly to it, while only five are friendly, and two are doubtful. Under such conditions it will be easily seen on which side the tremendous influence of the manufacturers and venders of drink is likely to be used, and the book undertakes to show that in the Parliamentary election of 1895 it accounted largely for the enormous Conservative majority, on which the present Government rests.

Much more might be said on the subject, but this will serve, I think, for the present purpose, which is explanation, not argument.

London, Eighth month 28.

NEWS OF FRIENDS.

A VISIT TO INDIANA FRIENDS.—II.

SOON after closing my last letter in the home of Benjamin Nichols at Huntingdon, our friends Margaretta Walton and Anna Mary Martin came in and we spent a few hours together very pleasantly, they leaving to reach Benjaminville, Illinois, to attend Blue River Quarterly Meeting previous to their attendance of Illinois Yearly Meeting.

We left Huntingdon at 12.45 p. m., for Camden, going first to Kingsland, where we had to wait a little over three hours for our connections to Montpelier, Ind. On our arrival at the latter place, we were met by Albert Grizzell and taken ten miles to his hospitable home at Camden, Ind. It was very dry and dusty, but we had a comfortable ride, arriving at his home a little after dark.

Fifth-day morning, Eighth month 31, we called at the home of Chalkley Meredith and wife. His mother, aged about ninety, was an old acquaintance of Eliza's. After a pleasant call there we went to the home of Isaac Underwood, where we remained until the meeting hour, 11 a. m. Quite a goodly number of Friends gathered, much larger than we had expected from their scattered situation. The message given seemed to be satisfactory, and from expressions heard assured a more earnest desire for increased faithfulness in the future. After meeting we went home with David Hoover and wife, and passed an agreeable afternoon with him and his family. Toward evening we drove to the home of Joseph Jones for a call, but did not find them at home. We then went to Warren Gregg's for tea and to stay the night; there we found an interesting family of five girls yet in young life. In the morning we held an appointed meeting in the Methodist house, which was largely attended, and appeared to be a very satisfactory season to those visited.

We had to make an early start on Sixth-day morning, to ride twelve miles to reach our train at Portland, Ind., at 9 a. m., to go on to Richmond. This was the most disagreeable ride we had yet had, owing to the deep dust and the wind at our backs. We arrived at Richmond at 10.30 a. m., and were met by our kind friend Joseph Ratliff, and taken to his

home to await the departure of our train for Camden, Ohio, near which Whitewater Quarter was to convene under the new arrangement for its holding. We had a detention of nearly two hours, owing to the train being behind time, which made it rather late in reaching our destination. We were taken to the home of F. Ashbury and Mary Bell, where we were nicely entertained for the night.

Seventh-day morning the Meeting of Ministers and Elders convened at 8 a. m. The meeting for worship convened at 10 a. m., and proved to be a baptizing season, closing about 11.30, and a recess was taken for an abundant lunch about 1.30. The meeting for business convened, and was conducted in much harmony and deep feeling. At the close of this meeting the First-day School Association met and an interesting program was presented, which was much enjoyed by all present.

At the close of the meeting we returned to the home of the Bells, and after resting a short time started for the train to take us back to Richmond, arriving there at 7.20 p. m.

First-day morning opened warm and sultry, but a good-sized meeting gathered, to whom the gospel message of Love as evidenced by the teachings of Jesus was given, and seemed to reach many hearts. Another well-attended meeting was held in the evening. The tender expressions of satisfaction with our visit at Eliza's old home and our labors among them were a source of much gratification to us. This afternoon we proceed to another meeting, and we hope to conclude our labors in this visit by next First-day.

JOHN J. CORNELL.

Richmond, Indiana, Ninth month 4, 1899.

NOTTINGHAM QUARTERLY MEETING.

This meeting was held at East Nottingham, Cecil county, Md., Sixth-day, Ninth month 1. The weather was fine and the attendance quite large.

William Wood, of Baltimore, who was the first speaker, began with the words, "That which is known of God is manifested within man; for God is the teacher of his people himself," and presented our individual responsibility in the performance of life's duties, and the necessity of obedience to spiritual guidance, that our souls may have true life, giving the consciousness of the great truths that God is love, and the universal Father of the human and material world. He urged the necessity of holding fast the principles of purity, excellence, and simplicity in daily life. The sense of wrong-doing gives us unrest; the turning to the Father gives peace. There was no penalty required of the Prodigal son; just the willingness to return and a sense of his condition; and so may we receive the benediction of peace and joy from our Heavenly Father.

Chalkley Webster, of Penn's Grove, arose with the words, "Wait upon God; is there anything more important?" and continued with a presentation of the high standard of man's creation, "only a little lower than the angels," and the great necessity of conforming our lives to the Divine will, that we be spared the feeling that Adam experienced after his transgression, of wishing to hide when we hear the voice of God

in our hearts, and showing the necessity of cleansing our words, thoughts, and actions, that we may be prepared for our eternal home. "To-day is life; let us learn these things now; for to know them is life eternal."

Samuel Broomell, of Chester county, Pa., began his exhortation with the words, "There is much to be gained by reflection on the work and teachings of Jesus," that we may have the Christ power awake within us to speak peace and calmness when the storms arise on our voyage on the sea of life. And as we have this spirit within us, so will we be led up to a higher plane of life. "Let us labor for that which will bring peace, joy, and harmony to our souls."

Mary H. Way, of Oxford, next arose, with the inquiry, "Shall we this morning thank God for answered prayers; for faithful feet?" and after expressions of thankfulness for the spiritual presence manifest in the meeting, continued with the earnest desire that all present might have come for spiritual strengthening, and that there might exist the true condition of charity or love, which accords to everyone the right of following the peculiar customs and ordinances of religious practice which are to them most helpful. Then came the inquiry as to what constitutes true marriage and a perfect home, showing them to be the results of faithful lives. "The outward manifestation of Christ is beautiful, but the indwelling of the holy spirit is better." She then addressed a condition felt to be present, which had known and given expression to the sweetness and strength of the spirit, but did not so now; pleading for a return to that which had been departed from. "Do that which Christ metes out as thy individual duty, and so shalt thou learn the meaning of the power of God unto salvation."

Samuel Broomell and Howard Coates gave earnest expressions of the importance of the business meeting and the interest which should be taken therein by all, and especially by those in the early walks of life. Chalkley Webster appeared in supplication, and the business considerations of the meeting were taken up, during which there was a continuation of earnest feeling and expression by several present. The statistical report for the past year showed within the limits of the Quarterly Meeting a loss of membership from various causes, chiefly by death, of thirty-six, with an increase of nineteen, leaving a net loss of seventeen. But while there has been a decrease in numbers, there was felt to have been an increase and spreading of the great truths and principles of the Master, which are the fundamental principles of the Society.

SETH L. KINSEY.

Delta, Pa., Ninth month 4, 1899.

BLUE RIVER QUARTERLY MEETING.

This meeting commenced its series of meetings with that for Ministers and Elders, on Sixth-day afternoon, Ninth month 1, with representatives from all of our subordinates; Chicago, 125 miles distant, Blue River, near 300, Richland and Clear Creek, each about 60 miles. These figures are given that an idea

may be had of the distance our representatives are obliged to travel in order to attend their superior meetings. And this is not accomplished without considerable sacrifice on the part of some, as to time, money, and business. Yet many of these feel that any sacrifice in these particulars is amply repaid to them in the satisfaction they derive from this social and religious mingling.

Our friend Margaretta Walton, of Philadelphia Yearly Meeting, was drawn, by love that knows no separation in feeling by distance in miles, to be with us on this occasion, helping us by words of counsel and encouragement. Her companion, Anna Mary Martin, was not able to be with her this afternoon. During the exercises the query was put, Can we maintain our principles, as a Society, without meeting together for worship?

In the evening an interesting session of the Quarterly Conference of First-day schools was held, in which a paper was read on the propriety or desirability of Friends uniting with the schools of other denominations in township, county, and State work, the general feeling of the Conference being that it is best to do so.

Seventh-day, at 10 a. m., the quarterly meeting convened, with a larger attendance than sometimes. The silence was broken by the voice of prayer from Edward Coale, followed by Thomas H. Trueblood quoting the words of Jesus, "I am the vine," etc., and querying whether we know of an individual grafting on to the true vine, and experience a spiritual baptism.

Margaretta Walton then spoke of the disciples asking Jesus how to pray, and how he was willing to teach them; the daily bread that He taught them to pray for was not that alone that was required for the sustenance of the physical body, but a spiritual food, also. And what is this daily bread? By doing our daily duties we become strengthened for their performance, and in this way they become to us the bread of God. We must endeavor to get out of the hindering things of time, to climb above them, as did Zaccheus of old, when he climbed the tree to look over obstructions that obscured his vision as he endeavored to see Jesus. The young were earnestly appealed to not to delay listening to the call of the Father; parents were tenderly reminded of their responsibilities towards their children; those advanced in years were lovingly encouraged to a perseverance in their work so nearly finished, and all were exhorted to an increased outward manifestation of an inward principle.

After the lunch at the noon hour we proceeded the business of the Quarter, which was transacted in a spirit of condescension to one another's opinions. All of the queries were read, and some of the answers elicited expressions of interest and concern.

Some of us have long felt that these quarterly gatherings should be made occasions of more than the common interest of routine business (and the quarter has but little else), and that subjects of general interest and of vital importance to the welfare of our Society in common, and of our own localities,

should be freely discoursed upon, under the belief that such a course would tend to encourage the growth of life among us; as our dear friend, M. W. said, might lead to an "increase of the outward manifestation of an inward principle," and we hope some day in the near future to inaugurate something of the kind.

First-day morning, quite a large audience gathered; the weather was extremely warm, and the dust lay thick in the roads; our eastern friends, who visited us at Clear Creek, two years ago, no doubt have a vivid recollection of the physical discomforts experienced then, from these combined causes, which are in full force at this time, and can sympathize with those in attendance here, now; yet, notwithstanding this, the meeting was quiet and attentive, seemingly hungry for the bread that was handed forth by several exercised minds. Prayers were offered, seeming to pave the way for the communications following. Abel Mills reminded us of the promise, that *all* should know the Lord, from the least to the greatest, which was a comforting thought; none need be excluded; *all could* come, if they *would*. M. Walton spoke of the happiness of children when they obey their parents, comparing us all to children; when we obey the promptings of the divine voice in our souls, we are happy. A caution was extended lest we be too hasty in judging our brother when he strays from what *we* deem right; we know not what may be his temptation, what difficulties he may have had to contend with, or what struggles he may have made to overcome these, and we should be careful not to give him the harsh word. The efficacy of prayer was dwelt upon, not that we can, by praying, change the Lord's will, but it will bring us into a condition to accept cheerfully that will, whatever it be. A mother's prayers for her child were spoken of, and the speaker said she would not separate the father's prayers from the mother's, for both have duties in common toward their children. They were tenderly advised to endeavor not to be too busy to find a little time, a few minutes every day, for silent communion with their Heavenly Father to gain strength for the better performance of life's serious duties. To those who have arrived at an age when they are beginning to think about selecting a life-companion the speaker addressed words of affectionate counsel, showing the necessity of wisdom in making their choice, and portraying the comfort and satisfaction resulting from a wise choice. Those who are far advanced in life, and who have not yet bowed their necks to the yoke of duty to their God, were reminded that but little time is left for work, and urged to employ it diligently. We were advised not to measure our gifts with those of others, but use to the best of our ability the talents our Father has given us, no matter what others may have or do, for, "What is *that* to thee?" When trials come, when sorrow overtakes us, when in our affliction we feel we are left alone, with none to turn to, then come to the stricken, faithful heart the words, "Am I not with thee?"

At the close of the meeting, prayer was offered, as of praise on the banks of deliverance.

A meeting being appointed for evening service, quite a large assembly gathered; a cool breeze having

sprung up, the intense heat was somewhat relieved. Much vocal exercise was offered by E. C., A. M., and M. W., the first dilating on our moral rights, quite extensively and clearly. A. M. said there were two kinds of false worshipers; *idol* worshipers and *idle* worshipers, and queried whether we are as clear of being the latter kind, as we claim to be of the first. Among many other good things from M. W. were her words on the benefit to be derived from useful occupation, when the spirit is borne down with sorrow: working for others lifts us out of the depths, and we find there is something to do for our Master.

The meeting closed with the feeling that it had been good for us to be there, as was evidenced by the crowding up of all, to take the hands of those who had been led to visit us in gospel love. Especially did the younger portion of the meeting seem to realize the worth of the testimonies borne.

M. W.'s companion attended all the meetings but the one for Ministers and Elders. The social mingling with these dear Friends was not the least pleasing feature of their visit, which will long be remembered by all who met them. After the meetings they visited a few families.

And thus has Blue River Quarterly Meeting of Ninth month, '99, gone into history, as one not soon to be forgotten, and this sketch, though long, is not long enough, or concise enough, to convey an adequate idea of it, as experienced by those attending it.

Holder III.

ELIZABETH H. COALE.

DUANESBURG QUARTERLY MEETING. •

Duanesburg Quarterly Meeting was held at Quaker street, New York, the 3d and 4th of Ninth month. The Meeting of Ministers and Elders, held on Seventh-day, was small, but we were refreshed and strengthened by the presence and precious words of counsel and encouragement from our dear friends Henry and Sarah M. Haviland, of Brooklyn, N. Y.

On First-day morning Friends arrived from Troy and Albany, and with them Henry W. Wilbur and wife, of New York. Helpful words were spoken in the First-day school to both teachers and scholars. At 11 o'clock the minister, and most of the congregation of the Christian church, gathered with Friends for worship, as has been the custom at this time. After a short period of quiet waiting, our dear friend Sarah M. Haviland spoke to us earnestly and impressively of the value of true silence in our meetings,—that it was not time lost, but if the mind was rightly gathered, we should know of that sweet communion wherein we might exclaim with the Psalmist, "Be still, and know that I am God."

She was followed by Henry W. Wilbur, who spoke of the "new heavens and the new earth wherein dwelleth righteousness." He referred to the physical changes continually going on in this old earth of ours, of the creative power still operating in leveling or upbuilding, and perfecting all for man's better habitation; of the changes, also, in our physical frame; of the constant waste and new growth which impart new vigor and new life; of the great advancement in art and science even in the last century; of the tremendous growth in intellectual achievement, and then

of our spiritual growth,—how best to attain it, how so to coöperate with God that righteousness may prevail, and that the building of life and character into the image and likeness of God is our whole business here.

On First-day afternoon a special meeting was called, and conference held, at the suggestion of a committee appointed by our last yearly meeting to endeavor in some way to develop a greater interest and a reawakening of Friendly sentiment in the vicinity of our smaller meetings. The meeting was quite well attended, some active interest manifested, and some new thought expressed, which, it is hoped, will be productive of good to our meeting and to individuals.

In the evening Friends met by invitation in the Christian church, it being well filled by an appreciative audience. After the opening exercises our Friend H. W. Wilbur spoke from the text, "Zaccheus, come down, for to-day I must abide at thy house." He said: "It is well sometimes to gain the heights, that we may have a clearer vision, but we must come down to the level of the masses before we can do them good. He cited the works of Jesus, so wonderfully and constantly helpful to those about him, and said along these lines of helpful activity, in the service of humanity, lies our most acceptable worship, and from this springs the development of the highest and best in our nature, because of the abiding principle of Christ in the soul. He spoke at all times with earnestness and logical clearness, and was listened to with marked attention and appreciation.

On Second-day morning, at 10 o'clock, we again gathered for worship and for the business of the quarterly meeting. Sarah M. Haviland arose with the words, "If ye knowt these things, happy are ye if ye do them," urging all to greater faithfulness to known duty, and to continued desires for more steadfast abiding-near that Divine power which is not only able to make known to the attentive mind what are the requirements, but to prepare the way, and crown us with the peace of satisfied endeavor.

Our friend H. W. Wilbur again spoke, quoting the words of the Psalmist, "Keep thy heart with all diligence, for out of it are the issues of life;" not only keep pure the source and fountain of physical life for the fit dwelling-place of the Holy Spirit, but so coöperate with the Divine mind, that the very best possible life shall be the result.

At the close of this discourse the meeting entered upon its business in joint session. Much expression was given of love and unity with our visiting Friends, whose labor in Gospel love at this time has not only refreshed and strengthened our little body of Friends, but has, we believe, extended its influence for good for miles around in this community.

M. J. HOAG.

Is it not to a considerable extent true that as man advances in life, work becomes his real play and suffering his real work; that a few months, or a few weeks, spent in what are beautifully called "God's prisons," do more to fit the soul for immortality than years of activity?—*J. B. Mosley.*

For Friends' Intelligencer.

IN QUIET WATERS.

II.—UP THE DELAWARE.

THE rivers of England are perhaps without rivals in the world, for to their scenic beauty is added the crowning interest of prolonged and immemorial human association. The tranquil Thames, winding through golden meadows and past the cloisters of Oxford and of Eton, reflecting in its bosom alike the hoary towers of Windsor and the sedges of Runnymede; the pastoral Avon, beside whose green shores the boy Shakespeare must often have dreamed; the Duddon and the Wye, with their memories of Wordsworth; the mighty Severn, flowing by the grave of Hallam, and rich with old Celtic memories;—these and a score of other English streams are so freighted with romance and association that their very names are beautiful.

Hundreds of years must flow by ere our American rivers become so surcharged with the glamor of a storied past; yet we have many a stream whose natural beauty may easily be enhanced if one will bring to his enjoyment of them an imagination open to the inner meaning of things,—the spiritual vision which Wordsworth has awakened in the lovers of his poetry. Such a stream is the Delaware; the ride from Wilmington northward towards Trenton, when taken on a day of summer or early autumn, is one that cannot soon be forgotten. The broad, majestic aspect of the lower river, and the more pastoral beauty of the upper stretches, might not inaptly be compared to the special charm of the Severn and of the Thames respectively.

Gazing upon the shipping, as the steamboat cleaves the broad tide of the river above Wilmington, one is impressed with the pictures made by the varied craft that sail or steam along the watery highway. Here are slow barges with wide spread of dark canvas glassed in the clear tide; hay-boats piled high with fragrant brown and green grass cut in Delaware marshes; great steamers that are soon to trample the wide ocean's paths, bound for some far port or tropic isle, sweeping majestically past, and soon to fade over the soft horizon, leaving nothing but a trail of ghostly smoke behind.

Along the shores are frequent river walls that hold back the waters from the rich underlands where bloom the blue-starred flags and tall weeds of golden flower. Country-houses and villas are nestled among the trees on the high Pennsylvania shores, and on the opposite banks stand silent woodlands that reach inland and stretch away league upon league in misty beauty.

A glorious river this;—its wide, brimming tides, unruffled in their serenity, unwearying in their stately onward sweep, are the symbol of power and majesty and endurance, teaching us the lesson of faithfulness and silent, unwavering devotion. One who would try to record in some small measure his impressions of the river's deeper significance must say, with good old Sir John Denham,—

"O, could I flow like thee, and make thy Stream
My great Example, as it is my Theme!"

Passing the serried masts, the tangle of dark cordage, and the clangor and unrest of the Philadelphia wharves, the traveler finds himself once more amid green waters and green meadow-lands. In our wake the clean white foam tumbles and breaks and wastes away on the far water-line. We pass the shady towns that slope to the stream-side,—Riverton and Beverly, Burlington and Bristol,—the beauty and soft charm of the peaceful scenery increasing with every mile. Here is hardly a suggestion of the commercial aspect of the river, as it winds between placid fields and enchanted woods.

The ripeness and glamor of the coming autumn brood over these farms and orchards, lighting the banks with graceful golden-rod and flushing the apples with tender crimson. Here and there white ducks are feeding among the sedges, and on the breeze comes the complaining note of some lonely water-bird. The level meadows are severed from the river's edge by corridors of white-stemmed sycamores, soft willows, and pendent water-birches. Gleaming beneath the shadows are cardinal flowers, fairest of riverside blooms, and pink mallows and boneset and blue gentians. The faint, sweet aroma of rag-weed comes from the meadows, white barley-fields stand out in contrast to the encircling green, and except for an occasional farmer with his cart, all is at rest. The very spirit of blissful peace pervades this opulent and dreamy countryside,—

"Elysian quiet, without toil or strife."

The upper Delaware has notable associations. Here, at Penn's Manor, or Pennsbury Manor as it was formerly called, once dwelt the great Founder of our commonwealth. The tradition of his residence here is all that one hears of him in the neighborhood; and of any relic of the original manor buildings little remains, save the stone foundations of the brew-house. But the landscape must be essentially unaltered, and one can imagine how dear to the great-hearted Quaker must have been his hours of retirement in this lovely and sequestered spot.

It is related that when Granville John Penn was entertained at a shad supper in Philadelphia, in 1857, on his second visit to America, one of the company remarked upon the fish's habit of returning to the same waters where it was hatched. "Is that the case?" asked the distinguished guest. "O, yes," was the reply, "and there is no doubt, Mr. Penn, that you are to-night eating part of a lineal descendant of one of the shad of which your great ancestor partook when he lived at Pennsbury Manor!" This pleasantry is said to have much amused this latest of the Penns.

At Bordentown, a few miles further up the river, is the stately park where Joseph Bonaparte, King of Naples and of Spain, found an ideal seclusion when the fortunes of his unhappy brother were waning. The mansion is now a seminary for Catholic priests; and as one sees the young acolytes slowly pacing in meditation down the silent, leafy avenues and across the wide lawns, he thinks this a happy sanctuary for those who are consecrating themselves for spiritual service in a great and venerable, though sadly misunderstood, church.

I have spoken of the charms of the ride up the Delaware. When this voyage is prelude to a visit at one of the peaceful farmsteads along the shore, where a genuine, old-time hospitality prevails and the noises of the world seem far away, one's happiness and satisfaction are complete. The days pass but too rapidly, and among the memories carried away there stands out the picture of the beauteous dream-river,—almost encircled, as it seems, with its curving shores, and fair almost as Killarney or the middle reaches of the Thames; its glassy waters at eve dying away into the mists and golden vapors of sunset, as in some wondrous painting of Turner's, touching the soul with indefinable longing and pathos.

"O happy river, could I follow thee!

O yearning heart, that never can be still!

O wistful eyes, that watch the stedfast hill."

The bright, unsullied stream, the exquisite green and gold of the sweet meadow edges, the glory of the drifting cloud-land above,—could one ask for more beautiful assurance of the Father's love for us?

J. R. H.

Literature.

WE have had a good deal in our columns of late concerning Wordsworth and the Lake Region of England. Great men and great movements awake an interest that is enduring. The latest addition to our literature on the subject in question is a study in historical criticism by Albert Elmer Hancock, Ph.D., of the Department of English, Haverford College, entitled "The French Revolution and the English Poets."

The author first prepares a background by examining the principles of the French philosophers Helvetius, Holbach, and Rousseau, and the English Godwin. He then discusses the Romantic Movement, and finally treats at large of the four poets of the Revolution, Shelley, Byron, Wordsworth, and Coleridge, in the order of their respective intensity of surrender to the enthusiasms of that great upheaval in the social and political regime. The book is a logical and adequate presentation of the subject.

Professor Lewis E. Gates, of Harvard, furnishes an admirable introductory note reconciling the scientific and æsthetic or spiritual schools of students of literature. "Science," he says, "ministers directly to the intellect only; literature, to mind and heart and will and imagination;" yet he shows that the former must be in a measure the hand-maiden of the latter.

From the chapter on Wordsworth we take one of several fine passages of characterization:

"Wordsworth's greatness has then two elements: he is the poet of healthy emotion and joy; he is also the revealer of a higher gnosis transcendent to reason. . . . What now, to resume, had the French Revolution to do with the development of Wordsworth and the making of his poetry? In a word, it was this: it humanized him. The poet passed his boyhood in isolation among the hills and the lakes; there, like a prophet apart, he derived from communion with nature an intense and unique experience. . . . When he crossed the Channel and faced for the first time the realities and ills of life, the abnormal misgrowth of society, the curative endeavors of the Revolution, the interest in man, in human affairs, became the supreme centre of his thoughts."

(New York: Henry Holt & Co.)

The *Pall Mall Gazette* has recently given a list of curious book titles, some of which are as follows:

"The Great Shipwreck of Fools, who are in the Hold of Ignorance, swimming in the Sea of the World; of great Effect, Profit, Utility, Value, Honor and Moral Virtue, for the Instructing of Everybody: which book is adorned with a great number of Figures, the better to demonstrate the Folly of the World." . . . "The Little Dog of the Gospel barking at

the Errors of Luther'; 'The Royal Post to Paradise, very useful to those who wish to go there; a collection of the Works of Pious Doctors who have curiously treated the subject'; 'The Spiritual Snuffbox, to lead devoted Souls to Christ'; 'Sixpennyworth of Divine Spirit'; 'Seven Sobs of a Sorrowful Soul in Sin'; or, the Seven Penitential Psalms of the Princely Prophet David.' In the time of Oliver Cromwell we have 'A Reaping Hook, well tempered for the stubborn Ears of the Coming Crop,' and 'Some Beautiful Biscuits, cooled in the Oven of Charity and put aside carefully for the Fowls of the Church, the Sparrows of Spirit, and the Swallows of Salvation.' There is something terse and tailorish in 'Buttons and Button-holes for the Believer's Breeches' and cobblerlike in 'High-heeled Shoes for those who are Dwarfs in Sanctity.' Here is a title in which all kinds of imagery are mingled: 'A Sigh for the Sinners in Zion coming from a Hole in the Wall, by an Earthen Vessel known among Men under the name of Samuel Fish.'"

Edouard Rod, the distinguished French scholar who visited the United States last year to deliver a course of lectures, and incidentally to investigate the condition of the higher education in the United States, writes of "American Universities" in the current number of the *North American Review* in a spirit of high appreciation and admiration. M. Rod was specially impressed by the great vitality and enterprise shown not only in the multiplication of palatial buildings for the use of the universities, but in the establishment and endowment of courses of study which are unknown in the seats of learning of the Old World. While all the universities bore the unmistakable stamp of a common American character, each, he found, had an individuality of its own; and among the most taking portions of this article are those in which he delineates the special features of the various universities visited by him. M. Rod is enthusiastic in his commendation of American students.

Now that Colonel Ingersoll is dead, the question arises, What, precisely, was the influence which he exerted upon the thought and feeling of his contemporaries, and what is the likelihood that the effect of his teachings, in his writings and lectures, will prove a lasting one? That is the subject to which Rev. Dr. Henry M. Field addresses himself in his article on "Ingersoll's Influence," in the *North American Review* for this month. Dr. Field is singularly well qualified to deal with this topic, as he was not only an intimate personal friend of the great agonist, but was the champion of the Christian faith in the most famous religious controversy in which Colonel Ingersoll engaged.

Writing of Colonel Ingersoll's personal qualities, Dr. Field says:

"The more I became acquainted with Ingersoll, the more I was interested in his personality. He was not as other men are. The typical American is a bundle of nerves, which shows itself in his quick step, in the flash of his eye, and the gesture of his hand. When Thackeray was in New York, he would sometimes take his stand at the corner of a street to watch the passing crowd as a study in national character. Had he seen a man of stalwart frame walk slowly by he would have said: 'There goes an Englishman!' In all the years that I have known Ingersoll, I never saw him in a hurry. The crowd might rush by, but he never quickened his pace, but walked slowly as if in deep thought. When I met him in Broadway he was always ready to stop under an awning, or by a friendly door, and discuss the questions of the day. If all the wisdom that was exchanged between us had been preserved, possibly some might have been wiser, but alas, it has been blown away like the autumn leaves.

"The two gods that Americans worship are time and money. Ingersoll cared for neither. Money had no attractions for him except for the use he could make of it. I am told by one who knew of his affairs perhaps even better than Ingersoll himself, that his income from his practice at the Bar and his lectures was often not less than a hundred thousand dollars a year, yet it was soon scattered. He could not deny himself the pleasure of giving it away. The tales of his generosity had gone far and wide, and every morning there was a pile of let-

ters on his desk from poor clerks who were starving in garrets, and young women who could not find any means of support. To such appeals he responded so bountifully that they came faster and faster. His friends warned him against the impositions that were practiced upon him, and told him that he ought to have a bureau of inquiry; but he answered that he had rather be cheated a dozen times than leave one poor girl to suffer and perhaps to die!

Conferences, Associations, Etc.

MANSFIELD, N. J.—At a meeting of the Young Friends' Association, held at the home of William L. Biddle, Eighth month 24, twenty-five members were present, with nearly as many visitors beside. The report of the Executive Committee was read by Bertha Taylor, secretary for the evening. In answer to a question Elizabeth B. Zelle gave a long and very interesting history of the people called Friends, her paper evidencing much careful thought and study in its preparation.

Sarah A. Biddle responded to the question, "Why am I a Friend?" by reading a beautiful selection from the INTELLIGENCER on the subject. A paper on the same subject, prepared by a member of another association, was also read by the secretary; it contained many beautiful thoughts which all true Friends could appreciate.

Anna Biddle read "Grandma's Answer," and Mattie Taylor recited "Queen o' the May." After a brief silence we adjourned to meet at Robert Taylor's, Ninth month 21.

MARTHA E. GIBBS, Secretary.

WOODSTOWN, N. J.—The Educational Conference held in the Friends' meeting-house, Ninth month 6, was opened by Jessie Colson reading the 4th chapter of Proverbs. Deborah Leeds, of Chadd's Ford, Pa., very ably addressed the meeting on "Thoughts for Mothers as to the Training of Children." She advised that parents should have confidences with their children, but teach them never to have secrets with their little companions. Truth is the first lesson to teach a child. It is the privilege of parents to lay the foundation for good habits while the child is young and impressionable. You should teach even very small children that nothing but evil can come from intemperance and impurity, fighting and quarrelling. War and intemperance go hand in hand. Selfishness is one of the greatest sins in the world. We will meet on a level in Heaven; then let us live nearer on a level here on earth.

After remarks by several on this subject, Florence Moore gave a recitation, "An Earnest Cry." William W. Birdsall, President of Swarthmore College, gave an address on "The Education of the Older Children." He thought the broad and central purpose for which we should train our children is for complete living. The principal purpose of our schools and colleges is to give our children freedom of thought and view. Our richest possession is to know how to use our minds and by this means be able to make the noblest use of our powers. Mental culture will set us free from narrow views and elevate us above commonplace ideas.

Many remarks followed this most able discourse, after which the meeting adjourned. S. H. P., Sec.

SOLEBURY, PA.—The Young Friends' Association of Solebury held its first meeting following the summer vacation, on First-day, the 10th inst., at Solebury meeting-house.

Mattie Reeder called the meeting to order, and Edward Simpson read the minutes. The report of appointments for next month was given by Hugh W. Michener, as follows: "Is the United States justifiable in the acquisition of the Philippines?"—Florence R. Kenderdine; Recitation, Laura Haddock; Discussion of the Peace Congress, Frederick L. Smith; Reading, Martha B. White. A report on Current Topics was given by John S. Williams, after which the introduction to the Discipline was read by Annie M. Smith. An address, "Give While We Live," was read by Edith Michener, and George H. Ely read an original article on "The Conflict of Labor and Capital." Marion M. Rice recited "The Quaker Widow," by Bayard Taylor.

Remarks upon the different papers were made by Seth T.

Walton, Frederick L. Smith, Annie M. Smith, Ellen K. Reeder, and Watson Kenderdine.

¶ The chair appointed the following persons to serve on the various sections : Literature, Ella B. Carter ; Current Topics, George H. Ely ; History, Martha Simpson ; Discipline, Mabel Haddock.

The members of the Executive Committee were requested to meet immediately after First-day school, on the first First-day in Tenth month.

After a brief silence the meeting adjourned until the second First-day in Tenth month, at 2.30 p. m.

FLORENCE R. KENDERDINE, Correspondent.

CORNWALL, N. Y.—The Cornwall Friends' Association met Ninth month 3, 1899, at the Seaman Homestead. Extracts from "The Life of Ann Hunt" were read by Marianna Seaman.

A paper entitled "Charity" was read by its author, Alice Mary Brown. The thought was emphasized that charity is not simply giving alms, but is "love, benevolence, good-will, that disposition of heart which leads man to think favorably of his fellow man."

After a short discussion and the giving of sentiments the meeting adjourned.

B. E. BROWN, Sec.

Educational Department.

NOTICE TO TEACHERS.

THE Committee on Education and the Disposition of the Samuel Jeanes' Fund, of Philadelphia Yearly Meeting, desires to compile a register of teachers who are members of our Society, whether of our own or other yearly meetings, in order that information concerning them may be available to School Committees desiring teachers.

For this purpose it is requested that all such teachers send (1) name, (2) address, (3) references, (4) place of preparation, (5) experience in teaching, (6) present position, (7) department of work or specialty, to

LUCY S. COOPER,
633 Penn street, Camden, N. J.

The Committee desires to make the record as complete as possible, and it is hoped that all Friends engaged in teaching will respond to this request.

Martin Academy opened on the 4th instant under most favorable auspices. Seventy-nine answered to roll-call, with others to follow very soon. The class of pupils that have entered is very encouraging. They all seem energetic and enthusiastic and we predict a strong year's work.

The new teachers, Edna Pownall and Sylvia Linvill, enter into the work with a will that betokens success for them.

The Friends' First-day School re-opened also on the 3d instant, with very encouraging outlook ; nearly all the officers and teachers were in their places to greet the pupils, and everything seemed to start off very satisfactorily.

PERSONAL NOTES.

WILLIAM EVANS DARBY, LL. D., Secretary of the London Peace Society, and a member of the London bar, who has been attending the Universal Peace Union Convention at Mystic, Conn., visited Swarthmore on the evening of the 7th instant, and addressed Friends and others in the meeting-house on the subject of his experiences at The Hague Conference. He is a man of broad culture and fine address, and his visit was enjoyed by all who heard and met him. On the evening of the 9th instant Dr. Darby gave a lecture in Philadelphia on "Shakespeare's *Tempest*, a Study for the Times." On the 10th instant he spoke at the Baptist Temple, Philadelphia, on the subject, "The Hague Peace Conference, Its Inception, Work, and Results."

BLESSED is the man who sees the royal splendor
Hid in the landscape, though the thick fogs roll,
Whose heart is kept by Love so warm and tender
That fogs or tempests never reach his soul.

—E. L. Martin.

For Friends' Intelligencer.

TO MY FATHER.

How with the joyous ardor of thy youth
Thou bearest all thy weight of toiling years !
How fresh and fair thy westerling path appears
Flushed with the morning crimson that reneweth
Thy life at even ! The same sun of Truth
That blessed thy soul's uprising ever cheers
Its onward way ; and as the close it nears
Of thy clear day, with deeper rose imbue
Thine atmosphere, till a reflected glow
Gleams upon gray horizons not so fired
With fine enthusiasms. 'Oh ! if inspired
Sometimes with noble thought, what debt I owe
To thee, my father, not alone in blood,
But in that deeper life that yearneth toward the
Good.

OAKES BURLEIGH.

TO A SKYLARK.

Written on seeing one restlessly endeavoring to escape from its cage, at a bird-fancier's, in Philadelphia.

AGAINST thy prison-bars still fiercely beating
With restless wings, striving to find thy way
Out from thy gloomy cell and give thy greeting
Triumphant to the broad and glorious day,
In vain endeavor thus thy short and fleeting
And cheerless life thou here wilt wear away.

Poor alien, can it be that thou art haunted
By visions such as the sad exile sees,
Of some deep, amethystine gulf enchanted,
Far in the bosom of the Pyrenees,
Where, by no hand of mortal ever planted,
Wild blooms are reddening for the golden bees ?

Or, maddening dreams of some blue lakelet lying
'Mid the white Alps, mirroring but the sun,
A star, or warbling skylark o'er it flying
To meet the morn, or, when the day is done,
Sinking unto his mate, and sweetly trying
His vespers o'er his nest so nearly won ?

Or, yet, of England's hills, and of the auroral
And crimson beams flushing the orient through ;
Upon her highland-moors the rose-tints floral
Deepening on heath-bells wet with sweetest dew,
Longing, with longing vain, to join the choral
And exquisite chaunt far in those skies of blue ?

Thy alien fellow-captives never greeting,
Gathered in this dim cell from many lands,
Thou wearest out thy little life and fleeting,
Striving all vainly with thy prison-bands,
Beating against them with a restless beating,
To gain that Temple grand not made with hands.

—Howard Worcester Gilbert (*a late Chester County poet*).

LETTY'S GLOBE.

WHEN Letty had scarce pass'd her third glad year,
And her young, artless words began to flow,
One day we gave the child a color'd sphere
Of the wide earth, that she might mark and know,
By tint and outline, all its sea and land.
She patted all the world ; old empires peep'd
Between her baby fingers ; her soft hand
Was welcome at all frontiers. How she leap'd,
And laugh'd, and prattled in her world-wide bliss ;
But when we turn'd her sweet, unlearn'd eye
On our own isle, she raised a joyous cry,
"O ! yes, I see it, Letty's home is there !"
And, while she hid all England with a kiss,
Bright over Europe fell her golden hair.

—Charles Tennyson-Turner.

WRONG ever builds on quicksands, but the Right
To the firm centre lays its moveless base.

—James Russell Lowell.

Social Restlessness in Italy.

Manchester Guardian.

THERE is perhaps more in the Pope's continued protests against his exclusion from the Peace Conference than appears upon the surface. It was natural enough that he should attempt to obtain recognition as a temporal sovereign from the Congress at The Hague. That is of a piece with the consistent policy of the Papacy ever since the armies of United Italy entered Rome, now nearly thirty years ago. Were King Humbert as popular with his subjects as his father, the policy of the Vatican would hardly call for a passing comment. But there is a restlessness in Italy to-day which lends a certain importance to the hostile attitude of the Church. Ever since the Chamber was prorogued and the Coercion Bill promulgated by Royal decree there have been ominous signs of an alliance between the Republican Left and the Clerical Right. Between them they have carried the municipal elections in Milan and other great centres of population. There is again the same dearth of bread which led to the Milan riots, and it is significant that the Cabinet has just ordered the sale, at a low price, of the wheat stored in the military granaries. It may be possible for modern Italy to govern its peasantry by doles of wheat, as the Romans managed their hordes of freedmen. Underfed and overtaxed, they seem to have drifted into a state of apathy that suggests anæmia; but, on the other hand, both the Church and the Garibaldian organization are showing signs of active discontent.

Keep the Birthdays.

KEEP the birthdays religiously. They belong exclusively to and are treasured among the sweetest memories of home. Do not let anything prevent some token, be it ever so slight, to show that it is remembered. Birthdays are great events to children. For one day they feel they are heroes. The special pudding is made expressly for them; a new jacket, trousers with pockets, or the first pair of boots is donned, and his brothers and sisters sink into insignificance beside "little Charlie," who is "six to-day," and is soon "going to be a man." Fathers who have half a dozen little ones to care for, are apt to neglect birthdays—they come too often. Sometimes they are too busy, and sometimes they are bothered; but if they only knew how much such souvenirs are cherished by their children years afterward, when, away from the hearthstone, they have added one more year to the perhaps weary round of life; or would wish them, in the good, old-fashioned phrase, "many happy returns of their birthday," they would

never permit any cause to step between them and a parent's privilege. —*Exchange.*

CURRENT EVENTS.

CAPTAIN DREYFUS was convicted by the court martial before which his case has been tried. With the exception of the Jesuit organs in Rome and the anti-Semite papers, the press of the whole world is ringing with execration. Even the Russian press joins in the chorus, although, perhaps, the Jews are nowhere more hated than in Russia. The judges are everywhere described as criminals, and gloomy speculations are indulged as to what future is in store for France.

THE Peary-Harmsworth steamer *Windward* arrived at New Foundland on the 10th inst. Lieutenant Peary and the sledge parties were in the field almost continuously from autumn, 1898, to summer of this year, and have effected an extraordinary amount of important work, bearing on the future of his own expedition, and adding much to the geographical knowledge of the coast line and the interior of Ellesmere Land, the southern portion of Grinnell Land. His sledging journeys aggregated more than 1,000 miles, including several trips repeated over portions of the track.

THE Philadelphia Exposition was formally opened this week, prominent officials taking part in the exercises.

The judges who constituted the court martial at Rennes have signed "a formal recommendation for mercy" to President Loubet, urging him not to enforce the degradation feature of Dreyfus's sentence. A dispatch from Paris also says that the Premier has intimated that Dreyfus will be pardoned by January 1. This has given the prisoner renewed hope.

THE Secretary of War has appointed a Central Porto Rican Relief Committee to systematize the work and prevent confusion and waste of effort.

THE steamer *Philadelphia*, from Venezuelan ports, brings news of the spread of the revolution and the waning strength of the Government. The insurgent leader, General Citiriano Castro, has 10,000 men under his command.

According to the same authority, a strict censorship of cable dispatches has been established; mail matter is freely opened, and a close watch is kept upon out-going passengers. President Andrade has purchased a Spanish gunboat, with an equipment of eight guns, for \$135,000.

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THE truth of the matter is, there are so many mixtures of Zinc, Barytes, Whiting, etc., sold under misleading brands of "White Lead" and "Pure White Lead," that in order to obtain Pure White Lead it is absolutely necessary to make sure that the brand is right.

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NEWS AND OTHER GLEANINGS.

A SWEDISH officer named Kuylenstjerne, who is at present traveling in China, reports that the Manchurian Railway cannot be completed under five years, partly because all the wood has to be imported from America, and partly because most of the 12,000 Chinese laborers who had been engaged went home again, being dissatisfied with the treatment they received at the hands of the Russians, and unable to endure the cold winter.

—Fishermen who have returned from the cod fishing grounds on the Labrador coast report a serious condition of affairs. The cod fishery has been almost an absolute failure, and all vessels are returning with small fares. As the fisheries are the chief support of the people, it is feared their failure will be followed by starvation in many parts of Labrador unless assistance is forthcoming.

—Drivers for electric vehicles are so scarce in London that one concern has been compelled to give up business.

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A GOOD WORD EACH WEEK.

XXXVIII.

It is not opinion, or speculation, or notions of what is true, or assent to articles or propositions, though never so soundly worded, that makes a man a true believer or a true Christian; but it is the conformity of the mind and practice to the will of God. WILLIAM PENN.

TWO WINGS.

By two wings man is lifted from the things of earth—
Simplicity and purity.
Simplicity must be the keynote to his motive :
Purity the keynote to his love.
His motive aims at God ;
His love embraces and enjoys Him.

—Thomas a' Kempis.

THE BIRMINGHAM SUMMER SCHOOL.

THE "Summer School" work of the English Friends began in 1897 with the school held at Scarborough. That gathering proved so satisfactory that the committee on the subject of Continuation decided to hold a second one this year at Birmingham.

Answering the question, What is a Summer School? it may be said that in this instance it is a meeting for a fortnight of several hundred persons, mostly Friends, to hear lectures, addresses, and papers. The lectures are by scholars and experts, mainly in reference to the Scriptures, and Biblical history, while the addresses and essays, by others well qualified, relate to general religious or ethical subjects, or to questions affecting Friends.

At Birmingham, this year, the members of the School gathered on the 4th instant. The first list of Members contained about six hundred names, and a supplementary list added one hundred more, so that it may be said there were about seven hundred in attendance. Many were entertained in private houses, others found their own lodgings. All were desired to take luncheon and dinner (at 1 o'clock and 7), in the large rooms in Upper Priory street, near the main meeting-house of Friends in Birmingham, in Bull street. The lectures and papers were presented in a large hall conveniently near, and the meeting-house and its adjacent premises were used for a reception room, writing-room, committee meetings, etc. Birmingham Friends are famous as skillful organizers, and all the arrangements had been made with a thoroughness and completeness from which those who have similar undertakings in hand might learn much. It hardly seemed as if any detail had been unanticipated, and so left unarranged.

The list of lecturers included Professor Robert W. Rogers and Professor A. C. McGiffert, Dr. J. Rendel Harris, Professor W. T. Davison, Prof. W. M. Ram-

say, Professor A. S. Peake, and G. B. Gray, M. A. Paul Sabatier, the distinguished French author of the *Life of Francis of Assisi*, had been expected, but was too ill to come. Pastor Cremer, of the French Protestant church, spoke one morning on French Protestantism—which is but about 500,000 people in nearly forty millions—and there was an address by John Wilhelm Rowntree, on "Responsibilities of a Free Ministry," with a series of papers, "Studies in Personal Illumination," by Joan M. Fry (Tauler and Boehme), John William Graham (Isaac Penington), Dr. J. Rendel Harris (Madame Guyon), and Horace E. Govan (Terstegen). The "Development of Christian Morality" was treated in papers by William C. Braithwaite, and Edward Grubb. On the opening evening, Canon H. D. Rawnsley (of Keswick, whose charge there is the Crosthwaite church, where Southey is buried), gave a lecture on the "Franciscan Monastery of La Verna," in Italy, the final refuge and home of Francis of Assisi (1224–26), and in connection with this George E. Thompson gave a fine exhibition of lantern pictures. As part of the School program, also, a public meeting was held on the evening of the 5th instant, in the great Town Hall of Birmingham, at which the chairman was John Edward Ellis, M. P., and an address was delivered on "Commercial Morality," by Sir Edward Fry, of Bristol, formerly one of the judges of the higher English courts, and a distinguished legal and judicial authority.

Devotional meetings were held each morning from 9.30 to 9.50. Classes in Greek and Hebrew were also instructed daily.

This outline of the program may give some idea of the general character and scope of the work, though it is necessarily meagre. Of the lecturers, Prof. Rogers and McGiffert are well known American scholars,—the former has repeatedly lectured on Old Testament history, etc., before our Friends' schools; and the latter is that member of the faculty of Union Theological Seminary, New York City, whose treatment of the "Supper" in his recently published history of the Early Christian Church has brought him under censure of the General Assembly of the Presbyterian Church, and may occasion his trial for "heresy." His lectures were four in number—two on "The Spiritual Conception of the Church," and two others treating of the "Supper," in the light of modern study of the Scriptures. Prof. Rogers had a series of five lectures on "The Enemies of Israel," and he made very real, in his emphatic and animated way, the story of the assaults upon the Jewish people and the other communities along the western end of the Mediterranean, by the Assyrians,—giving, as he said, these chapters of the Old Testament from the records of "the other side," the tablets found at Nineveh and elsewhere, in modern explorations.

Two of the other lecturers, Prof. Davison and Prof. Peake, were, like Prof. Rogers, members of the Methodist body, though Prof. Davison is classified not under that exact name but as a "Wesleyan." He had a course of three lectures on "The Poetical Literature of the Old Testament," sympathetic and scholarly studies of the Psalms, Proverbs, Job, the (so-called) Song of Solomon, Ecclesiastes, etc. Profs. Peake, Ramsay, and Gray were in the second week's program, and I therefore did not hear them; their subjects were "Episodes in the Life of Paul," "Pauline Theology," and "Growth of Moral Ideas in the Old Testament."

Dr. J. Rendel Harris, who may be regarded as the leading spirit in the organization of the Summer School, is a Friend, well known in both England and America. Connected in late years with Clare College at the University of Cambridge, he was formerly associated with Johns Hopkins University and Haverford College. He is an authority on ancient manuscripts, and has devoted much attention to those of the Bible, especially the New Testament. He spoke particularly in his lectures of an "Apocryphal Gospel," resembling if not identical with, the "Gospel of the Twelve Apostles," which is known to have existed about the Second Century. A manuscript of this, with added leaves of an Apocalypse, both ascribed to about the Eighth Century, he has recently found in Syria, and he recently exhibited the "find," for the first time at the Summer School, and read the English translation as part of his lectures.

It will be pretty well understood from this summary that the "School" is a serious and systematic course of study. The great majority of those who attend come for earnest work. The program of the day, after the devotional meeting, began at 10 a. m., and included three lectures of three-quarters of an hour each, up to 12.45, with two fifteen-minute intervals. At 1, lunch was served in the large dining-halls of the Upper Priory adult-school building, and then the afternoon was free for excursions into the surrounding country, by rail or bicycle, for visits to Birmingham's "city sights," or for other engagements. On two afternoons, the 6th and 13th garden parties were given at Edgbaston,—one of the city's most pleasant residential quarters,—the former of which, in the beautiful grounds of John Edward Wilson's home, "Wyddrington," I had the pleasure of attending. The evenings were all occupied by lectures and addresses, from 8 to 9 o'clock. Three of these,—by Canon Rawnsley, John Wilhelm Rowntree, and Prof. Rogers, I was able to hear. The fourth, by Joan M. Fry, I was obliged to forego, as I left Birmingham at noon of that day.

Of the full significance and importance of this Summer School movement in England I cannot here speak, but the work is both significant and important. A fuller and more accurate knowledge of the sources and of the character of the Scriptures will have, and is having, a broadening influence upon the Friends in England.

H. M. J.

A HIGHER morality, like a higher intelligence, must be reached by a slow growth.—*Herbert Spencer.*

NEWTON MEETING, N. J.: A RETROSPECT.

(Continued.)

Read before the Young Friends' Association of Camden, N. J., Third month 8, 1899, by Howard M. Cooper.

AMONG the eminent Friends who met in this old log house on Newton Creek, were William Cooper, who for nearly thirty years exhorted his hearers to a simple and pure life, and, in the language of his meeting's memorial concerning him, "lived here in a Godly conversation, exercising his gift in the meeting at Newton whereunto he belonged to the benefit of God's people until it pleased God to remove him." Another was John Estaugh, "a mild man, desiring people to be true to what was made known to them," who traveled widely in the ministry, and finally died at Tortola, one of the West Indies, where he had gone on a religious visit. And on the women's side sat John Estaugh's wife, Elizabeth Haddon, whose brave, pure youth, romantic courtship, and lofty, exemplary life have thrown a halo around her memory, that in the Catholic faith would long ago have canonized her. Lydia Maria Child, in her "Tale of the Youthful Emigrant," and Longfellow, in his poem "Elizabeth," tell each the story of her courtship; and a narrative of her, published only last year, by Edwin L. Peirce, gives it, in an interesting account of her long and useful life. Upon her death Haddonfield Monthly Meeting said of her:

"She was endowed with great natural abilities, which, being sanctified by the Spirit of Christ, were much improved, whereby she became qualified in the affairs of the Church, and was a serviceable member, having been clerk to the Women's Meeting nearly fifty years, greatly to our satisfaction. She was a sincere sympathizer with the afflicted, of a benevolent disposition, and in distribution to the poor was desirous to do it in a way most profitable and durable to them, and if possible not to let the left hand know what the right hand did. Though in a state of affluence as to this world's wealth, she was an example in plainness and moderation. Her heart and house were open to her friends, whom to entertain seemed one of her greatest pleasures. Prudently cheerful, and well knowing the value of friendship, she was careful not to wound it herself, nor to encourage others in whispering supposed failings and weaknesses. Her last illness brought great bodily pain, which she bore with much calmness of mind and sweetness of spirit. She departed this life as one falling asleep, full of days, like a shock of corn fully ripe."

Later than these were Joshua Evans, a minister, and his wife Priscilla, who were strong opponents to slavery and to the use of any of the products of slave labor, long before it had become a matter of much public agitation even in our own Society. She would use no indigo, nor wear any cotton garment, dressing only in linen and wool, even her bonnet being covered with brown linen. Neither he nor she would use any salt. When visiting they would let their host know beforehand, that a loaf of bread might be made for them without salt. His clothes were made from the natural black or white

wool of his sheep, and never dyed, and his shoes from the red unblackened leather, just as it came from tan vats, and tied with thongs of the same kind.

But Newton Meeting, thus favorably established, was not to escape those dissensions which our Society, notwithstanding its purest of faiths and its simplest of worship, has had from its beginning. About 1797, James and Joseph Sloan, two of its members, having purchased land adjoining the meeting property, got into a dispute with the trustees about the boundary, they claiming the ground even where the house stood. Joseph, in 1811, released to Friends his claim, but James continued the dispute for several years, and never again became reconciled to Friends. He had previously established a burying-ground adjoining the meeting property, where grave-stones were allowed, and placed at its entrance a small marble tablet, still there, with this inscription: "Here is no distinction. Rich and poor together. The Lord is maker of them all. Founded by James Sloan, 1790." He was a member of Congress for two or three terms, had some ability as a speaker, but was very eccentric.

The old meeting-house, which had been once rebuilt, had again become very much dilapidated, and Friends decided instead of repairing it to build a new and larger one. And as roads were then generally opened through the country, it was no longer necessary that the house should be on the water, so they determined to move to a place more central. On the 13th of the Fourth month, 1801, Joseph Kaighn gave them the land on the Mt. Ephraim road, within the present limits of Camden, upon which, in the same year, they built the house where our Orthodox Friends now meet. This exasperated James Sloan still more. He denounced it in unmeasured terms and refused to go to the new meeting, but bought of Friends the old house, and, moving it to his own ground, repaired it and held meetings in it, where he preached to such as he could persuade to stay with him. His adherents, however, gradually dropped off, until he used to preach to but a single listener.

On the night of Twelfth month 22, 1817, this old meeting-house was burned to the ground, ending at once these disputes and any further meeting on this spot, so full of hallowed memories. Nothing now remains but the old graveyard, with its unmarked graves, over-grown with briars, and James Sloan's yard, adjoining, to show where the first meeting-house in Newton stood.

The building of the new house of brick, much larger, more comfortable, and plain as it is, altogether a more grand affair than the old one, was quite an event. At the raising Friends all came, as was the custom, to assist the carpenters, and had a great dinner on the ground, the provisions being in the most profuse quantities.

In 1809, Richard Jordan, a prominent minister from Hartford, Conn., moved to Newton, and settled in the old frame house, yet standing, on Chestnut street, nearly opposite the brick meeting-house. A man of marked personality, positive in the expression of his views, he was a minister of more than ordinary ability, whose sermons for many years drew full houses. But he was often violent in the utterance of

his prejudices, even from the gallery. Joseph Kaighn, one of the most public-spirited of Newton Friends, having started the first steam ferry at Kaighn's Point, Richard, annoyed by the stealing of apples from his trees, charged it to boys brought by the ferries from Philadelphia, and became so provoked at Joseph for starting another ferry, that he refused to speak to him with whom he had before been in the closest intimacy, even going so far as to preach an excited sermon from the gallery against the ferries, while before him sat each of the owners of the ferries at Cooper's Point, at Cooper street, and at Kaighn's Point. Stamping his foot and pointing his finger at Joseph Kaighn, he charged him with opening "the floodgates of corruption";—an anathema about as effective to stop steam ferries as that of the Pope against Galileo's heresy, to stop the Earth moving.

(To be concluded.)

For Friends' Intelligencer.

IN QUIET WATERS.

(Conclusion.)

III.—ALONG THE BRANDYWINE.

"THE rivers of home are dear in particular to all men," wrote Robert Louis Stevenson. As one may love the winding Schuylkill, another the Wissahickon's woodland pools, or a third the soft and fairy beauty of the Susquehanna,—so is the Brandywine endeared to those who have spent endless summer days along its green banks, and boated on its placid reaches; and particularly so when the bond is the stronger by force of ancestral association with some old farmstead and willow-bordered meadow beside the beautiful stream.

"Susqueco," one of the musical names given it by the Indians, seems to ally it in a measure to the Susquehanna; and the resemblance goes beyond that of the names, for in its lesser way our Chester county stream has the same alternate charm of tranquil deeps and of sparkling rapids that distinguishes that loveliest of Pennsylvania's interior rivers. And our Brandywine has a special character of its own, and that is its *pastoral* or *idyllic* aspect. Few are the minor streams that so completely satisfy one's sense of peaceful and untroubled rural tranquility, or beside whose calm waters he would rather pitch his tent or read his favorite poets. The gray old homesteads and venerable barns of the Brandywine valley seem an inseparable part of the landscape, around which cluster the dear associations and memories of generations. The corn has sprung up on these hillsides and given of its golden wealth through countless Octobers; it seems almost as if there never was a time when the wheat did not lie in abundant sheaves on these uplands in the silent midsummer nights, or the apples grow mellow and fall to earth in the long, drowsy days of September. It is a region of placid and serene security, such a happy countryside as Virgil, immortal laureate of husbandry, would have described with affectionate art,—such an opulent land as we read of in the ancient Odyssey, where "pear upon pear waxes old, and apple upon apple,—yea, and cluster ripens upon cluster of the grape."

The very fishermen that haunt its shores seem to partake of the stream's lazy placidity; it was long ago despoiled of its finer fish, but still may these patient anglers be seen, seated in their favorite nooks under some drooping willow or white-armed button-wood, where the turf is softest, waiting through the quiet hours for the nibbles that so seldom disturb their motionless corks. Yet one cannot call these hours idly spent, for the true angler is of honest Izaak's ilk, and his hours of serene contemplation beget in him a vein of mild philosophy which makes him sweet of temper and most companionable. The literary fisherman is perhaps not seen here so often, yet there are those who love equally well to read and to fish.

"Sometimes an angler comes, and drops his hook
Within its hidden depths, and 'gainst a tree
Leaning his rod, reads in some pleasant book,
Forgetting soon his pride of fishery;
And dreams, or falls asleep,
While curious fishes peep
About his nibbled bait."

* * *

Flowing down through the heart of old Chester County the Brandywine enriches many a secluded dale and meadow where the quiet cattle graze beside the fragrant mint and the nodding buttercups. Curve by curve it winds among the folded hills, silencing and receiving into its tranquil bosom "the filtered tribute of the rough woodland" from the thousand little brooks that purl and babble down the slopes of wild grass and crimson clover. Beneath the arching boughs it drifts, home of the squirrel and fox, and of the wood-robin that pours out his solitary song in cool sylvan retreats. Wild grapes hang over the water, the stately cloud-fleets sail slowly above and melt away beyond the hill, and the locust shrills in the loneliness of the hot mid-noon.

As the twilight hour draws on it is pleasant to push one's boat out from shore and watch the closing of the day on the farms. Down from the hillside comes the shout of the farmer's boy and the lowing of cattle, and the idler in his boat knows that in the old stone barns the horses are crunching their oats and hay, that the swallows are nested beneath the eaves, and the pigeons have ceased their day-long crooning. Then, as he rows slowly in the sunset glow, while the boat's eddies lap the lily-pads and set all the reeds to nodding, he will perhaps pass in his musing fancy from these scenes to the green downs of England, where at this hour the

"tender ewes, brought home with evening sun,
Wend to their folds,
And to their holds
The shepherds trudge when light of day is done."

* * *

After all, the associations that cluster about a stream make it beautiful to us beyond other waters; if one's dearest memories are allied with the Delaware, the Susquehanna, or the Wissahickon, that particular home-stream is to him fairer than all others. To Chester Countians our sweet, pastoral Brandywine must ever have an especial appeal; there the grass is softest, the plashing of the water most melodious, and there the twilight grieving of the ring-dove most

touches the heart. For us those remembered hills are clothed with beauty, and those misty woods with enchantment. Something of ancestral feeling awakes at the thought of peaceful townships with their names that carry us back to the old hills and shires of England and Wales; and we bless the tranquil serenity of the gray homesteads about which the memories of our fathers are yet green.

"Old homes! old hearts! Upon my soul forever
Their peace and gladness lie like tears and laughter;
Like love they touch me, through the years that sever,
With simple faith; like friendship, draw me after
The dreamy patience that is theirs forever."

JOHN RUSSELL HAYES.

For Friends' Intelligencer.

TRUTH MIGHTIER THAN THE SWORD.

THERE is a deeper reason than mere sympathy with a wronged man which has caused the Dreyfus case to become world-famous, and has stirred all civilized nations to the depths.

It is because, from its beginning, the case has involved far more than the guilt or innocence of Captain Dreyfus; it has had bound up with it questions of right and wrong which appeal individually to every human heart, and which must be met and solved by every nation which hopes to maintain a foremost place and be a power for good in the world.

All know what these burning questions are, for France has so blazoned them forth in the face of mankind that everyone *has* to consider them, whether he will or no, and every one in his inmost soul also knows the true answer to these questions, for they were solved ideally long ago, even at the very time when Christianity took its rise; but never yet in all the centuries that have passed since then have they been solved practically. Not because men have been without a true guide have they gone on fighting against one another, increasing the proportions and the power of armies and maintaining them by cruel, oppressive taxes, for one day in Judæa, nineteen centuries ago, John the Baptist stood beside the Jordan river, and drew all men to him by his earnest, eloquent call to repentance. Among the multitude which hung upon his words were some Roman soldiers, and it appears that even their hearts, hardened as they were by severe discipline and merciless conquest, were touched by the preaching of the great herald of the Christ, for they went up to him and said, "And we, what must we do? And he said unto them, "Do violence to no man, neither exact anything wrongfully; and be content with your wages." Following and perfecting this teaching came that of Jesus himself, who bade men overcome their enemies by doing good to them and loving them.

The problem of race prejudice has been as prominent in the Dreyfus case as the army question; but that, too, was solved long ages ago; by a vision, whose meaning could not be misunderstood, God made known to Peter that He "is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him."

When Paul wrote his letter to the Galatians he declared to them that there is neither Jew nor Greek,

there is neither bond nor free, for ye are all one in Christ Jesus. All people, then, who have accepted the teachings of the New Testament have known these things well; happy would they have been had they put into practice the truths they knew!

But the journey from knowledge to practice has been slow and painful; it has proceeded line upon line, precept upon precept, here a little and there a little. At the end of nineteen centuries we can look back and see that progress has been made, and we must feel grateful because, slow though the conquest be, the truth is bound to prevail in the end.

One day during the trial at Rennes that "soul of sorrow" cried out, declaring his innocence, and saying he so loved his country that he would gladly give his life for France. Suppose that he had done so,—that he had fallen one day upon the battle-field, while fighting heroically for his country, as he said he would be glad to do,—could he, think you, by the laying down of his life, have rendered the smallest fraction of the service to France which he has unconsciously rendered unto her through his five years of living death?

His martyrdom has been the agent which has brought into the full light of day the fatal weaknesses of the French national character and the germs of evil, which, if allowed to develop further must involve the whole nation in ruin. Through his tribulations the clear, loud note of warning goes reverberating through France; through his anguish a deep love of justice has been borne into the world, whose voice can no more be silenced.

May we not rightly call this Dreyfus case a great object lesson, over which Divine Providence rules, bringing good out of all the evil and teaching France and all the world beside that wrong unchecked grows ever greater and greater, until it ends in overthrow and death?

It is noteworthy that the great practical lessons which need to be demonstrated in this age have been set forth before the whole world through the life experience of a Jew; again God uses as his instrument that race through whom he taught his greatest lessons of Truth in times of old,—the race accustomed to suffering, made steadfast to endure, and so fitted to be truth-bearers and martyrs.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

E. W. C.

A TEACHER who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form.—*Goethe.*



LET us be only patient, patient; and let God our Father teach his own lesson his own way. Let us try to learn it well, and learn it quickly; but do not let us fancy that he will ring the school-bell, and send us to play before our lesson is learned.—*Charles Kingsley.*

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 40.—TENTH MONTH 1.

THE DIVISION.

GOLDEN TEXT.—If thou wilt be a servant unto this people . . . and speak good words to them, then they will be thy servants forever.—I. Kings, xii., 7.

Scripture Reading, I. Kings, xii., 1–33.

THE Bible story of the Hebrew people from the death of Solomon to their complete overthrow as a nation by the armies of Assyria and Babylon is continued in the books of Kings and in II. Chronicles. The latter part of this period is further illuminated by the contemporary writings of the prophets Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, and Jeremiah. Some few Phœnician inscriptions have been found which tell something of the religious life and thought of the Canaanites of this time. Of this time, too, is the famous "Mesha Stone"—a pillar of triumph set up by the king of Moab on the occasion of a great victory over the Israelites. This will be spoken of again in the appropriate place. The records of the kings of Assyria contain much valuable material to supplement the meagre accounts of the Bible historian. For we are now again brought face to face with the great world power of the Tigris valley. Its comparative weakness allowed the development of the kingdom of David and Solomon; a kingdom which, if it had retained its integrity, might even have successfully withstood the advance of the eastern conqueror. But the returning strength of Assyria, combined with the dissensions and the entire lack of unity among the western Semites, made certain the ultimate downfall of the latter. In the royal inscriptions of the Assyrian kings, we meet repeated references to the Israelites either as a subject people paying tribute, or as combined with other enemies in opposing the victorious careers of their armies. The Assyrian official lists of names and years form the basis of our Bible chronology. An eclipse which can be shown by astronomers to have occurred in the year 763 B. C., supplies the definite date from which to reckon. As in the book of Judges, so in the books of Kings (after I. Kings, ii.), we have the narrative portions set in a framework of formula. "Each king of Judah is introduced by a notice regarding the time of his accession in relation to the time of accession of his royal contemporary in Israel, his age at the time of his entrance into office, and the duration of his reign, as well as the name and home of his mother. . . . In the case of the kings of Israel there is no mention of their age, nor of their mothers; we get only information regarding the contemporary king of Judah and the length of the reign. In the case of each king, it is stated whether he did or did not what was right before the Lord." (Kittel.) The account of each king closes also with a reference for further information to the chronicles of the kings of Judah and Israel respectively. As has been indicated already, these chronicles were probably the records kept for each reign by the court historian (II. Samuel, viii., 17). Set into this framework, in addition to

some details of the various reigns, are several narratives evidently derived from different sources. Such are the long accounts of the doings of certain of the prophets—Abijah (I. Kings, xiv.), Elijah, Elisha, and others. Of these Canon Driver says: "These narratives are written mostly in a bright, chaste, Hebrew style, though some of them exhibit slight peculiarities of diction, due doubtless (in part) to their North Israelitish origin. Their authors were in all probability prophets—in most cases prophets belonging to the northern kingdom." The writer of our present books of Kings seems mostly to have transferred these narratives, almost unchanged, to their appropriate places in his account of the course of Hebrew history. Who this writer was it is, of course, impossible to say with any certainty. The work has been attributed to the prophet Jeremiah. If he were not the author, it was probably written by one of his contemporaries (about 600 B. C.), and by one who lived under the same influences. "Deuteronomy is the standard by which the compiler judges both men and actions" (Driver); and, as will be told later, Deuteronomy appeared in the reign of King Josiah of Judah (639–608 B. C.), and was thereafter the basis of the Jewish code of laws.

As explained already (Lesson 35) the books of Chronicles are based upon the same sources as those of Kings and are much less reliable, being written long after and with the special purpose of exalting the temple and the priestly class.

While we shall make use of information derived from the prophetic writings of Isaiah and others, we will postpone the study of those writings themselves to a special series of lessons, dealing with them in detail.

It is evident that Solomon had lost, long before the end of his long reign, much of the great popularity enjoyed by his father, and transferred in large measure to himself. The story of the revolt under Jeroboam (I. Kings, xi., 26–40) shows that the prophets, almost always the champions of the poor and oppressed, were against the king both because he had "not walked in my ways, to do that which is right in mine eyes and to keep my statutes and my judgments" (I. Kings, xi., 33), and because of the idolatrous worship of the Canaanites, which had become common during his reign. It was not that Solomon himself had given way to the heathen rites, but that he had allowed, and even encouraged, their introduction into his kingdom. It is easy to understand, moreover, that the jealousy of the northern tribes was aroused by the enormous concentration of the wealth drawn from them by the king, on his capital at Jerusalem. The oppression of the lower classes, the subversion of religion, the concentration of wealth in Judah, all served to make the nation ready for revolt. Nevertheless if the successor of Solomon had been either a man of tact or a man of strength and decision the kingdom might have held together yet a little longer. But Rehoboam lacked both of these qualities.

It is not certain whether the events immediately leading to the disruption of the kingdom occurred at once on the accession of Rehoboam, or after some time. It seems probable that his kingship received

at first the acquiescence of all Israel (I. Kings, xi., 43). But the discontent of the northern tribes culminated in a gathering of their representatives at Shechem to demand the lightening of their burdens. There the king met them, attended by a small retinue. The people had evidently some sense of their right to select their ruler, even after the experience of the despotic rule of Solomon, as is made evident by the terms of their demand: "Now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." The king was at first inclined to yield to this reasonable demand, but the rash counsels of his courtiers prevailed, and he gave only such answer as that of a master to slaves. The free spirit of the Israelites arose to the king's taunt and united Israel was no more.

Oppression and the loss of the hunger and thirst for righteousness menace a republic no less than a kingdom. There is oppression where opportunity to labor is a privilege to be granted by the few to the many; where the results of the labor of thousands pour into the pockets of idlers; where the bounty of God rewarding the industry of men is selfishly appropriated by the few, to whom such power is given under the law of the land. The hunger and thirst after righteousness has been exchanged among us for the hunger and thirst after money and the luxuries that money will buy. The church called Christian is the church of the rich and powerful; it has little hold upon those who labor and are heavy laden, because it has shirked its mission and prefers to be comfortable rather than to preach a gospel unacceptable to the comfortable classes. But we the citizens are the kings of the republic. Cannot we, choosing a better part than that of the son of Solomon, seek for the causes of the oppression of our people and even be ready for self-sacrifice, that we may ease somewhat their grievous servitude.

HONESTY.—Andrew Marvell was a member of Parliament in the time of Charles II., and great efforts were used to win him over to the interests of the Court. It is related, that the Lord Treasurer Danby, who had been his school-fellow, called upon Marvell in his garret. At parting, the Lord Treasurer slipped into his hand an order on the Treasury for £1,000, and then went to his chariot. Marvell, looking at the paper, calls after the Treasurer, "My Lord, I request another moment." They went up again to the garret, and Jack, the servant boy, was called. "Jack, child, what had I for dinner yesterday?" "Don't you remember, sir? You had the little shoulder of mutton that you ordered me to bring from the woman in the market." "Very right, child. What have I for dinner to-day?" "Don't you know, sir, that you bid me lay by the blade-bone to broil?" "'Tis so, very right, child, go away." "My Lord," said Marvell, turning to the Treasurer, "do you hear that? Andrew Marvell's dinner is provided; there's your piece of paper. I want it not. I knew the sort of kindness you intended. I live here to serve my constituents; the ministry may seek men for their purpose; I am not one."—*Smiles.*

Correspondence of Friends' Intelligencer.

ILLINOIS YEARLY MEETING.

In pleasant contrast to the weather of the previous week, was that of the day on which most of the Friends arrived at Clear Creek to attend the oncoming Yearly Meeting. On Seventh-day morning many cordial greetings passed from one to another, as they assembled for the Meeting for Ministers and Elders.

Gathering into silence it was broken by the voice of prayer, petitioning for strength and guidance to perform individual duty; following which Margaretta Walton spoke of our having met as for a "living sacrifice, holy, acceptable to the Lord," and feeling poor, have come as with empty vessels, yet not empty, for they are filled with faith. Many have come a long distance, that they may meet together and partake of the good things of God; have been led to this centre of organization to exercise the gifts God has given them. It is no matter how strange the place, how new the faces, the gifts of the spirit, the oneness of the feeling, the life that quickens is the same in one place as another, if we come to the living centre, and are drawn to the footstool of God, and there ask for his quickening presence, to enable us to bring every power, physical, intellectual, and spiritual to the work, for though these are different, all are needed for perfect work. In carrying on the business of the meeting, if we do not all unite in sentiment, there is a beautiful submission in the desire that right shall ever hold sway, feeling that truth will arise, and we can wait patiently till it does arise, and others, beholding a light has arisen, will turn to it.

On these blessed occasions, when we have feasted at the Lord's table, with our lamps trimmed, our hearts prayerful, our spirits watchful, others will see and know it also. At such times we will not say, "O, my leanness, my leanness," but will thank God for this fraternal feeling that will draw us to the heavenly altar on the mountain top, where all may behold the light. If we are faithful to the requirements of duty here, we will return to our home duties and cares strengthened to perform them, and then we will hear the words "Well done, good and faithful servant." On the other hand, if we neglect the little monitions of duty while here, we will go home with a sense of unfaithfulness, and be unhappy in consequence. We sometimes neglect our duties in these meetings, on the plea that strangers are here, and we will let them speak, and so have kept to ourselves what belonged to others, and it has turned back on us, without any refreshing.

Supplication was then made by a Friend, T. H. T., that we may be so filled with the life and love of God, that we will manifest it in our lives. A. M. expressed the hope that each of us would be faithful to the admonitions of God in the individual heart, and thus be enabled to perform our respective duties.

Isaiah Lightner felt before coming into the house, and since, a desire that we may be individually watchful, not only here, but everywhere, and not forget the principle that caused us to leave our homes and come here, the spirit of love.

The reading of the name of a representative, who,

since her appointment has passed on to the higher life, caused a deep solemnity to spread over the meeting, and many loving tributes were given to her memory.

A minute for our friend Margaretta Walton was read, and she and her companion Anna Mary Martin, were welcomed to our little meeting.

During the reading of queries and answers the responsibility resting on the ministers was touched upon, increasing as the years roll by, also the responsibility of the elders toward the ministers, to give counsel in the right time and right spirit, thus helping them to grow in grace and knowledge. Those also who are not recommended as ministers were encouragingly spoken to.

In considering the Third Query and answer we were glad to know that harmony exists among us. Regarding criticism from elders on ministers and ministry, it was remarked that oftentimes it was a great help, when given in the right spirit. The same spirit should animate the elder and the minister. We should not look for too much encouragement from man, yet human sympathy is very pleasant and cordial to the hungering soul. Every faithful servant has great influence over others, and there is often that in the face that reflects love and attracts others.

The second session of this part of our body was held on Fifth-day morning, in which the frequency of prayer during our various meetings was dwelt upon with much satisfaction, as it acknowledged our dependence on our Father, yet we were cautioned as to a redundancy of words in our supplications.

A Friend remarked on the various kinds of prayer, according to our feelings: thanksgiving and praise at one time, at another earnestness of supplication for the success of our meetings, and again, when there is a feeling of desolation. Another remarked that as the rain cometh silently from the clouds, to the thirsty earth, so our principles are permeating other societies, and he thought the time would come when creeds and catechisms would pass away, and we would all be brothers and sisters, all over the earth. Again, it was remarked, that the faith we have in truth is from a divine source, and that truth *must* live, because divine. Another advised not to refrain from speaking the little word, that is not for us to keep, but give it in its simplicity, and the gift will grow, and not compare our gifts with the greater ones of others. If we wait in littleness and humility, it will be a strong tower of refuge to us, we will grow and feel our life-work is being done day by day. E. H. C.

[We have further reports of the Yearly Meeting, from our correspondent, but must reserve them for next week.—EDS. INTELLIGENCER.]

If any one tells you that such a person speaks ill of you, do not make excuses about what is said of you, but answer, "He was ignorant of my other faults, else he would not have mentioned these alone."—*Epicetetus*.



Look within. Within is the fountain of good; and it will ever bubble up, if thou wilt ever dig.—*Marcus Aurelius*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, NINTH MONTH 23, 1899.

THE question of most intense interest in England continues to be that arising out of Transvaal affairs. For at least a month past the danger of war has seemed to be acute, and the departure of troops and munitions from England for South Africa, the open and threatening preparations for war, have given the appearance, day by day, of an imminent conflict.

Those in England with whom the great majority of our readers are sympathetic have been deeply grieved and distressed over this apparent intention of their government to coerce the Boer people, and earnest protests have been sent up by individuals, by meetings, and by committees. One of the most recent of these was addressed to Lord Salisbury, on the 1st instant, by the Meeting for Sufferings at London. It concludes with the prayer "that wisdom from on high may be granted to the Queen's Government, and that they may be so guided in all their actions that Peace may be maintained, and this nation preserved from the sin and calamity of war."

There is, we hope, a good prospect still for the maintenance of peace, and avoidance of the cruelty and injustice which would be embodied in the proposed attack on the Transvaal people. Heretofore the Marquis of Salisbury, the Prime Minister, has firmly checked, though at the last moment, similar schemes of the war party, and it will be a disappointment if he does not again use his authority before war is actually begun.

WE have come to the annual time of resumption in the schools, and work has begun, or is on the point of beginning, in all these directions. The numerous schools, and the one college, in which our Friends are directly interested, compose an educational body of no mean dimensions, and the importance and extent of the work which they represent must be impressive to all who look into the subject.

HOWARD M. JENKINS reached home safely and in usual health, on the 16th instant, the steamer, the *St. Louis*, arriving at the dock in New York about 7.30 in the morning. He is glad to be back and to take up his usual work on the INTELLIGENCER. He will contribute to it, for some weeks to come, some further articles on his observations in England, especially with reference to Friends there.

WE call attention to the communication in another column, from "A Member of Bucks Quarter." The sum, \$10,000,

which the donor of the new Boarding Home at Newtown asks shall be raised as an Endowment Fund, has not yet been fully subscribed, and all who are interested, or who should be, are earnestly appealed to.

BIRTHS.

MAULE.—At Gum Tree, Pa., Sixth month 2, 1899, to George C. and Clara B. Maule, a son, who is named Charles Edwin.

MAULE.—At Christiana, Pa., Eighth month 1, 1899, to Charles Edwin and Hannah J. Maule, a son, who is named William Loyd.

MARRIAGES.

COATES—GATES.—At Girard Avenue meeting-house, Philadelphia, Ninth month 13, 1899, under the care of the Monthly Meeting of Friends of Philadelphia, Robert Livezey Coates, son of William and Elizabeth Livezey Coates, and Ethel Moore Gates, daughter of Edwin Edgerton and Georgiana H. M. Gates, all of Philadelphia.

DEATHS.

BROWNING.—At Chatham, N. Y., Ninth month 13, 1899, Mary L. Harrison, wife of Charles Browning, in her 63d year.

BUNTING.—Ninth month 16, 1899, Mary M., widow of J. Ridgway Bunting, in her 48th year, daughter of the late Sketchley Morton, of Morton, Pa. Funeral from the residence of Samuel J. Bunting, West Philadelphia.

HAINES.—In Philadelphia, Ninth month 10, 1899, E. Anne, daughter of the late Ephraim T. and Sarah B. Haines, in her 76th year; a member of the Monthly Meeting of Friends of Philadelphia.

LIPPINCOTT.—At Fellowship, N. J., Ninth month 12, 1899, Mary L., widow of Clarkson Lippincott, aged 77 years.

LUKENS.—At Conshohocken, Pa., Ninth month 13, 1899, Lewis A. Lukens, in his 93d year.

SATTERTHWAITE.—In Baltimore, on Ninth month 12, 1899, Ellen G. Satterthwaite, in the 93d year of her age.

VALENTINE.—At Glen Cove, L. I., Sixth-day, Ninth month 8, 1899, Anna Kirk, wife of Samuel T. Valentine. Funeral from her late residence, 154 Clinton street, Brooklyn. First-day, 10th inst., at 3 o'clock. Interment private.

TRUE EDUCATION.

The American Friend.

THOSE who are connected with institutions of learning must labor to make them centers of power as well as of light, and we may trust with confidence that when educational institutions perform their true functions for the church they will receive the loyal support of the church. In any case the fact remains that the church cannot increase in influence unless its youth are trained and prepared for the widest possible life and service, and our own institutions must aim to be feeding places for the growing life of our young members.

Whatever may be the condition of our public schools, our professedly religious institutions of learning must not neglect the culture of the heart. They must present ideals of life as well as ideals of scholarship, and they must think no less of what will feed the spiritual nature, in its broadest sense, than of how to make the mind skillful in its grasp of problems of thought. Character is the eternal thing and a teacher who is not a skillful master of the mysteries of character building is not a true educator.

EDITORIAL CORRESPONDENCE.

XV.—THE EAST COAST OF ENGLAND: NOTES.

BY HOWARD M. JENKINS.

I WRITE this at Birmingham, in which city I am to spend the last few days of my stay in England, in attendance upon the Friends' Summer School. This begins to-day, the 4th, and closes on the 16th; as I am to sail for home on the 9th, I shall only be able to enjoy the first few days.

* * *

Let me then give an outline of my visits between Edinburgh and Birmingham. I left the Scottish capital on the 15th of last month, and spent two days with Thomas Hodgkin, at his home at Barmoor, in Northumberland, a few miles south of Berwick-on-Tweed. Leaving Barmoor's refined and gracious hospitality on the 17th, I made short stops at Newcastle-on-Tyne and Durham, and late in the evening alighted at Scarborough to find John Wilhelm Rowntree and his wife waiting for me on the platform. I spent then six most agreeable days at and near Scarborough and York. From York I went to Lincoln, staying over night in the home of Friends there. On the 25th I spent part of the day at Cambridge, seeing the exterior of the more notable and interesting of the colleges that compose that university, and reached London in the evening. Remaining in London until the morning of the 30th, I went to Reading, stopped off a few hours, mainly to visit the Friends' School at Leighton Park, and proceeded to Oxford, where, that evening and the following forenoon, I saw the chief features of that old university city. On the 31st and the two following days I visited Stratford-on-Avon, Warwick, and Kenilworth, and on the evening of the 2d reached Birmingham.

* * *

With this bare outline, let me give a few details.

* * *

On the north-eastern shore of England there are two particularly interesting remains of the very early Christian time,—the period, about eleven hundred years ago, of Saxon and pre-Norman planting of the faith. These are the old abbey of Lindisfarne, on the Northumberland coast, and Whitby, which stands high above the sea, on the coast of Yorkshire, near Scarborough. Both are in ruins, and have been deserted since the "suppression" of the monasteries by Henry the Eighth. But the remains are of much interest, and connected as they are with the first Christian names of northern England, Aidan, Cuthbert, and Hilda, with the rude and violent rule of the Saxon chiefs and the still more fierce incursions of the Danes, the two abbeys are invested with a romantic and attractive atmosphere.

To Lindisfarne we drove, from Barmoor, on the 16th of Eighth month. You come down from the hills on which Barmoor stands (to the north-west of the castle is Flodden Field, that fatal spot for the Scotch army and its king, James V.), and passing through the little village of Lowick, you come to the shore near Beal. Then, when the tide is out, and the sands are nearly bare, you may safely cross them,

over three miles, to the peninsula on which Lindisfarne stands. There were five in our party, my host and hostess, a Cambridge professor and his wife, and myself. It was a most interesting day, and but for the high wind, which almost rose to a gale as we returned, a most pleasant one. We ate our luncheon in pic-nic fashion near the walls, and looked out to sea, or down the coast to where the ancient keep of Bamborough stands bodily out against the sky. The early afternoon was given to the inspection of the ruins, and we reached Barmoor in time for dinner in the early evening.

To Whitby, on the 18th, John Wilhelm Rowntree accompanied me. There are more impressive and extensive church ruins here than at Lindisfarne, but the domestic buildings of the monastery are not so well defined. Readers of Scott's "Marmion" will recall the pages in which the Abbess of Whitby is mentioned, her sail up the coast to Lindisfarne, and the dark conclave, at night, in the subterranean chamber there, when Constance, the nun who had followed Marmion, was judged, condemned, and then walled in, alive, by her executioners. Whitby and Lindisfarne, thus connected by the poetic imagination of Scott (for his tale of Constance is pure fiction), were connected in veritable history, and their chronicle has many episodes most romantic and striking.

* * *

From Scarborough, itself most pleasant in the summer days, and most attractive of the seaside places on the eastern coast of England, there are fine excursions to be made along the shore,—to Scalby, to Robin Hood's Bay, to Whitby, etc. I spent First-day at Scarborough, attending the meeting there, morning and evening.

* * *

York is one of the most interesting cities in England. It has old-time attractions of every age, from the Roman down, and modern enterprise and activity besides. The great Minster is one of the first cathedrals of all England, and the ruins of St. Mary's Abbey, the almost complete ancient city walls, with the quaint old "bars," the venerable guild-hall, the curious old streets, such as that of the butchers, where the upper stories of two houses nearly touch across the way,—all these make a list which is rarely equalled. The two days which I spent in looking at these, and at schools, the Friends' meeting-house premises, etc., were full of interest, and my kind host and companions omitted nothing to make them agreeable to me. On the last day of my stay, I went, accompanied by Henry B. Binns, (who was recently for more than a year in California), to Ripon, and Fountains Abbey. Fountains is esteemed the greatest and most impressive abbey ruins in England, and I found it all that, exceeding even Furness in extent and importance. The cathedral at Ripon is fine, and the drive from the town to the Abbey, partly through the park grounds of the Marquis of Ripon, was very charming.

* * *

Lincoln has one of the four or five finest cathedrals in England, an interesting old castle and tower,

and some remarkable Roman remains, discovered—in building excavations—in recent years. The kind friend who accompanied me to see these, takes a deep and intelligent interest in these attractions of her city, whose site, upon a bold hill overlooking the level Lincolnshire country, is itself very striking.

* * *

The drought which had lasted so long in England generally began to break toward the end of the month. Some rain fell in London on the 28th, when I was there, and on successive days, as I journeyed about, there were further showers, which though they seemed light revived the pastures more than they would have done with us, since the air is more moist, and the evaporation not so great.

The dry weather had indeed been prolonged and severe. It was an unusual, an exceptional, summer, there is no doubt. One of the London newspapers, on the 29th ult., said the drought had continued thirteen weeks; in that time there had been but one really wet day in London, the 1st of July. (It rained heavily at Manchester, as I well remember.) The famous "backs," the grounds along the river, in the rear of the colleges, at Cambridge, were parched and brown, on the 25th, when I walked about them, and at Leighton Park School, on the 30th, there was hardly a green patch in the tennis ground, and the cricket field. It may be set down as a fact that the larger part of England is liable to have a summer as dry as south-eastern Pennsylvania.

* * *

The harvest and the hay-making were about completed by the end of last month. From the 27th of Sixth month, when we saw the Bucks farmers at work, on our ride to Jordans, on to the middle of the Eighth, in northern England, I found them gathering the hay. I was interested to observe that mowing machines are generally used, sometimes one horse, often two. There were hay-tedders in the fields in Cumberland, and hay-rakes there and elsewhere, and in Northumberland I saw a steam-thresher busily at work. Many pasture and hay fields are never plowed. The yield of hay per acre varied very much, of course; in a hill field near his home at Upton Knoll, in Gloucestershire, John Bellows told me he had cut two tons per acre, but in other fields in the country farther north, the yield was short and light,—perhaps not one-fourth as much,—and the women who took up the little bunches in their hands and carefully shook them about had plenty of ground on which to spread them.

The grain grown was largely wheat, though there were good oats fields in northern England. The wheat was just ripe, along the Scottish border, in the middle of Eighth month, and about Scarborough, a week later, it was lying in the fields, bound, and gathered in "stooks." The crop is a fairly good one, but probably most readers of these letters know that England raises but a minor part of her own bread.

Potatoes grow luxuriantly in middle and northern England. In Northumberland I saw fine fields of turnips; one of them, near Lowick, contained probably twenty-five acres, and eight one-horse cultivators were

at work among them. Thomas Hodgkin says that agriculture in Northumberland has been less depressed in recent years than in some other parts of England.

Among the things unknown in England, as a growing crop, is Indian corn. I did not see a stalk anywhere. Wheat, hay, oats, turnips, are the chief crops.

Birmingham, Ninth month 4.

INDIANA YEARLY MEETING.

Notes from a Private Letter.

THE subject of Isolated Friends was quite a live one, largely through the remarks of Edward Coale introducing it and bringing out the latent feeling. There was a large number of young people present, who gave close attention to the business, though their voices were not often heard. They did some good work on committees. We took some action on Temperance, in the fullest unity, giving the moral support of the Yearly Meeting to the work of the Anti-Saloon League, now engaged in testing the matter before the courts as to whether the presence of a saloon in a specified neighborhood is not "morally wrong and a menace to the public welfare." In which case the saloon must be banished, as no money can make good the loss to the complainant. This was the legal ground on which slavery was abolished, and other reforms of wrongs entrenched in legal protection, finally brought about.

Wilson S. Doan gave a very forcible presentation of the work of the Anti-Saloon League, which—to my mind—is exactly the ground on which all churches and religious bodies, irrespective of party affiliation should stand, and work harmoniously together.

Much excellent counsel was given on Christian living in the home, which was more the burden of the messages this year than usual. A Friend, at her own request, was re-instated into membership with us, bringing a "letter" from the Methodist church, recommending her to our Christian care. What a wonderful advance! Of course the "letter" did not admit her to us, but our sense of her fitness for membership did, without a committee appointed. It is lovely to feel that no "sectarian warfare" either prevented the Methodist church from sending it, or our meeting from listening to it without protest, beyond placing her admission upon its proper basis.

Many of the exercises seemed to be visions of the religious conditions of some present. That seems to be the present order.

HONOR to the heart of love,
Honor to the peaceful will,
Slow to threaten, strong to move,
Swift to render good for ill!

—J. W. Howe.

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WE fancy it is the detail of life, its smallest grievances, its apparent monotony, its fretful cares, its hours alternately lagging and feverish, that wear out the joy of existence. This is not so. Were each day differently filled the result would be much the same.—*A. Repplier.*

NEWS OF FRIENDS.

A VISIT TO FRIENDS OF SOUTHERN QUARTER.

ON the 30th and 31st of Eighth month last, Southern Quarterly Meeting of Friends was held at Third Haven Meeting-house, Easton, Md. The Meeting of Ministers and Elders met at 2 o'clock on Fourth-day, the 30th, and the general quarterly meeting at 3 o'clock of same day. Of the several visiting Friends, Alvin Haines, Lydia H. Price, and Joseph Powell, produced minutes of concurrence from their respective monthly meetings,—Martin Melony and Thomas Sheward had no minutes; all were cordially welcomed.

On Fifth-day, 31st, convening at 10 o'clock, the Youths' Meeting for Divine Worship was held. This was felt to be a profitable occasion, and we realized "there is one Lord, one Faith, and one Baptism," and were baptized into harmony with God and with each other. When, under the canopy of love, and a feeling that it was good to be there, the meeting adjourned.

Fifth-day evening, in company with Martin Melony, I rode with Martha Willis and family about ten miles, to their home, which is near a small town called Harmony. On Sixth-day morning we were kindly furnished with a horse and light carriage, when we called on several families of Friends, and found all very busily engaged gathering their tomato crop, and hauling to the "canneries," which have become very numerous, making a market near their farms. We returned at evening to the Willis family, a parlor meeting having been appointed to be held at the residence of W. Penn Willis (son of Martha), in the village of Harmony. An unexpectedly large number assembled, none members with Friends except the Willis family; it was a favored occasion.

On Seventh-day we were conveyed five miles to Preston, where Martin took train for his home. Attended Preston Meeting on First-day morning; the company there was not very large, but the meeting was a good one; these people were not only a seeking people, but were hungering for a deeper spiritual worship, with a desire to come into harmony with God. I was told that the meeting was made up from five different religious societies, and I realized that all accepted what was presented as representing the Truth.

An appointment had been made for a meeting in Pine Grove meeting-house in the afternoon. Friends had not held meetings here for twelve years. When the concern to have it opened for this purpose and at this time (in case the house was suitable) was presented to the few remaining members in that vicinity the response was cordial and encouraging and the assurance that they would put the house in order, which promise was faithfully fulfilled.

The few members and many others gathered at the appointed hour; the house was more than filled, some standing outside at the doors and windows. This was surely an appreciative company, and the live silence which spread over it, gave evidence of the Divine Master's presence. After the meeting, when speaking with many not in membership, some of these

expressed a desire that a Friends' meeting be again established there, and more than once did I hear the desire most earnestly expressed that Friends' principles be spread amongst them.

I have a concern for the spreading of a deeper interest in the cause of Truth in that Quarter; and the prayer has ascended for Friends there, that they be spiritually clear-sighted, and weigh this matter justly to themselves and to our Heavenly Father. At this time many concerned Friends of other quarterly meetings are experiencing an increasing interest in our Heavenly Father's cause, particularly toward this distant and almost isolated Quarter. That all of these concerned Friends may be faithful to the Father's promptings is my desire.

Ninth month 9, 1899.

JOSEPH POWELL.

THE WARRINGTON ANNUAL MEETING.

The annual special meeting in the old meeting-house at Warrington, York county, Pa., occurs on First-day next, the 24th inst.

From Philadelphia: Leave Broad Street station, Seventh-day, 23d, at 12.27 (noon), change at Harrisburg to Cumberland Valley Railroad, reach Dillsburg at 4.36 p. m. Return on Second-day, 25th, at 8.48 a. m. Fare, round trip, \$4.90. Or, by Reading lines, leave Terminal, 12th and Market, at 4.06 p. m., and arrive at D. & M. Junction, 7.43. Return First-day evening, at 6.13 p. m. Fare, round trip, \$4.68.

William R. Cook, Box 64, Dillsburg, Pa., will meet and arrange for Friends, if seasonably notified.

BUCKS BOARDING HOME.

Editors FRIENDS' INTELLIGENCER:

THE members of Bucks Quarterly Meeting are now offered a very generous present by a friend who was born a member of that meeting, but who many years ago removed out of its limits, but still feels a warm interest in its welfare, on certain conditions, which are very reasonable and ought most certainly to be gladly complied with. The conditions are as follows:

If the Quarterly Meeting or its friends will raise the sum of \$10,000 for an endowment fund, the income of which shall be used for the purpose of assisting in paying the necessary expenses of a Boarding Home for Friends of limited means, he will transfer to the Quarterly Meeting as a separate body for holding the title and the endowments, a large lot of land well adapted for the purpose, centrally located, to accommodate Friends belonging to Bucks Quarter, and near Friends' meeting-house, in Newtown, Bucks county, Pa., on which is erected, and now being finished, a large and substantial stone building, fully equipped with all the necessary modern improvements and conveniences to accommodate about twenty-five or more inmates as boarders, and their needed attendants.

This certainly is a most generous offer, and Friends ought to be ready to accept it. But as most of the members of this Quarter are farmers, the sum of \$10,000 in cash is not so easily raised by them as it could have been some years ago, when farming was a much better business than it is at the present time. Up to the day of the Quarterly Meeting at the Falls, the last of the Eighth month, only about two-thirds of the necessary amount had been subscribed. Therefore the necessity seems to exist that those who are blessed with larger means should be liberal in subscribing the balance needed, in order that the meeting can obtain the very valuable gift offered it.

It is hoped that those who have not yet subscribed will avail themselves of the opportunity now offered, and that those who are able will increase their subscription, so that by

the time the next Quarterly Meeting occurs this most generous offer may be accepted.

A MEMBER OF BUCKS QUARTER.

Ninth month 14, 1899.

LITERARY NOTES.

At a time when the Jewish question is playing such an important part in the politics of Europe, Mark Twain's article, "Concerning the Jews," in the current *Harper's*, can scarcely fail to attract wide attention. The paper is written in response to a letter received from a Jewish lawyer shortly after the appearance of Mr. Clemens's article, "Stirring Times in Austria." In it he reviews the causes of the present feeling against the Jews, and gives his ideas as to the steps which should be taken to improve the situation. The paper is as a whole a most powerful vindication of the race, and a biting arraignment of their persecutors.

"Solomon and Solomonic Literature" is the title of the latest work by Dr. Moncure Daniel Conway, and is announced by the Open Court Publishing Company. Dr. Conway has traced in this book the development of the Solomonic legend in the history of all religions, and especially in that of ancient and modern folklore.

The Merchant Tailors' School, of London, is about to erect a stained-glass window to the memory of the poet Spenser, in the Great Hall, to celebrate the tercentenary of his decease. The company also propose to place a second window in the Great Hall, as a memorial of another eminent pupil, Dr. Lancelot Andrews, whose name occurs near that of Spenser on the records of the school, although his death occurred more than a quarter of a century later. Dr. Andrews was one of the chief divines to whom we owe the authorized translation of the Bible.

G. P. Putnam's Sons have in their possession a posthumous volume by James Russell Lowell. It consists of a series of letters to friends in America which Lowell wrote from Spain when he was acting as Minister. "Impressions of Spain" is the title under which the book is likely to appear.

While publishers have not been slow in supplying the increasing demand from schools for books relating to the study of nature, there has remained a field almost barren of any literature, and yet one which has a most intimate relation with human life. There is now a book, however, from the press of Houghton, Mifflin & Co., which admirably treats of this hitherto neglected subject. Under the title of "Corn Plants," Frederick LeRoy Sargent, a well-known botanist, has written a very interesting account of six leading grain plants,—wheat, oats, rye, barley, rice, and maize. In an entertaining style, free from unnecessary technicalities, the author gives the history, growth, distribution, and use of these plants, and also narrates the myths and religious customs which have grown up about them.

Nora A. Smith, sister of Kate Douglas Wiggin, and an equally ardent kindergartner, has written a story for children based upon the experiences she had when she taught school some time ago in Mexico. "Under the Cactus Flag" contains many folk-songs never before recorded, and here skillfully interwoven with the narrative. (Boston: Houghton, Mifflin & Co.)

John Fiske's historical work has now progressed to the Middle States. His book, dealing with the beginnings of Pennsylvania and New York, is entitled, "The Dutch and Quaker Colonies in America," and will soon appear from the publishing house of Houghton, Mifflin & Co.

PUBLICATIONS RECEIVED.

SQUARE PEGS. By Mrs. A. D. T. Whitney. Pp. iv. and 507. \$1.50. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co., Philadelphia.)

NANNIE'S HAPPY CHILDHOOD. By Caroline Leslie Field. Pp. 155. \$1.00. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co., Philadelphia.)

WHAT A YOUNG HUSBAND OUGHT TO KNOW. By Sylvanus Stall, D.D. Pp. xvii. and 300. \$1.00. Philadelphia: The Vir Publishing Co.

SOCIAL ASPECTS OF THE QUAKER FAITH. By Edward Grubb, M.A. Pp. vii. and 252. Price 3s. 6d. net. London: Headley Brothers.

EDUCATIONAL.

FRIENDS' SCHOOL, BALTIMORE.—Opening exercises were held in the new Friends' School, Baltimore (Park Avenue), on the afternoon of the 14th instant. Jonathan K. Taylor presided. There was a large gathering of interested friends of the school. Frances E. Hartley read from the Scriptures; John J. Cornell offered prayer, and addresses were made by the chairman, by Dr. John F. Goucher, president of the Woman's College; Dr. E. S. Todd, Professor John W. Gregg, Professor Eli M. Lamb, and Alice C. Robinson.

In closing his address, Dr. Goucher made the offer of a \$125 scholarship at the Woman's College to the girl student who shall make the highest record for the year.

Letters of congratulation on the completion of the new building, and of regret at being unable to be present at the exercises, from President Gilman and Dean Griffin, of the Johns Hopkins University, were read.

It was announced that about 175 pupils had been enrolled.

GEORGE SCHOOL.—The school opened last week. There are several new teachers, taking the places of Mary E. Speakman, Dr. J. H. Holmes, J. Russell Smith, and others.

Winifred Craine, of Detroit, who takes rhetoric and composition, is a graduate of the University of Michigan, and has taught successfully for several years in Columbus, Ohio.

R. Grant Bennett, a graduate of Swarthmore College, comes from the Friends' School on Long Island, where he was principal. He spent the past summer in special work at Cornell. He is in charge of the department of physics and chemistry.

William H. Glasson, history, is a graduate of Cornell University, where he took a post graduate course in history and economics. He also pursued his study in this same line for two additional years, one at the University of Pennsylvania and one at Columbia University.

Belle W. Hannum, assistant in mathematics, comes from the Friends' School at Woodstown, N. J., where she has been the efficient principal for several years.

Anne Russell, assistant in German and French, is a graduate of Woman's College, Baltimore. She took post graduate course at Amherst during the past year.

Conferences, Associations, Etc.

MICKLETON, N. J.—At a meeting of the Young Friends' Association held Ninth month 9, the first chapter of John was read as the opening exercise. The minutes of last meeting read and approved. "Hiawatha's Fishing" was read by Ruth W. Peaslee. Hannah A. Heritage read a portion of the 16th chapter of Janney's History containing many interesting accounts of early Friends. A beautiful recitation, "The Arsenal," was given by Hannah L. Peaslee. Martha R. Heritage read Queries for Meetings of Ministers and Elders, from the Discipline, after which Benjamin C. Heritage recited a poem, "Wishing," showing us how discontented we are with what we have of this world's good, and our wish for what we have not. Martha Engle read a very interesting account of the life of our beloved friend Aaron M. Powell. An essay called "Priceless Treasures" was read by Elizabeth F. Andrews. Mabel C. Haines read an account of the life of Longfellow, which we all enjoyed.

The question, "What is the origin of the hand-shaking at the close of our meetings?" was not answered, and it is the desire of the Association that the INTELLIGENCER may kindly publish an answer for our benefit.

The Current Topics were read by Ruth W. Peaslee. As voluntary exercises we were favored by Louisa Heald's reciting Milton's "Sonnet upon his own Blindness."

The announcements were read for next meeting, and the roll called. Meeting then adjourned to meet Tenth month, 4. E. L. D., Secretary.

COMMUNICATIONS.

FARM TEACHING AMONG THE COLORED PEOPLE.

Editors FRIENDS' INTELLIGENCER :

WALTER S. BUCHANAN, a graduate of Tuskegee Institute, was sent out by us in July to organize Farmers' Conferences. He took with him many leaflets with "Suggestions," "Things to Remember and Practice," "For the Women to Remember," etc. The leaflets were printed here and contain such questions as,—

"How many mortgage their crops? How many plant nothing but cotton? How many live on rented land? How many live in houses with but one room? How many are paying off mortgages? How many have bought land?" etc. Also if women are treated better, less whiskey used, money squandered on excursions? Best way to raise children. Will better homes make our wives and children better? Respect yourselves and other people will respect you.

"To remember and practice. Do not stand still and complain but go forward ;—mere fault-finders accomplish little. If you have an immoral minister or teacher get rid of him. Go in debt just as little as possible. Pay off old debts and do not make new ones. Keep out of law-suits. Do not lie around town on Saturdays. Don't waste money on whiskey, cheap jewelry, and other things which can be done without. See that you treat your wife better than you did last year."

There are many more just as practical, and the organizer goes into a neighborhood, stays until the people are interested, then organizes, and delegates are sent to our Annual Conference held in Aiken.

This summer work is the most wide-reaching of any we do. During the school term, when the organizer is a teacher with us, he often goes out to keep up the interest. Our best students come from the places where he works, and men and women drive all night to be at the annual meeting, and each goes home with a bundle of Farm literature, saved from the barrels for this purpose. Like all good things it costs something ; we pay the salary of a teacher, and supply the horse and buggy.

This young man was a stranger, but R. Benson planned his first few places ; he then made trips to towns, country settlements, spoke in many churches, and school-houses, often driving in the night, as cooler for himself and horse. His last letter says :

"So far I have organized sixteen conferences, visited eight old ones, driven six hundred and eighty-seven miles. Total expense, \$38.00. Buggy much worn, my health excellent, but shall make my stay in low country short as possible. Fever here."

This expense was board for himself and horse, as we are teaching the people not to let others impose on them. He makes close bargains, and this \$38 was from July 13th until September 2d, over and above his salary.

The Schofield School work goes through this year. Ten young men are at the farm, earning next term's schooling ; as soon they enter others will take their places, but we have to feed them both here and at the school. Soon as spring work was over they commenced cutting and hauling wood ; often by 7 a. m., two teams are in here, having come the three miles in the cool of the morning. They make two trips a day, and eighty cords are now ready for us to use here next winter. Fodder pulling has commenced, and it will be Christmas before corn, cow peas, cotton, and all crops are gathered.

MARTHA SCHOFIELD.

Aiken, S. C., Ninth month 8, 1899.

THE distance of Manila from New York by the (proposed) Nicaragua Canal is 11,078 nautical miles, or 518 miles less than by the Suez Canal.

PERSONAL NOTES.

DR. JESSE H. HOLMES, recently of George School, but now appointed to a place at Swarthmore College, sailed from Boston on the *Cephalonia*, of the Cunard Line, on Eighth month 26, and reached Liverpool on the 5th instant. He proceeded at once to Birmingham to attend the Friends' Summer School. He will remain abroad for study—probably at Oxford University, mainly—until the early summer of next year, and may make a visit to Palestine.

Mary Travilla and Sarah R. Paiste remained at the Summer School, at Birmingham, to its close, and then sailed for home, from Liverpool, on the 16th instant. They are due to arrive at New York at the close of this week.

THE DEATH-SONG OF THE HEMLOCK.

BY JULIA C. R. DORR.

YE say I am old—I am old—and ye threaten to hew me down,
Lest the roof of your puny dwelling should be crushed by my
heavy crown ;

Ye measure my spreading branches, ye mock me with idle
fears—

Ye pigmies that creep at my footstool, what know ye of age or
years ?

I reckon ye all as shadows ! Ye are but as clouds that pass
Over the face of the mountains and over the meadow grass ;
Your generations are phantoms ; like wraiths they come and go,
Leaving no trace behind them in the paths they used to know !

But I ! For six hundred rolling years I have stood like a
watch-tower, I !

I have counted the slow procession of Centuries circling by !
I have looked at the sun unblenching, I have numbered the
midnight stars,

Nor quailed when the fiery serpent leaped from its cloudy bars !

Or ever ye were a nation, or your Commonwealth was born,
I stood on this breezy hill-top, fronting the hills of morn ;
In the strength of my prime uplifting my head above meaner
things,

Till only the strong winds reached it, or the wild birds' sweep-
ing wings !

It was mine to know when the white man ventured the un-
known seas,

And silence fled before him, and the forest mysteries ;
I rose, his towers and steeples that pierced the unfathomed sky,
And his proud domes darkened the Heavens—but above them
all soared I !

He builded his towns and cities, and his mansions fine and fair,
And slowly his fertile meadows grew wide in the tranquil air ;
He stretched his iron pathways from the mountains to the
sea,—

But little cared I for his handiwork ! 'Twas the One Great
God made me !

The Earth and the Sun and the mighty Winds and the Great
God over all,

These bade me stand like a sentinel on the hill-top grand and
tall.

Know ye that a hundred years ago men called me old and
worn ?

Yet here I tower above their graves, and laugh them all to
scorn !

For what are three-score years and ten, ye creatures of a day ?
Ye are to me like the flying motes that in the sunshine play !
Shall I tremble because ye threaten, and whisper that I am old ?
I will die of my own free, lordly will, ere the year has shed its
gold !

But till then, as I stood or ever the land of your love was born,
I will stand erect on my bill-top, fronting the hills of morn ;
In the pride of mine age uplifting my head above meaner
things,

Till only the strong winds reach it, or the wild birds' sweeping
wings !

THE TWO TAVERNS.

I REMEMBER how I lay,
On a bank a summer's day,
Peering into weed and flower,
Watched a poppy all one hour,
Watched it till the air grew chill,
In the darkness of the hill,
Till I saw a wild bee dart
Out of the cold to the poppy's heart,
Saw the petals gently spin,
And shut the little lodger in.
Then I took the quiet road
To my own secure abode.
All night long his tavern hung,
Now it rested, now it swung—
I asleep in steadfast tower,
He asleep in stirring flower,
In our hearts the same delight,
In the hushes of the night,
Over us both the same dear care,
As we slumbered unaware.

—Edwin Markham.

BABY HAS GONE TO SCHOOL.

THE baby has gone to school, ah, me !
What will the mother do,
With never a call to button or pin,
Or tie a little shoe ?
How can she keep herself busy all day,
With the little "hinderer thing" away ?

Another basket to fill with lunch,
Another "good-by" to say,
And the mother stands at the door to see
Her baby march away ;
And turns with a sigh that is half relief,
And half a something akin to grief.

She picks up the garments here and there,
Thrown down in careless haste,
And tries to think how it would seem
If nothing were displaced ;
If the house was always still as this,
How could she bear the loneliness ?

—Exchange.

For Friends' Intelligencer.

IMPRESSIONS OF NORMANDY.

THIS letter was written in the shade of a scrubby, woody elderberry-tree hedge, high up the side of one of the steep, grassy chalk hills characterizing this part of the French coast, and overlooking the narrow little valley with its slate (I believe) and thatch-roofed houses perched on the steep slope on either side of the one village street or road. These chalk hills appear just as do the Downs of the English coast from the sea and are evidently the same formation, soft, white, chalky earth streaked sometimes with patches of iron stain.

The country is beautiful and fertile, its rolling hills covered with timber of fair size, and $\frac{1}{2}$ mile after mile of fine grain fields.

Indeed, the impression of the country between Paris and the coast was that of one immense broken stretch of oats and wheat, comparatively very few domestic animals being seen at pasture. Here in France, when one sees a few cows in a field, one naturally looks around for the accompanying small boy or old woman, and the extravagance of our long heavy rail-fenced pastures is a thing undreamed of. Picturesque Brittany is the haunt of the artist hordes,

but La Normandie is the farming and fruit-raising province of northern France, and its tanned and weather-beaten peasants have a reputation for thrift and sharp, hard dealing which has made them notorious even among the French. All are Catholics, of course, and no village of any size but has its big church, often rising to the dignity of a cathedral, the pride of the neighboring community. Last Seventh-day we went to the nearest "village" with our Catholic host and family, to see the market, and go to the church. Madame took her maid, who carried the provision basket ; we all went in to mass, where I could appreciate a beautiful organ chant. When we walked out, Madame did her marketing, and we all walked home, having satisfactorily performed the duties of Seventh-day morning towards soul and body, according to the Catholic conscience.

The beach along this coast for miles is of flint and limestone pebbles, from a marble in size up to an adult cobblestone,—anything else than pleasant to walk or recline upon,—so that our one general country store does a thriving trade in bathing slippers. But as "it isn't the *world*,—its the *people* !" so it is these same sunburned farmers and fisher families that give the touch of strangeness and novelty to the place. I thought men and women literally worked like horses in Paris, drawing carts by harness in the streets ; here they are pack animals, specially made baskets or paniers being the ordinary means of carrying loads wherever they cannot own a horse or donkey. And *such* old women ! One sees rough-looking specimens enough at home ; but such leathery, wrinkled, and tanned human faces as one sees here, often on elderly working-women, are usually and quite properly confined at home to the mummy department of our museums. Worse still, with few exceptions, their lives of burden-bearing has made them all hump-backed and bent to a pitiful degree, and small wonder to one who sees them leaning forward, hands folded, trudging up these Norman hill-sides with a whole wet wash on their backs, or a pile of fish-net enough to load a hand cart ! Most of them have large families, too, and I must say for them, generally a very comely, chubby lot of little ones they are, the flaxen or light-haired and blue-eyed are predominating over the black-haired and dark-eyed southern French type.

There are a few misshapen and terribly demoralized looking exceptions, bearing evidence of the rough and too-hard labor of these toil-worn and early-ageing mothers. One of the most unpleasant impressions was that of the harsh, loud voices of many of these women, some of them strangely masculine and grating on ears accustomed to ordinary and quiet tones ; but one soon discovers that their bark must be worse than their bite, for the tiniest child may be seen trudging along, its little hand fast in the horny, knobby palm of some awful-looking old scold whose face would be a curiosity and whose voice a terror to many a gently-reared infant at home. Indeed the regard of the French nation for children,—I think I might add *dogs*,—is a matter of notice, and the freedom they largely enjoy is, so far as I have ever seen, very rarely abused—this might include the

dogs, also! One wonders sometimes if, in growing used to some of the things of habit here that must be deprecated, one does not lose a certain delicacy like the freshness of youth; but after all the true education is that one which if it dulls one's capacity for being *shocked*, opens the mind to the perception of what may be good in rough things, cultivating a charity and a human interest, where perhaps the natural and selfish instinct would begin and end in a repellant aversion as unfriendly as it would be narrow-minded.

SARAH P. BYRNES.

La Normandie, France.

THE LATE WILLIAM JONES.

The following sketch of the notable English Friend and philanthropist, whose book, "Quaker Campaigns," was reviewed in FRIENDS' INTELLIGENCER of Sixth month 17, is from the *British Friend*.

ONE more familiar face has disappeared, and another earnest voice, which pleaded for truth, peace, and brotherhood, has become silent in the grasp of death. Our Friend William Jones, of Sunderland, was called suddenly hence on the morning of the 28th of Seventh month, whilst on a visit to a friend at Balla Wray, Windermere. William Jones had completed his last work, "Quaker Campaigns," but a few months previously, and though the effort was laborious, owing to his failing health, he had happily accomplished his task and had received not a few tokens of public appreciation of his work. He took much interest in the proceedings of the late yearly meeting and those who were present at the last sitting of the Meeting on Ministry and Oversight will not have forgotten his earnest Catholic remarks when the "Letter on Worship and Ministry" was under consideration.

William Jones was present at the Meeting for Sufferings early in the Seventh month, attended the Continental Committee, the Peace Committee, and the Madagascar Sub-committee, where his help was much appreciated. His warm interest in the cause of international peace and arbitration extended over many years. For a short time he was Secretary to the Peace Society after the decease of Henry Richard. But a weakness of the heart's action required him to be very careful how he undertook public work involving much speaking.

In his early life he was apprenticed to a grocer, but soon found the employment uncongenial to his literary tastes. Following his studies, and acquiring considerable proficiency in languages, he found a home as tutor in the family of the late Joseph Pease, of Darlington, and for many years was associated with the interests of that family. We may refer the reader to interesting details of his life-work, published in the recently issued volume "Quaker Campaigns." The Society is made poorer by the loss of such members, but has been enriched by their lives. The following brief allusion to the close of this useful Christian life, will interest our readers. It is from the pen of one of his sons, writing to the editor from Sunderland the day after the occurrence:

In sending you the enclosed memorial card of my dear father's decease, which will give you the particulars which are usually inserted in *The British Friend*, I thought, perhaps, you would like to have a few further particulars of the close of his life.

After the completion of his book he seemed to gain somewhat in health, and was largely free from the pain he had suffered from frequently when writing it, and especially during a severe illness in Second month last.

He and his wife were looking forward with pleasure to a short visit they were to pay on the invitation of Mrs. James Richardson, of Newcastle-on-Tyne, to Balla Wray, her lovely house on Lake Windermere. The journey was delayed one day until the 27th, however, owing to some indisposition, but, feeling much better then, they started on that date and duly arrived, and he did not seem to have felt the journey at all. In the evening he was very cheerful, and enjoyed the lovely scenery from the garden. He had rather a sleepless night, but arose feeling well (for him), and at breakfast took part as usual in the conversation. His head was then observed to drop quietly forward, and although restoratives were at once applied, it was found he had passed away painlessly and without a sound. The doctor, who resided some way off, was summoned in haste, but could only confirm the worst forebodings. I was at once telegraphed for, but could only arrive in the evening, and had but the melancholy satisfaction of gazing upon his cold features, which looked calm and happy. Our friends were more than kind in every way, but we decided to remove the remains next day to this house from which the interment is to take place to-morrow.

My dear father's recent life was so serene, and his Christian experience was so full and rich, that death for him had no terrors, and it is the knowledge of this that is our chief solace in this heavy bereavement.

King Corn's New Conquests.

It is doubtful, says the *Chicago Tribune*, if the happy farmer, as he looks out over his acres of splendid corn, realizes how many new uses science has found for the product of his fertile fields. Corn, so long neglected, has within the last few years advanced rapidly in importance, not only as an article of food, but as a raw material from which at least twenty manufactured compounds are produced. If the corn crop promises to be the greatest on record, it is also true that the demand for corn will be equally as great. The fluttering green pennons on a thousand Western prairies are the signal to all the world that King Corn has come again into his own.

Twenty articles of commerce are produced from corn. Some of these corn products promise to attain wide use, and their manufacture may develop into important new industries. Here is the list of manufactured products for which corn furnishes the raw material:

Mixing glucose,	British gum,
Crystal glucose,	Granulated gum,
Grape sugar,	Gum paste,
Anhydrous grape sugar,	Corn oil,
Special sugar,	Corn oil cake,
Pearl starch,	Rubber substitute,
Powdered starch,	Gluten feed,
Refined grits,	Chop feed,
Flourine,	Gluten meal,
Dextrine,	Corn germ.

Every particle of the grain, including the cob, is manufactured into some useful product. A market is found among refiners of table syrups, brewers, leather manufacturers, fruit preservers, confectioners, druggists, cotton and paper mills, paper box makers, mucilage and glue makers, table oil and lubricating oil mixers, shade cloth manufacturers, paint grinders, manufacturers of fibre. This long list gives an idea of the large number of important industries which are now dependent to an extent on the product of Western cornfields.

Greatest in the promise of future developments is the use of a corn product as a substitute for rubber. This new rubber, which is made from the waste of ordinary corn, will, it is predicted, soon be used in the manufacture of all rubber goods, and, it is expected, will cheapen the price of those goods 25 per cent. It can be produced, so its inventors claim, for six cents a pound, and, in connection with an equal quantity of Para rubber, can be used in the production of all classes of rubber articles.

Helen Kellar's Triumph.

SURELY no other human being has ever encountered so many and great obstacles in acquiring an education as Helen Keller. The hardships of students combating poverty or delicate health, or compelled to receive instruction in a foreign tongue, are as nothing compared with Miss Kellar's handicaps in taking her examinations preparatory to entering Radcliffe College this fall. No particle of their severity was abated for her. Indeed, on the contrary, they were made unintentionally difficult. To sit in total darkness and silence, with no idea of the time, with no touch of a friendly hand,—for neither Miss Sullivan, her constant companion, nor her master, Mr. Keith, was allowed to communicate the questions to her,—these were sufficiently difficult conditions. But her labor was unnecessarily increased by the college authorities. They had the examination papers written out in Braille characters by a man who had never seen Helen, and who, it was discovered too late, used a different system of writing for the blind from that to which she was accustomed. Helen Kellar did not hesitate or draw back even at this, but puzzled out the unfamiliar, punctured points as best she could, and wrote her answers on her typewriter, passing triumphantly in every study, even "with credit" in some. Her intellectual achievement is, however, almost overshadowed by the girl's indomitable moral courage in surmounting difficulties. Does she not put to shame every slothful and easily-disheartened soul? —*Congregationalist.*

CURRENT EVENTS.

CORNELIUS VANDERBILT died suddenly on the 12th inst., at his New York city residence, from an attack of paralysis, aged 56 years. His estate is estimated at about 100,000,000.

DR. POZZI, an eminent Paris surgeon, says Dreyfus is a physical wreck. He is thin and worn; his muscles are atrophied. He is 39 years of age and looks 60. He will never, Dr. Pozzi says, be thoroughly alive again. If he recovers his liberty he will live, but only if surrounded with every care, wrapped up, as it were, in cotton and placed in a greenhouse like a plant which has suffered too much for it ever to recover its pristine vigor.

FOR the first two months of the new fiscal year our Government has expended \$102,969,090.33, of which \$21,066,489.81 has gone for the support of the civil and miscellaneous establishment, and all the rest for military expenses of one kind or another. The army got \$34,262,080.06; the navy, \$9,688,245.40; military pensions, \$26,055,674.80, and interest on the war debt, \$9,153,845.38, a total on the military side of the ledger of \$79,159,845.64, or at the rate of \$474,959,073.84 a year for warlike outgoes, while the total cost of the civil establishment was at the annual rate of \$126,398,938.86.

CARLIST plots in Spain have been discovered, and the Queen Regent has proclaimed martial law in the Province of Vizcaya.

RAILROAD traffic centering at Chicago was very large last week. It was regarded as the beginning of the heaviest fall and winter seasons that the roads have experienced. Deliveries of grain were the largest of the year, aggregating 8,772,000 bushels. It is estimated that the roads of the country are short 100,000 cars; this in the face of an enlargement of 100,000 cars in their equipment last year. They now have, however, 100,000 more cars in the process of construction. Orders for 1,000 more cars were given out at Chicago last week.

THE Government's crop figures, according to the calculations of the statistician of the New York produce exchange, point to a total wheat yield of 516,250,000 bushels, compared with a crop last year of 675,148,705 bushels, and 530,149,168 bushels in 1897. The August 1 corn crop estimates are materially reduced by the September 1 report—the present indicated crop being 2,088,960,000 bushels, which was exceeded by the crops of 1896 and 1895.

THE losses of the United States troops in the Philippine Islands since August 6, 1898, are as follows:

Killed,	293
Died of wounds and accidents,	141
Died of disease,	499
Total deaths,	933
Wounded,	1,615
Captured and missing,	18
Grand total,	2,566

SPEAKER THOMAS B. REED, having resigned his seat in the United States House of Representatives, as a member from the First (Portland) district of Maine, has now written a letter of thanks to the Republicans of the district, in which he expresses his confidence that the district "will always be true to the principles of liberty, self-government, and the rights of man."

THERE has been for some time a "revolution" in progress in Venezuela, and dispatches now state the situation to be "critical." The revolutionists, it is said, are in possession of towns within eighty miles of the capital. Minister Loomis is returning to his post to protect American interests.

MANILA advices by way of Hong Kong announce that "Aguinaldo is willing to release all sick and civilian Spanish prisoners," but that "Major General Otis refuses to allow Spanish vessels to proceed to Filipino ports to receive them." It is reported from Hong Kong that two British steamers near Luzon Island were recently overhauled by American gunboats on the watch for filibusters.

NEWS AND OTHER GLEANINGS.

A MEETING of executive officers of Western railroads was held in New York City on the 19th, to discuss an agreement as to the issuance of annual "passes" for next year. This is the regular form, and of late years the number of annuals has been decreased. The agreement has not been lived up to as a rule, but it has helped the roads. "If no passes or half-rate tickets were issued except to the officials of each individual road," one official says, "the roads might make a rate of a cent a mile for the general public."

—Attorney-General Akin at Springfield, Ill., has rendered an opinion that the medical practice act of 1889 does not prohibit the treatment of disease by mental or spiritual methods by Christian scientists, or others, where no medicine is used, and that where a person dies during such treatment it is not an offense under the criminal code of Illinois.

—Andrew Carnegie has given to libraries all over the United States, since January 1, fully \$2,450,000, says the *Library Journal*, and this without counting the inconsiderable doles of \$50,000 here and there. Half that and more went to Pittsburg, where it has made Homestead riots forgotten.

—H. A. Haigh and S. S. Angus, capitalists of Detroit, have, it is announced, completed arrangements which will give a new electric road from Toledo to Buffalo, which will be the longest road of its kind in the world. The new system will be in running order by June, next year.

—A grand jury at Owensburg, Ky., has returned indictments against the Louisville and Nashville, the Illinois Central, and the Louisville, Henderson and St. Louis Railroads for violating the separate-coach law by providing inferior accommodations for negroes.

—Sir Thomas Lipton told an inquirer on board his steam yacht *Erin* in New York harbor, that if the Herberts accepted his offer of \$250,000 for the Muckross estate, which includes the lakes of Killarney, he will make a gift of it all to the Irish people.

—Governor Stone of Pennsylvania has reappointed Prof. J. T. Rothrock, of West Chester, State Forestry Commissioner. This is very gratifying to all those interested in Forestry work.

FRIENDS' INTELLIGENCER

Established 1844. }
The Journal, 1873. }

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Number 39.

A GOOD WORD EACH WEEK.

XXXIX.

THROUGH *this unspeakable gift [Divine grace]* mankind are put in possession of "the unsearchable riches of Christ," and know him to be their resurrection and their life; and because he lives in them they live also,—not in the oldness of the letter, but in the newness of the Spirit.

SARAH HUNT.

From a letter, 1857, to the members of Duanesburg, N. Y., Quarterly Meeting.

JOY.

LET thy day be to thy night
A letter of good tidings. Let thy praise
Go up as birds go up, that when they wake
Shake off the dew and soar. So take Joy home,
And give her time to grow, and cherish her.
Then will she come, and oft will sing to thee,
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad,—
Joy is the grace we say to God.

—Jean Ingelow.

FRIENDS IN ENGLAND.

I.

A PRINCIPAL object of my visit to England was to see and visit Friends. I therefore attended all the meetings I conveniently could. In the time I had on land there were fourteen First-days; one of these I spent in Holland, and on another, at Grasmere, in the English Lake country, I failed, because of rain, to get to Colthouse meeting, eight miles distant. On the other twelve First-days I sat with companies of Friends in the meetings in Chelsea, Westminster, (twice), and Devonshire House, London; at Manchester, Southport, Street, Leominster, Colwyn Bay, Edinburgh, Scarborough, and Birmingham. Besides these First-day meetings, I was at the Yearly Meeting in London (as heretofore detailed), at Bristol and Somerset Quarterly Meeting, and at Hardshaw East Monthly Meeting.

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The meeting at Chelsea (London), has always been held in private houses. There is no meeting-house. The home of Thomas W. and Anne Warner Marsh, in Cheyne Walk, on the river bank, has been used for the purpose, but their absence from Chelsea has rendered it unavailable since last spring. As I have heretofore said, it was held, at the time of my visit, in the home of Percy and Edith Bigland, at 32 Tite street—a short distance from Cheyne Walk. The appointed time is 6.30 p. m., except on the first

First-day in the month, when it is at 11 a. m. The meeting is very much one of "waiting" upon the Source of Strength, and varies in size, not being at any time large. The ministry of Anne Warner Marsh is sympathetic and welcome. One of those present in the morning meeting, Sixth month 4, was the wife of Leonard Courtney, M. P., one of the most prominent and independent members of the House of Commons (he sits for Bodwin, in Cornwall). A Friend present quoted the beautiful text, Isaiah, xl., 31, "They that wait upon God shall renew their strength," etc., and this seemed to have impressed her by its appropriateness to the occasion, and by its significance in connection with worship. Mary Travilla, in the meeting Sixth month 25, had a brief but helpful and acceptable message.

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The First-day morning meeting at Devonshire House (where the Yearly Meeting is held), on Sixth month 25, was small,—about forty persons, perhaps. It was held in what is called the "old" house, not the "large" one, in which the men sit at yearly meeting. The principal speaker was Mary Ann Marriage-Allen, who had just returned from a visit to Cyprus and Palestine. Soon after the meeting had gathered, she rose and gave a brief explanation of the views of Friends as to silent waiting. Later, she spoke at some length, mainly a commentary on parts of a chapter in the Old Testament, which she read as she proceeded. One or two others, men, spoke, and prayers were offered by two persons.

There were, in 1898, according to the "Book of Meetings," 128 members, and 23 attenders, at Devonshire House.

* * *

The two meetings which I attended at Westminster (52 St. Martin's Lane, near Trafalgar Square), were on the 18th of Sixth month and 27th of Eighth month. In the former there was a good, though not large, attendance,—perhaps a hundred persons. Anne Warner Marsh, A. W. Bennett, and two other Friends spoke. Prayer was offered by two or three. The general epistle of the Yearly Meeting was read at the close. On my second visit, the attendance was smaller, probably about forty, so many people being "out of town." There were but two Friends in the gallery, both men, William Hobson (originally from Lurgan, in the north of Ireland), and Frederic Taylor. Both had ministry, and the former offered prayer. Frederic Taylor is the general secretary of the Friends' First-day school work, and devotes his time to it. He is a brother to Alfred Taylor, (who was secretary of the committee at Ackworth General Meeting, and whom I spoke of in my letter on Ackworth), and his (F. T.'s) wife is the daughter of John Stephenson Rowntree, of York.

J. Began Braithwaite, who has long occupied a prominent and influential position among Friends, especially in London, attends at Westminster, but was not present on either of the days I attended. I heard him speak in the yearly meeting. He is now well advanced in years, and his health is not strong.

The meeting-house at Westminster stands back from the street somewhat, and an iron gate admits to a passage-way by which it is reached. It has a number of committee-rooms, a pleasant "lobby," or entrance hall, etc. The meeting-room itself is lighted from the roof and by two high windows in the gables. A fine old-oak wainscot occupies the sides of the room, and with the subdued light gives the aspect of quiet and retirement. The adult schools are conducted in rooms adjoining the meeting-house, and I was present in the men's class, conducted by Percy Bigland, on both the mornings on which I was at meeting.

The "Book of Meetings," 1898, gives 314 members at Westminster, and 10 attenders.

* * *

I attended at Manchester on the morning of Seventh month 2, after being at the adult school class conducted by John William Graham. The meeting-house stands in Mount street, near Albert Square and the Town Hall. It is a large, substantial building,—the largest, perhaps, out of London,—and conveniently accommodated the large gatherings at the time of the Conference held here in 1895. The morning was wet and dark the day I was present. There was a good attendance, but the meeting was considered smaller than usual. There was ministry by two or three Friends in the gallery, including Jane Eliza Brayshaw, who was until recently Clerk of Women's Yearly Meeting. Her son also spoke, and Dr. E. Vipont Brown,—these from the body of the meeting. Prayer was offered by several Friends.

The "Book of Meetings," 1898, reports 395 members and 90 attenders for Manchester. The evening meeting is at 6.30.

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On the following First-day, Seventh month 9, I was at Southport. I attended, first, the adult-school class taught by Edward Grubb. The class-room is in the meeting-house building. The meeting was at 10.30 a. m. Hannah Wallis (who is principal of a private school for girls, long established at Southport), and Edward Grubb had ministry. Prayer was offered by another Friend.

The house at Southport is of modern erection, a light and pleasant building. The report for 1898 gives 137 members and 14 attenders. There is evening meeting at 6.30.

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A week later, the 16th, I was at Street, in Somersetshire. I accompanied our friends, the Clarks, and was seated beside John Morland, now the Clerk of the Yearly Meeting (who lives near Street, and is associated in business with William S. Clark), who sits at the head of the meeting. The house, of stone, and modern erection, stands in pleasant grounds, with some fine old trees beside it. The burying-ground is in the rear, neatly kept.

In the meeting there were about fifty persons present. John Morland offered prayer, and also had a brief communication. A woman Friend had a short testimony. The time of the sitting was a little over an hour. (This is rather under the average; most meetings that I attended continued about an hour and twenty minutes.)

It was a beautiful day, and as we left the meeting, we walked about to the homes of several Friends, before returning to "Millfield." There was apparent a most kindly and cordial feeling among the Friends at Street.

The meeting at Street, 1898, was reported as having 58 members and 4 attenders. A reading meeting is held at 6 p. m., on Fourth-day.

* * *

Two days later, the 18th of Sixth month, Bristol and Somerset Quarterly Meeting was held at Street, and this I also attended. The meeting of ministers and elders, "Ministry and Oversight," as it is called in England, was held the previous evening at 6. It contained some young persons, as well as older. The quarterly meeting began at 11.15 on the 18th. In the meeting for worship, most of the time was occupied by a doctrinal discourse by Charles W. Goddard, of Kansas, who had minutes from meetings at Wichita, dated some two years ago. The general epistle of the yearly meeting was read. The business meeting was appointed to begin at 12.45 and to continue to 1.30; it was, however, rather late, owing to the protraction of the meeting for worship. Both sexes remained, though later, at 3, the women held a short separate session in another room.

At 1.30 the meeting adjourned until 3. Dinner was served for all who would remain (a few were privately entertained), across the street, at the Bear Coffee Tavern, a pleasant and convenient temperance place. The large dining-room was fitted up with long tables, and nearly the whole quarterly meeting dined together. It was very sociable and pleasant.

The adjourned business meeting continued until about 5 o'clock. There was a variety of business, including the consideration of several "selected minutes" from the yearly meeting. The clerk was Charles E. Frank; the clerk of the women's branch of the quarterly meeting was Hannah Maria Grace; Arthur Smith, assistant clerk, aided in the reading of reports, etc. The attendance was probably one hundred to one hundred and fifty. The proceedings were conducted very systematically, and with much kindness of manner. The clerk, as is the custom with English meetings, kept the business well in hand, and helped the meeting forward with it. Altogether, it appeared to me to compare very favorably with any of our American quarterly meetings, and I enjoyed being present.

H. M. J.

NONE can be a minister of Christ Jesus but in the eternal Spirit, which was before the Scriptures were given forth; for if they have not his Spirit, they are none of his. Though they may have his light, them that hate it, yet they can never bring any into unity and fellowship in the Spirit except they be in it.—*George Fox.*

MAKING GOD A FACTOR.

Read to the students at Swarthmore College, Ninth month 24, 1899, by Elizabeth Powell Bond.

It is the autumn of the year ; but the spring-time of the young souls of this congregation. The earth has had her annual seed-time when the farmer put his plow-share into the hardened crust and opened it to the fructifying power of the sunshine and the showers, and dropped into the furrows the wonderful seed, so full of possibilities. Then began the activities of nature's laboratory, the seeming perpetual miracle of growth,—the transformation of the single grain of corn into the stately plant bearing a hundred-fold increase. The earth's foodful harvests have been gathered into barns. And now, when her season of rest is approaching, her profound sleep that will follow the touch of frost, we have come together for our season of activity, to repeat in other guise the seeming perpetual miracle of growth. It is to be believed that in this company of happy, hopeful young souls there is no hardened crust waiting the plow-share's severe service. It is to be believed that here are receptive and eager souls, the "good soil" having depth enough and richness enough to receive seed and bring forth many-fold. You have arranged your programs—the order of your seed-sowing. You have chosen language studies to open to you the vast stores of history and literature—the records of man's progress ; you have chosen mathematics to reveal to you relations and proportions that establish the order of the universe—one expression of God's truth ; you have chosen science, to let you into some of the secrets of nature, to find out how God himself has worked, combining the elements into the wonderful products of earth and air.

There is one inquiry I would suggest to your minds—an inquiry most vital in its significance: *Have you made God a factor in your program ?* If there is one place more than another in the world that calls for reverent recognition of God, it is the college class-room. For the theme of every college class-room is one of the ways leading ultimately to God. It is happy for us, indeed, if at the beginning of the year's work our anchorage is "the thought of God ;" if all our work is lifted up into the luminous atmosphere of this thought. Is some one among you wishing for more definite words than these, wishing for a portraiture of God ? Let me remind you that any portraiture of God, the Infinite, can be only partial and incomplete ; that our conception is narrow and shallow or broad and deep in proportion as we have grown toward God, and of necessity bounded by our finite vision. We can only *feel* after him, our souls turning toward him, as growing things stretch toward the light. You will remember that Jesus did not definitely portray God ; that he said to the Samaritan woman, "the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth. . . . God is a Spirit, and they that worship him must worship Him in spirit and in truth." Jesus does not picture Him, but turns our thought toward the Fatherliness of God. "Hitherto my Father works, and I work." "Wist ye not that I

must be about my Father's business ?" "I and my Father are one." If this thought is beyond our own growth and we cannot enter into it, perhaps the sky and the trees and the beautiful flowers—even the one blade of grass that no man can make, will be to us the outward and visible expression of the Infinite—of the Power that so loves beauty, and must be truth, and must be the soul of love to shine and shine above the places darkened by "man's inhumanity to man." Or it may be that the revelation of the Infinite and the Divine is written for us in some human heart,—father or mother, sister or brother, or friend. That which points us to a higher level than our own—that is a message to us from out the heart of God.

"How can we make God a factor in our work," are you asking ? By fitting our work to a standard of sincerity, as God's work is sincere. The translation that has your own effort and research, that is work in which God is a factor ; and goes to the up-building of mental and moral fibre alike. The problem whose hidden relations you have yourself striven after and developed—that is work in which God is a factor, and makes you a sharer in the very wisdom and power of God. To do our work, whatever it may be, in habitual consciousness of God, referring all our doubts and perplexities to the judgment seat of our highest conceptions—this it is to make God a factor in our work, and to go on our way upborne by the Everlasting Arms ; and when work is done and recreation is the privilege of the hour, not less may God be made a factor in our lives, if it be still our *habit* in the midst of play to lift up our thought in gladness and thanksgiving to the perennial Source of joy, and this is but another way of saying that beautiful assurance of Isaiah : "They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk and not faint." If you have already learned this lesson of lessons, blessed indeed are you for all eternity.

And let us not lose sight of one other thought—the privilege that is ours of being in some small measure a revelation of God to the souls that stand near us. Insignificant as we feel ourselves, it may be that just our sincerity, our truthfulness, our faithfulness will make our doubting neighbor believe there is sincerity and truthfulness and faithfulness ; and that these are of God. It may easily be that the kindliness of our look as we pass along our college halls may be the ray of comfort needed by some sorely tried soul, to renew his courage and hold him to God. O, it is a life of wonderful opportunity, this life of ours within college walls, where it is the privilege of each to shine in comfort, to stand fast in truth, to lead all the rest straight onward toward God !

"One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need,—
It is the thought of God."

THE religious optimist, whose faith in God means tolerance of the devil, is not a useful citizen nor an entrancing spectacle.—*Ex.*

NEWTON MEETING, N. J. : A RETROSPECT.

(Conclusion.)

THE meeting was generally attended by the neighbors, whether members or not, and flourished for a quarter of a century, before its second dissension occurred. The sad separation of 1827 came, with its breaking up of heretofore cherished friendships, and its damage to the great influence Friends had had with those not of their membership. The Orthodox branch retained the meeting-house, and when John Comly appointed a meeting to be held there, refused to open it to him, whereupon, on his declining to have the doors forced open, as was ready to be done had he consented, our Friends secured Hatch's school-house, in the upper part of Camden, and the meeting was held there, where also, within about four weeks, one was appointed by Elisha Dawson and one by Mary Pike. No other meetings were held in that house. On Second month 7, 1828, Edward Bullock, clerk of the Preparatory Meeting, records, as the first minute of that meeting after the separation, that arrangements had been made with the Trustees of Camden school, then held in the Academy, at the southwest corner of Sixth and Market streets, where the Genge School now is, for the holding of meetings there on First- and Fifth-days. The first meeting was held there on First-day, Second month 10, 1828, and the meetings continued to be held there until the fall of that year. On Seventh month 6, 1828, Joseph W. Cooper, though not a member, gave to Friends, much to the chagrin, freely expressed, of some of his Orthodox cousins, the ground whereon we now meet. At the Preparative Meeting, held the same month, John Ward was appointed to collect moneys for the erection of a meeting-house, and Joseph Kaighn and Edward Bullock to superintend the building of it, and by winter time the house, plain and small, was built. From Market street to far north of Cooper street was then all woods, extending as far down as Sixth street. And our meeting-house soon became known as "the little meeting in the woods," some of the Orthodox styling it, "the Hicksite Cabin," and predicting that it would only be "a nine-days' wonder."

If I give some instances of imperfection of temper in respected worthies long gone to their reward, it is from no unkindly spirit, but as a part of the history of troublesome times that happily have passed and which we may now review without bitterness.

Twice during the Revolutionary war was the ground where Friends now meet the scene of war-like manœuvres. In the spring of 1778, a sharp spirited skirmish took place between the British, drawn up between Sixth and Market Streets and Cooper's Creek bridge, and the Americans, led by Count Pulaski, and stationed in the woods along the Haddonfield road, then intersecting Market street at the present Broadway. The British kept up a heavy firing, from about where our meeting-house stands, upon the Americans, and, outnumbering them ten to one, forced them to retire, but without the loss of a man, although the British had one killed and several wounded. Later, Pulaski came near leading the

Americans into an ambuscade arranged by the British, near our meeting-house, but, being warned in time, by William West, a patriot apprised of the danger, he turned the Americans in time to save themselves.

At the head of our meeting from the separation until his death sat John Ward, a worthy Friend, odd in his bluntness, and much given to holding long meetings, which were no better relished by the younger members then than now. On the way home from meeting once, his son remonstrated with him for this, but he stopped him short by saying, "Thee don't know anything about it. Does thee think I can break up under a cloud?" J—— W——, a minister from Philadelphia, used frequently to come to Camden Meeting, and generally preached. One day, however, he sat silent. After meeting, John Ward, shaking hands with him, said: "J——, thee never attended this meeting more acceptably than to-day." Taking tea at a Friend's house once during the yearly meeting, his host's daughter, who presided at the urn, said to him: "Friend Ward, will thee take milk in thy coffee?" "I'll take cream, gal," was his answer. With all his peculiarities he was a most hospitable and kind-hearted man, a Friend of sterling integrity, and one deeply concerned for the promotion of the cause of Truth. Next to him in the gallery sat Joseph Kaighn, a generous man of resolute will and much ability, whose counsel largely moulded the course of Friends of our meeting during the trials of 1827-28, and who was many times chosen to fill important public positions.

On the "separation," the monthly meeting, after a lapse of one hundred years, was again held alternately at Newton Meeting, continuing appropriately so to the present time. And long before another century shall be completed, let us hope, the quarterly meeting will see the fitness of again holding one of its sittings in this, the oldest of its branches, and where it was founded.

The prominent deceased recommended ministers who, since 1828, have sat at different times at the heads of our galleries were, Rachel Wainwright, Samuel J. Levick, Sarah Hunt, and Mary S. Lippincott. For many years sat there William Folwell, a retired Philadelphia merchant, who made his fortune trading with China, whither he several times went to personally superintend his ventures. A hale, handsome man, with white hair and ruddy cheeks, gentle, manly, dignified, even distant in his manners, sitting erect and with head thrown back, with his hands on the buck-horn knob of his large yellow cane, his imposing presence threw a mellow dignity over the meeting. For many years an elder, he occasionally in the latter part of his life would, near the close of the meeting, give a few earnest words of encouragement and invitation to the younger Friends to take their part in the meetings which he must soon leave. He died in 1871, over eighty years of age.

The little meeting-house in the woods, heated by a wood stove, with its low ceiling and attic room, for the holding of men's business meetings, remained unchanged for nearly sixty years. In 1885 it was lengthened, its ceiling raised to the roof, doing away with the attic room; a heater, to warm it in cold

weather, was placed in a cellar made for that purpose ; an open fireplace, to heat it in mild weather and to ventilate it at all times, was placed between the men's and women's galleries, and a porch and a small library room added to it, so improving its comfort and appearance as to make it one of the most attractive meeting-houses belonging to Friends. The first meeting in the newly-altered house was held on First-day, Tenth month 25, 1885, and completely filled it. Mary S. Lippincott spoke from the text, "God is a God hearing and answering prayer." Elizabeth Plummer, who came not knowing of anything to call the people forth on that day, began her sermon with the words, "Ye are my friends if ye do whatsoever I command you ;" and Isaac C. Martindale gave a brief sketch of the early establishment of the meeting.

Such are glimpses at the past of Newton Meeting ; to-day, with our membership of 131, let us look forward in the belief that its mission is not yet ended, and in the hope that its standard bearers, following the Light, will be earnest and fit successors to its worthies gone before. HOWARD M. COOPER.

Correspondence of Friends' Intelligencer.

ILLINOIS YEARLY MEETING.

SOON after gathering into silence First-day morning, the vision of Peter was presented to us, with his remark that nothing unclean or common had ever passed his lips, and he was told that what God had cleansed, he should not call common or unclean. The lesson to be derived from this was that we be careful not to form too hasty a judgment. A friend quoted the following beautiful verse :

"As flows the river calm and deep
In silence toward the sea,
So floweth ever, and ceaseth never
The love of God to thee."

The pleasant change in the weather and our outward surroundings was spoken of, and our gathering together was compared to being seated at the table of the Lord ; the silence was the "grace," and we were now prepared to partake of the bread to be offered. The speaker's mission to-day seemed to be to the children, who, she said, had something to do in these meetings, as well as the older ones, and she appealed to them lovingly to try to sit still and think good thoughts. They were advised to be kind to all, but most especially to the old, watching for little opportunities to manifest their thoughtfulness. The older people were reminded that the Beloved Son was sent into the world to draw us to the Father: When we enter into our form of worship, we must bring our wandering thoughts into stillness, then hearts may be anointed and appointed to give forth to others of the good gifts they have partaken of. If we strive to find the centre of life and love, we *will* find it. The gospel of Jesus Christ as proclaimed in the Sermon on the Mount, is so plain, simple, and practical, that all can understand it, but unless we practice these precepts, of what avail are they to us ? for it is the living out of these that cleanses the soul from sin.

Fervent prayer followed, and this little couplet repeated,

"When Jesus shows his smiling face,
There is sunshine in the soul."

In the afternoon a much larger company assembled,—more than the house could accommodate. After a short silence these appropriate words were spoken, "Be still and know that I am God."

E. C. then said that every religious organization represents its own particular thought, and that the Society of Friends need not be ashamed of its position ; it has been a pioneer in moral reforms,—positive and not negative in its stand. Truth has not changed, but is the same now as it was in the time of Adam, though the application of its principles to existing needs has changed. The religion proclaimed by Jesus is an advancing religion, and we to-day are on a higher level than were the people of old. In former times the priest and prophets were looked to as expounders of God's truth to the people, but in our time we know that God speaks to his people himself, for all shall know Him, from the least to the greatest. Jesus's mission was to lift the world higher,—not to change the manner of salvation, but to open our hearts that we may receive God into them.

We were told that we must practice what we have heard, if we would vitalize their truths, and the meeting closed with prayer.

After assembling in business capacity, on Second-day, and the opening minute read, the beauty of harmony was delineated by quoting the 133d Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity," etc. We were reminded that we have our duties, privileges, and responsibilities, and if we have a word that will further a good cause, we should give it to the meeting. An affectionate tribute was here paid to our former assistant clerk, who has done us such excellent service for many years ; she and her husband having been faithful attenders of our meeting, but now removed within the limits of another yearly meeting. Both are much missed from our annual gathering.

At this time a minute was read from her meeting for Margaretta Walton, and she and her companion received a cordial welcome.

The calling of the representatives showed all present but two ; coming from north-western Nebraska, southern Indiana, and different parts of Illinois. After some other routine business, epistles from other yearly meetings were read, calling forth many remarks. We were impressed favorably with the friendly recognition by Philadelphia Yearly Meeting of visitors from across the sea. This visit and recognition will help to draw the different branches of our Society closer together, and we were glad that this step was taken by the largest body of our Friends, and one of the oldest.

It was felt that now was a fitting time to render a loving tribute to the memory of our valued friend, Aaron M. Powell, and we remembered his devotion to duty in little things as well as great, and it seemed almost as if we could still hear his pleading voice, urging us to "come up higher."

The thought in Baltimore epistle of holding a short devotional meeting before entering on the business impressed us deeply.

We felt a great truth was expressed in New York epistle, that living on the past—on the works and words of our fathers—will not do the work for us. We entered into sympathy with Indiana friends as they deplored the war in which our country is now engaged. A member who had attended their late yearly meeting spoke hopefully of their condition; this sentiment was endorsed by M. Walton, who had also been there. She plead with the fathers and mothers now present not to spend all of the first day of the week over newspapers and questionable books, without manifesting some love for the Father, and craved his blessing on both parents and children, and that all might be gathered into the hollow of that hand which alone can preserve through life.

Third-day morning, M. W. was led to supplicate that each might know and fill his own place, as ability was given, and that a double portion of our Father's wisdom might be the lot of those who bear the burdens of the business of the meeting.

Continuing the queries, we came to the one pertaining to a free gospel ministry, the answer to which elicited the expression of much and different thought; sympathy was felt for members whose isolation from Friends gave them no choice between attending the meetings of salaried ministers and absenting themselves entirely from places of worship. It was suggested that inspiration was not bounded by place or time, but might be felt in the workshop or the home, as well as within the walls of a meeting-house: it touches the best that is in us, and enables us to bring forth from the treasure house of memory, things both new and old. The more enlightened and intelligent the minister, the more effective his ministry; therefore it is important that he keep abreast of the times, for the world moves, and he should move with it, storing his mind with useful knowledge, yet with all this his dependence must be on the Lord, who gives no uncertain call, and if strictly obedient to it he will be helped, for there will ever be a way made and a strength given for the message and a growth experienced, the heart being touched as by a live coal from off God's holy altar; and he should also search the Scriptures prayerfully. The mission of the Society of Friends is to call people to the light and life of God in the soul, and if we are loyal to this, we will draw them thereto: we should wait near the footstool of God for his qualifying power to give life to the ministry.

The first matter claiming attention in the afternoon was the reading of a letter from our aged friend, Robert Hatton, containing a message of brotherly love and interest, he having been with us at the opening of this yearly meeting twenty-four years since. Our hearts were touched by his loving remembrance, and the meeting directed that a fitting reply be prepared and forwarded.

Fourth-day morning—again bright and beautiful—at the appointed hour, 10 o'clock, we again assembled for public worship. Isaiah Lightner thought there should be brightness in every soul to correspond with the surrounding brightness. Jesus, the pre-eminent son of God, did deeds of love and kindness, and if we emulate his example we will not be in haste to

cast a stone at an offender, but rather, as did he, say, "Go, sin no more." Attention to the Christ within, the hope of glory will keep us in the narrow-way that leads to peace, and we can commune with that spirit now and here, if we rely on His promise, who said the Comforter will come.

M. W. rose with this quotation from Isaiah "Have ye not known, have ye not heard, hath it not been told you from the beginning, have ye not understood from the foundation of the earth?" She realized that this coming into a knowledge of God and his everlasting love is what all minds recognize at times. There is no need for any one to tell us what God is, no need to go to any man to know the things of God, for on the blackboard of our own hearts he writes his lessons so clear, so plain, none can misunderstand: we need not forsake business, nor sit with eyes closed and ears stopped, in order to know him, for he is so near us we can be in close communion with him at all times and places, and this communion must be renewed daily, for the manna of yesterday is not good for to-day. This will bring us into a condition wherein we can say in the morning as did Mary of old, "Be it unto me as thou wilt," and in the evening, when our work is done, we feel pleasant, and as we wake to another day, realizing that we must have bread for the physical, so we look to the Saviour for a fresh supply of spiritual bread. In mingling with us she felt there is a recognition among us of our accountability to God; but we must not wait till the last hour to reckon up our accounts, for though God *may* be able to save then, it is not safe to leave it: every day should know its work done, its accounts squared. We should know the watch-towers of our hearts are clean, the windows clear and bright, look through the glass of God and see whatsoever is good. We cannot be so old that there is not service for us that will not be set aside, and so may our last days be our best days. God's riches will not buy material needs, but they will qualify for business. Seed sown by God will grow and raise fruit that will redound to the glory of the giver, and there will be an arising of new life. Every one has his own work to do and knows his own individual responsibility, and no other one can take it from him. If we tread in the same tracks to-day that we did yesterday, what progress do we make. Speaking of the plain dress and language, she said they are not all, but they are a safeguard to those using them; no one would expect a person wearing the plain dress to be seen in vile places. In order to come to a better understanding of our relations to God we should enter into the closet of our souls and there meet him—not to talk of it afterward, but to *act* it. When Saul was converted he conferred not with flesh and blood; this flesh and blood may sometimes be our own hearts, the human promptings of which must be put aside, so we can say, "Here am I, Lord, do with me as seemeth to thee best."

Fourth-day afternoon being a short session (on account of the funeral of a near resident) was devoted mainly to the reading of the report of the Philanthropic Committee, which showed much work accomplished in the various departments of labor.

Fifth-day morning, the committee on Visiting Isolated Members reported much work done, both by visiting and correspondence. At noon of this day, the women held their meeting, which usually has its place the day previous, but was postponed because of the funeral before spoken of.

The afternoon session was occupied with reports of committees, which finished the business of the meeting for this year, after which we enjoyed a "love feast," parting messages of love and kindly encouragement coming from one to another, tendering our hearts, so we could all endorse the sentiment of the last speaker, that it has been good for us to be here.

Holder, Ill.

E. H. C.

AUSTRALIAN POLITICAL EXPERIENCE.

London Daily Chronicle.

AMERICAN opinions on the prospects of the new Commonwealth of Australia are of especial value, since the people of Australia have taken the Federal idea from America and have, in framing their new Constitution, carefully studied the Constitution of the United States. Consequently much interest attaches to an interview in the Boston *Herald* with Henry D. Lloyd, the well-known author of "Wealth against Commonwealth," who has just returned from a visit to New Zealand and Australia, made expressly for purposes of political and social observation. Mr. Lloyd arrived in Australia right in the thick of the Federation campaign, and he was interested to find women suffrage at work in South Australia. "It was no uncommon sight to see an entire family go to the polls, the husband wheeling the baby carriage, which they would leave outside the booth, while the father and mother went inside to vote. It was, indeed, an amusing sight, yet it did not seem to provoke any comment. Woman suffrage goes along smoothly there and creates no matrimonial difficulties." Mr. Lloyd found that opposition to the new Federal Constitution came from two mutually opposing quarters, the rich capitalists and the Labor men. The former believed that concentrated suffrage would work havoc with their vested interests, while the Labor politicians feared that "the adoption of a Constitution largely formed on American lines would have too strong a conservative effect in preventing and suppressing reforming legislation. They pointed to our failures for thirty odd years in our legislative dealing with railroad abuses. They referred to the overthrowing of the income tax by the Supreme Court, and stated that with confederation it would become impossible for them to get any reforms carried through." Mr. Lloyd argued with these people, and told them that, bad as the state of things might be, it would have been worse, in the opinion of most American people, had the various States remained separate instead of being formed into a great Union. Mr. Lloyd thinks that the new Constitution has been very carefully drawn, and that it avoids some of the faults of the Constitution of the United States.

Mr. Lloyd has made a remark about the so-called Socialist legislation of Australia and New Zealand which is very acute and worth recalling. He is of

opinion that there is no country in the world in which there is so little Socialism as in these lands of the Southern Seas, and that, if the paradox can be admitted, because there is so much. "As a matter of fact," he says, "I have never seen a people among whom there is less professional Socialism or less Socialistic propaganda of any kind than there is in Australia and New Zealand. There is no Socialistic party there. Whatever advanced legislation they may have is not the result of any theoretical or Utopian judgment, but merely and specifically a practical step taken by democratic people to meet an evil or accomplish a purpose, as in the case of the development of the export business which I have described." All of which means that if the Australians and New Zealanders are Socialists they are purely practical Socialists, who have made no attempt to reconstruct society, but have not hesitated to use the collective powers of society to remedy practical grievances and to raise the standard of life. Australia, in fact, is adopting the homœopathic principle of taking small quantities of Socialism in order to ward off an attack of economic disease which might end in the adoption of a completed collectivism, with all its risks to liberty. Mr. Lloyd looks forward to the growth of monopolies and of the power of wealth as Australia grows in population, but he thinks that the people will be able to deal with these evils with far less friction than in America, and he attributes this to the fact that so many monopolies have been caught young.

RELIGIOUS LIFE IN MEETINGS.

Address to its members issued by Hardshaw West Monthly Meeting (Liverpool), England.

MEMBERSHIP in a religious Society is supposed to imply the possession of religious life. Neither birth-right membership nor any other human arrangement can secure that this shall always be realized. We do not suggest that absence of religious life is the only, or even the chief, cause of want of interest in our meetings; and we know too well that even regular attendance at them may be a form without life. Yet we feel it deeply laid upon us to appeal to those who often absent themselves, to consider where they stand. How is it with you, brother or sister? Are you spiritually awake, or are you content to be awake to the world and asleep to God? That is a state of spiritual slumber in which there is no prevailing sense of the spiritual universe that surrounds us, no recognition of its claims or its powers; in which the deepest realities of life are never seriously pondered; in which there is no earnest seeking after the deep joy of prayer and communion with the Father of Spirits, no supreme desire to surrender perfectly to his guiding and moulding hand. In the thronging claims and interests of life it is only too easy to let these things, which lie behind the scenes, pass unregarded, but this can only be done at the certain risk of the atrophy of our highest and noblest powers.

"For a cheerful heart there is no security so perfect as a high faith in the Eternal Goodness of the world."

Friends' Intelligencer and Journal.**EDITORS:**

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, NINTH MONTH 30, 1899.

THE DOUKHOBORS' NEEDS.

JOSEPH S. ELKINTON, who has been recently in Canada visiting the Doukhobors, and who has kept closely in touch with them from the beginning of their immigration, has called on FRIENDS' INTELLIGENCER to say that in his judgment continued and very considerable help must be given them, in order that they may pass through the winter, and be able next year to provide for their own necessities.

This may be a somewhat different statement from that which has been expected, but it is not at all difficult of explanation. The situation of the immigrants is such that it is practically impossible for them to be self-supporting before they have full opportunity to raise next year's crops.

The expense of the removal exhausted completely the funds of most of the immigrants; they reached Winnipeg without resources. They then had to be moved from that city to their new location, and when they reached there everything had to be done at once, in the provision of homes, as well as the planting of crops. It has resulted that there has been hardship in many cases, and Eliza H. Varney, the Canadian Friend (well known to many of our Friends in Philadelphia), who has recently been among them, reports to this effect. The crops, in some localities, could not be got in in good time, and early frosts (in Eighth month) have cut short the potatoes on which dependence had been placed.

Joseph S. Elkinton feels it necessary to begin again the raising of a considerable sum of money for aid to these worthy people, and has already set about the work. He thinks his duty discharged so far as concerns those whom the INTELLIGENCER can reach by thus stating the facts of the case. We shall endeavor to give, as opportunity offers, some more detailed information.

It had been said that the Doukhobors were about concluding arrangements for a considerable loan of money, but we do not understand that these reports are correct. A Canadian banking firm had agreed to make a loan, it is said, but at a high rate of interest—eight per cent.—and on difficult terms. The Canadian Government, it is also stated, might have lent a sum of money, but a condition proposed by it was that the advances already made, some \$35,000, should be counted as part of the loan. This seemed too much of a burden for the settlers to undertake—

to borrow one dollar and agree to pay two back, principal and interest.

We shall be glad to again reopen our Doukhobor Fund. The sums heretofore received have been, we are confident, effectively applied in the relief of the sick and the purchase of cows.

It is not too soon for Friends to have in mind the biennial Conferences of our body, to be held at Chautauqua Lake, New York, in Eighth month of next year. The time for them has been definitely fixed. It will include eight days, beginning on the 21st, and closing on the 28th of Eighth month. The 21st is the Third-day of the week.

Chautauqua is so well known a place, and its annual "Assembly" has been attended, at one time or another, by so many, that it hardly needs extended description. It is easily accessible from all directions, and Friends of the several yearly meetings will find it comparatively near to them all,—at any rate, quite a central place for all. The accommodations are almost unlimited; there is no danger of being overcrowded.

In an article which we reprint elsewhere, Edward Everett Hale gives some interesting notes on Chautauqua.

BIRTHS.

FELL.—Near Chatham, Pennsylvania, Eighth month 23, 1899, to Abner G. and Mary M. G. Fell, a daughter, who is named Edith Margaretta.

TAYLOR.—At Wilmington, Del., Ninth month 18, 1899, to Arthur K. and Rebecca R. Taylor, a son, who is named Roger Kirkbride.

DEATHS.

DARLINGTON.—Ninth month 18, 1899, at her home in West Chester, Pa., Sarah J., daughter of the late Jared and Mary Darlington, aged 66 years; a member of Birmingham Monthly Meeting of Friends.

DARLINGTON.—In West Chester, at Friends' Boarding Home, Ninth month 20, 1899, A. Elizabeth Darlington, daughter of the late Thomas and Edith Darlington; a member of Birmingham Monthly Meeting of Friends.

GREEN.—In Philadelphia, Ninth month 22, 1899, Walter Williamson Green, in his 80th year. Interment at Newtown Square Friends' ground, Delaware county, Pa.

HARMER.—Ninth month 20, 1899, at the residence of her son-in-law, Morris Goodwin, near Greenwich, N. J., Ann Harmer, in her 86th year.

JOHNSON.—At the residence of his son-in-law, Watson Tomlinson, Byberry, Philadelphia, Ninth month 22, 1899, Joseph A. Johnson, aged 69 years.

JONES.—Ninth month 15, 1899, in Philadelphia, Sarah K., wife of William H. Jones, aged 73 years.

LONGSTRETH.—At her home in Philadelphia, Ninth month 18, 1899, after a prolonged illness, Anna Wise Longstreth, aged 58 years, wife of Edward Longstreth, and daughter of the late Charles and Lydia Pusey Wise.

MARSHALL.—At London Grove, Chester county, Pa., Ninth month 20, 1899, Sarah T., wife of Edward S. Marshall, in her 66th year.

MATHER.—At the residence of David Palmer, in Newtown, Bucks county, Pa., Ninth month 24, 1899, Benjamin Mather, in his 76th year; a member of Middletown Monthly Meeting, and the last survivor of the children of the late Benjamin Mather, who was for years a recorded minister belonging to Bucks Quarter.

NEWLIN.—At her home in Wilmington, Delaware, Ninth month 24, 1899, Edith Newlin, last surviving child of the late

Joseph and Sarah Newlin, of New Garden, Chester county, Pa., in her 82d year.

Her end was peaceful as her life was beautiful.

PRICE.—At Overbrook, Pa., Ninth month 22, 1899 of pneumonia, James Martin Price, aged 74 years; a grandson of the late Philip and Rachel Price, and a nephew of the late James Martin.

SCHOFIELD.—At her former home, near Selma, Clark county, Ohio, Ninth month 7, 1899, Sarah E. Warner, wife of Joseph F. Schofield, of Knoxville, Tenn., and daughter of the late Simeon and Elizabeth M. Warner, in her 50th year.

A wife but one short year, when her Heavenly Father called her unto Himself, leaving a void in many hearts.

M. J. W.

SMITH.—At Lincoln, Va., Ninth month 13, 1899, Edward J. Smith, in his 61st year; a member of Goose Creek Monthly Meeting of Friends.

He was a devoted and consistent Friend, an upright and energetic business man, and a kind and capable adviser and assistant to many. The meeting and the neighborhood sustain a severe loss in his decease. *

SWANEY.—At her home in Lincoln, Neb., Eighth month 23, 1899, Mary Ann Swaney, wife of David Swaney, aged 71 years, 6 months and 9 days.

She was born near Smithfield, Jefferson county, Ohio. Her parents, Joseph and Ruth Hoyle, removed to Clear Creek, Putnam county, Ill., when she was six years of age, while the red men still roamed through the country. About eighteen years ago she removed to Nebraska with her husband and three sons. These, and three motherless grandchildren are left to mourn the loss of a devoted, Christian woman, whose lovely character and conscientious life endeared her to all who knew her. She was laid to rest beside her parents and sisters in the Hoyle burying-ground at Clear Creek, Ill., Eighth month 26, the last direct descendant of Joseph Hoyle.

May her pure and beautiful life be an inspiration to those she loved so well. May we "follow the gleam."

M. L. B.

TYSON.—At Willamette, near Chicago, Ill., Eighth month 31, 1899, Sarah S. Tyson, wife of John P. Tyson, and daughter of the late Charles and Susan H. Trump, of "Millwood," Baltimore county, Maryland.

WHITSON.—At Bendersville, Adams county, Pa., Ninth month 14, 1899, Jane C., wife of William Whitson, and oldest daughter of Cyrus and Mary Ann Griest, both deceased, aged 69 years, 11 days.

This dear friend was a lifelong member of Menallen Monthly and Warrington Meetings. She has been afflicted with rheumatism for years, and while much of the time enduring extreme suffering, yet with such patience was it borne that she was an example to all who knew her, and her very presence a benediction.

All that devoted hearts and tender hands could do for her was done, and her gentleness and gratitude made it indeed a service of love.

Her "earthly temple" was laid in the grave-yard at Menallen meeting-house on First-day afternoon, the 17th.

The 14th chapter of John was read, and a portion of the 7th chapter of Revelation. Some words of the latter were especially fitting, for our dear one seemed truly to be one of those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

G.

WORRALL.—Ninth month 19, 1899, at her home in Kennett Square, Pa., Anna M., wife of J. Ellwood Worrall, in her 58th year, a daughter of Sharpless and Abigail Worrall, of Sugartown, Chester county, Pa.

NEWS OF FRIENDS.

FIRST-DAY EVENING meetings in Philadelphia during Tenth month, will be held at 17th street and Girard avenue, except on the 29th, when the meeting will be at 35th street and Lancaster avenue, all at 7.30 o'clock. It is much to be desired that Friends will feel a live interest in attending them.

Meetings on First and Fifth-day will be resumed to-morrow at 9th and Spruce streets, at 10.30 o'clock.

The hour at West Philadelphia and Girard avenue changed on First-day, to 11 a. m. to accommodate the First-day Schools, which are all resumed to-morrow. The First-day School and Conference at Race street is after meeting, and at Fair Hill at 2 p. m.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 41.—TENTH MONTH 8.

THE KINGDOM OF ISRAEL.

GOLDEN TEXT.—Thou shalt have none other gods before me.

—Exodus, xx., 3.

Scripture Reading, I. Kings, xiii., 1-10, 33-34.

A LEADER to the rebellion against the house of David was found in the person of that Jeroboam who had led an unsuccessful revolt in the reign of Solomon. Jeroboam had fled into Egypt after this failure, and had there received assistance and a temporary home from the Pharaoh. This fact requires some explanation, since, as we have seen, the chief queen in Solomon's harem was an Egyptian princess, and the relations of the two nations in the early part of Solomon's reign were close and friendly. But a successful revolution had taken place in Egypt. The Pharaohs of the twenty-first dynasty were the Theban high priests of the god Ammon. Under them the kingdom grew continually weaker, and the last of them, the father-in-law of Solomon, was deposed by the commander of his Libyan mercenaries (945 B. C.). Shishak, the founder of the twenty-second dynasty, was naturally hostile to the allies of his former master, and was ready to welcome their discontented subjects. Jeroboam either had returned to Israel at the time of the gathering at Shechem or he was recalled immediately thereafter, and he was promptly elected king of Israel. Thenceforth there remained to the house of David only the bare hills and valleys of Judah. The wealth of the nation and the sources of wealth—the rich lands and the great trade routes—were in the hands of the rebels. Judah was shut off from the great trading nations by the desert on the east and south and by the new kingdom of Israel on the north. She retained, however, one great source of strength and unity which her sister nation lacked, in Jerusalem, the center of the religious life of the whole Hebrew people. Moreover, the very isolation and poverty of Judah proved for a long time her bulwark of strength. The desert which prevented the flow of her wealth in the ways of trade was a strong wall, protecting her from Assyria and from Egypt. And it was not until repeated waves of invasion had washed away the rival nation on the north that Assyrian arms penetrated the fastnesses of the kingdom of the south.

FLOWER in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower, but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Tennyson.

It is evident that Jeroboam felt the weakness caused by the loss of the Temple, for one of the early acts of his reign was the establishment of two new shrines at Dan and Bethel. Dan was at the extreme north, Bethel near the southern border, of the kingdom. The former is the city whose capture is told of in the story of the Danites (Judges, xviii.); and it will be remembered that there was set up here an altar and an image. This sanctuary was continued until the time of Saul. As for Bethel, it was connected with some of the most sacred traditions of the patriarchs. Here was the sacred stone, supposed to have been set up by Jacob himself (Genesis, xxviii.). It was here, too, that the promise was given to Jacob which was Israel's title-deed to the land of Canaan: "The land whereon thou liest, to thee will I give it, and to thy seed" (Genesis, xxviii., 13). Unlike the temple at Jerusalem, these new sanctuaries were supplied with images. There were golden calves or bulls, by which it was intended to symbolize the God of the nation. For it must not be understood that the use of these images implied, of necessity, apostasy from Jehovah, God of Israel, or that it was so understood in that time. We have seen that the use of images was by no means uncommon among the Hebrews (note the cases of Micah, of the Danites, of Gideon). The words of Jeroboam are, "Behold your God, who brought you up out of Egypt" (see I. Kings, xii., 28). And there was no evidence that any general offence was felt by the nation, nor any feeling that a change of gods was involved. But it was quite otherwise with those who had striven for the centralization of the national faith, and especially with those whose revolt from the house of Solomon had been chiefly occasioned by the introduction of foreign religions with the consent of the king. These had hoped, by the political revolution, to accomplish at the same time a reformation in the religious life of the court, to purify the land of foreign superstitions, and to strengthen the loyalty of the nation to the national God. No doubt their disappointment was very great at the course taken by the king of Israel. To him it probably seemed simply a matter of political prudence; to them it was evidence of the total wreck of their hopes, and there is reason to believe that the strength of their influence was thereafter turned against him and his successors.

Chief among the religious leaders of the Hebrew people were the prophets. They are first mentioned under that name in the time of Samuel, but under other names they had led the people in the most critical times of their history. Abraham, Moses, Samuel—to these and others had God revealed his will, and at the same time given power and will to impress it upon their fellows; and this is the distinguishing mark of the prophet. In the Book of Samuel mention is made of "companies of prophets" and of "bands of prophets" (I. Samuel, x., 10; x., 26; xix., 20.) From the little we know of them they seem to have been bands of religious devotees, who moved about through the land chanting their "prophecies," the nature of which we can only guess by their intimate relations with Samuel himself. This order of

prophets, apparently founded in the time of "the Seer," seems to have continued into the period of the divided kingdom (I. Kings, xviii., 4; xxii., 6), and to have been recognized as a distinct institution. There would seem, however, to be little in common between these recognized officials and the striking figures which came out, self-appointed, from among the people to pronounce the word of the Lord. These individual prophets—God's interpreters among men—were sometimes of great power with court and people, as in the cases of Samuel, Nathan, Elisha; sometimes were feared and persecuted, as Elijah; or were merely despised, as in the case of Amor. In future lessons their influence and message will be more fully discussed. It was these unofficial messengers of Jehovah who turned against Jeroboam after his introduction of idolatry, as they had previously, for similar causes, turned against the rival king of Judah. This antagonism is shown in the curse pronounced upon the altar at Bethel by the prophet Iddo (I. Kings, chapter xiii.), and in the condemnation uttered by the prophet Abijah upon the house of Jeroboam (I. Kings, chapter xiv).

Image-worship does not require that a distinct figure shall be set up in a sanctuary, and that men shall bow down before it. Anything set in the place of the King of Righteousness and made an object of adoration is a heathen idol. It may be a creed or a ceremonial, a church or a political party. A mis-called patriotism which asserts that the flag shall never be hauled down, regardless of the right or wrong of its being run up; an absurd party loyalty, which judges the right and wrong of men and measures by party labels; an arrogant race-pride, which considers that violence, fraud, and manslaughter become right, if used in the direction of Anglo-Saxon supremacy; these are among the most dangerous forms of image-worship among us. They cause many among us to "sin with the sin of Jeroboam."

Educational Department.

NOTES ON ENGLISH FRIENDS' SCHOOLS.

THE Committee of the Bootham School (boys and young men), at York, England, whose buildings were seriously damaged by fire in Fifth month last, decided to rebuild on the present premises, and to raise £10,000 (\$50,000) for the purpose, in addition to the insurance money. There will be a large library and assembly hall, to which the name of John Bright will probably be given. The school is to be made of "high secondary" grade, and to prepare students for university admission, where desired. Arthur Rowntree, the new head master, has taken charge.

I visited the Mount School (girls and young women), at York, in company with an "old scholar," on the 22d of Eighth month. The school was then in vacation, of course. It is pleasantly situated, and the rooms, though originally those of a private residence, are well adapted to school purposes. The grounds and gardens are very charming; more ground has recently been acquired. The school can take sixty-four pupils, and the course of study leads up practically to the requirements of the women's colleges. Lucy Harrison is the present Principal. The school is in charge of a committee of Yorkshire Quarterly Meeting.

I also visited Leighton Park School (for boys and young

men), at Reading; this was on the 30th of Eighth month. I was very kindly received by the new head master, John Ridges, and by the first massistant aster, Frederick J. Edminson, who showed me over the school buildings. They stand on high ground, (170 feet above the Thames), in an estate of forty-five acres, purchased for this purpose some years ago from Captain Cobham. The mansion house, enlarged, is the main building, and has the class-rooms, etc., with sleeping-rooms for thirty pupils, while Grove House, a dormitory building, accommodates thirty-two pupils. This latter is the most pleasant and best-arranged for its purpose that I have seen on either side of the Atlantic. Leighton Park School has been established since 1890; it is in charge of a committee of London Yearly Meeting. The course leads up to university admission, and a considerable part of the graduates go to the universities, especially Cambridge. The charges are about \$525 per school year, with some "extras." The age of pupils is restricted to the range between 11 and 19 years.

H. M. J.

SWARTHMORE COLLEGE NOTES.

ONCE more Swarthmore has opened her doors to receive new students and to welcome back old ones for another year of work. The college halls are astir with life, and work has begun in earnest. It is felt that Swarthmore opens under most auspicious circumstances and with every prospect of an unusually successful year.

The increase in the number of teachers was noted in the INTELLIGENCER some time ago. Since then, another addition has been made to the corps of instructors. Edwin Haviland, Jr., B. S. Swarthmore '84, A. M. Cornell '99, has been secured as Assistant in Mathematics and Engineering. Since his graduation from Swarthmore, Professor Haviland has been largely occupied in Civil and Mining Engineering in the West.

The number of students now actually in attendance and at work is 199. It is expected that this number will receive several additions within a few days. These figures show a marked increase over last year when, on the corresponding date, 174 students were enrolled. The number of pupils now at college is greater than at any time since the winter of 1892-1893, when 201 students were enrolled. This number then included the sub-Freshman class. There are now, therefore, more regular College students at Swarthmore than at any previous time in the history of the institution.

A number of changes and improvements have been made about the buildings and grounds during the summer. The Assembly Room, several class-rooms, the Chemical Laboratory, and other parts of the Science Building have been painted. A new concrete walk has been laid in front of the Science Building to the meeting-house.

The young men's gymnasium is approaching completion. A boiler which was ordered at the close of the last college year, and which should have arrived by the end of last month, has just been shipped. It is believed, however, that the gymnasium will be ready before cold weather and in time for the regular work at the usual season.

M. S. H.

FRIENDS' ACADEMY, LOCUST VALLEY, L. I.—This opened regularly on the 19th of Ninth month. The class of pupils that assembled was gratifying, and gave promise that the year just opening would be a satisfactory one.

The Committee, at their recent meeting, complimented the new Principal, A. Davis Jackson, upon the expeditious manner with which he was disposing of the various duties attending the opening of school. They also made a liberal appropriation for current literature. There are as yet a few vacancies in the girls' wing, but applications for boys' rooms have to be refused, and several names are enrolled on the waiting list. The boys are already evincing enthusiasm in athletics and work regularly under the direction of Ross Jewell.

The faculty consists of A. Davis Jackson, B. S., Mathematics; Charlie McClure, A. B., Greek, Latin, and English Grammar; Perry C. Pike, B. P., Science; Ross Jewell, Ph. B.,

History, Literature, and German; Emily R. Underhill, B. L., French and English branches; Eloise Leland, Primary; Edna B. Downing, Music. * *

FRIENDS' SEMINARY, NEW YORK.—This opened on the 19th of Ninth month, with an attendance a little in excess of that of a year ago.

During the summer various improvements have been made at the hands of the painters and plumbers, and a new furnace has been placed. The first instalment of books for the Library for Home Reading is on the shelves, and a piano has been added to the equipment of the Primary Department.

Four new teachers have been engaged: Arthur C. Smedley, of Willistown Inn, Pennsylvania, Science and Mathematics; Alice S. Palmer, of West Chester, Pa., Arithmetic and Singing; Agnes E. Foster of Palmyra, N. Y., Drawing and Wood-Carving; and Lillian J. McDowell of New York, Primary work. To fill the place of Ella B. McDowell, who is prevented by illness from resuming her duties in the Primary Department, Dorothy E. Dressler, of New York, has been engaged *pro tem*. Of the five, four are Friends and three have been educated at Swarthmore College.

There has been, by the way, a marked increase of interest in Swarthmore among the pupils of the Seminary, and an unusual number are preparing to enter the College. *

LITERARY NOTES.

EDITIONS of the poetry of Tennyson continue to come from the press, testifying to the permanency of its high worth and spiritual influence. Houghton, Mifflin & Co. have just put forth the Household Edition of Tennyson's Poetical Works in one volume. The special merit of the book lies in its abundance of illustration. Here we have the pictures which Doré made for the "Idylls of the King," romantic and mystical of atmosphere, and reflecting the medievalism of the subject-poems. The best illustrations by Tennyson's pre-Raphaelite artist friends and contemporaries are given, as are also the works of later artists, English and American. There are 127 pictures in all.

The volume contains some of the fragmentary and juvenile poems never regularly included by Tennyson in his later works, but well worth studying in connection with the works of Tennyson's maturity, in exemplification of the truth that poetry, like every other art, attains the heights of grandeur and beauty only through the poet's long and arduous and consecrated devotion to his muse.

J. R. H.

It is a welcome announcement that Caroline. Hazard, of Rhode Island, who is now president of Wellesley College, is about to publish another of her careful monographs resulting from researches into the history of her native State, and that it is a study relating to Friends. The title is "The Narragansett Friends' Meeting in the XVIIIth Century."

"John S. Wise's "The End of an Era," soon to be published by Houghton, Mifflin & Co., Boston, is autobiographical, a contribution to the Southern history of the Civil War, and a notable one, for the Wise family has ever been prominent in Virginia. J. S. Wise's father, Henry A. Wise, was Governor just before the war, and one of the last acts of his administration was the execution of John Brown. Later he was a brigadier-general in the Confederate army. The son himself, a youth at the time, took an active part in the struggle.

"The Wheat Lands of Canada" is the title of an important contribution to the wheat controversy which appears in the current number of Appletons' *Popular Science Monthly*. The author S. C. D. Ropes, brings out in a very striking manner the enormous possibilities of Canada as a wheat producer, and apparently dispels the last vestige of reason for any uneasiness over Sir William Crookes's statement that the time was not far distant when wheat would be a luxury.

Conferences, Associations, Etc.

ILLINOIS YEARLY MEETING FIRST-DAY SCHOOLS.—The First-day School Association, on Seventh-day evening (Ninth month 9), indicated a steady work, if not a marked increase in numbers. There were two practical illustrated lessons for primary classes, one "By their fruits ye shall know them"; the other, "The Sower"; both giving evidence of matured thought. At the second session, Third-day evening, a clear and concise paper on Friends' views regarding oaths was read. Delegates to the Conference, to be held next year at Chautauqua, were appointed. (Delegates to the other Conferences were appointed by the meeting.)

On Second-day evening, the Children's Meeting, which is held regularly at this time in the week, was held. To this meeting the little ones look forward with as much interest as the older ones do to theirs.

The Representative Committee met, as usual, on Second-day morning, in which a concern was expressed that some effort be made by our Society to give increased interest to our meetings, and a sub-committee appointed to consider the matter, bringing to the next session, Fourth-day morning, a short paper, which, after deliberation, was referred to the attention of the committee next year. E. H. C.

NORRISTOWN, PA.—Norristown Friends' Association was held at Valley Meeting on the afternoon of the 17th inst. It was the first session after the summer vacation. The program was as follows:

Selection, Whittier's "Meeting," Sara Flowers; paper, "Thoughts Suggested by the Second Query," John W. Harry; recitation, "The Voice in the Twilight," Anna B. Hughes.

An article from a lecture delivered at Fifteenth and Race street meeting-house, Philadelphia, on the "Peace Conference," was read by Mary Jane Walker.

A discussion followed. Remarks were made by Isaac Roberts, Joseph Flowers, Winfield W. Conard, and others.

The next meeting will be held at the home of Ellwood Roberts, Main and George streets, Norristown.

NEW FRIENDS' LIBRARY.—A library for the use of members and others has been formed in connection with Norristown Pa. Preparative Meeting of Friends, at Swede and Jacoby streets. A substantial bookcase was constructed with the proceeds of a small legacy from the late Sarah Leedom, supplemented by individual donations. The First-day School library occupies a portion of it, and the other shelves are to be filled with what may be called "Friends' books," including biographies, journals, and travels of eminent ministers and the works of those who have been concerned to uphold the testimonies of the Society. A number of donations of valuable books have been received "and there is ample room for more."

LOS ANGELES, Cal., is distinguished for the number of petroleum oil wells it possesses. The output for 1898 approximated 1,100,000 barrels, and that of 1899 is estimated to be about the same.

TOURISTS in Europe are usually much puzzled by the question how much they ought to give in fees at hotels. The Berlin *Tageblatt*, in discussing the matter, suggests that the porter should get 25 pfennigs (6 cents) a person a day, the "boots" the same, the head waiter six to ten cents a day, and no one else a cent, unless special services have been rendered.

In the year 1898 this country exported to Cuba malt and other liquors to the value of \$10,796. In the first five months of 1899 we—that is, everybody who is responsible, actively or passively, for the government's liquor policy—sent to Cuba liquors to the value of \$472,272. In 1898 the value of liquors sent from the United States to Porto Rico was \$3,668. In the first five months of 1899 it was \$191,422. In 1898 we shipped \$337 worth of liquors to the Philippines; in the first five months of 1899 we sent \$86,833 worth. [Union Signal.]

COMMUNICATIONS.

A NOTE FROM DR. TYSON.

Editors FRIENDS' INTELLIGENCER:

MAY I ask space to explain a few typographical errors which the careful reader may have noted in my Norway letters? In the first place, the reading of the letters in proof by the writer was obviously impossible. Second, many of the Norwegian names are so unusual and unfamiliar that neither printer, proof-reader, nor editor could be expected to recognize errors growing out of the indistinctness of writing which was almost unavoidable—such errors are *Lenfos* for *Lerfos*, *Marak* for *Marok*, etc. One other only needs further allusion. In letter *III.*, p. 633, occurs the statement that almost any place seated on a point of land is "inappropriately" called a naes or nase. The correct meaning is entirely lost by the omission of the word *not*. It should read "not inappropriately."

J. T.

London, Ninth month 12.

PERSONAL AND OTHER NOTES.

ISAIAH LIGHTNER, his wife, son, and daughter, of Monroe, Neb., who had been in attendance upon Illinois Yearly Meeting, came East to pay a visit to their old home, in Carroll county, Maryland. They came by way of Coldstream, Canada (where they visited the Friends), and Niagara Falls, arriving in Philadelphia on the 22d, and proceeding next day for Maryland.

Mary E. Seaman, Brooklyn, N. Y., who received the Lucretia Mott Fellowship, Swarthmore College, for this school year, will pursue her studies at Newnham College, Cambridge, England. The Principal of Newnham is Mrs. Sidgwick, wife of Professor Henry Sidgwick, and sister of Arthur J. Balfour, the Government leader in the English House of Commons. She takes a lively interest in the American students from Swarthmore who come to Newnham.

Dr. Harold J. Turner, who received Ph.D. from Johns Hopkins University, the present year, for chemical study, has been appointed associate professor in the Southern Homœopathic Medical College, Baltimore.

George J. Webster, of Conshohocken, Pa., who has been living in Athens, Greece, for the past year or more, and who was in London, during Yearly Meeting (receiving permission to sit), has returned to Athens. He is interested in the possible spread of Friends' principles and views in that part of the world, and solicits aid and correspondence. His address is No. 11 Hippocrates street, Athens, Greece.

THE ladies of Darmstadt, Germany, are collecting contributions for a monument to be erected in their town to the memory of the late Grand Duchess of Hesse, Princess Alice of Great Britain.

THE crop of tomatoes in Delaware has been very large. The Wilmington *Evening* says: "Some contracts were made at the rate of \$6 per ton, or about 9½ cents per basket, but now only \$1.50 per ton is offered, or a little over 2 cents per basket. Lots have been shipped to city markets by boat at 5 cents per basket on the wharf."

THERE is a dawning suspicion that this Commission business has been overdone. We have had commissions and commissioners for everything—about the conduct of the war of 1898, about Porto Rico, about the Philippines, about the trusts—about a dozen or more things. If the smallest good has been accomplished by any of them, the American people have not heard of it.—*Washington Post*.

A WRITER in the *Railroad Gazette* claims that railways will in the near future use a rigid foundation for their rails, employing to this end metal cross-ties. Heavier and harder rails will also be used, with the result of a large saving of annual expense for repairs and renewals. In the cities the tracks of street cars are given a rigid and solid construction, whereas opinion formerly favored an elastic track.

A PRAYER.

Tudor Jenks in *The Outlook*.

LORD, in thy abounding grace,
Give to me one little place
Where earth's beauties I may see
With no man to envy me !

Let my children breathe in health ;
Let them know the poor man's wealth—
To live free beneath the sky,
Shunning, dreading no man's eye.

Let the dear wife of my heart
Share with me the greater part
Of my hours, and grant that we,
Free of care, may worship thee.

To our own give us true claim,
Wronging none in right or name,
Loving all things to their worth
Till we leave thy blessed earth.

But if it should be thy will
We should strive and suffer still,
Give us grace to keep unstained
Till thy peace at last is gained.

Fame and wealth to others, then ;
This to me and mine. Amen !

A SOLDIER'S REPORT FROM MANILA.

C McC. Reeve, who went out to the Philippine Islands as colonel of a Minnesota regiment, (the 13th), was promoted to be brigadier-general, "for meritorious conduct in action," and was made Chief of Police of the city of Manila, has returned to San Francisco, and was interviewed by the *Call* newspaper. He objected to an interview, but said he was willing to speak of what he saw and heard while on duty at Manila, and to express his judgment regarding the capacity of Filipinos for self-government. On these topics he remarked :

"WHEN I was appointed Chief of Police of a city of 350,000 inhabitants I deemed it wise to ascertain as soon as possible something definite and to the point regarding the character, traits, disposition, and intelligence of the native population. Accordingly I sought the counsel of the leading English, Scotch, and German merchants. They told me that the Filipinos were intelligent, industrious, peaceable, and fond of home life. Personal investigation convinced me that the natives were engaged in all branches of industry. In the profession of law and medicine were many of the natives.

"The best dentist in Luzon was an officer in Aguinaldo's army. In the field of mechanical and railway pursuits the Filipinos were active and promising. I was surprised to ascertain that the diffusion of knowledge was general. The percentage of natives able to read and write was large. The enrollment of students in the San Tomas and Dominican Universities and the attention paid to such branches of knowledge as law, medicine, liberal arts, and civil engineering excited my surprise. Five thousand students were enrolled at the Dominican University. I mention these facts to dispel the impression that the Filipinos are ignorant and unlettered savages. Throughout the provinces in the island of Luzon good common schools and high schools are maintained, the teachers being native priests.

"In the provinces we found courts and schools established, and found local authorities administering affairs of government. Here was a system of collect-

ing taxes and disbursing the money so collected in the interests of the governed. The disposition of the natives was that of extreme friendship towards Americans. In the city of Manila the Filipinos, especially these who were wealthy, were anxious to remove the impression that they were ignorant of the requirements of modern life and the usages of civilization. They readily extended the hospitality of their homes to American officers of the military and civil service.

"While I was General Garcia's guest I met an officer of his staff, who spoke English fluently. Naturally the future of the islands was the topic of conversation, which brought forward the question whether the natives were capable of self-government. General Garcia's talk was interpreted. He favored a policy of permitting the natives to test their ability to govern themselves under the protection of the United States. The same sentiments were expressed by Aguinaldo. At Malolos, in October, I saw Aguinaldo and had extended talks with him. Then he did not signify a desire that the Filipinos should have absolute independence at once, but expressed the thought that protection guaranteed by the United States would be acceptable. He had in mind that the natives should conduct the local government and the United States should protect them against foreign oppression or interference. When Aguinaldo was asked if the Filipinos were united on that point, he frankly said no, but assured us that he could bring the dissenters into line. He said one party was for absolute independence, while the other party favored a protectorate."

General Reeve was asked if the bloodshed—the conflict of arms—could have been averted by an intelligent policy of conciliation, and to the question he replied :

"Conciliatory methods would have prevented the war. . . . In the beginning a conciliatory course was not adopted. General Otis's unfortunate proclamation of January 4 rendered conciliation almost impossible. He adopted the policy of ignoring the natives, of treating them as half-civilized savages. No indication was given to the Filipinos as to the future intentions of the government. In August, September, and October immediately following the capture of Manila the Filipinos kept inquiring what were we going to do, and our authorities replied, 'We cannot tell until the Paris Commission gets through.' The Filipinos would ask, 'What will you do if you acquire the islands?' And still no hint was given to them by General Otis until it was too late. He ignored them completely. At every step of the peace negotiations he stipulated that nothing should be considered until the Filipinos laid down their arms. Herein is where the natives mistrusted the Americans. The Filipinos had many lessons from Spain in the folly of laying down arms. They were not able to comprehend the difference, between Spanish and American promises.

"Admiral Dewey entertains a high opinion of the industry and intelligence of the natives. He employed many of them at Cavité arsenal and spoke highly of

them. The natives expressed great admiration for the Admiral. He holds to the opinion that the Filipinos are capable of self-government, and in my judgment he firmly believes that the war could have been honorably avoided by an enlightened policy of conciliation in dealing with the natives. The Filipinos are much better fitted for independence and self-government than are the Cubans. It is my understanding that Admiral Dewey has on several occasions stated that the Filipinos were capable of self-government and that a wise policy of conciliation would have averted the war against the natives."

CHAUTAUQUA.

Edward Everett Hale, in *Christian Register*.

I FIRST knew Chautauqua Lake some twenty years ago. Every year since has added to the attractions of the place and to the conveniences of the establishment.

One of Cooper's pioneers might well have camped here alone, merely that he might enjoy its natural charm. The lake, "a Swiss lake," as every one likes to say, stretches along in front of us. Indeed, the sun rises above it or from it every morning. We are a quarter of a mile above the level of the ocean,—higher, I believe, in space than our friends at the Crawford House. So we are well rid of flies and mosquitoes, even in August.

The lakeside was originally covered with forest,—not, I think, very dense, but still forest. The tangles of this forest have been cleared away, so that we can walk freely anywhere, and on the lake front only the largest and finest of the veteran trees are left. Under the personal supervision of Dr. Duncan and the intelligence of a permanent board of men who love nature, the glory of the forest has been left, and only its inconveniences removed.

From the annual report in which Miss Kimball reviews the work of the year I learn that the enrolled members of the Reading Circle, in the twenty-one years of its existence, number more than two hundred and sixty thousand. Of these, more than forty thousand have taken the full course of reading prescribed by the management, requiring in each instance four successive years to carry through the required reading. A careful series of correspondence and suggestion extends this study, in the great majority of cases, far beyond the lines of absolute requisition.

The summer meeting here is the centre of that system, and the geographical word "Chautauqua" has come to denote, with more or less precision, the various applications of that system to the needs of different parts of the nation. It is the largest of about fifty "assemblies," or "Chautauquas," held in different parts of North America. Some of these, notably that in Louisiana, hold sessions of a month in length. From some of these assemblies official delegates are present here. Measures are proposed by which each of them will be officially represented, as at a central congress of Chautauqua.

The assembly here lasts about two months, July and August. Here there is a summer school for all who wish to follow studies in detail, in the vacation

of other schools. This summer school brings together pupils who are taught by forty professors, men and women of the first rank as teachers. Any teacher in any school who wishes to follow a detail for six or eight weeks of special study has an opportunity here.

This opportunity alone calls together a great many people. The associations of old-time readers and students, the luxury of such a climate, and the beauty of the spot call together, I suppose, as many more who come with their families for the summer. These people own or hire the pretty cottages, which are generally built on corners of vantage commanding the exquisite views. For such people the fleet of boats, the tennis and golf and base-ball grounds, and other indispensables of a summer home are provided. A third class of people, hardly to be called residents, are the butterflies or birds of passage. They look in, as I have done, for a week to be spent among a cosmopolitan company of Americans, representing every community from the St. John to Tia Juana.

I looked back over sixteen pages on the hotel register, to find that sixteen States were represented in the arrivals of three days. The majority are from New York, Pennsylvania, and Ohio. The other thirteen States were about evenly represented, three from Massachusetts and nine from California.

Among these, but only a part of them, are the representatives of the quarter million of people who have been members of the Literary and Scientific Circles.

Now observe that for the daily population of twelve thousand people, more or less, some occupation or entertainment is provided every day, from eight in the morning, when the Chautauqua College opens the chapel for morning prayers, until ten at night, when the last "Receptia" turns down its lights or unlights its torches. It may be a rollicking ball game, in which the professors of the college play against the head-masters of high schools. It may be an exhibition in the Amphitheatre of the celebrated pictures of the Madonna. It may be a cantata or oratorio rendered by the chorus and artists of national distinction. It may be a lecture on some subject of science or literature. It is something interesting to people who believe in education, and the care with which this "something" is arranged gives the permanent value to a summer at Chautauqua.

DESIRING to feel that her life has not been wasted, a woman in Virginia (says an exchange) has announced to the authorities her wish to take the place of any convict in the State prison who is serving a life sentence. She says that life has not given her many of the things that others deem worth striving for, and she thinks that the rest of her existence would be best spent in suffering vicariously for some unfortunate fellow-being.

LIEUTENANT COLONEL Jacob H. Smith, of the 12th United States Infantry, now in the Philippines, has written a letter to William H. Thomson, a banker of St. Louis, in which he says: "The United States must understand that we are only in the beginning of this war, and that it will take 100,000 soldiers to put down the troubles we are beset with in the Philippines. The army here, which is minus the tried veterans, has a very alarming amount of sick men and officers, and there appears to be no let-up, owing to our having so many soft recruits."

THE HURRICANE IN PORTO RICO.

Annie L. Croasdale sends the INTELLIGENCER a letter, dated at Ponce, Puerto Rico, on the 14th of last month, from her nephew, who went out to Ponce, in Sixth month, in connection with a Philadelphia business enterprise. We make extracts from the letter, as below.

THE climate of the island is everything that could be desired, being even better than in the United States. Of course we have no winter, and while we have a dry and rainy season, on the coast there is very little difference between them. In the mountains, however, it rains nearly every day during the rainy season. It is always cool and pleasant in the mornings, and in the evenings it is necessary to cover yourself with a sheet or blanket, a mosquito net, however, being necessary. During the middle of the day it is hot in the sun, but cool in the shade, and from 10 a. m. until 6 p. m. there is a cool ocean breeze which necessitates weights on all papers on the desk to keep them from blowing away.

I have taken several trips into the interior of the island, both on horseback and by coach, and the scenery is grand beyond description. There are several ridges of mountains, which are crossed by good roads built by the Spaniards, and the bridges prove that the engineers were very capable men. These roads are as fine as you will find in Fairmount Park, and built by the convicts here,—not for the good of the people, but to enable the Spanish troops to get to any part of the island quickly in case of revolt.

I suppose you have read in the papers of the awful hurricane which passed over the island [on the 8th of Eighth month], but will tell you what I saw of it.

Monday night, at 6 p. m., I sat on the veranda, admiring the beautiful colors in the clouds, never before having witnessed such combinations. There were great masses of black clouds, with here and there a patch of the bluest blue, and one little sulphur-colored cloud, which made me think of the stories I had read of approaching storms, but such a thing as this being a reality never entered my head. About 9 p. m., the stars came out, and the night was perfect, but along towards 7 a. m., Tuesday, it started to rain, and about 8.30 a. m., the wind began to blow, and kept on increasing, until when I started for the office, (about 100 yards distant), the trees began to fall and the roofs to fly. The force of the wind was appalling, and I saw an immense tree right back of the office pulled out of the ground and thrown against the gas plant. The roofs here are mainly galvanized tin, and this was flying through the air like so many shingles. As the lady with whom I board was home by herself, her mother being out in the country, I thought she might be scared, and so went home again, and there we sat all day expecting any minute that the house would come down on us, but it did not. About 3 p. m., the wind stopped blowing, but the rain came down in torrents. My room and bed had been soaked by the rain, so I availed myself of the offer of a friend and went to sleep with him. I retired at 8 o'clock, and when I awoke at 9 o'clock and got out of bed I stepped into a foot of water. I naturally became anxious about Mrs. Lee, with whom I

boarded, as the house was about 150 yards down the road, on much lower ground, and so started with two other boys to bring her to a place of safety a couple of hundred yards further up the road. When we went down the road, it was a foot deep, but when we came back with Mrs. Lee, about a half hour later, it was two to three feet deep in the centre of the road, and four in the gutters. We had an awful time going up against the current, and at one place, about half way up, had to crawl under a telegraph pole and wires that obstructed our course, but finally got started again, and owing to the darkness got out of the middle of the road into the gutter, where we were swept off our feet, and here I thought it was all up with us, but the current from a side street threw us up on the pavement, which began at this point where the water was only two feet deep; here Mrs. Lee fainted, but we got her in the house all right. We sat there all night in our wet clothes, and in the morning, when the rain had stopped and the water had subsided, were pleasantly surprised to find that the house we had left still stood. Tuesday was a day of horror, as they were continually finding the drowned bodies of men, women, and children, as well as oxen, horses, pigs, etc., and in the street where we had our trouble they found fifty bodies.

It is impossible to estimate the damage done, as the natives are incapable of helping themselves and stand around begging for money. The reports which come in state that the roads and bridges have been washed away and the population drowned, and yet others have suffered very little. I am glad to say no Americans were lost or injured, which, I suppose, is due to the fact that they have ambition enough to come in out of the wet when it rains.

GEORGE W. ROBERTS.

The Colored People.

AT the International Christian Endeavor Convention, at Detroit, Mich., a sitting was devoted to a consideration of the negro question. Dr. W. Boyd, of St. Louis, Mo., gave a number of figures. He said: About one-eighth of our people, 8,000,000, are negroes. In the eight States lying nearest the Gulf these negroes increased from 1880 to 1890 at the rate of 19.1 per cent., while in the rest of the South the rate of increase was only 5½ per cent. This shows that the centre of negro population is steadily moving southward, and that the natural home of the negro therefore must be in that low and warm climate. The relative proportion between the negro and the white is steadily changing against the negro. In 1790 the negroes were nearly one-fifth of our population. In 100 years they had relatively decreased from one-fifth to less than one-eighth. Even in the eight black States the increase of the whites from 1880 to 1890 was 10 per cent. greater than the increase of the negro.

Gems of Irish Speech.

From a London Newspaper.

THE governor of a prison in Limerick told an amusing story of a refractory prisoner with whom he had once to deal. The man refused to work on the treadmill, and was brought before the governor for disobedience of the warden's orders. The governor asked him what objection he had to working on the treadmill. "Me go on the treadmill!" he cried. "Niver, sorr," and proudly drawing himself up he added, "I'd rather lave the jail first."

A farmer's wife bought a box of matches in a shop in

Limerick on her weekly visit to the city. On the next market day she returned the matches, as they were damp. "They're all right, ma'am," said the shopkeeper; "look at this," and he lit one of the matches by rubbing it on the leg of his trousers. "Arrah, get out with you," cried the country-woman. "When I want to light the fire must I come in six miles from Ballyneety to strike a match on yer ould britches?"

There is a classic locality in Dublin known as Pill Lane. The way to the Four Courts from the northern part of the city lies through it. As a distinguished member of the Irish bar passed down the lane one day the following conversation took place between a fishwoman and a man: "Faix, if ye had all the larnin' that that gentleman has got under his hair, ye might consider yerself a wise man," said the woman. "O, thin, I'd sooner have the money he has in his purse," replied the man. "More fool you, thin," said the woman; "sure, 'tis with their brains the likes of him fills their pockets."

The Dreyfus Decision.

American Friend.

THE indignation of the world has followed the decision, as it ought, but the indignant editors and ministers and general public do not seem to see that standing armies and military systems cannot exist without victims. Individual justice has never had more than scant recognition in any country when the alleged honor of the army was at stake. Let any poor, innocent, unfriended man get in the way of those red chariot wheels and what hope is there for him? If a country is to worship such a god at all, it must expect to give victims when they are asked, and this is only one glaring instance which has at length shocked the moral sense of the world.

The menace of a standing army and of an imperial military system is infinitely greater, more subtle and far-reaching than most persons realize or dream of.

Insurance a la Chinese.

New Voice.

A CHINAMAN's conception of life insurance is rather amusingly illustrated by an incident related in one of our Pittsburg exchanges.

A Pittsburg life-insurance agent wrote a policy on the life of a Chinaman—the first ever written for a man of that race in Pittsburg.

How the insurance man did it he alone knows. The Chinaman had no very clear idea. He only understood that if he paid the premiums promptly he would be entitled to \$5,000 some time. He began bothering the agent for the money after a couple of weeks had passed, and the agent tried to explain to him that he would have to die before any one could get it. Then the Chinaman fell down a cellarway on Grant street and was badly hurt. His friends tried to attend to him without calling in a doctor. When they did call in one, two days later, the doctor was angry.

"Why didn't you call me sooner?" he asked. "This man is half dead now."

Next day the injured man's brother was at the insurance office with a claim for \$2,500.

"You are not entitled to anything on this," said the insurance man, "until the man is dead."

"Doctor say him half dead," answered the brother. "Why he no get half?"

CURRENT EVENTS.

THE immigration statistics for the (fiscal) year ending Sixth month 30, 1899, have been made public. The total number of immigrants arriving in the United States from July 1, 1898, to June 30, 1899 was 246,845; total number for year ending June 30, 1898, 178,448; total number for year ending June 30, 1897, 180,556; total number for year ending June 30, 1896, 263,709.

YELLOW fever at Havana appears to be "under control." The report on the 24th stated that there were no new cases, and but two convalescent cases. At Key West, on the 24th, the new cases numbered forty and deaths three. The weather continued rainy and favorable for the spread of the fever.

A DISPATCH from St. Joseph, Michigan, on the 22d, said: The entire cucumber crop in the district northeast of Benton Harbor, representing over 2,000,000 bushels of small pickles per season for the last ten years, has in the last ten days been completely destroyed by a foreign red bug. The total loss to growers is estimated at over \$100,000.

Early on the morning of the 20th inst., M. Guérin, the President of the "Anti-Semitic League," who had defied the authorities of Paris for six weeks, barricading the entrance to the house where the anti-Semitic publication was issued, surrendered to the authorities. The surrender followed negotiations, and all of M. Guérin's companions were permitted to go free.

THE French Government issued a "pardon" to Dreyfus, on the 19th instant,—in other words, an order for his release, notwithstanding the court-martial's verdict. It caused no excitement, being generally expected. He was released from the prison at Rennes on the 21st, very early in the morning, and went to Carpentras, in the south of France, to the home of a relative. He withdrew his appeal to the military "Court of Revision," but signifies a purpose to procure a definite acquittal in the civil courts.

A MEETING proposed to be held in Trafalgar Square, London, on First-day last, to oppose the proposed attack on the Transvaal, was mobbed by war crowds, and greatly interfered with. It appears that the Orange Free State will make common cause with the Transvaal. Dispatches from London on the 23d represent that the British Government feels that the Boers are more ready for war than it is, and now desires delay, in order to make better preparations. It is estimated that the Transvaal and the Orange Free State united can put 50,000 men in the field.

NEWS AND OTHER GLEANINGS.

THE annual meeting of the Women's Christian Temperance Alliance of Pennsylvania will be held in West Chester, Pa., (in the First Baptist Church), next week, the 4th, 5th, and 6th inst. There will be reports of the year's work, addresses, etc.

—The bequest of \$100,000 left by John G. Lane to New York Yearly Meeting (Orthodox), for educational purposes, is subject to a government "war tax" of ten per cent., which means that \$10,000 of the bequest must go into the United States Treasury for war purposes.

—On Fifth-day, the 7th inst., when Philadelphia was full of visitors to the reunion of veterans of the Civil War, a considerable number of strangers attended the Friends' Meeting at Fourth and Arch streets. On the afternoon of that day and on Sixth-day about one thousand, it was thought, visited the grounds attached to the meeting-house.—*American Friend*.

—General Otis has cabled from Manila, in reply to an inquiry, that sixteen churches have been occupied by United States troops, but that the property is respected and protected. Most of the buildings were previously occupied by the "rebels."

—The Bessemer Association has fixed the price of pig-iron for next year at \$22 a ton in the valleys of western Pennsylvania, and \$23.25 a ton at Pittsburg. The price of Bessemer pig was less than \$11 a ton at Pittsburg no longer ago than last January, and only about \$10 a ton in November, 1898.—*Springfield Republican*.

—President Tucker, of Dartmouth College, announced last week a gift of \$300,000 to the college by Amos Tuck of the class of 1835. The gift is on the condition that the annual income, \$12,000, shall be applied exclusively to the purposes of instruction.

DR. JULIA HOLMES SMITH has been elected dean of the National Medical College of Chicago. This is the first time that a woman has attained this place in a co-educational medical school.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, TENTH MONTH 7, 1899.

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A GOOD WORD EACH WEEK.

XL.

ALL God requires of us is a ready and unfeigned obedience to his known laws and clear commands; thus, my friends, has been the declared experience of multitudes who have trusted Him.

SUNDERLAND P. GARDNER.

From short-hand report of a sermon delivered at Hamburg, N. Y., Quarterly Meeting, 1862.

CONSCIENCE.

"GOOD-BY," I said to my conscience—

Good-by for aye and aye."

And I put her hands off harshly,

And turned my face away;

And conscience, smitten sorely,

Returned not from that day.

But a time came when my spirit

Grew weary of its pace;

And I cried: "Come back, my conscience,

And I long to see thy face."

But conscience cried: "I cannot,

Remorse sits in my place."

—Paul Lawrence Dunbar.

FRIENDS IN ENGLAND.

II.

I ATTENDED the monthly meeting of Hardshaw East, on the 13th of Seventh month. This was held at Eccles, practically a suburb of Manchester. The monthly meeting of Liverpool is called Hardshaw West, and that of Manchester is Hardshaw East. The two monthly meetings are jointly interested in a tract of land, given in early times to Hardshaw Monthly Meeting for society purposes, on which the busy manufacturing town of St. Helen's, about half way between Manchester and Liverpool, has been in part built. The property has become very valuable, and is so administered that a considerable net income is derived from it, which the two meetings apply to appropriate uses.

Eccles is a pretty town, and the Friends have built here within a few years (I think 1879) a neat and comfortable meeting-house,—one of the best I have seen. It stands back from the street, and has pleasant grounds at the rear. The monthly meeting met at 4 p. m. The attendance was probably fifty or over. There was ministry by several Friends, and prayer was offered. Closing about 5, tea and bread-and-butter, etc., were promptly provided for all on tables under the trees in the grounds, and the company present had a sociable and truly Friendly half hour together. Then reconvening, the business, which included several subjects of interest, occupied the time until nearly 8. The meeting was held with-

out separation by sexes. The clerk was Joseph Walker, of Eccles. (There is a woman's monthly meeting, however, to transact such business as women may specially have; the clerk, 1898, was Elizabeth Ashworth, Manchester.)

* * *

On the 23d of Seventh month, First-day, I was at the meeting at Leominster (Lemster), in Hereford, having accompanied Theodore Neild, at whose home, "The Vista," I was staying. The meeting here, by the report in the Book of Meetings, 1898, has ninety-two members and eighty-one non-members. The attendance was perhaps sixty. An active and prominent member here is Henry Stanley Newman, editor of *The Friend*, London, whose home, "Buckfield," is near Leominster. He spoke, as did also two women Friends, and a man Friend, a missionary. Prayer was offered by one or two. The First-day morning meeting is at 11, the evening meeting at 6.30. Leominster belongs to Herefordshire and Radnorshire Monthly Meeting, and Western Quarterly Meeting.

* * *

On the following First day, the 30th, I was at the meeting at Colwyn Bay, on the north shore of Wales. The meeting here is an "allowed" one, and has been established within two or three years, under the care of Hardshaw West Monthly Meeting. The Book of Meetings, 1898, reported thirteen members and one non-member. A comfortable room in the second-story of an office building is used for meetings, but a capacious new house has been in process of erection, it is understood, through the Friendly interest of individuals. The fact was not yet officially announced.

The attendance at Colwyn Bay varies in the summer, according as the resident members are away for their holiday, or other Friends come to the place for theirs. Twenty to twenty-five would be a good number; there were not so many on this day. We had prayer and a brief sermon by our friend William Edward Turner, who has been living at Colwyn Bay since removing from Birkenhead.

* * *

The meeting at Edinburgh, which I attended on Eighth month 13, is small. There is a good house, which stands within a plot of ground at 74 Pleasance. This name, "Pleasance," signifies that this was once an open part of the city, a pleasure ground, but it is now all built up, and the more "genteel" residence districts are some distance away. Arriving there about 10.30, I found a small Bible class receiving instruction from Jane Miller, an earnest and devoted Friend, now advanced in years (I think about eighty, she told me), but still active. The meeting began at 11. There were about twenty-five present. Three

Friends sat in the gallery: Robert Lawson, James Robertson, and Jane Miller. The last-named offered prayer and spoke, and so also did Dr. Gillett, a young man (resident in Edinburgh, I believe, a nephew of J Bevan Braithwaite), who sat in the body of the meeting.

The report for 1898 gives Edinburgh 42 members, and 7 non-members. Eliza Wigham, who was for many years a well-known member of the meeting, has removed her home to Dublin. Robert Lawson's wife, Margaret, is the daughter of Archibald Crosby, formerly of Edinburgh, but for some eighteen years a resident at West Branch, Iowa,—an earnest and "old-fashioned" Friend. (Others of his family are at San José, California.) * * *

The meeting-house at Scarborough, in York Place, is a comparatively new building, neat and comfortable, with committee rooms, etc., in the building. The report, 1898, gives 109 members, and 51 non-members. After attending, on First-day morning, Eighth month 20, with William Stickney Rowntree, his adult class (in another place), we went to the meeting, which begins at 10.30. There was a good attendance, there being a number present who were temporarily staying in Scarborough. Walter Robson, of Essex, one of these, spoke, as did also John Stephenson Rowntree, of York. A woman Friend offered prayer and spoke; prayer was also offered by another Friend.

The evening meeting begins at 7, and continues less than an hour; in this Walter Robson again spoke. It was preceded, at 6.30, by a "reading meeting," in which, by invitation, I read a brief paper, on Peaceableness and Simplicity as common to all real Friends, of all "bodies," adding a few pages from the works of John Woolman. After the meeting proper a First-day school class was formed for the study of a Scripture Lesson, under the direction of Joshua Rowntree, the subject being the Ascension. * * *

Of the meeting at Westminster (London), which I attended on the 27th, I have already spoken. On the 3d of Ninth month I was at Birmingham, at the meeting-house in Bull street,—in the chief business section of the city, near the public buildings. This is the chief meeting of the city,—there are three or four smaller ones, in suburban localities of comparatively recent establishment,—and there were probably two hundred and fifty persons present. The house, roomy and substantial, would accommodate three times that number. The meeting began at 10.30. Five Friends were in the upper gallery, William White sitting at the head of the meeting. The meeting lasted about an hour and twenty minutes, nearly half the time being in silence. William White offered a prayer, and there were then sermons by Samuel N. and Annie Holmden, of Cambridge, and Samuel Price, of Birmingham, a woman Friend offering prayer in conclusion.

Birmingham is one of the strongholds of the Friends. Their local year-book, for 1899, shows 432 members and 92 non-members at Bull Street; 150 members and 47 non-members at George Road, and a small number at two other meetings—Farm street and Mosely road. The monthly meeting, Warwick-

shire North, to which Birmingham belongs, and of which it is the main part, has 12 recorded ministers, six of each sex; 22 elders, 13 men 9 women; and 28 overseers.

I wish to speak more particularly of the great Adult School work done at Birmingham. It deserves an article to itself, and cannot be adequately dealt with at the conclusion of these notes on the meetings.

H. M. J.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 42.—TENTH MONTH 15.

THE KINGDOM OF JUDAH.

GOLDEN TEXT.—Thus saith the Lord, ye shall not go up, nor fight against your brethren.—I. Kings, xii., 24.

Scripture Reading, II. Chronicles, xi., 1-4; xii., 1-16.

ANOTHER class which was driven from the kingdom of Israel was that of the Levites. From this family or clan were appointed the priests and other officials who served in the temple. (Deut., x., 8-9; Num., i., 47-54). The establishment of the new sanctuaries at Dan and Bethel seems to have offended this class so that it was impossible for Jeroboam to obtain its members to serve at the new altars. That he should appoint "the lowest of the people, which were not sons of Levi" to such service is especially noted against him. (I. Kings, xii., 31; xiii., 33-34). It is possible that Jeroboam feared to use the Levites because of their strong clan feeling for their brethren in the Temple. It may be that he feared treachery on their part, and that it was from choice that he appointed others to the holy offices. This would account for the migration of the whole clan into Judah (II. Chron., xi., 14), and also for the bitterness of the priestly author of Chronicles against the northern sanctuaries (II. Chron., xi., 15). This assumption is not necessary, however, since the feeling of the unique sanctity of the Temple at Jerusalem, and of the inviolability of the right of the house of Levi to the priesthood, was much stronger at the time when the books of Chronicles were written than at the time of the writing of the books of Kings. Moreover the writer of Chronicles was doubtless himself a priest, while the writer of Kings would be much less scandalized by a lack of consideration for the priestly order.

Meanwhile the kingdom of Judah under Rehoboam was adapting itself to the new conditions. At first an army was raised with the intention of forcing the rebellious tribes into submission. But the comparative weakness of Judah, together with the warnings of the prophet Shemaiah (I. Kings, xii., 21-24), induced the king to abandon this undertaking, and he set himself to making strong his remaining possessions. War soon broke out between the two kingdoms, however, and lasted intermittently for many years, draining the resources of both, and keeping alive the animosities generated by the secession (I. Kings, xiv., 30). Either because of this war or because of the raid of Shishak, king of Egypt, Jeroboam, of Israel, found it necessary to remove his capital from Shechem, where it was first located, to

Pennel on the east side of Jordan (I. Kings, xii., 25).

The invasion by the king of Egypt took place in the fifth year of the reign of Rehoboam. His inscriptions in the Egyptian temple of Karnak, shows that the expedition was against both kingdoms, and was not, therefore, as might be supposed, undertaken in support of his former protege, Jeroboam. It was, indeed, simply a marauding expedition, invited by the weakness of the divided Israelites, and it resulted in the carrying away into Egypt of the treasures of the Temple at Jerusalem as well as the spoil of many cities.

It might have been expected that Rehoboam would realize and make use of the great source of strength which he possessed in the Temple, and the loyalty of the people to the worship conducted there. But he does not seem to have been able to comprehend what might be accomplished by rallying his whole people to the support and worship of Jehovah. Born and brought up in the harem of a heathen mother, the state of religion seemed to him, no doubt, an unimportant portion of the state machinery. At any rate we find early in his reign that "Judah did evil in the sight of the Lord." "They built them high places, and images, and groves, on every high hill and under every green tree." (I. Kings xiv., 22, 23). Moreover the licentious rites of the Canaanites became common in Judah (I. Kings xiv., 24). During the brief reign (920-917 B. C.) of the second king of Judah these abuses continued, but under his son Asa a reform was instituted. The foreign forms of worship were repressed; the religious prostitutes were banished, and although the various local shrines were continued, only Jehovah was allowed to be worshiped there. Correspondingly the importance of the Temple was increased as well as the value of the offerings presented at its shrine.

But Asa did not escape any more than his father the evil heritage of strife and confusion resulting from the division. War continued between Judah and Israel, and a new feature of danger was introduced in the person of the king of Damascus. It will be remembered that on the accession of Solomon the Syrian provinces which had been conquered by David revolted from his son and set up a capital at Damascus under the kingship of one Rezin. Asa, king of Judah, being hard pressed by the king of Israel, sent presents to Damascus, and urged the Syrian king to assist him. This he did, and a strife commenced with this northern neighbor which lasted for generations. On the other hand Asa was successful in repelling a raid from the side of Egypt. His reign was a long one, lasting over forty years, and on the whole was a prosperous period for Judah.

The north meantime was experiencing all the evils of anarchy. Assassination became the regular method of succession to the throne. The son of Jeroboam was killed by his general-in-chief, Baasha, while his son, Elah, in turn met a similar fate at the hands of Zimri. After a reign of seven days Zimri was defeated and slain by another general, Omri by name, who was able at last to establish a comparatively stable rule.

A nation grown strong under an elective monarchy

was subverted to a despotism by the ambition and luxury of an hereditary king, and forced into rebellion by the silly pride of his weak and inefficient son. Thenceforth the people of the two kingdoms were continually harried by wars, in which their own interests were not in the least concerned, and which left them powerless when attacked from without by the brutal power of Assyria. "War is a game which, were their subjects wise, kings would not play at." Our own testimony against war is one which needs stimulation in these times, when every form of specious argument is being brought forward in its favor. A testimony against war which is only in evidence when no war is threatened is a very worthless thing. Our nation is being brow-beaten by high-sounding phrases. These are used to cover the hideous fact that our sons are sent to a far country to slaughter a once friendly people, that we may rule over their land. That the worst evils of the war fall on a people with a dusky skin should not blind our sympathies nor stifle our sense of right. Shame upon us that slaughter and fire and robbery should be the forms in which we send the "Gospel of Christ" to a far-off people!

THE NEW ARBITRATION SYSTEM.

Dr. Andrew D. White, United States Ambassador to Germany, and President of the United States Commission at The Hague Conference, has written the following letter to Dr. Edward H. Magill, of Swarthmore, from Hamburg, Germany, under date of Eighth month 10.

My Dear Dr. Magill: Pardon my delay in answering your very interesting and thoughtful letter, but I had a great deal to do, and discussion of many of the points you raise would, I felt, be premature. I have borne them in mind, though I cannot say that they have taken shape to any considerable extent in the plans finally adopted by the Conference.

The fundamental principle which you seem to lay down—namely, that arbitration should be made compulsory, or at least that there should be some means of enforcing the decrees of a high International Court—is utterly inadmissible in these days, and, so far as I can see, will never be attained.

While we, in common with Russia and several other Powers, were willing to have compulsory arbitration adopted for some minor questions of ordinary business, and while I myself, in view of my experience in the diplomatic service, would hail some such relief of our diplomatic representatives with especial satisfaction, even this was swept away in the opposition of various Powers to anything like a compulsory system.

The great difficulty is that there are such a multitude of difficulties between nations, involving burning questions of race, religion, national security and even existence, and it is so exceedingly difficult to draw a line between these and other questions that no nation represented at the Conference was willing to tie itself to anything like a thorough system of compulsory arbitration.

Compulsory arbitration, unless so carefully restricted that it ceases to be really compulsory, in cases likely to produce war, would unquestionably come to mean the power of any and every nation to drag any and every other into an international tribunal. Think

what that would mean in the question between France and Germany, or Russia and some of her neighbors, or Italy and Austria, or in a multitude of other cases which we could think of.

As to enforcing the decrees, I must confess to you that this seems even more chimerical. Your plan would simply dismiss these Powers from diplomatic relations with the others; that is, it would abolish all the ordinary means of preserving peace, with the result that a condition of war would doubtless soon follow.

I understand that young Professor Woalsey, of Yale, has written an article in which he takes the ground that arbitration to be effective must be compulsory, and that the logical result of this is that the various nations should maintain an army sufficient to enforce their decrees. I have not read the article, but am told that this is the fundamental idea of it. This, of course, means something infinitely worse than the difficulty which afflicts the world at present. It means the increase of armies and the use of them in accordance with intrigues between various powerful States, in so far as the Powers would consent to allow their contingents in this vast army to be thus used.

It is as clear to me as the day that our Conference did the best that could be done. After a world of thought and pains by a great body of men among the most competent in the world to really discuss the subject, there was prepared a system of voluntary arbitration with a carefully stated procedure and with various subsidiary institutions to promote general mediation, special mediation and commissions of inquiry, the purpose of which last is to substitute facts carefully ascertained by experts for the insane or malicious lying with which the public is generally deluged on both sides when questions arise likely to produce war.

Our trust to make resort to this court more and more constant, and its decrees more and more like law, must be in the public opinion of various countries. My hope and, to a considerable extent, my belief, are that such public opinion will more and more oblige governments to resort to the court and to abide by its decisions.

Another thing to be done by public opinion is to discountenance the sort of journalism which lives by providing sensation—reports likely to provoke hostile feelings between nations. At present that sort of thing is rampant, and especially in the United States and France.

It may interest you to know that the best features of our own American plan were carefully considered, and various important parts of it adopted, but I will confess that the plan given by the Conference to the world is, in my judgment, better than that submitted by any single nation.

Never was anything of the kind looked over with more care or by more competent men. Their pride was at first enlisted in producing a good result, and finally their interest in the subject led them to work night and day to give to the world the best plan possible.

The system of "special mediation," which emanated entirely from our own Commission, was adopted unanimously, first by the Committee on

Arbitration and afterward by the full Conference, and will, I believe, prove to be one of the subordinate features of very great use. It would, I think, have prevented some wars in modern times, and would have stopped others before they became especially serious. For example, had the system existed during our recent war with Spain it would unquestionably have stopped the war after the destruction of Cervera's fleet, and thus saved many lives and much treasure.

I suppose that before long you will have the full text of the arbitration and other conventions before you with our reports, and so you can judge for yourself.

As to disarmament, that is simply impossible at the present time. It requires long and careful preliminary studies by experts before any conference can propose any distinct plan.

Besides that, it must come after arbitration rather than before it. When arbitration shall have diminished the probability and frequency of wars or armaments, the arguments for the present enormous armies and navies will be greatly diminished.

I believe that the diminution of armies and forces will begin in Europe within a few years, but it will be after careful comparative studies of the different forces, so that any nation will be prevented from gaining undue advantage in the process, and it will be greatly promoted by the likelihood of effective results from the arbitration scheme.

Remember, also, that apart from the whole arbitration, mediation and examination schemes, the extension of the Geneva rules to maritime warfare and of the codification of the laws and customs of war in the most humane sense, which the Conference accomplished, would of itself be sufficient to warrant the calling of such an international body.

Altogether, I feel that a thoroughly good beginning has been made and plans presented which will work well from the first, and grow steadily more and more effective for good as the world goes on.

With love to you all, I remain, yours faithfully,
ANDREW D. WHITE.

NO "CLERGY" IN THE EARLY CHURCH.

ONE of the most broad-minded and highly-respected of the bishops of the English Established Church is the Bishop of Hereford. Speaking at a recent meeting of Church workers, "lay" and "clerical," he made some timely remarks on the conditions of life and government of the early Christian Church.

Each of these early Christian communities, he said, was simply a Christian brotherhood, its government democratic in life and spirit. The words in the twentieth chapter of John on the remission of sins were addressed to the whole body of disciples, not the apostles only, and that might, as he believed, include women as well as men. Again, it was the whole body of believers upon whose judgment depended the critical decision recorded in the fifteenth of Acts. Further, in those early communities, in the language of such letters as those of the Apostle Paul, they had abundant evidence, said the bishop, that the organization of the Christian ministrations was not

what it was to-day ; that there was no distinct separation between the clergy and the laity, that there was no order holding clerical offices, but there was the equal call of God to all alike to perform some spiritual function, some one and some another, according to the gift and the calling. Apostles, prophets, evangelists, overseers or bishops, presbyters, deacons, pastors, teachers, ministers, helpers, interpreters, stewards, were not separate bodies of men in the Church so much as men endowed with special gifts and performing special functions.

Such truths may be truisms in the Society of Friends, but they are not often heard from the mouth of a high dignitary of the Church of England, and are specially opportune at a moment when sacerdotalism is making such extravagant claims, and advancing by open and hidden steps.

THE TYRANNY OF LITERATURE.

The Friend, Philadelphia.

THE demands of fashion have become as imperious within the realms of literature as ever they were in the matter of dress or address.

In this day of innumerable books and periodicals a wise discrimination is imperative, and yet the multitude follow the approval of public opinion implicitly.

An author of some acknowledged ability produces an inferior work—the more fictitious, the more eagerly accepted—and none are supposed to be “well read” who have not wasted their time over it.

The answer to the query whether such and such a new book has been read sometimes, and not infrequently, decides the literary, if not social, standing of the individual addressed—within certain circles. This ought not to be. Many well-informed persons either conscientiously abstain from or are not situated so as to have leisure for reading such ephemeral literature.

The bane of our generation is cramming. Literary dyspepsia results and the benefit arising from the proper assimilation of well selected and digested mental food is never realized. We need to bring back that careful classical culture—subject always to the limitations of the Spirit of Truth—which made the best writers, in all ages and every tongue, such fountains of literary excellence.

The importance of training the youthful appetite for good reading and the diligent use of leisure moments to store the mind with profitable knowledge has frequently been brought to view, but this modern craze for the “latest” publication has scarcely received the attention it deserves—by way of protest.

“Of making many books there is no end,” and the world's stock of knowledge is greatly increased thereby, but the capacity of the human mind will never be such as to be able to appreciate more than a very small portion of this. No pressure or fashionable demand should be permitted to divert or disturb the student or general reader who may be pursuing a more worthy course than that which is only too popular.

Much of the current literature has been written to gratify a morbid taste for the realistic and even dramatic, and when one has scanned its pages a certain

sense of dissatisfaction, if not disgust, arises, so that anything that will not bear a second reading or by which one feels a real uplift, might well be omitted altogether, notwithstanding the verdict of the would-be all-informed.

FALSE AMBITION.

THE extravagant theory of the young people as to the necessity for keeping up a certain style, is the reason why so many of them put off marriage year after year, and finally drift into the irremediable stage of celibacy. Girls without fortunes are supported in idleness and luxury by over-indulgent parents, and expect to be thus cared for after marriage. The annual cost of such a girl's maintenance is more than the income of a young man, unless he be exceptionally fortunate. The fault lies with parents. Unless they are prepared to give a fortune with a daughter when she marries, they have no moral right to make her unfit for the position of wife in the home of a young man who has his fortune to make. And this is not a trivial mistake, for it is a great and increasing source of personal unhappiness, and it inevitably promotes immorality. Instead of thousands of bachelors and spinsters in boarding-houses in Baltimore, Washington, and other cities, there should be thousands of modest homes, in which young married couples would be helping each other to realize the dreams of their youth. The old-fashioned virtue, thrift, domestic economy, saving up for a rainy day, needs a revival, not especially in the homes of the poor, but in those who have fair incomes, and whose ambition to make a show prompts them to adopt the habits and ape the ways of the rich.—*Washington Post.*

A PASSAGE FROM JOHN RUSKIN.

“WITHIN the last few years we have had the laws of natural science opened to us with a rapidity which has blinded us by its brightness, and means of transit and communication given to us which have made but one kingdom of the habitable globe. One kingdom—but who is to be its king? Is there to be no king in it, think you, and every man to do that which is right in his own eyes? Or only kings of terror, and the Empires of Mammon and Belial? Or will you, youths of England, make of your country again a sceptred isle, for all the world a source of light, a centre of peace; mistress of learning and of the arts; faithful guardian of great memories in the midst of irreverent and ephemeral visions; faithful servant of time-tried principles; under temptation from fond experiments and licentious desires, and amid the cruel and clamorous jealousies of the nations, worshipped in her strange valor of good will toward men? Which king? There are the two oriflammes; which shall we plant on the foremost islands—the one that floats in heavenly fire, or that which hangs heavy with the foul tissue of terrestrial gold?”

THE fact of never having known the leveling influences of a nickname, is in itself not without weight in the sum of one's personal dignity.—*Anna Fuller.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TENTH MONTH 7, 1899.

UNDER "The Home Club," in *The Outlook*, a contributor concludes an article with these words: "Are young men and women not willing to begin house-keeping on the plane upon which their fathers and mothers began? Will the next war we fight in this country be to free ourselves from the slavery to things? Is it true that what we need is emancipation from the false standards that make permanent homes impossible to the innumerable thousands who are thereby deprived of the sweetest experience of love and life because of the lack of a home?"

These are interesting and pointed questions, but what are the answers to them? Undoubtedly the "slavery to things" increases. In some respects it is not unreasonable that we should desire increased convenience, comfort, and even beauty in our lives, but in other respects it is true that many of the things we toil for do not contribute in any way to these ends; they are purely needless, worthless, and even injurious.

But how difficult it is to thus persuade any one! How few the Friends and other "plain people" are! And how many arguments are brought to prove that even what remains of Friends' plainness is wholly without good reason!

At this writing, it looks as if war between England and the Transvaal Republic could not be avoided. The people of the latter, the "Boers," have become convinced (whether rightly or wrongly), that England means to attack and crush them, and that the Government at London has only been delaying in order to get a larger army to South Africa; they therefore are taking the field themselves, in order not to be "taken unawares." At any moment a collision may occur.

This is a most melancholy and painful situation. It is indeed humiliating that the "two great English-speaking nations," the two who brought order out of chaos at the Hague Conference, and secured the great Arbitration agreement, should the same year have their hands imbrued in blood, in disputes arising from their own aggressions. We know that great numbers of the good men and women of England will feel the progress of such a conflict in South Africa as a personal weight of suffering,—as we do with our shocking war in the islands of the Pacific.

WE have received from the National Temperance Society and Publication House, New York (3 and 5 West 18th street),

copies of some of their tracts relating to current temperance questions. One of these is an address by Henry B. Metcalf, of Rhode Island, delivered at Ocean Grove, N. J., in Seventh month last, on the violation of the law respecting "canteens" in the United States army; it is entitled "A Nation's Crime against her Own Soldiers." The facts of the case are concisely set forth, and the tract deserves to be generally read. The crookedness with which this whole matter has been handled by Government officials is painful, and the evidence that the men in arms have suffered as a consequence is conclusive.

Another tract on the same subject is the Address presented to President McKinley on the 11th of Seventh month, by the committee of the National Temperance Society, and the "legal brief" which they handed the President, prepared by Eli F. Ritter, of Indianapolis, in which the nullifying opinion of United States Attorney-General Griggs is considered. It may be said, in a few words, that if such an opinion as this of the Attorney-General can be allowed to stand, no law of Congress is worth the paper it is written on, except where executive officers may choose to obey it.

ONE of the curiosities of life is the persistency of misinformation. An incorrect idea, once set afloat, will survive and be perpetuated "through the ages." For example, it is commonly believed that the Indians are "fast disappearing." But this supposition has been entertained for a long time, and, as a matter of fact, there are about as many Indians in the United States now as there were many years ago. Some tribes have diminished, some have disappeared, and some, on the other hand, have increased. Dr. Senn, of Chicago, who has recently come back from the Hawaiian Islands, says in an interview that the natives, "like the North American Indians, will in the near future be a race of the past." Perhaps Dr. Senn speaks advisedly in relation to Hawaii, but to expect the Indians of this country to be "a thing of the past" in the "near future" is altogether unjustified by any existing facts. It is very likely that the Census of 1910 will show a larger number of them than the Census of 1900.

THERE was a very notable passage in last week's Swarthmore College notes. It said that the number of College students then in attendance was larger than ever before in the history of the institution. The number then was 199; a day or so later other students arrived, making now 204. There never were so many as two hundred college students at Swarthmore before. There were a number of years ago more than two hundred students in attendance, but a considerable part of them were in the preparatory school, or the "sub-collegiate" class.

It is cause for encouragement that Swarthmore's college work is thus increasingly appreciated.

BIRTHS.

HESTON.—Ninth month 27, 1899, to Henry B. and Lillian Hall Heston, of Rosemont, Pa., a son, who is named Henry Benjamin.

THOMAS.—Near King of Prussia, Pa., Eighth month 1, 1899, to Charles L. and Amy C. Thomas, a son, who is named Charles Edwin.

MARRIAGES.

PETERS—WHITE.—At the residence of the bride's parents, "Glenmore," Cheltenham, Pa., Ninth month 27, 1899, under the care of the Monthly Meeting of Friends of

Philadelphia, Clarence C. Peters, son of Charles P. and Mary A. Peters, of Philadelphia, and Mary D., daughter of Oscar W. and Annie M. D. White, of Cheltenham, Montgomery county, Pa.

THORNE—WILSON.—At the residence of the bride's father, Ninth month 27, 1899, under the care of Chester Monthly Meeting, held at Moorestown, N. J., Dr. Nathan Thorne, of Moorestown, son of Morris and Maria C. Thorne, of Washington, D. C., and Mary Rebecca, daughter of Pusey and the late Rebecca P. Wilson, of Moorestown.

DEATHS.

ELLIS.—Ninth month 28, 1899, Hannah Henry, widow of James P. Ellis, in her 72d year; a member of the Monthly Meeting held at Green street, Philadelphia.

She was a daughter of the late James Sterling, of Trenton, N. J.

HALL.—At her home, near Spencer's Station, Ohio, Eighth month 7, 1899, Priscilla T. Hall, in the 68th year of her age; an esteemed elder of Stillwater Monthly Meeting.

She was the daughter of the late William and Rebecca Thomas, of near Barnesville, the former a minister in the Society. This dear Friend bore with patience her last illness, which was from heart disease and of three months' duration. A faithful attender of meeting, whenever health would permit, and a firm believer in the truth of the principles of Friends, she would often advise her children to give all proper attention to the affairs of the world, but first of all pay their allegiance unto God. Always patient, kind, and hopeful, her desire was to live, if it was God's will, that she might do good in the world. But she was resigned to go, if it was His will, saying, there was nothing in her way and that she would leave a host of friends here, but would meet a host over yonder. With a smile on her face, she passed from earth to her heavenly home.

The funeral was largely attended; ministers from both branches of Friends were present and spoke comforting words to the bereaved ones. * *

PARRY.—Fourth month 21, 1899, Hannah Parry, daughter of the late Robert and Sallie Parry, in the 76th year of her age.

She was one of the Lord's dear children, bound to him by the ties of adoring love and unwavering faith. Her Christian patience and cheerfulness during various afflictive dispensations, her forgetfulness of self and thoughtfulness for others, bore testimony to a "life hid with Christ in God," and were an inspiration to all who came within her influence. * *

SHAW.—In Carversville, Bucks county, Ninth month 22, 1889, Grace R., widow of Eleazar C. Shaw, and daughter of the late William and Mary Roberts Green, of Quakertown, Pa., in her 85th year; a member of Buckingham Monthly Meeting, Pa.

SMEDLEY.—At his home, in Malvern, Chester county, Pa., Ninth month 30, 1899, Thomas G. Smedley, in the 80th year of his age; a member of Goshen Monthly Meeting of Friends. Interment at Willistown.

ELLA B. MCDOWELL.

Our dear friend, who has passed away so suddenly from among us, will long be held in our most loving remembrance. With the beginning of our winter's work we will realize afresh our loss, for we will miss her vivacity and sociability, her faithfulness to duty, and her clearness of judgment in overcoming difficulties. She was a teacher in our New York-day school, as well as in the First-day school, a leading spirit in the Young Friends' Association, the Young Friends' Aid, and the Mission Kindergarten. While her interest in the meetings of our Religious Society was active, and her appreciation of the seriousness of life was keen, her sunny nature was overflowing with enthusiasm and happiness. Her whole life was a preparation for the higher one.

"The blessing of her quiet life

Fell on us like the dew;

And good thoughts, where her footsteps pressed,
Like fairy blossoms grew.

"Alone unto our Father's will
One thought hath reconciled:
That He whose love exceedeth ours
Hath taken home his child.

"Fold her, O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

H.

NEWS OF FRIENDS.

ISAAC WILSON and wife, of Bloomfield, Ontario, have obtained a minute of unity from their monthly meeting in a prospect of a religious visit to some parts of the Western States, and on to California, where they find Friends, and where way is made for visiting them.

The annual meeting in the old meeting-house at Warrington, (York county), Pa., was held on First-day, the 24th. An item in the *York Press* says "about 3,000 people of all religious denominations, and some having no religious connections, assembled to listen to the speakers and meet old friends. The hospitality of the good people of Warrington was equal to the occasion and all enjoyed the day heartily."

Many were present, it is stated, from York, Mechanicsburg, Dillsburg, and other places. There was ministry by Hiram Griest, of Menallen (Adams county), and by Joseph Vail, of Carlisle. The meeting continued about two hours. "It was strongly urged that they hold weekly meetings at that place instead of annual meetings, as heretofore."

Gwynedd Monthly Meeting (Gwynedd, Plymouth, and Norristown), has added a number of new members within the past year. Four new members were accepted at the meeting in Eighth month; at the same meeting Robert Hatton obtained a minute approving his concern to visit Friends and others in New England.

At Race street meeting, Philadelphia, on the 1st instant, Francis Smith, of Plymouth, England, was present, and acceptably bore a share of the ministry. He also took part in the Conference class held after meeting. In the afternoon he attended the religious meeting at the Friends' Home for Children, in West Philadelphia.

Friends at Lincoln, Nebraska, feel the need of a meeting-house, and a movement to secure one is in the mind of some of them. They have been obliged to rent a hall or other place, from time to time, as meetings were proposed, and the cost of this is somewhat a hindrance. There are a number of Friends in and about Lincoln, and no doubt the possession of a permanent home for the meeting would tend to its encouragement.

On First-day next (8th inst.), at 10.30 a. m., Merion meeting is held, and the company of Samuel S. Ash is expected.

Merion First-day school, on 15th instant, will be held at 3 o'clock in the afternoon. Isaac H. Hillborn has consented to attend and give an illustrated talk on the Jewish Tabernacle.

A VISIT TO INDIANA FRIENDS.—III.

Editors FRIENDS' INTELLIGENCER :

AFTER closing my last letter in Richmond, we passed the day until near evening with our friends, receiving some calls, among which was one from a member of the other branch of Friends who had been at the meetings the day previous. We had a good deal of conversation in a pleasant and friendly way, and he appeared to be well satisfied with the answers given him to the questions he asked. In the evening we left Richmond for Waynesville, Ohio, about seventy miles by rail, and were met at the station by Isaac and Hannah Kelly and taken to their hospitable home for the night, where we met their sister Anna,—these three composing the family. The next morning they proposed to us to call upon some of the "shut-ins," as they termed those who were not able, from various reasons, to get out to meeting. To this proposition we cordially acceded, and Anna then took us in their carriage to the village, calling first at the store of James and Eunice Shute, and had a little chat with them; then at the home of Clarkson Gause, who was very ill. We did not see him, but his daughter, Lizzie Packer, came out to the carriage, and we had a short visit with her. We then called to see Mary Bailey, and spent a little while with her and her daughter, who compose her family; then went to the home of Edwin and Ella Michener, where we remained until near the time of the meeting appointed at that place. We called again at Clarkson Gause's and found he appeared to be passing away (which he did during the night).

Fourth-day morning Davis Furnas came for us, and took us to his home, where we spent the fore part of the day with him, his wife Sidney, and her sister, Elizabeth Blackburn, these latter formerly from Baltimore. In the afternoon we went to John Furnas's, a son of Davis, and found there his wife's mother, Sarah Clifton, an old acquaintance from Plainfield, New Jersey. After a pleasant, social time here we left to attend the meeting we had appointed at Harveysburg, which was held in the United Brethren meeting-house. The meeting was not large, yet in this, as well as in the one on the preceding evening, I found considerable service, which from expression given seemed to be satisfactory to many of those present. We returned to Davis Furnas's for the night, and passed another forenoon in pleasant association with him and his family. After dinner Davis and Elizabeth took us to Thomas Frame's, who is an old man and unable to get out to meeting. The time spent with him, his wife Elizabeth, and their daughter Anna in social converse, passed very pleasantly. About 4 p. m., we took the train for Selma, Ohio, about thirty miles, where we were met by Nathan Branson, and taken to his home for the night. We had met him, his wife Anna, and daughter Luella, at the Yearly Meeting, and our visit with them was much appreciated by us. Here we learned that Sarah Schofield, wife of Joseph Schofield, seemed to be near the end of her earthly life. She was a daughter of Simeon Warner, and had been married only a little over a year, and by morning we found her pure spirit had passed from its earthly home.

After breakfast Nathan and his wife took us over to the home of her sisters, where the last few days of her life had been passed, and we had a little opportunity with the family in which to express our sympathy and leave a word of comfort, as we could not stay to attend the funeral, owing to appointments we could not well change. We then drove to the home of Samuel R. Battin, and had a pleasant visit with their children, Samuel and his wife, Emily, being absent to attend the funeral of Clarkson Gause. We had a small meeting that afternoon at Green Plain meeting-house. The funeral of C. G. and the death of S. S. prevented many of the Friends from attending. In the evening Samuel and Emily Battin, who had returned from Waynesville, took us to South Charleston, where a meeting had been appointed in the town hall. This too was small, and yet I found room for a testimony describing our principles and the reason for them, which seemed to find some receptive hearts.

After meeting we went home with Reuben and Susan Roberts, she a daughter of Edward Merritt, who lives with them. Had a good visit with them until time for our departure for Cardington, which, after some five hours waiting in Columbus, Ohio, we reached about 5 p. m., and were met by Willis Keese, and were kindly entertained by him and his wife Eunice. We learned after arriving there that a meeting had been arranged for in the town of Cardington, at the Methodist Protestant house, at 10.30 a. m., and at the meeting-house, about two miles distant, near the Olentaugy Creek, where there was formerly a meeting, but for some untoward circumstances was no longer held (I believe it was called Whetstone meeting), and a meeting suggested for the evening. We held all three and they were well attended, the one in the afternoon by a number of the other branch of Friends. These meetings, the testimonies given, the quiet solemnity which overspread them, and the baptism of spirit witnessed, called forth many expressions of satisfaction, and as the day closed and I went over in retrospect its work, a sweet feeling of peace overspread my mind, and the heart was raised in thankfulness to the Heavenly Father for the privilege we had enjoyed.

We returned to the home of W. Keese for the night, and during the morning hour, as we waited for the train which was to bear us homeward, we had much instructive religious conversation with these Friends, and I felt to encourage them to again make the effort to hold a meeting.

We left them Second-day morning near noon, happily making good connections with our train at Columbus for our home in Baltimore, where we arrived about 8 a. m. Third-day morning, after an absence of nearly eleven weeks, and after attending Indiana Yearly Meeting, which closed on the 24th of Eighth month, having held eighteen meetings, and we feel amply rewarded for our labors.

JOHN J. CORNELL.

Baltimore, Ninth month 12.

[CORRECTION.—In J. J. C.'s letter in issue of Ninth month 9, the name *Moon* should be *Moore*.]

LETTER FROM ISAAH LIGHTNER.

Editors FRIENDS' INTELLIGENCER :

FOUR of us left our Nebraska home on the 7th of Ninth month, to visit our old home in Maryland and other points along the way. We attended Illinois Yearly Meeting, which commenced on the 9th and closed on the 14th. The meetings, from the Ministers and Elders meeting until the close of the general business sessions, were acknowledged to be of an uplifting character; harmony and love prevailed throughout and much satisfaction was expressed for thus being permitted to be together. The closing was especially precious, all coming under the true baptizing of the All Father, and we separated with the feeling of renewed spiritual life and growth. We went to Wenona, Ill., on Sixth-day, where we were met by our friend, David Wilson, and dined with himself and wife, after which we started for Chicago, where we were met by our friend, Thos. W. Woodnutt. After spending a few hours with him in viewing parts of the city, we started at 8.10 p. m. for Komoka, Canada, where we arrived at 10 a. m. on Seventh-day and were met by our friend, Samuel P. Zavitz, and taken to his home, seven miles from the station, where we were very kindly received and entertained. Such homes make a bright spot along the pathway of life. Sarah Zavitz and two daughters visited us in the afternoon, and it was a pleasant meeting, for she had been one of our Nebraska neighbors.

We attended First-day school, and the meeting for worship, at Coldstream, on First-day the 17th. It was a great pleasure for us to see so many young people coming in at 10 o'clock to attend First-day School. The lesson for the day was "Solomon," many points of whose character were brought out in the classes and in general discussion in the closing exercise. The meeting for worship convened at 11 o'clock. After gathering into silence vocal prayer was entered into, expressing thankfulness and desiring the Father's influence to be with us in our meeting. The spoken word was kindly received and we felt at the close that the hour had been profitably spent, which was confirmed by the shaking of hands and social greetings afterward. We went from meeting to the home of our friend, Sarah Zavitz, wife of Webster Zavitz. A number of Friends came in during the afternoon, and the time was spent very pleasantly and we hope profitably. We returned to Samuel's for the night, feeling especially thankful for the spiritual food of the day.

Second-day morning it was raining, but Ida Zavitz took us to Uncle Isaac Zavitz's for dinner, where we spent a few hours pleasantly with the aged parents, their son Jonah, wife, and children. We were taken to Daniel Zavitz's for tea, where we spent the early evening very pleasantly with the family, and felt sorry to separate, but found it best to go to Samuel's early in the evening.

Third-day morning we bade farewell to our kind Canada friends in the neighborhood of Coldstream, and Samuel brought us to Komoka, where we separated, feeling that our visit in Canada had been one of pleasure and profit. We arrived at Niagara Falls

about 3 o'clock, and were met by Marian Vail, who took us to her mother's, Sarah Vail, 31 Niagara street. Here we stayed two days and visited the Falls. We will not attempt to describe them, but will just say that we often found ourselves standing lost in wonder in looking at what was before us.

We left Niagara on Fifth-day evening for Philadelphia, where we arrived on Sixth-day morning, the 22d, spent one day visiting the Zoölogical Garden, the Exposition, and other places of interest. We met several friends, from all of whom we received a very cordial shake of the hand and kindly greetings. We arrived at Union Bridge, Md., Seventh-day evening, went to the home of our friends Thomas and Mary Russell, spent the night, and on First-day attended Pipe Creek Meeting. It has been twenty-two years since we sat as a family with these dear friends, and we can see that the change has been very great. The children have grown to men and women, the middle-aged have grown old, and the aged have passed away. The feeling of this meeting was one that words cannot express, but as the soul filled up the lips in prayer and speech opened and the oil of love filled our hearts, and we lingered long and pleasantly about the house after meeting; and we are glad to say from what we saw of the meeting, the members present and the surroundings, that we believe Pipe Creek Meeting to be in a healthy condition.

ISAAH LIGHTNER.

Union Bridge, Md., Ninth month 25.

PROHIBITION IN MAINE.

Editors FRIENDS' INTELLIGENCER :

IN the INTELLIGENCER of Ninth month 16 is one of our editor H. M. J.'s interesting letters from England. This letter is mostly devoted to a review of J. W. Rowntree and Arthur Sherwell's new book, "The Temperance Problem." I have no doubt of the great care taken in the compiling the information and statistics therein; yet I feel confident that the information in A. Sherwell's letter, which was received at York while Howard was there, even if statistically correct, would give a wrong and very misleading impression as to the enforcement and effect of the prohibition law in Maine.

One city only (Portland) is mentioned of 50,000 inhabitants, the great State containing probably over 1,000,000. Nearly every one of these places where liquor is sold it is in violation of law. The police, from whom A. Sherwell appears to get his information, must be exceedingly derelict in performing their duty to allow over 300 illegal places for selling intoxicants to carry on their traffic without protest. But the citizens of Portland are as culpable as the police in allowing their laws to be openly violated; and it must be admitted that the public conscience needs a renewed awakening, as it was aroused fifty years ago by the devoted, persistent labors of Neal Dow. I believe Arthur Sherwell has as yet but very limited and one-sided information as to the whole liquor question on this side of the Atlantic. I feel sure he is sincere and earnest in his desire to discover the best mode to diminish the awful demoralization and ruin

caused by the liquor traffic. I hope he can stay in this country long enough to examine the question thoroughly and from every point of view, and I think his conclusions will undergo a great change in another year. I think he will find that notwithstanding there are so many places in Portland where intoxicants are sold, yet there is not one-fourth the quantity consumed or one-fourth the drunkenness in that city (in proportion to its population), that there was fifty years ago.

It is asserted by our prohibitionists that nearly every city of over ten thousand inhabitants in this country is controlled by the Liquor League. I do not know how far this is true, but Rowntree and Sherwell are well aware of the enormous influence exerted by the trade in Great Britain. A. Sherwell will find that it is equally great in this country, and the Liquor League uses enormous sums to prevent temperance legislation and to make it ineffective and to discredit it after it is passed; then they exultingly exclaim, "Oh, prohibition don't prohibit!" Now the most sanguine prohibitionist never expected to entirely prevent the sale and use of alcoholic liquor. All laws against crime are prohibitory laws, yet none of them are any more successful than the prohibition of the sale of alcohol. Murder, arson, robbery, etc., go on and increase, notwithstanding all prohibitory legislation. Yet I believe, and I think it can be fairly proved, that prohibition has been more successful in controlling and diminishing the evils of the liquor traffic than any other plan yet tried.

I think the evidence of Neal Dow is as reliable as that of any person regarding the Maine law and its results and enforcement. In 1894, when he was ninety years old, yet a vigorous, clear-headed old man, he said: "The quantity of liquor now sold in Maine in violation of law is not one-twentieth its former volume. In Portland it is within the fact to say that not one hundredth part so much liquor is sold now as was before the law, and the city is twice as large as it was then. I think it a great success."

James G. Blaine (who was never a prohibitionist), said at a great meeting in the city hall, Portland: "Maine is the most prosperous State in the Union; before the Maine law it was the poorest."

There were many distilleries in the State, seven of which and two breweries were in Portland. This law struck them all down and wiped them all out. This was forty-three years ago; an entire generation has grown up in Maine never having seen a licensed grog-shop. The State is entirely changed in character; from being the poorest State in the Union it has become one of the most prosperous. It formerly spent in drink the entire valuation of all its property in every twenty years; now one million dollars a year will more than pay for all the liquor smuggled into the State and sold in violation of the law. The State saves annually directly and indirectly more than \$20,000,000, which but for prohibition would be spent, lost, wasted in drink, as in the old rum time.

This was the testimony of Neal Dow five years ago. No other man then living, no man now living has a better right to be believed. He has left a character pure, exalted, above suspicion or reproach.

From religious, unselfish concern for the good of humanity this inspired apostle devoted the greater part of his life, his untiring energy, and his means to this great cause. As I before said, no other plan of restricting and diminishing the liquor curse has been so successful. All plans of license—the South Carolina State control, the Norwegian plan—have failed. I think the public places of cheerful resort, as proposed by Rowntree and Sherwell, would be failures, if any intoxicants are to be dispensed, but if not, there are several such places now being tried with good results.

In 1884, after thirty-two years' experience, the people of Maine engrafted prohibition into their State constitution by a majority of 47,075, the affirmative vote being three times larger than the negative.

DAVID FERRIS.

Wilmington, Del., Ninth month 24.

W. M. JACKSON APPROVED.

Editors FRIENDS' INTELLIGENCER:

I wish to express my appreciation of the paper by William M. Jackson on "The Living Present" in the INTELLIGENCER of Ninth month 2. Evil is seen in many details, while good, more retiring, is only fully manifest in great movements covering long periods, and it is well to present, as our friend has done, the broad view by which a correct comparison between the past and present can be made.

The improved methods in agriculture, greater facilities in transportation and a vast extension of commerce, are driving from the earth the danger of famine, from which, even down to our own times, millions of people have perished. Medical science is discovering the secrets of the pestilence and is proving that "cleanliness is next to godliness."

My belief is that the consciences of men have quickened with the more rapid means of intercourse and that decisions as to conduct of life are made as justly, now, while the wires are waiting, as a century ago, when days or weeks could be taken to consider questions no more important. Collectively, as individually, there has been great gain. While the people are at school taking lessons in the, as yet, unsolved problems of popular government, selfish and unprincipled men, taking advantage of inexperience and consequent mistakes, seem to triumph. We, as Friends, believing that the seat of spiritual government is in the hearts of men, must believe in the "divine right" of government by the people, and have faith that, under this rule, the ultimate end will be the triumph of good.

Improvement in material conditions helps the spiritual. The enlightened conscience of the world is becoming more and more the guardian of the welfare of the people of all lands, and is now unified by wire and type into an immediate expression impossible in any other age.

HENRY GAWTHROP.

Santa Barbara, Cal., Ninth month 12.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways
And what is mine shall know my face.

—Burroughs.

FRIENDS CONNECTED WITH THE ORIGIN OF FOUR UNIVERSITIES.

The American Friend.

It is a remarkable fact that Friends, with a membership of only one hundred thousand in the United States, yet control and manage eight colleges, but it is a fact not so well known, that Friends have been directly or indirectly connected with the founding and development of four great American universities. The first Friend, our founder, believed that there should be institutions to teach "everything civil and useful in creation," and when he spoke those words he expressed clearly, tersely, and broadly the scope of a modern university, and he took a position as sound and broad-based as ever any religious leader took. This idea has never been entirely lost in the ebbs and flows of our two and a half centuries of history, though unfortunately too few of our members have kept within sight of our broad-minded founder, and not seldom have our Friends of different periods proved timorous and fearful of the unrestrained search for truth. The truth which is fundamental in our religious body—viz., that the Spirit of God is still leading men, and the living Christ is still acting upon all responsive hearts—should make us capable of taking a brave and valiant place in the front ranks to-day in the work of interpreting Christianity to our age, and in making modern thought constructive for the truth. So believed the men who helped lay the foundations of the higher institutions of learning of which we shall speak, though they all builded greater than they knew.

Brown University, first called "Rhode Island College," was the seventh American college in order of foundation, and began a precarious existence, with one student, at Warren, Rhode Island, in the year 1765.

In these early days the college was "for the most part friendless and moneyless, and therefore forlorn, insomuch that a college edifice was hardly to be thought of," but in the year 1770 a vigorous contention arose regarding the proper location of the college, almost as many cities claiming it as of old claimed the poet Homer after he was dead. The first suggestion of Providence for its home came from Moses Brown, who joined Friends that same year, and when he once conceived the idea he allowed no obstacle to block this purpose. He headed the movement of the citizens to raise the necessary funds to secure the college, while he and his three brothers took charge of building the necessary buildings and purchasing the land for the same. They decided upon the original home lot of Chad Brown, "the first Baptist elder in Providence." So that Moses Brown could write modestly and with truth to President Wayland, in 1833: "Thou may see that our family had an interest in promoting the institution, now Brown University, besides the purchase of the name by my worthy nephew, Nicholas!" This last remark refers to the donations of money and land made by Nicholas Brown, which secured the name Brown University. It should be added that Stephen Hopkins, a signer of the Declaration of Independence, and a member

of the Society of Friends until 1770, and an attender of Friends' meeting all his life, was chancellor of the corporation all through its early history, and two members of the Society of Friends have been kept on the board of trustees until the present time.

Cornell University, at Ithaca, New York, now one of the foremost seats of learning in this country, was founded by Ezra Cornell in 1868 and endowed munificently. Ezra Cornell's parents were both Friends, and he himself was a member at the time of his marriage, but as he "married out," he was required to make "an acknowledgment of regret," or to be formally excluded from membership. He felt that he could not honorably make the acknowledgment, and so he "continued in suspense" during the remainder of his life. He always attended Friends' meeting, however, and never gave allegiance to any other religious sect. He maintained throughout his life his love and sympathy for the Friends, and he always used the "plain language" with his parents and relatives. He suffered the loss of his membership through the enforcement of a rule which was perhaps the greatest blunder the Society of Friends ever made, and so, as a result, he was technically not a member when the university was founded; but he was nursed a Friend, and his life and character were formed amid Quaker customs and associations, so that Cornell distinctly has a Quaker pedigree, though it now is in the strictest sense undenominational.

Johns Hopkins University, in Baltimore, was founded and endowed by Johns Hopkins of that city in the year 1873, and opened in 1876. It soon became one of the leading universities in America for graduate work, and it probably has done as much as any other institution in our country for the introduction into our universities of European methods of research and study, and for the promotion of profound and exact scholarship.

Johns Hopkins, its founder, was born of consistent and devout Quaker parents, and grew to manhood in their faith. He early showed that he had a remarkable ability as a man of business, and he became one of the great merchants of his city. The overseers of his meeting felt that in a certain feature of his extensive business he violated the letter of the "Discipline," and he was disowned by the Monthly Meeting as a result. He, however, remained attached to the Society of Friends through the rest of his life, and was a constant attender of Baltimore Meeting, contributing regularly to the support of the meeting and for the erection of the meeting-house, and he was buried according to Friends' custom. He was a great reader of good books, a close student of the Bible, which he read daily, and he was a great helper of young men, both in financial and many other ways. Ever since the founding of Johns Hopkins University, Friends have been prominent in the management of it, Francis T. King, James Carey Thomas, Joseph P. Elliott and Francis White being members of the board of trustees. Strangely enough, the three men who were most prominently associated in the foundation of Brown, Cornell, and Johns Hopkins University, viz, Stephen Hopkins, Ezra Cornell, and Johns

Hopkins, were all disowned from membership with Friends, and yet they all three maintained their love, their loyalty, and their interest in the Society of Friends in spite of its action toward them, and they were Friends at heart to the end of their lives.

The connection of Friends with Princeton University is much more indirect, and yet the historical association is an interesting one. In the year 1681 the Quakers came into control of New Jersey, and Robert Barclay, the Scotchman, the famous apologist for "the sect called Quakers," was appointed governor of the colony, though he never came over in person.

The appointment of Robert Barclay as governor, and the liberal policy of the government promised by the Quakers, with the assured stability of the colony under such management, went far toward determining the emigration to New Jersey of a large company of Scotch Presbyterians. In 1746 the Presbyterians in the colony founded the College of New Jersey, which was opened first at Elizabeth, afterwards moved to Newark, and finally located permanently at Princeton in 1756, where, under the name of Princeton University, for nearly a century and a half it has carried on its great work. We have no desire to overestimate the association of Friends with these four institutions, and we are aware that in the case of Princeton the connection is at the most remote and indirect, yet we believe that the facts which are here set forth should be generally known, and they show distinctly that Friends have helped to pass on the torch of truth, though they have not always held the staff in their own hands.

Educational Department.

GEORGE SCHOOL NOTES.

SCHOOL opened on the fifteenth of Ninth month with an increased attendance of boys and day scholars. A noticeable feature of the new students is the large number taking advanced standing in classes. The method adopted this year of arranging the classes and giving out books considerably facilitated the work of the first few days.

On the first Seventh-day evening, Prof. George H. Nutt, entertained the students with an interesting account of his summer trip to Cape Cod.

Many of the students attended the Bucks First-day School Union, held at Langhorne, Seventh-day, 23d of Ninth month.

On the evening of the 23d, the Whittier Society gave the following program:—Paper, Ethel Brinton; Oration, "Peace on Earth, Good Will to Men," William Smith; Recitation, "The Wayside Inn," Bertha A. Moore; two selections from Paul Lawrence Dunbar; first, "The Spellin' Bee," Marion M. Rice, second, "Angelina," Hamilton Gilkyson; "Comin' thro' the Rye," Ethel Brinton. "The Complete Service" was given in three scenes, participants, Grace Woodman, Margarita Allen, Bessie Foulke, Ethel Brinton, Anna Tyler, Bessie Johnson, Horace Way.

The meeting of the Young Friends' Association on the 30th, was devoted to the subject of Temperance. Mary Taylor read an essay entitled "Recent Phases of the Temperance Question." Fred Griest explained the New York and South Carolina methods of dealing with the liquor question, Elizabeth Andrews read a selection from the "Old Red School House." The chief interest of the evening centred in the discussion of the question, "Resolved—That the granting of the ballot to women would be the surest method of securing Prohibition." The principal participants were Horace Way,

Maurice Griest, Ethel Brinton, Bertha Stover, Malcolm Farquhar, Ralph Jackson and Howard Carpenter.

In the reorganization of the Faculty, Prof. Nutt was elected Secretary.

The fine weather has been quite conducive to out-door sports, tennis, base ball and golf occupying the attention of the students and teachers during recreation hours in the afternoon. * *

SWARTHMORE COLLEGE NOTES.

THE second week of work finds the College in perfect running order, every student assigned to his place and every class fairly at work. The plan in accordance with which the various programs were, so far as possible, arranged before the opening of College, has proved most successful. The friction incidental to preparing and harmonizing so many varied lines of study has thus been reduced to the minimum.

Among the most welcome of the many recent improvements is the introduction of a filtering plant. The water used by the College is drawn from a small stream near Wallingford, and in times past, heavy rains have often made it very turbid, but now a sand filter has been introduced at an appropriate place in the course of the stream. All filters such as the one employed are somewhat in the nature of experiments, but it is hoped that this may prove successful, and thus far it has worked admirably.

The various College organizations have all held meetings and the officers of the literary and other societies have been elected.

President Birdsall has formed a class for the study of the Life and Teachings of Jesus, as shown in the Gospels. This class will meet from 9.30 to 10.30 on First-day mornings, and it is expected to be very helpful. M. S. H.

LITERARY NOTES.

OUR readers may recall the short account in the INTELLIGENCER of the 10th of Sixth month, of "The Man with the Branded Hand," Captain Jonathan Walker, of Harwich, Mass., who was taken, in the waters near Florida, in 1844, with seven fugitive slaves in an open boat, and who was condemned to be imprisoned, and to be branded with the letters "S S" (slave stealer) on his hand. A booklet of forty-six pages has been issued by Frank Edward Kittredge, Albion, N. Y., in which the story of Captain Walker is retold, and Whittier's poem on him, and other matter, is added, with several illustrations.

Captain Walker died in 1878, aged seventy-nine years, at Lake Harbor, near Muskegon, Mich., and a granite obelisk in his memory was erected in the Muskegon cemetery by Photius Fisk, of Boston, a chaplain in the United States Navy.

F. E. Kittredge has also added to his booklet an account of the erection of the monument to Frederick Douglass at Rochester, N. Y., with a portrait of him, and a picture of the monument. (Price 50 cents.)

As the first of the current year's issues of the "Riverside Literature Series," Houghton, Mifflin & Company will publish as Nos. 135 and 136 an annotated edition of Chaucer's Prologue, The Nun's Priest's Tale (No. 135), and The Knight's Tale (No. 136), in two parts, each, paper, 15 cents, *net*, bound together in cloth, 40 cents, *net*. These numbers are edited, with Introductions, Notes, and Glossaries, by Frank J. Mather, Jr., Ph.D., Assistant Professor of English and the Romance Languages in Williams College.

The *Atlantic Monthly*, this month, has an interesting and very ably written article, by H. D. Sedgwick, Jr., on "The United States and Rome." Its thesis is the possibility, if not likelihood, that the Papal church will after a time "control the religious life of the majority of the American people," and while—as is likely to be the case in an article dealing with so great an array of facts—some of the statements seem to us unjustified, the general argument contains many things that are startlingly true.

It may be mentioned here that the ratio of Catholics to the whole population of the United States was in 1783 one in eighty, in 1829 one in sixteen, in 1844 one in fifteen, in 1890 one in ten, or according to some, one in seven.

J. B. Lippincott Company, Philadelphia, will issue this fall "Much Ado About Nothing," in Dr. Horace Howard Furness's Variorum Edition of Shakespeare's Works.

The new edition of the History of Bucks County (Pa.), by W. W. H. Davis, of Doylestown, is ready for the press. It will be issued in two volumes of about 700 pages each, at \$8. The original work, issued in 1876, has been very scarce for a number of years.

Dr. R. G. Moulton, of the University of Chicago, has revised and enlarged his "Literary Study of the Bible." This is considered by many the most scholarly and convenient book that has yet appeared upon this subject. In the new and enlarged form many attractive additions have been made, and the book is now prepared to serve even a larger public than in its original form. The new edition is in the press. D. C. Heath & Co., Boston, are the publishers.

The Macmillan Company publish a notable book by Jenkin Lloyd Jones, the Unitarian minister, of Chicago, editor of *Unity*, "Jess: Bits of Wayside Gospel." "Amidst the rush and turmoil of this end of the century," says the *Outlook*, it is a pity that time has not been found, by the few who can do such work, for the writing of more volumes of this character. "Jess" is a saddle horse, and out of that horse's service its master extracts the kind of sermons and genial philosophy in which an exquisite sympathy between the horse and its rider, the charm of the landscape, and a broadening of the religious spirit of man are blended."

PUBLICATIONS RECEIVED.

GOD'S EDUCATION OF MAN. By William DeWitt Hyde, President of Bowdoin College. Pp. xiv., and 252. \$1.25. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co., Philadelphia.)

DELUSCAR'S MERRIS, AND OTHER POEMS. By Horace Deluscar. Pp. xii. and 276. Gay and Bird, Bedford St., Strand, London.

Conferences, Associations, Etc.

WOODSTOWN, N. J.—The Woodstown Association held a meeting Ninth month 28, 1899. The president, Mary E. Borton, gave a Bible reading, after which roll-call was responded to with appropriate sentiments. Reports from the different committees were listened to with interest.

The program for the evening was opened by Cornelia Woolman, with a carefully prepared paper on the "Life and Writings of John Woolman," tracing his family down to the present age, and to his one descendant still living. Her paper told of his very early religious impressions, and his earnest solicitude for his young companions. The beautiful example of his life was far reaching, and in reading the quiet pages of his book, you will feel a purifying influence steal gradually over you, from the lesson of its gentle words.

Jessie L. Colson gave a talk on Association work, reviewing what had been done since the Association was organized. She spoke of the papers written and books read by the different committees, also of the gradual and healthy growth of the Society; and concluded with some suggestions for future work.

Joel Borton followed with remarks bearing on the work the Association should do. The meeting then adjourned.

ELIZABETH L. DAVIS, Sec.

BUCKS FIRST-DAY SCHOOL UNION.—This met at Langhorne, (Pa.), on the 23d ult. Reports were received from ten schools, generally of a satisfactory character. A discussion

arose as to the wisdom of holding vacations in the First-day schools. Walter Laing and John Wildman thought them a mistake, while Joshua D. Janney, Cynthia S. Holcomb, and others, thought that in many cases the winter vacation was necessary. (The vacations in Bucks Union are usually in winter, on account of bad weather.)

The exercises included a biographical sketch of Henry Drummond, by Anna Comfort, read by Esther B. Justice, and a paper, "Give us this day our Daily Bread," prepared by a member of Buckingham school, and read by Florence K. Blackfan. Teachers' meetings were discussed by M. Ellen Longshore and Sarah J. Reeder. The former said such meetings would be a great help to young and inexperienced teachers. The latter said, "A true teachers' meeting should be a training school for teachers. Such a school would bring about results which could never be realized except by notes compared. Teachers' meetings should be educational, qualified by increased zeal, greater tact and the practice of a higher and greater consecrated intelligence."

The question, "To what extent should disputed theological questions be discussed in the First-day school?" was discussed. Oliver H. Holcomb thought Friends' principles should be thoroughly taught in the schools, and doctrinal points to some extent, but that attention should first be given to teaching the way to right living. Charles M. Stabler said Friends "ought to use discretion in teaching doctrines to children; when a child's mind is too thoroughly indoctrinated, it is more or less likely to result in doubt, bad judgment, or a complete revolution of thought, when he grows up and becomes acquainted with the doctrines held by others. Moreover, is there time, in our First-day schools, to dwell long on old questions of theology, thus crowding out the more practical, vital questions of the day?" George L. Maris approved of teaching the disputed theological questions, not only from the standpoint of Friends but of other denominations also. Every young Friend should have a fixed belief and be able to give a reason for it. He should always be taught, with a broad charity, wherein Friends differ, and why they differ in their views from other denominations. "There never was a time so ready and so ripe for Quakerism as to-day; we want our young people to no longer be on the defensive, but on the aggressive." Remarks followed by Walter Laing, Joshua D. Janney and Elizabeth Lloyd. The latter thought that such questions as the free ministry, silent worship and Friends' idea of salvation could very profitably be discussed in the First-day schools.

The next meeting will be held in Fourth month of next year, at Falls.

MANSFIELD, N. J.—At a meeting of Young Friends' Association, held at the home of Robert Taylor, Ninth month 21, with the president, Thomas S. Gibbs, in the chair, twenty-five members were present.

It saddens us to record the death of another member, Abram Scott, this being the second since our organization less than a year ago.

In answer to the question, "What cause had Friends to make such a radical change in the form of worship at the rise of the Society?" Franklin S. Zellely said in part, that "Friends took strong ground against the prevailing Church of England; they believed that God did not dwell in temples made with hands, but that 'Ye are the temples of the living God.' They believed in essentials, unity; in non-essentials, liberty; and in all things charity. Another strong reason was the prevailing idea in regard to the ministry. They thought as George Fox said, that 'to be bred at Oxford or Cambridge was not enough to qualify a man for the ministry.' Many other and sufficient reasons were given.

"Why do Friends object to singing as a form of worship?" was answered by Peter E. Harvey. "Friends have always considered the proper mode of worship is to obey the injunction, 'Be still and know that I am God.' How can we come into that state of quiet passiveness, when we can hear his voice prompting to good thoughts which lead to good deeds, while we are singing or listening to music? It was not in the strong wind nor in the earthquake or the fire that Elijah the prophet heard the command of the Lord, but in the still, small voice."

Mattie Taylor read an extract from the biography of Whittier.

After a brief silence, we adjourned to meet at Chas. Hancock's, Tenth month 19. M. E. GIBBS, Sec'y.

COMMUNICATIONS.

SEMI-CENTENARY, WOMAN'S MEDICAL COLLEGE.

Editors FRIENDS' INTELLIGENCER:

THE spring of 1900 will mark the fiftieth anniversary of the founding of the Woman's Medical College of Pennsylvania, and the Alumnae are looking forward to a fitting celebration of this epoch in the history of the education of women in medicine.

An interesting feature of the commemoration exercises will be the presentation at the next Annual Commencement in 1900, of the portrait of the late Dr. Ann Preston, who was a member of the first graduating class, and subsequently, one of the College Faculty and the first woman to hold the office of Dean. She was also the leading spirit in the founding of the Woman's Hospital of Philadelphia.

Since many of Dr. Preston's old friends are unknown to the present officers of the Alumnae Association, we take this method of informing them of our desire to raise a sufficient sum of money to secure the services of an artist who can reproduce on canvas one whose memory is held in such reverent esteem.

Contributions (which will be duly acknowledged) may be sent to Dr. Clara Marshall, 1712 Locust Street, Philadelphia.

ELIZABETH L. PECK, M.D.,

Secretary of the Executive Board, Alumnae Association,
Woman's Medical College of Pennsylvania.

Philadelphia, Eighth month 22.

PERSONAL AND OTHER NOTES.

JESSE H. HOLMES, who, after attending the Friends' Summer School at Birmingham, proceeded to Oxford to enter upon his studies, writes from that city, Ninth month 21, a private letter, in which he says:

"My University arrangements were easily made, and are convenient. I have decided to make my work here consecutive until that time [Third month next], and do my Eastern travelling in the spring. I find the leading Friends here cordial and kind. I am having exceptional opportunities of seeing the adult school work here and hereabout. The meeting at Oxford is not strong, but the adult school is bringing in members."

A Friend in Bristol, England, writing (Ninth month 16) to H. M. Jenkins, and referring to his remarks on the summer weather, says: "Yes, this has been an exceptional summer. I have never seen the Downs and the fields about here so brown as they were a few weeks ago. Now, the improvement is wonderful; the grass has come out after the rains almost brighter than in spring, a real emerald green—if emeralds deserve the comparison."

At Newtown meeting (Bucks county, Pa.) on the 24th ult., Martha Schofield was present, and spoke. The Newtown *Enterprise* says: She mentioned that it had been forty-seven years since she last sat in Newtown meeting, which in her childhood she regularly attended in company with her parents, the late Oliver Schofield and wife. Their home was the farm on the Swamp road now owned and occupied by Samuel S. Tomlinson. For several years, in a room over their spring house, they maintained a school for the benefit of their own and their neighbors' children.

Francis Smith, of Plymouth, England, a Friend, has been visiting Friends in Philadelphia and vicinity, having arrived here on the 20th ult. He left England on the 26th of Eighth month, landing at New York, and has been mostly in New England, spending some days at Portland, where he was interested in inquiring into the operation of the Prohibitory law. His views are favorable to the law, and he thinks that, though liquor is sold secretly in Portland, there is an advan-

tage to the morals of the community in the partial suppression of the traffic, and making it unlawful and disreputable.

Francis Smith is a brother of Stephen Smith, of Pleasantville (near Chappaqua), N. Y.

INTELLIGENCER DOUKHOBOR FUND.

WE have reopened our subscription, as announced in last week's issue, in aid of the Doukhobors, and hope that as many of our readers as find it possible to do so will send us something in aid of the Fund.

Cash, A Friend, \$5.00

For Friends' Intelligencer.

IF WE OBEYED.

[To A. T. M., FRIENDS' INTELLIGENCER, Ninth month, 16.]

OH yes! we know the Father's love

Dwells with us every hour,

And if we but obeyed its light,

Would feel its wondrous power.

'Tis not because we do not know,

We wander from the right;

It is because we choose the wrong,

And thus obscure the light.

The Father's love points out the way

So clearly all can see,

If only we obeyed its call

How happy we might be.

We surely know "the strength with which

The tiny tendril clings;"

When we tear down a last year's vine,

And cut away the strings,

It clings with such tenacious grasp

We cannot tear it free,

Until each separate tendril's cut

And loosened from the tree.

Just so our warm affections cling

To earthly things we love,

Until our heart-strings must be cut,

Our idol gone above.

If we obeyed *all that we know*,

How boundless the supply!

We know enough to "mind the light,"

Yes! even thou and I.

Richmond, Indiana.

Anna M. Starr.

For Friends' Intelligencer.

MORNING.

MORNING, morning, and the dawn uprising,
Painting on the sky a changing landscape,

Like some land grotesque of giant Titans

Piling of the clouds a palace glorious.

Morning, yea, forever dawn uprising—

Not above us, may be to the eastward;

Not above us, may be to the westward,

But forever morning and the dawn uprising.

Hope forever in the soul uprising,

Somewhere blazing into glorious morning,

Doubt dispelling, fear defying,

Hope, the morning of the soul, uprising.

EVENING.

The day is done and its sorrows are over,

Its sins are sinned and its dead are dead,

Its lilies that flaunted are crushed in the clover,

Its hopes that blossomed are withered and sped,

But God, who painted the sky of the morning,

And rode aloft o'er the blazing noon,

Satisfieth his beloveds' longing

With a far more precious boon

Than pleasures that fade in the midst of their glory,

Or hopes that spring in the track of the dawn—

His night brings rest to their souls that are weary

When the troubles and cares of the day are gone.

SEELEY ARTHUR.

UNITED STATES TEA INSPECTION.

New York Evening Post.

THE method pursued by the Government Inspectors in determining a standard of tea is as interesting as it is simple. The essential is a fine, discriminating, educated palate on the part of the inspector, and in addition to this the expert must have an acute sense of smell and an eye quick to recognize foreign matter. When a consignment arrives, the importer furnishes samples from packages of the several varieties included in the invoice designated by the collector. Examiners must test all the teas for any foreign matter on the surface of the infusion, and for quality of leaf after infusion. The quality is ascertained by drawing according to the custom of the tea trade, with the weight of a five-cent piece to the cup. Country green teas, imperials, Hysons, coarse leaf, gunpowders, and extra young Hysons are to be compared with Hyson standards, and all the other young Hysons and small leaf gunpowders with the young Hyson standard. The quality must be equal to the standard, but the flavor may be that of a different district as long as it is equal in sweetness. As an illustration, a Teenkai may be equal to a Moyune, but a distinctly smoky or rank Wenchow of sour character must not be considered as equal to the two first mentioned, according to the rules laid down by the government.

In order to test for floating coloring matter, and also for the quality of the infused leaf, a second drawing is made of double the foregoing weight. Before distributing the infusion, examination is made for any floating substance, and after pouring off the water the infused leaf is taken out so as to exhibit the lower side which rested against the cup. Should the mass show a larger quantity of exhausted or decayed leaf or foreign substance than the standard, it is considered inferior in quality, and the tea is rejected, even if it be superior to the standard in some of the qualifications. In greens and Japans particularly, the brightness of the leaf is considered as an evidence of quality. Macao or Canton Congous are compared with the standard for the South China Congou, and brick tea compared with the standard for the district whence it comes. Mustiness or damaged flavor, which is exhibited in certain Canton teas imported for Chinese consumption, is considered as sufficient cause for rejection. Until the establishment of a new standard for Amoy Oolongs, they will be tested for the Foochow standard.

The dust and fannings must be restricted to 10 per cent. when sifted through a sieve of No. 16 mesh made of brass wire. In order that the "needle leaf" and tips may not be confounded with dust, they are returned with the dust for a second and third sifting until separated through a smaller sieve. This course is followed in all Formosa, Foochow, Amoy, Oolongs, Canton teas, Congous, Indies, and Ceylons. Dust and fannings in Japanese teas must not exceed 4 per cent. when tested by a No. 30 sieve of No. 31 brass wire. Before condemning any tea or dust, examiners must sift at least two packages.

Tea is cheaper than any water bottled. By actual measurement over 300 cups of tea can be made from

every pound of black tea, which, at the rate of fifty cents a pound, would give six cups for one cent. The choicest tea imported, which can be bought at \$1 a pound, would cost the consumer one cent for three cups. Coffee at its present low price is much dearer than tea, as only forty cups can be made from one pound.

Colored Industrial Home, Columbia, S. C.

RICHARD CARROLL, of Columbia, S. C., a colored man, and a minister, is engaged in the establishment of an Industrial Home for colored children, near that city. Land has been secured, "and paid for," 316½ acres, with one seven-room building; it is proposed to erect three cottages, and to open the School, next month, on Thanksgiving Day.

It is proposed to gather in "homeless, uncared children," as many as can be provided for, and educate them, train them, and teach them agriculture and trades.

Richard Carroll is a well-known man in South Carolina, and is cordially approved of by leading white people. The *Columbia State* says: "Preacher Carroll is much like Booker Washington in thought and utterance, and, like him, aspires to lift up his race. We know him, respect him, and wish him well with his work." The Governor of South Carolina, Gov. McSweeney, and others, endorse him very strongly.

His enterprise has been brought to the attention of FRIENDS' INTELLIGENCER, and we have no doubt it is very deserving of aid. He asks for money, tools, agricultural implements, old clothing, etc. He refers in Philadelphia to Dr. A. J. Rowland, 1420 Chestnut street, or to B. F. Dennis, Cashier of the Market Street National Bank.

Women's Degrees in Germany.

WHILE the doctor's degree has been granted in course to a number of women by German universities, a positive innovation has been introduced by the University of Halle (which has all along been the most liberal in its appreciation of the scholarship of the sex) by giving a woman the double degree of doctor of philosophy, and doctor of laws and master of arts, *honoris causa*. The recipient of this rare honor is Mrs. Agnes Smith Lewis, of Cambridge, England, and it was bestowed especially in recognition of her services as discoverer and editor of the Syrian Gospel palimpsest on Mount Sinai, which she published with the assistance of her sister, Margaret Dunlop Gibson. She made no fewer than four journeys to the famous cloister in the interest of the publication. Mrs. Lewis had also the good fortune to bring to Europe the first sheet of the Hebrew original of the book of Ecclesiasticus, which had been lost for centuries.

Stood His Ground.

"CAN you hollowgrind this razor?" asked a customer who had stepped into a razor-grinding establishment presided over by a hard-headed man with bristling hair and an aggressive look on his face.

"You want me to hollowground it, I suppose?" he said.

"No, sir," rejoined the other. "I want you to hollowgrind it."

"If it's ground hollow ain't it hollow-ground, sir?"

"If you grind it hollow don't you hollowgrind it, sir?"

"Do you think you can come in here and teach me anything about my business? I've been hollowgrounding razors for twenty-five years—"

"No, you haven't. You've been hollow-grinding them."

"Do you reckon I don't know what I do for a living?"

"I don't care whether you do or not. Will you hollowgrind this razor?"

"No, sir, I won't! I'll hollowground it or I won't touch it."

The customer reflected a moment.

"See here, my friend," he said. "Can I have it ground hollow here?"

"Certainly."

And they compromised on that basis, each feeling that he was a little ahead.—[Youth's Companion.]

CURRENT EVENTS.

A DISPATCH from Calcutta on the 26th inst., reports a series of earthquake shocks at Darjeeling in the "hill country," and in that region. Afterward there was a tremendous rain, twenty-eight inches of water falling in thirty-eight hours, and many landslides occurred. Nine European children were reported killed at Darjeeling, and as many such are sent to "the hills" for the hot season, the loss of life is probably greater. About 1,000 acres of tea gardens were destroyed from Jalapaha to Birch Hill. Part of the eastern slopes slipped 3,000 feet. At Phool a bazar was overwhelmed and 200 persons were killed. Twenty-one bodies had already been recovered at Tamsong, in the district of Bustee. The loss of life runs into the hundreds.

REPORTS of military operations in the Philippine Islands continue. The Filipinos recently captured a small United States gunboat, the *Urdaneta*; the officer in command and nine men was taken prisoner or killed. The vessel was beached and burned. On the 30th ult., the Filipinos sent fourteen American prisoners of war to Manila, and gave them up. They were all "enlisted men"—not commissioned officers. They "looked the picture of health, and were dressed in new Filipino uniforms of blue gingham, and were carrying monkeys and other presents from their Filipino friends." They unanimously praised their treatment, and one said, "we have been given the best the country afforded, including good food and a money allowance."

THE prisoners surrendered by the Filipinos were in charge of three "envoys" who desired to negotiate terms of peace, and brought a letter from Aguinaldo, signed by him as "President of the Republic." General Otis, the United States Commander declined to "recognize" Aguinaldo as head of any civil government. One of the envoys, General Alejandrion, is described in the Associated Press dispatch as "dignified and dispassionate, a keen man of the world." He was educated in Europe, and designed "the remarkable entrenchments" which the Filipinos have been defending. When asked how long his people could "withstand 60,000 American troops," he replied: "Fighting in our way, we can maintain a state of war and the necessity for a large army of occupation indefinitely."

A SHIPWRECK, with serious loss of life and much suffering, occurred last week. The *Scotsman* (6,041 tons gross; built at Belfast, Ireland, 1895), of the Dominion Line (Montreal and Liverpool), went ashore, owing to mistaking a new light, in the Straits of Belle Isle. She had on board 396 people, of whom 268 were passengers. In landing, ten women and one child were drowned, and it was reported that some perished after landing. The officers behaved well, but the crew, many of whom were rough and vile characters, picked up in Liverpool (on account of the strike of the sailors for better wages), robbed the passengers, breaking open their baggage, etc.

ADMIRAL GEORGE DEWEY, of the United States Navy, arrived in New York harbor, in command of the war ship *Olympia*, early on the morning of the 26th ult. On the 29th and 30th, extraordinary demonstrations of welcome took place at New York, including a great procession. In an interview with him, on the 26th, he said: "Do I think the Filipinos are fit for self-government? Well, no, not just now. They probably will be in a little time. Many of them are quite civilized and good people." He added that he considered them "more fitted for self-government than the Cubans, and a better people in every way;" saying also, "I do wish the whole business was settled."

DISPATCHES from South Africa report the military activity of the people in the Transvaal Republic and Orange Free State, in preparation for war. There are unconfirmed reports of collision already occurred, and of the seizure of a large sum in gold "in transit" by the Boer government. The English movement of troops seems slow. One report in London says Lord Salisbury does not intend that there shall be a war.

NEWS AND OTHER GLEANINGS.

CURRENT newspaper reports say that Sarah Terry, of Philadelphia, reached her 108th birthday, on the 26th ult. "She lives with her stepdaughter, Mrs. R. E. Fairbrother, at No. 545 North Sixteenth street. She was born in Pemberton, N. J., September 26, 1791." Her father was Stacy Doron, and at his death, when she was three years old, she "was adopted by a Quaker family named Campion, with whom she remained until early womanhood."

—The large number of applications for discharge from the army has caused Secretary of War Root "to caution all department commanders to inquire carefully into all applications." It is announced that it has come to the knowledge of the War Department that "a number of men who have enlisted for the Philippines, regretting their action," have made untrue representations that their families were sick, etc.

—Throughout Bucks and Montgomery counties the crop of apples is big beyond precedent. In many orchards limbs of trees are breaking down under the weight of the fruit. The enormous yield of apples has made them a drug on the market. In many orchards the fruit is allowed to decay where it falls, as the low prices do not warrant the time and trouble of marketing it. More cider will be made the present season than for many years.—*Newtown, Pa., Enterprise.*

—Of the English crops, this year, a Manchester newspaper says: "The yield of wheat is slightly above the average, though not so good as the exceptionally bountiful crop of last year, and that of barley and oats a little below the average. The average yield of the three cereals for the past decade is: Oats (always the heaviest crop), 39 9-10 bushels to the acre; barley, 33 3-5 bushels; and wheat, 29 4-5 bushels."

—Governor Stone of Pennsylvania has issued a proclamation designating October 20 as Autumn Arbor Day.

—We find it stated that "paw-paws, the wild fruit that grows on the Susquehanna river hills, are plentiful this year. The small trees which bear the paws are prolific and people are scouring the woods for them."

—The Lewiston (Maine) *Journal*, the newspaper of the late Congressman Dingley, states that Speaker Thomas B. Reed resigned his seat in Congress and retired from public life because he would not support the policy of the Philippine war.

—According to the report of the Indiana State Geologist, the supply of natural gas and oil is giving out. It is now confined largely to a field of less than 150 square miles in area, and wells drilled last November showed a pressure of only 181 pounds, as compared with 264 pounds in 1895. Not long hence, in his opinion, the great industries which have been planted in the natural gas field will be compelled to turn to coal for fuel, but he points out that the local supply of coal is nearly inexhaustible. There are fourteen counties entirely underlain with coal, and a dozen more largely underlain. The estimated total coal tonnage in the State is forty billions, with eight billions of easily workable coal, which would last 300 years.

—The Councils of Philadelphia, on the 28th ult., without a dissenting vote, passed the ordinance to submit to the voters at the general election next month, the question whether or not they will authorize an increase of \$12,000,000 in the city debt to provide for the extension of the water supply.

—A despatch from Cripple Creek, Colorado, says that the gold output for that district for September amounted to \$1,731,000, surpassing all records. The production of gold in the district from the time of its discovery in 1891 to date is \$62,057,292.

—President Diaz of Mexico has been obliged to abandon his proposed trip to Chicago on account of the illness of Mrs. Diaz.

—In an interview at Chicago, on the 20th ult., United States Senator William E. Mason, of Illinois (Rep.), said: "On the floor of the Senate I shall continue my opposition to the war upon the Filipinos. I would sooner resign my seat than treat a dog the way we are treating those people. I am ashamed of my country"

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, TENTH MONTH 14, 1899.

{ Volume LVI.
Number 41.

A GOOD WORD EACH WEEK.

XLI.

THE highest thing that we can say of the teaching of Jesus is that it was one with his life. His teaching rested on his own inner experience. In this inward harmony of holy teaching and living he moved.

MARY ANNE WALLIS. •

From a paper read at the Friends' Summer School, Birmingham (1899), on "Methods of Christ's Teaching."

LINES FROM LANDOR.

OUR brother we believe we must not slay ;
His blood we may not spill, his tears we may.
Alas ! in this wide world how few abstain
From seizing pleasure through another's pain.

—Walter Savage Landor.

FRIENDS IN ENGLAND.

III.

THE ADULT SCHOOLS.

THE "Adult School" work of English Friends is an engagement which must impress very much anyone who gives it attention. The Friends in the United Kingdom number about 18,000, but they have in their First-day schools nearly twenty-nine thousand men and women, and nearly seventeen thousand children, making 45,541 altogether. These are not members, but non-members; practically it is a home mission work.

The mere statement of numbers is impressive, but from other points we get still further views of the magnitude of the work. The extensive and carefully planned buildings which have been erected in many places, especially in London and Birmingham, for the use of these schools; the earnest devotion of many Friends, men and women, often very busy, and of large means, to their direction and teaching, and the importance which the work has assumed with reference to the future membership of the Society itself,—all these are impressive also.

I did not get to see the Adult Schools of London, as I would have wished. The usual hours for rising and breakfast in that great city are not helpful to an arrival at a distant First-day school by 9 a. m. The schools at the Bedford Institute and at Bunhill Fields (where George Fox is buried), are important, but I failed to get to either. I was twice at the adult school, First-day morning, at Westminster, in the class conducted by Percy Bigland,—who must hasten his breakfast in Chelsea, and come by underground train, in order to meet his class punctually. The classes at Westminster occupy several rooms, in a building adjoining the meeting-house. They have, I think,

between three and four hundred members. At Bedford Institute, 1898, there were 175 adults and 373 children on the rolls; at Bunhill 577 adults and 226 children; at Croydon 452 adults, at Ratcliff 488 children,—with several other schools of varying size at other points.

At Manchester I accompanied John William Graham to his class. They were studying the Temperance question, and considering especially the influence of "the Trade" in politics. There were 270 adults on the rolls in the several Manchester schools, last year, and 250 children. I also attended the class of Edward Grubb, at Southport, and that of William S. Rowntree, at Scarborough. The work at Southport is comparatively new, having been begun in 1896, and the number on the list at the close of 1898 was eighty. The class were studying a Scripture lesson. Two men were present from other cities—Sheffield and Leeds, perhaps; they were "Sunday" visitors to Southport, and being adult school men at home, came in for a fraternal visit. At Scarborough, also, a Scripture lesson was studied. The list there in 1898 had on it 353 names, adults. The work there has been in progress since 1867. William S. Rowntree is a busy man, the senior partner in a large department store; he must rise early First-day morning to meet his class.

There are such schools generally throughout England, wherever there are Friends' meetings. They are, as already said, practically home missions. They are for adults of both sexes, and for children. They are held primarily on First-day, and mostly in the morning, but meetings relating to the work, social gatherings, etc., are liable to be held also on evenings during the week. The subjects taught have a wide range; in the beginning, a half-century ago, men were taught the very rudiments, reading, writing, and spelling; but in the last twenty years there has been such progress in popular education in England that now the rising generation is better instructed, and men will hardly be wanting in elementary knowledge.

There are classes in the Scripture, reading the Bible itself, others using Scripture lessons, others following some course of reading, others discussing ethical or economic subjects, others—children—in charge of teachers. Various means are employed to get them, and to keep them, interested. Lectures are given, papers are read, lantern-slide and other exhibitions are given, there are excursions, picnics, afternoon teas, and lawn parties, debates on current questions (old-age pensions, the housing of the poor, The Hague Conference), united breakfasts on First-day morning, Christmas dinners, botanical expeditions, etc., etc. Then there are affiliated organizations—savings banks, blanket clubs, book clubs, bands of hope, coal clubs, doctor's clubs, mothers' meetings,

peace societies, sick benefit societies, total abstinence societies, employment agencies, etc., etc. In fact the effort is made to provide for the scholars a very large part of all the entertainment, as well as instruction, which they are likely to have time for, or to care for, and thus to keep them within the range of wholesome influences not only fifty-two days in the year, but almost three hundred and sixty-five.

How devoted and persevering many Friends are in this large work may be seen in many places, in the smaller ones and in the larger. At Lincoln, the meeting had been laid down, but it has been revived. The old house has been put in order, and is made a centre for sundry worthy activities. At Sheffield the classes are large; there were 2,350 on the rolls last year, of whom 1,403 were men, 418 women, 529 "juniors."

But in Birmingham, the numbers of the scholars, and the ample scale of the arrangements, are probably most impressive of all. The work in that city was begun in 1845. On the 12th of Eighth month, that year, a meeting was held at the home of Joseph Sturge, the Quaker philanthropist, in Edgbaston (the southern residential suburb), and it was resolved that the work should be undertaken,—the establishment of a school "especially for those who had not been in the way of receiving instruction in other schools." Joseph Sturge is regarded as the father of the work; in 1895, when its semi-centennial jubilee was celebrated, a medal bearing his portrait on one side, and a teacher and scholars on the other, was struck. (He died in 1859.) From 1845 to the present time there has been a remarkable growth. In 1850 there were 282 men and 145 women in the classes; in 1895 there were 3,396 men and 968 women. In 1898 the numbers of adults, both sexes, on the rolls, was 4,816, and of children 4,250, making over 9,000 in all. For the children's classes there were no less than 212 teachers.

This Birmingham work is most energetically and intelligently directed. The men of affairs at the head of it do not manage their own business with more earnestness, more industry, or more system. The principal buildings used are large and well arranged and appointed. The new one, in Moseley road, erected by the late Richard Cadbury, at his own cost, and given for the work, cost some £30,000, or \$150,000. It was occupied only a few months ago. It is a model building as to careful planning and excellent construction, and contains many rooms, of various sizes, for all purposes of the work. Had Richard Cadbury lived it would have been in his charge; since his decease, last year, his son Barrow Cadbury directs it.

One of the oldest, perhaps quite the oldest, of those engaged in the work is William White, who celebrated his half century's connection with it last year. He is one of the best known of the citizens of Birmingham, and has been identified for many years with its municipal and business life, serving as alderman, mayor, etc. On the First-day of my visit there (Ninth month 3), I attended the teachers' breakfast at Severn street, and then spent a half-hour in William

White's class, which was engaged in Scripture study. And it may be remarked here that the energy and devotion of the Birmingham teachers are well exemplified in the Severn street schools. The breakfast for them is ready at 7 a. m., and punctually at that hour they sit down together. On the morning of my visit, there were some twenty or more at the table. One of them was George Cadbury, head of the large cocoa manufacturing establishment, and others besides were men with large business, whose week-day engagements are exacting and engrossing. The class-work begins promptly at 7.30, and at that moment teachers and scholars were in their places. If the reader will reflect how much self-denial and devotion this calls for, week after week, he will see what the adult-school work at Birmingham implies.

H. M. J.

NOTES OF A VISIT TO DOUKHOBOR VILLAGES.

Job S. Gidley, of Mass., in *The Friend*, Phila.

WITH the various belongings necessary for a camping out trip for a week or two, we left Yorkton on the first of Eighth month on our journey over the prairies, which was a new experience to most of us save the drivers; but nevertheless a very interesting and instructive one to us all.

The various paths, or more properly called trails, over which we travel, were very similar in appearance, so that a guide must have good judgment to be able always to take the right one. We were fortunate however in this respect, for our drivers seemed to understand the lay of our land, and always succeeded in bringing us out at the places we desired to reach.

A short distance north of Yorkton we passed a very fine looking field of wheat waving in the sunshine. This lot was a half mile in length, and adjoined our trail. A fine field of oats of the same length was next to the wheat. Both fields looked as though they would yield a good crop.

Trails over the prairies are found leading from place to place, wherever it is the least trouble to make them. Instead of being straight, as one might suppose them to be, judging from the general survey of the country, they are often found winding around on the east side of one swale, and perhaps on the west side of the next, or going along on the south side of this hill and on the north side of another, or wherever it is judged the draught will be made the lightest. Sometimes a fence will be found placed across an old trail that may have been used for many years, by some farmer who had recently "taken up a claim." In such cases the old trail must be given up, and a new one made. The drivers and guides over the prairies understand all these things, and they seem to have a remedy for each and every hindrance.

In one instance our drivers, in order to make a short cut to a village, drove through the "brush," where the young poplars as large as one's arm and ten or twelve feet high were bent down by the neck yokes of the horses, and they seemed to be as much at home going through the "brush," where there was

no trail at all, as they were in moving along in the trail on the open prairie.

All the trails of recent date are made by the driving of double teams, and all the wagons being of the narrow gauge pattern, the horses and wheels move along in nearly the same path. This arrangement seemed desirable, except where the soil was of a clayey nature, but in such places immediately after a rain I noticed that the horses would slip more or less on the inclines, which made their traveling somewhat difficult.

The prevailing wood where we journeyed was white poplar and willow, mostly of a small growth, except on or near the rivers. This is owing to prairie fires. The "brush" grows for a few years, then it is killed by fire, and then it takes a fresh start again. We saw very little poplar away from the streams more than six inches through at the butt, and very little as large as even this.

Golden-rod was very plentiful, as was also dwarf sun-flower. In many places the prairies were yellow with it. In one field of oats which we passed these flowers looked quite as prolific as they did in some other places out on the open prairie.

Birds and animals were numerous. Gophers appeared to be the most common. One would often see them just ahead of the horses running along in the trail, and on either side, bobbing their heads up and down. I hit one with my foot while walking along a path near a field of potatoes. We saw one badger, fat and sleek, only a few feet from our carriage.

Birds were quite plenty. Prairie hens and chickens were often seen on the wing. Hawks and crows were quite numerous; the former were seen on the top of dead poplar trees. King-fishers were seen also, which shows that fish abound in the lakes and streams. Plovers were also quite plenty, and as we watched them in their flight, we were reminded of the lines of Sir Walter Scott:

" More stately thy couch by this desert lake lying,
Thy obsequies sung by the gray plover flying,
With but one faithful friend to witness thy dying
In the arms of Helvellyn and Catchedécam."

For the open prairie does look much like a great lake. Very often after we had left the "brush" and entered upon a stretch of open prairie, where one has an unobstructed view for miles, did I hear Ignace Alamanoffsky exclaim, "O beauty! O how beautiful!"

There were many wild ducks also seen upon the lakes and ponds which we passed. In one flock seen near Good Spirit Lake it was estimated that there were more than five hundred. In one village we saw a young crane which had been tamed by the Doukhobors.

There is one crop which grows upon the prairies that is of great value to the Doukhobors, and which costs them nothing in labor to cultivate. This is the berry crop, which grows in abundance. While at East Selkirk we were told that during the strawberry season the Doukhobors would pick about ten bushels of them per day. The season for these berries, however, was about over when we were there. At that time they were picking saskatom and goose-

berries. I saw several come into camp with eight or ten quarts each of these, which they sold at East Selkirk for about five cents per quart. Red raspberries were also plenty. In many places we saw quite a large number of women and children gathering these, and strawbereies also, for the different villages visited beyond Yorkton. Being so much farther north than East Selkirk, the strawberry season is later than at the former place. We were often supplied with both kinds of these berries by the Doukhobors, which was a great treat to us, and we always made it a point to leave something in return at each place as a full equivalent that may be more substantial to them than the berries.

On our first day out from Yorkton we saw a man near the trail who held up a paper as though he wanted some information. Our driver stopped, and he was asked what was wanted. He handed us the paper, upon which was written, in English, information to the effect that a certain man whose name I have forgotten had lost two horses and a colt, which the owner had heard nothing from for about a week.

The man proved to be a Russian, who could make his wants known to our interpreter. He wanted to reach a certain farmer living several miles away. Our driver happened to know where this man lived, so that by a little help from our driver and interpreter, the stranger was directed which trail to take, and he left us and went on his way, I doubt not with rejoicing. We were also glad to be able, in a small way, to assist a stranger in a strange land.

We reached Jacob Wurz's soon after midday, where we were kindly received, and as it had begun to rain, we were doubly glad that there were good roofs over us and our horses and carriages. After we had partaken of a substantial lunch, the rain had subsided, and we proceeded onward, reaching the first village of Doukhobors on White Sand River, late in the afternoon. Just before reaching this place, however, we saw not far away, on the right of our trail, ten Doukhobor men mowing. The interpreter and I alighted and went to interview them, and the rest of our company drove on to the village.

All of these men were in Halifax last winter, and they all appeared glad to see me once more. Ignace Alamanoffsky told them that I was also a farmer, and had come two thousand miles or more to see them. They seemed grateful that one had come so far to visit them.

I tried one of their scythes, which was rather peculiar; they are about three feet in length and are attached to a stick which is perfectly straight, in the middle of which is fastened only one nib or handle. This is made by taking a stick about a foot and a half in length, having about half of its thickness cut out in the centre, and then bent around the scythe stick, and the ends fastened securely with a string. The first stroke or two I took with this novel mower seemed a little awkward; but I soon got used to the hang of the scythe, and had no trouble in cutting the grass, for the scythe was a keen one.

The Doukhobors have a novel way of sharpening these scythes, when dull. Instead of using a grindstone, they place them upon an anvil, and pound the

edge with a small hammer. I saw one young man doing this out on the prairie where there were a number of men mowing. After the hammer has been applied, they use a whetstone, in the same way as a rifle is used. They keep their scythes apparently as sharp as though they were ground.

After leaving the hay field, on our way towards the village, we saw a man plowing with three oxen, having two lads to drive them. Two of the oxen were yoked together and attached directly to the plow, while the third was harnessed somewhat like a horse, and put ahead of the others as a leader. One boy drove the yoke and the other the single ox. After holding the plow awhile we proceeded towards the west, to reach the village, where we joined the rest of our party.

Previous accounts have sufficiently elaborated our crossing the Assiniboine River; but our journeyings along the Swan River are worthy of a more extended account. After reaching Swan River and partaking of our dinner somewhat after the middle of the day, our friends the Jews, to whom allusion has already been made, took leave of us, as they were quite anxious to reach a Jewish settlement a short distance north of Thunder Hill, and return to Yorkton before the end of the week. One of the men was president, and the other secretary, of a fund called "The Baron de Hirsch Fund," the amount of which is \$2,000,000 or more; the interest is to be given to Jews who settle in Canada. These people were taking some of the income of this fund to assist this colony of Jews. Before leaving they expressed satisfaction in having joined our company, and we bade them farewell, desiring that they might be successful in performing the remaining portion of their journey.

This Doukhobor village is in two sections. The eastern portion contains eleven houses and one hundred and twenty-two persons; the western, about half a mile further up the river, through the "brush," contains eight houses and one hundred and two persons.

The interpreter and I went alone to this section, to give notice to the villagers of our visit, and that we would like as many of them as were desirous of so doing to go back with us to the east section. Most of those who were at home and able to go accompanied us on our return. Very soon there was quite a large gathering near one of their houses on the hillside. After an impressive season of silent waiting, E. H. V. [Eliza H. Varney] appeared in supplication, "in demonstration of the Spirit and of power." After she had finished, Ignace Alamanoffsky gave its interpretation, after which the Doukhobors, with tearful eyes, all bowed themselves to the earth.

Testimonies were then offered by E. H. V. and myself, which were interpreted in parts, that is a sentence or a few sentences at a time. These words also seemed to be received with grateful hearts, and we were made to rejoice in the Lord for all his benefits to the children of men.

Soon after the meeting closed, preparations were made for our crossing the Swan River. The regular place for fording the stream was a mile or two further

down the river, and our drivers both thought that it would be almost impossible for their horses to draw the carriage up the steep bank on the other side; but the Doukhobors kindly offered their services, and removed all the goods from the wagons, then unhitched the horses and attached ropes to the empty wagons, and pulled them across the river and up the bank on the other side.

The drivers rode on horseback across the stream. The rest of our company and all our baggage that had been removed from the wagons were taken over on a raft of logs, made by the Doukhobors for such purposes. All was accomplished without accident, and our horses were saved two or three miles drive by the kindness of our friends.

Quite a number of Doukhobors gathered on the south bank of the river, watching us as we were moving slowly over the water, and one might conclude by their animated countenances they were wishing us God speed.

WEST CHESTER CENTENNIAL ODE.

Read at the Hundredth Anniversary of the Borough of West Chester, Pa., Tenth month 11th.

BY JOHN RUSSELL HAYES.

I.

HERE in the golden waning of the year,
When vale and wood are wrapped in drowsy peace,
And languid vapors dim the distant hill,
When from his toil the farmer finds surcease,
And 'mid the orchard's shadows cool and still
The robin twitters clear,—
We come from clangorous cities far away,
From quiet villages, from peaceful farms,
Long wandering children to the Mother's arms,
Here at the tranquil ending of her Century gray.

II.

The sickle and the scythe are laid away,
The sheaves of harvest long are gathered in,
And corn-shocks crown the hill in rustling row;
The wheat is stored in granary and bin,
The ample mows are filled to overflow
With sweet and odorous hay,
Rich Autumn reigns o'er field and wood and stream,
The Queen of peace and of abundance she;
No troubles vex her deep tranquillity,
No discord mars the placid glory of her dream.

III.

The golden-rod is drooping by the road,
From bended boughs the ruddy apples hang,
The aster and the crimson sumac gleam
By fields where late sweet harvest-carols rang;
And up the old barn bridge the latest team
Hath labored with its load.
What happier season than the Autumn old,
What fairer time than ripe October days,
To turn upon the Past our loving gaze
And hail our centuried Town with greetings manifold!

IV.

It is a precious and a touching hour,
An hour of mingled happiness and tears;
We stand to-day and see a Century's close.
From out the silence of those hundred years
Comes, like the fragrance of a faded rose,
Old Memory's subtle power.
The Future looms before us dim and vast;
With prayerful hopes we face a Century's dawn,
With fond regret we mourn a Century gone;
This sacred moment links the Future with the Past

V.

Let joyous music greet this stately day,
 Let oratory play its noble part,
 While happy children with united voice
 Uplift high harmonies that touch the heart ;
 Let all the grateful multitude rejoice ;
 Let tears their tribute pay.
 The glory that we feel, the dear regret,
 Must make of this a memorable hour ;
 We yield unto its pathos and its power ;
 The joy of this Centennial Day let none forget !

VI.

How strange it seems, and quaint, and far away,
 The little hamlet by the old cross roads !
 The log-built school ; the ancient inn, "Turk's Head" ;
 The humble, low-roofed houses, the abodes
 Of sturdy village worthies born and bred
 Beneath King George's sway.
 Remote and dim as half-forgotten dreams
 It fades into the legendary Past ;
 A glamour and a spell are round it cast ;
 So strange,—so strange and quaint and far away it seems !

VII.

West Chester lies historic regions near ;
 From yonder hills she heard the thunders roll
 Where surged and seethed all day the fiery flood,
 Where that young champion pure and high of soul,
 The knightly Lafayette, gave of his blood.
 And in a later year
 These streets were filled with clamor and acclaim
 When that great son of France stood here once more,
 Rehearsed the battle and each scene of yore,
 And left behind the splendor of a deathless name !

VIII.

West Chester's founders lie in peaceful sleep,
 Her worthies rest beneath the ivied grass ;
 Across their graves the sweet wild roses run
 And give their balm to all the winds that pass.
 Long silent are those gray heads every one,
 But still their children keep
 Their honest wisdom and their virtues strong ;
 And much that beautified those quiet lives
 In gracious souls among us still survives,
 Like fine and far-borne echoes of an ancient song.

IX.

Here by the green heart of the countryside,
 Close to the pleasant dales and wooded hills
 That border on the beauteous Brandywine,—
 Sweet stream that "dallies with its hundred mills,"—
 By meadow-lands where browse the placid kine,
 And calm and peace abide,
 Our sires strayed not from Mother Nature's arms,
 Lost not their contact with the wholesome earth
 Where sterling virtues ever have their birth ;
 Fresh strength they drew from these encircling fields and
 farms.

X.

What well-known sights the wanderer doth behold
 As once again his boyhood he renews,
 And looks on many an old remembered place,
 Though mellowed now and touched by Time's soft dews !
 Once more in meditation doth he pace
 Each avenue of old ;
 And yet he sees no more in yonder street
 The ancient hostelry once standing there,
 The "White Hall" inn, nor famous old "Black Bear,"
 Nor the "Washington" that stood where here to-day we
 meet.

XI.

And as each old-remembered haunt he sees
 He thinks of those brave lads who fought the fires
 In former days, and whose successors yet
 Are brave and true as were their valiant sires ;—
 Let none in this memorial hour forget
 The honor owed to these !

And looking back he seems to see once more
 The old-time schools that gave our Town its fame ;
 For Bolmar, Evans, Gause, and Wyers,—each name
 Calls up green recollections of the days of yore.

XII.

In those old times of cherished memory
 Along these quiet streets the forms were seen
 Of many a gifted, many a gracious one :
 Here often passed with wise and pensive mien
 The Nestor of our science, Darlington ;
 And from the polar sea
 Came he whose white-haired sire is with us yet ;
 Here cultured Miner dwelt, and honored Bell,
 And Worthington, and Haines ;— thou knew'st them
 well,
 Old Town ; their precious names we may not soon forget !

XIII.

Nor were there wanting in a later day
 Those who by gifts and culture stood apart,—
 The sturdy Lewis, of a learned line ;
 The courtly poet-scholar Everhart ;
 Good Father John, the widely-loved divine ;
 And noble-hearted May,
 Sweet old-time gentleman of life serene ;
 Hickman, the brilliant and the eloquent ;
 Futhey, in whom the law and letters blent ;
 And Townsend, he of thoughtful brow and gentle mien.

XIV.

And here our Chester County poets came,
 Twin stars of song and brothers of the lyre,—
 Taylor and Read. They roam no more, alas,
 In Old-World paths, nor chant with lyric fire !
 One sleeps beneath the quiet Longwood grass ;
 Old Kennett keeps his fame,
 And sacred are the groves of Cedarcroft.
 Nor less endeared is Read, whose passionate heart
 Found two-fold voice in poetry and art
 Rich as his native Chester Valley deep and soft.

XV.

These we remember well, and many more ;
 In memory's vision once again they rise
 To speak the glory of departed hours.
 We gaze about us here with misty eyes,
 For like the odor of immortal flowers
 On some enchanted shore,
 The fragrance of the Past is strong to-day ;
 Old voices call across the vanished years,
 Old faces rise through consecrating tears,
 Old names resound from out the bygone hours and gray.

XVI.

And now while Autumn spreads her golden tide
 Across old Chester County's happy vales,
 Beside our stream of beauty, Brandywine,
 And each green township's fertile meads and dales ;
 While soft October suns serenely shine
 O'er Chester Valley wide,
 Let us, the children of this peaceful shire,
 And heritors of this beloved old Town,
 With consecrating rites the Century crown,
 With ceremony high and song of stately choir !

XVII.

O let us not forget our noble Past,
 Nor lose our fathers' virtues strong and true,
 Heirs as we are of old simplicity !
 Let us go forth to meet the Century new
 Remembering this solemn jubilee
 While life's sweet days shall last !
 And this high hour we ever consecrate
 With reverent hearts, unto our God above,
 Who rules with His all-wisdom and His love
 Each happy home of man, each commonwealth and state.

FIRST-DAY SCHOOL SCRIPTURE LESSONS, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 43.—TENTH MONTH 22.

THE HOUSE OF OMRI.

GOLDEN TEXT.—Let not him that girdeth on his armour boast himself as he that putteth it off.—I. Kings, xx., 11.

Scripture Reading, I. Kings, xvi., 15-34.

OMRI was elected to the throne of Israel by the army, which, at the time of the assassination of Baasha, was engaged in the siege of one of the Philistine towns. After a brief period of civil war against other claimants he succeeded in establishing his authority on a firm foundation. He was obliged, however, to assume a burden of almost constant warfare against Benhadad, king of Damascus—a war begun at the instigation of Asa, king of Judah. Although the king of Israel proved himself an able general, the results of the contest were, on the whole, adverse to Israel. Several towns were surrendered to Syria, and certain special privileges were granted to Syrian merchants in Israel. From the inscription on the Moabite stone, we infer that Moab was reduced by Omri to subjection and tribute—a dependent state from which it had revolted in the troubled times following the accession of Solomon.

One act of great importance was the founding, during this reign, of the new capital at Samaria. Since the time of Jeroboam the capital had been located at the unimportant town of Tirzah, not far from the upper Jordan valley, on the west. Omri purchased the hill Samaria, not many miles from the ancient capital at Shechem, and added to its natural strength fortifications which rendered it almost impregnable. Even those masters of the art of war, the Assyrians, were only able to capture it after a three years' siege. The judgment of the historian on the reign, as a whole, is an unfavorable one. "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam, son of Nibat, and in his sin wherewith he made Israel to sin" (I. Kings, xvi., 25-26).

Ahab, the son and successor of Omri, continued the policy of his father and improved upon it. He built cities and palaces (I. Kings, xxii., 39); he carried on the war with Syria with courage, and with partial success; he supplied a large force to resist the advance of the conquering Assyrians; and he made friendly terms with most of the nations about him.

At the beginning of his reign he seems to have recognized the king of Damascus as his over-lord, and to have acquiesced in a demand for heavy tribute and humble submission. But when messengers came from Benhadad imposing still more degrading conditions, the king roused himself and answered in terms of defiance. To the threats of the oppressor he returned the famous answer, magnificent in its simplicity and self-restraint: "Let not him that girdeth on his harness boast himself as he that putteth it off." In this defiance council and prophets alike were with him, and doubtless the people as well, for the attack on the Syrian invader was made with hearty good-will, and he was routed in two great battles, so that for a

time conditions were reversed, the captured cities being returned to Israel, and certain quarters in Damascus being set aside for the merchants of the victorious kingdom.

It was probably at this time (854 B.C.) that the soldiers of Israel and those of Damascus found themselves fighting in the same ranks against a common foe. Assyria had never surrendered her ancient claim to the lands lying along the Mediterranean. About the time of the accession of Omri (889 B.C.) Assyria began a new career of conquest under the famous Asshur-nasir-pal. His reign was largely given to the conquest of Babylon, and of the various mountain tribes near the borders of his kingdom, and to the strengthening of the internal resources of his country. His successor, Shalmaneser (II. 860-825 B.C.), found himself free to extend his conquests farther to the west. It was this advance upon them that led to union among the warring Semites of Syria and Israel. A great battle was fought at Karkar, in which the allies were defeated, though Shalmaneser does not seem to have followed up his victory at that time by any further invasion. We learn these facts from the Assyrian monuments, where the names of Ahab and the king of Damascus are given in the list of the allies who were defeated at Karkar. The invasion is not mentioned in the Bible, so the exact chronology of events cannot be determined. At least one authority places the invasion of Shalmaneser in a later reign.

One important phase of the policy of Ahab remains to be mentioned—that with neighboring nations. In this he returned to the policy of Solomon, contracting many alliances. The most important of these was his marriage with Jezebel, daughter of the king of Tyre (I. Kings, xvi., 31). With her was introduced into Israel the full ceremonial of Baal-worship, with all its degrading rites and practices. It would even seem that some general persecution was directed against the worshippers of Jehovah (I. Kings, xviii., 4). The king himself continued in some measure to patronize the home religion (I. Kings xxii., 6), but he permitted the Phœnician worship to hold an equal or superior station.

Another alliance of importance was the marriage of the daughter of Ahab with Jehoram, son of Jehoshaphat, king of Judah (II. Kings, viii., 18), thus terminating, for a time at least, the long strife of the two sister nations.

The withdrawal of the Assyrian arms after their victory at Karkar gave opportunity for the renewal of the war between Israel and Damascus. Now, as before, the strife concerned itself with certain trans-Jordanic cities, which had been seized by the Syrian king. The armies met at Ramoth. Ahab was accompanied in the battle by his ally, the king of Judah. The battle went against Israel, and king Ahab was slain.

The reign of Asa in Judah was followed in turn, as already indicated, by that of his son, Jehoshaphat (I. Kings xxii., 41). These two reigns are set down in the Bible as, on the whole, satisfactory to Jehovah, though "the high places were not taken away." Edom, which had been in revolt, was subdued. Jehoshaphat attempted to renew the commerce carried

on by Solomon with the east by way of the Red Sea, the ports being in his lands ; but his ships met with wreck and he did not repeat the venture.

The really striking event of the reign of Ahab was the appearance among the prophets of the figure of Elijah. His part in the affairs of the kingdom will be the subject of our next lesson.

THE EDUCATION OF WOMEN.

From President (Caroline) Hazard's Inaugural Address at Wellesley College.

It must always be remembered that men and women are not a different order of beings. They find their fullest and completest development together. The order of nature does not change, yet Nature's law is growth, and with that growth the position of women has changed and with that change the cultivation of the individual becomes more important. The problem is not simply that of bringing children into the world, but what kind of children shall be born, what kind of a mother shall be educated ; or if the highest development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit? For I take it the eternal feminine is simply this. It is the power of love which has its throne in a good woman's heart. Call it altruism, if you like, call it the mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love and devotion which Mary of Bethany showed when she sat at Jesus's feet. . . .

The soul is the supreme power always. To enlarge its kingdom, to bring warring elements under its control—this is the supreme task of education. Intellectual knowledge is so much dead matter until it is vitalized by a union with the soul's wisdom. . . .

It is because I believe with all my heart in the holiness of life that I stand here to-day. I believe that women have an increasingly important part to play in that life. With enlarged opportunities come increased responsibilities—responsibilities as yet unadjusted to unaccustomed shoulders. It is to cast my mite into the treasury of the world's experience that I come. Wellesley has always stood for the high and ideal things of life. It is because I believe in divine life among men, in the direct and personal connection of each soul with its Maker, that I dare to take up the great work you are committing to my care. Humanity without divinity is of the dust that perishes. Humanity joined to divinity can compass the impossible. Therefore on this day, at this solemn hour of accepting a trust, I speak not of knowledge, wide and profitable as is that great field, but I speak of wisdom, the gift of heaven, which must descend like gentle rain to fructify and fertilize, or there can be no harvest fit for the nourishment of man. And so I take what you give me, promising with divine assistance to be faithful to the trust.

ALMOST any man can think and talk like a philosopher under ordinary circumstances ; but to act like one in a great emergency requires extraordinary will and character.—*Harper's Bazar*.

THE FOLDED HANDS.

LONG ago, in that quaintest of old German cities, Nuremberg, there lived two friends, Franz Knigstein and Albrecht Durer. Both wished to be artists, and both were sent to the studio of a painter to serve their apprenticeship in art. They studied and worked patiently and earnestly, but as time went on it was seen that while one had genius, the other had only talent and a love for art.

One day the two friends planned to make an etching of the Christ, and each bent his best thought and energy to the work. Their task finished, they compared the result of their labors. Albrecht's picture was a masterpiece of beauty and pathos, while that of Franz, though true in drawing and details, was yet cold and lacking in feeling.

Both men saw the difference, and while they stood in contemplation of the two pictures, Franz folded his hands in resignation and, his heart almost breaking with disappointment and his voice choking, said :

"Albrecht, my friend, the good Lord gave me no such good gift as this of yours. Be you artist of Nuremberg and I—I will do some plain, homely work somewhere——"

"Stay, Franz ; be still one moment !" cried Albrecht, seizing his pencil, and while his companion still waited patiently, his hands folded together, Albrecht drew a few lines and showed the sketch to his friend.

"Are those my hands? Why do you draw them?" asked Franz.

"Those hands may never paint a picture, but they can certainly make one," said Albrecht. "I have faith in those hands, my friend. They will go to men's hearts in days to come."

And the prophecy was a true one, for into the world of art has gone the picture of Albrecht Durer's "Folded Hands," the hands of his brother artist, who so bravely surrendered his heart's dearest wish, believing that God, in denying him artistic genius, had still some other work for him in the great world.—[Selected.]

CONSECRATED WORK.—"All noble work is consecrated work. It involves sacrifice, self-denial, pain ; it requires endurance. It may be wrought in obscurity, and over its victories no song of triumph may be raised. But if the worker love it, and his toiling is hallowed by sincerity, by generous impulse, by unselfish devotion to others' welfare, the work will be its own reward."—*Harper's Bazar*.

AN index or alphabetical catalogue of all the words and also a chronological account of the transactions in the Bible was first made under the direction of Hugo de St. Caro, who employed as many as five hundred monks upon it, 1247. It was based on one compiled by Anthony of Padua. Thomas Gibson's "Concordance of the New Testament" was published in 1535 ; John Marbeck's "Concordance" (for the whole Bible) in 1550. Cruden's was first published in London in 1737. The latest was published by James Strong in 1894. It is the most complete, and is expensive.—*New York Tribune*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TENTH MONTH 14, 1899.

A SYMPTOM, NOT THE DISEASE.

So much has been said about the trial of Dreyfus that the subject may seem threadbare. Yet we doubt whether in some of its aspects there have been such clear and definite explanations that a proper understanding of it has really been had. In every such case there is a coating, a veneering, of the conventional, the superficial, beneath which one must go for truth.

The extraordinary perversion of truth and justice which the ruling powers of France,—not so much the Government of the day as the forces which stand behind all public action,—brought to pass in the proceedings against Dreyfus from 1895 to 1899, are a symptom, not the disease itself. They are symptomatic of the malady from which France suffers.

What, then is this malady? Stated briefly, it is that from which all nations suffer, some more acutely than others,—the lack of real and practical Christianity. This lack appears in France, as elsewhere, in different particulars, but we here speak only of the one whose relation to the Dreyfus case is most definite—namely, the surrender of the public conscience to military ideals. France is given over to worship of the "glory" which it is hoped may be gained in war. Upon this altar—most unholy, indeed—she offered up truth and justice in the case of this accused captain, and however evil the act appeared, however completely its naked absurdity, its want of reason and of common sense, stood disclosed, still the demand that the war god have his sacrifice was conceded, and the falsity, the folly, the utter imbecility of thus dealing with a question of right and wrong, were all disregarded.

We are quite aware that other explanations may be given of the Dreyfus affair. We are quite as confident that this is the one which goes nearest its centre. If the people of France had not, for centuries, been taught to cherish above all the ideal of their national prestige in war, if they had not been fed to sickness with the stories—largely false—of the "glory" which Napoleon the First achieved, if they had not renounced the simple and plain teachings of the Christianity which they nominally held, then they would no more have sacrificed Dreyfus than they would have perpetrated any other offense against the common conscience of man. The French people are like other people in essential respects. The "one

blood" which flows in all men's veins makes all akin' and all alike are prone to evil, yet capable of good. The French are not by nature an unjust or perverse people, more than other men and women in other lands. But, from different causes, they have especially fallen under the military influence. It has possessed them far beyond the point of self-control. They have been unable, many times, to see with the eye of sanity its cruelty, its hollowness, its antipathy to the real welfare of man. There are peaceable people in France, and some of the most generous, the most courageous, the most honorable; but the voices of these are but as "the sparrow on the housetop, the owl in the desert," beside the beating of the war drums, the blowing of bugles, the clamor and pomp and circumstance by which war and war-making are kept in vogue.

The condition of any country thus possessed is pitiful. It remains to be seen whether France can throw off her malady. In 1685 she expelled her Huguenot people, and never has made good the loss. In the wars of Louis XIV. she established the tradition of aggression upon her neighbors, and laid the foundation for enmities that survive to the present day. In her Revolution of 1789 she unchained passion to displace justice. In the day of Napoleon the First she ravaged Europe until every other nation of Europe united against her, and she sacrificed her own sons until the country was exhausted. In the time of Napoleon the Third, she fatuously yielded to his profligate and corrupt rule, and was shipwrecked by it through his war of 1870. All this is a chapter in which military mania has replaced the practice of the Christian precepts. If they could have been kept in sight, if they could have been but measurably respected by the French people, none of these things from 1685 to 1899 could have occurred with anything like the mad and destructive force which characterized them.

Thus, we say, the affair of Dreyfus, and all its accompanying features of evil, are a symptom merely. They have commanded wide attention, but it would indeed be a pity if their real relation to conditions in France were not perceived and understood. When Christianity is sacrificed to militarism what may we not expect?

IN the "Negro Problem," serious as it is, one great cause of difficulty is the want of good information, and, yet great efforts are made to supply this, and if we did but avail ourselves of it, we should be vastly better qualified to speak. Here, for example, is the monthly magazine published at the Hampton School, Virginia—the *Southern Workman and Hampton School Record*. The number before us—that for the present month—is filled with sensible and judicious articles,

all of them calculated to improve the capacity of the reader to understand the situation of the colored people. There is, especially, an excellent report of the Conference held at the School in the Seventh month. We purpose printing some part of the papers read at it.

AN important thing, Dr. Andrew D. White says (in his letter to Dr. Magill, published in the INTELLIGENCER last week), is to discountenance the sort of journalism which lives by providing sensation,—reports likely to provoke hostile feelings between nations. This is a most timely and pertinent suggestion. Would that it were well acted on!

Dr. White adds that this sensational brewing of international hatred "is rampant, especially in France and the United States." Is every reader of these lines clear of supporting or encouraging it?

MARRIAGES.

GARRETT.—CLARK.—Tenth month 5, 1899, at the home of the bride's parents, Henry and Lydia Clark, Unionville, Pa., under care of London Grove Monthly Meeting, Abbie Clark and Howard, son of Amos and Anna Garrett, of Willistown, Chester county, Pa.

HENDRICKSON.—BEARDSLEY.—At Hunt, N. Y., Sixth month 27, 1899, Charlotte S. Beardsley and Richard Hendrickson, son of Benjamin E. and Hannah H. Hendrickson, of Washington, D. C.

DEATHS.

BARR.—At her home, near Winchester, Frederick county, Va., Ninth month 30, 1899, Sidney Barr, wife of the late Robert Barr, and daughter of the late Abel and Rachel Jackson; a member of Centre Preparative and Hopewell Monthly Meeting, in the 72d year of her age.

She was left a widow, many years ago, with four small children to raise and educate, all of whom survive her and deeply feel the loss of so loving a parent. She also leaves a brother and sister, both her seniors in years, who have homed with her for many years, and who are now left in the decline of life without the care of one who has kindly given them a home.

B.

DUTTON.—In Norristown, Pa., Ninth month 28, 1899, Simeon M. Dutton, aged 70 years.

[He was formerly proprietor of flour mills at Radnor and other places, but had lived retired for a number of years.]

EDWARDS.—Ninth month 3, 1899, Pennock Edwards, for many years an interested attender of Race Street Meeting, Philadelphia, aged 76 years.

HAIGHT.—At Magnolia, N. J., Tenth month 6, 1899, Jane S. Haight, in her 80th year. Interment at Poughkeepsie, New York.

HEALY.—At Portland, Oregon, Tenth month 6, 1899, Rachel W., widow of Joseph Healy, formerly of Philadelphia, Pa., in her 88th year.

LONGSHORE.—In Lisbon, Ohio, Sixth month 2, 1899, Mary Longshore, widow of William Longshore, and daughter of Thomas and Ann Raley, in her 82d year; a member of Salem Monthly Meeting of Friends.

LYTLE.—At the residence of her brother, John J. Lytle, West Moorestown, N. J., Tenth month 7, 1899, Hannah Lytle, in her 85th year.

MORRIS.—At Rogers, Ohio, Ninth month 23, 1899, Albina Morris, wife of Samuel Morris, and daughter of Thomas and Ann Raley, aged 67 years; a member of Salem Monthly Meeting of Friends.

NEEDLES.—At his late residence, in Baltimore, Md., Tenth month 3, 1899, John A. Needles, aged 71 years; a member of Baltimore Monthly Meeting.

He was a son of the late John Needles, an esteemed minister.

WOLLASTON.—At the residence of her nephew, T. Ellwood Wollaston, New Garden, Pa., Ninth month 16, 1899, Amy Wollaston, in her 91st year; a member of Wilmington Monthly Meeting.

IN the issue of last week (the 7th), the death notice of Hannah Henry Ellis should read, "She was a daughter of the late Thomas C. Sterling, of Trenton, N. J.," instead of "a daughter of James Sterling."

NEWS OF FRIENDS.

THE new building for the Friends' Home, at Newtown, Pa., is progressing to completion, and will be "practically finished," it is stated, by the end of this month. Judge Edward M. Paxson, who is erecting the building as a gift to Bucks Quarterly Meeting, and a memorial to his parents, is collecting a library, which he proposes to place in it.

The Meeting for Sufferings of Philadelphia Yearly Meeting, Arch Street, at their meeting last month, adopted the following minute:

"Two members of the Committee to assist the Doukhoborts gave some interesting information in regard to these people derived from a recent visit among them. Owing to the lateness of their arrival, the scarcity of stock and implements, and the cutting off of some of their crops by an early frost, they will be largely dependent on the contributions of the charitable for the means of support for the coming winter. The Committee were encouraged to continued exertion on their behalf, trusting that the liberal minded among our own members and others may be induced to give further contributions for their help."

THE GERMAN FRIENDS AT MINDEN.

Editors FRIENDS' INTELLIGENCER:

ALL of August and a part of September we spent in a cycling trip through Germany, Holland, Belgium, and Switzerland. While crossing from the Harz mountains over into Holland, we stopped over in Minden, near Hanover, and had a delightful visit with Max Rasché, the correspondent of the Society of Friends there. We found him with a friend, taking the usual afternoon coffee, and were invited to join with them; afterwards we walked and sat a while in the lovely garden back of the house. The whole atmosphere of the place seemed very "friendly." Friend Rasché was preparing to start the next morning for the Harz mountains to spend his vacation in a walking trip.

We wheeled back into the centre of the city and saw the meeting-house. It is a plain, private house, noticeable only because of the double steps. The meeting is held every First-day morning, in a small room in the third (German, second) story, furnished in a simple manner with a stove, table, and plain benches to accommodate perhaps fifty persons. The Frau, who lives in the house and showed us the room, remarked that the numerous, beautiful flowers, which were in the windows, were removed each First-day morning, just before meeting. We regretted that we did not reach the city on First-day, so as to meet others of the Society in Minden.

B. F. and E. W. BATTIN.

Jena, Ninth month 23.

THE United States Government pension roll contains 991,519 names.

LENGTH OF MEETINGS.

Editors FRIENDS' INTELLIGENCER :

I BELIEVE there is no fixed rule establishing the time for adjourning or closing a Friends' meeting. It seems natural and proper that a business meeting should adjourn when all the business to come before it shall have been done. In a meeting for worship where there are ministering Friends, and one or more persons feel it to be their duty to give forth the spoken word, and all have relieved their minds, then I apprehend would be the proper time to close the meeting. When Friends hold a meeting for divine worship, and where there is no spoken word, how long should that meeting continue in session?

It has been said that there is a living silence and that there is a dead silence. It seems to me that when there is a silence of the human, the physical, the earthly part of our being, and life and strength in our spiritual nature, then we could say there was a living silence, and while that kind of a silence pervades the congregation the meeting should not be closed. When the spiritual feeling is absent, and the human powers of the mind are still alive and active, then I presume there is a dead silence. I feel that when a large majority of the members of a meeting are in such "dead silence," it would be wisdom to close the meeting. It might be asked, at what time, according to the dial, would you close such a meeting? From my experience, I am willing to say that I think in a silent meeting, after a sitting of forty-five minutes, a majority of the members' thoughts are turned to worldly, to material things,—such as the prices of stocks and bonds, or perhaps the price of wheat, or the proper time to sell fat cattle, or about buying a new carpet or a new bonnet. I think that our silent meetings are generally held from fifty-five to seventy-five minutes, and sometimes longer. Could part of that time be spent to more profit? Perhaps it could be as well spent in social and Friendly intercourse. Will Friends think on the subject?

Union Bridge, Md.

S. SHEPHERD.

Educational Department.

LECTURE AT SWARTHMORE BY CANON RAWNSLEY.

SWARTHMORE COLLEGE students and friends have in prospect the pleasure of hearing Canon Rawnsley, of Keswick, England, on Third-day evening, 17th inst. His address will be illustrated with lantern pictures of English scenery and memorials. He invites the coöperation of Americans in the work of the "National Trust for Places of Historic Interest or Natural Beauty." This trust is empowered to hold, for the public good, lands or buildings or monuments of beauty or historic interest.

Canon Rawnsley is a delightful interpreter of the charms of the English Lake region, amid which he lives, and has given in his book, "Literary Associations of the Lake Country," pictures of the noted men and women who have lived in that region. And with these word pictures he depicts the scenes which were loved by Wordsworth and many another, less noted, and which the author regards with such tenderness that he has given his best efforts to preserve them from injury or decay.

SWARTHMORE COLLEGE NOTES.

On Third-day, 3d inst., an unusually interesting illustrated lecture on the Pariah class of India was given in the large lec-

ture hall. The lecturer, T. B. Pandian, is a Hindoo of the princely caste, who has been converted to Christianity. He has forsaken his caste and is devoting his life to the interests of the wretched Pariahs.

Some of Swarthmore's graduates are doing advanced work. Anna B. Eisenhower, '99, who made the highest record for scholarship ever attained by any woman at Swarthmore, has entered the Senior Class at Radcliffe, and is also doing graduate work in mathematics.

Mary Underhill, Swarthmore B. S. '94, M.S. '95, is also pursuing graduate courses at Radcliffe, but her work is entirely at Harvard, with the regular men students. The privilege of attending Harvard classes has been open to Radcliffe students since 1895. It is felt that both of these students, by their thorough and vigorous scholarship are reflecting the utmost credit upon Swarthmore.

In the fourth and fifth year French classes, Dr. Magill has been giving a course of lectures on French Literature, beginning with the 9th century. Three of these lectures have already been given, in which the first three centuries of French Literature have been considered. The departments of French and German have been strengthened by the added services of Professor Woods. Speaking and writing the foreign language is not totally subordinated to translation. Dr. Magill devotes two periods a week to translation, one to lectures, and one to conversation and composition.

TO ANN ARBOR.—William H. Parry, who graduated in the Arts Department of the University of Pennsylvania, 1899, will pursue his law studies at the University of Michigan.

THERE have been received about fifty responses to the request of the Committee on Education for the names of teachers, members of the Society of Friends. These have been registered, with the information which accompanied them, and when testimonials were sent they have been filed, that they may be accessible to any who desire to see them.

A good proportion of the teachers thus registered are prepared for advanced work, and a number are now pursuing special courses in colleges at home and abroad. Several teachers would be glad of positions this year if vacancies occur, and the names of three have been sent with information that they were willing to substitute for small compensation. The names can be obtained by teachers or committees upon application.

SWARTHMORE PREPARATORY SCHOOL.—The enrolment and attendance at the end of the first month of school, is twenty in excess of last year at end of first month,—sixty boarding pupils, eighty day pupils—total one hundred and forty. Since Tenth month 10, 1898, the attendance from Swarthmore has increased from thirty-four to forty-eight. Many new pupils have entered the upper classes. Work is in unusually good condition for the first month. *

WON A SCHOLARSHIP.—The Norristown *Herald*, 3d inst., says :

"Benjamin Abraham Thomas, of Abrams, has won a four-year faculty scholarship at the University of Pennsylvania, being one of three who were successful in an examination last week in which there were eighteen competitors. Mr. Thomas is a grandson of Annie L. Thomas, of Jacoby street, Norristown. He is a graduate of Friends' Central School, Philadelphia, and of Swarthmore College. He will enter the Medical Department of the University."

He is a graduate of Swarthmore in the Class of 1899. His success honors the College.

J. WALTER MALONE, who conducts the Friends' Theological School ("Orthodox" body), at Cleveland, Ohio, writes in the *American Friend* that Prof. George Adam Smith "was only allowed a few minutes to speak" at D. L. Moody's Northfield Conference, this summer, and adds that "the teaching at Northfield was in every respect in harmony with the belief in the depravity of man, the deity of Jesus Christ, and redemption by his blood, the plenary inspiration of the nerrant Bible, and the necessity of regeneration."

LITERARY NOTES.

THE volume by Caroline Hazard, of Peace Dale, R. I., now president of Wellesley College, Mass., recently mentioned under this heading, "The Narragansett Friends' Meeting in the 18th Century," has just been issued by Houghton, Mifflin & Co., Boston. (Pp. vi. and 197. \$1.50.) The book is the outgrowth of a paper read before the Rhode Island Historical Society in 1894. It has a chapter on the beginnings of the Friends in Rhode Island in the 17th century, and then presents, in several following chapters, a study of the later system of the Society as shown in meeting records, chiefly those of South Kingstown Monthly Meeting, established in 1743.

These records appear to have been well preserved. "There are eight folio volumes belonging to the men's meeting, which contain the business of the meeting from month to month, the list of births, marriages, and deaths, and a beautiful manuscript of the English book of discipline," this last made between 1761 and 1763, by Joseph Congdon. Besides these there are three volumes of women's meeting records, and a mass of papers,—deeds, epistles, etc. "They are a set of time-stained books and documents, the paper discolored and brittle, cracking in the folds, exhaling the peculiar breath of long-kept mustiness. The handwriting is often crabbed, the spelling eccentric, the records themselves curt and scanty. Yet here is preserved all that is left of the best life of many good men and women. The voice of their preaching has died upon the air; the savor of their virtues exists only in tradition; but the record of their actual work is preserved."

This allusion to the records, however, is but a minor feature of the book; it sketches the coming of the Friends to Rhode Island, when "Boston and the Bay towns" persecuted them, with the condemnation and execution of poor Mary Dyer; traces the establishment of meetings, and develops the administration of the discipline. Chapters on the clerks of the meetings, on slavery, the trials of the Revolution, etc., are given. The work, we hardly need say, is marked by an intelligent and sympathetic knowledge of the whole subject, and is a valuable addition to the literature which has gathered about Friends.

Lloyd Mifflin, the Pennsylvania poet, whose verse is attracting wide attention, composed a poem for the unveiling, last week, of a monument in memory of Revolutionary soldiers, at Donegal, Pa. It is a stately and elevated ode, and it contains touches, too, of that tender, pastoral sentiment which beautifies many of this author's sonnets, as in these stanzas:

"Far from this vale, the heroes, lone, are lying
In peaceful fields, now tilled by happier men;
The patriots fell, but each dim eye, in dying,
Looked to these dales again.

"Some near the Wissahickon shades are sleeping;
On far Long Island some as bravely died,
And sylvan Brandywine has in her keeping
Some whom death glorified."

We do not know whether, when the audience at Donegal heard these lines they reflected on the difference there seems to be between some men fighting for Independence in 1776, and some other men fighting for the same, in 1899. It may be that the poets do not think there is any difference. There is considerable complaint, we observe, that the outburst of poetry at New York on the return of Admiral Dewey by no means kept pace with the other demonstrations.

In *Scribner's Magazine*, this month, a new development in photography is described by Dwight L. Elmendorf, the amateur and expert whose work is so well known. Under the title "Telephotography" he describes the attachment to an ordinary camera by which views are taken at a distance of twenty or thirty miles, as though the instrument were within a few hundred feet of the object. It is the telescope applied

to the camera. A series of striking illustrations from the author's own pictures shows the tremendous power of this instrument. On one page is given a view as taken by an ordinary lens, and facing it is a view from the same point taken by the telephoto attachment.

Houghton, Mifflin & Co. will bring out Whittier's "Tent on the Beach" for a holiday book, with illustrations by the Woodburys, who performed like work, very successfully, for Sara O. Jewett's "Deephaven." They will also issue T. W. Higginson's new volume, "Contemporaries," in which he gives reminiscences of Emerson, Theodore Parker, Whitman, Sidney Lanier, Mrs. Hawthorne, Lydia Maria Child, "H. H.," Whittier, Garrison, Phillips, Sumner, and others whom he met in this country and in England.

The *Review of Reviews* contains the first complete account of the remarkable architectural competition for plans of buildings for the University of California, at Berkeley. This came to an end September 7 with the award of a first prize of \$10,000 to the eminent French architect, E. Bénard, and of four other prizes amounting to an equal sum to American competitors. The giver of the prizes and the promoter of the competition is Mrs. Phœbe Hearst, widow of United States Senator Hearst; a portrait of her is given in the article.

Conferences, Associations, Etc.

FLEMING, PA.—After a vacation of two months we opened our Young Friends' Association to-day, with much interest shown by the members. The entire program for this meeting was based upon the subject "Charity." Our president, Bertha K. Cleaver, having gone to Adams county to spend the winter, the vice-president took her place and opened the meeting by reading "The Gates of Sympathy." Roll-call was responded to by the repeating of Scripture texts or sentiments on the subject. Myra Underwood gave the references from the Bible containing the word charity; she stated that it is not found in the Old Testament.

"What is it to love our Neighbor as Ourselves?" from FRIENDS' INTELLIGENCER, was read by M. J. Fisher, who stated that charity means love. Sue Underwood read a poem from Whittier, entitled "Charity." Another by Florence N. Cleaver, "Charity Never Faileth." A part of the chapter, entitled "Other People," from the book, "Making the Most of Life," by J. R. Miller, was read by Nancy M. Fisher, reminding us that there are other people besides ourselves, and we dare not live to ourselves if we would be called Christians; we may not turn our backs to any human being in distress, if there is aught we can do to relieve, and beside gifts of charity, we owe to others love and sympathy.

A piece entitled, "Sympathy for our Superiors," was read by the vice-president, giving some thoughts on the other side of the question. We are prone to think that those who have attained to heights above us do not need our sympathy. Yet they really do, for they are more alone in the world than we, and by helping to hold up their hands we are serving. If the purpose be a worthy one, we receive our reward.

A committee was appointed to select new officers to serve the Association. Closed in silence.

N. M. FISHER, Secretary.

HUNTINGTON, IND.—The Young Friends' Association met Ninth month 16, at the home of Michael W. Moore. The secretary, Emma Brown, read the minutes, which were approved as read.

After the business was transacted, Pearl Rall entertained the Association by presenting a paper entitled, "The Struggle of the Elements." The paper beautifully illustrated the struggles and trials of life, especially those of the poor and down-trodden classes, whose condition is so deplorable and yet whose minds are continually grasping, though in vain, for something higher and purer. After the general discussion the Association adjourned to meet Tenth month 13, at the home of Nehemiah Brown.

E. M., Secretary.

LANGHORNE, PA.—The first meeting of the Langhorne Young Friends' Association, after the summer vacation, was held at the home of Edward Palmer, Ninth month 23. The president called the meeting to order, and in the absence of the secretary, Sara E. Allen was appointed for the evening. The minutes of the previous meeting were read and approved.

A reading from Adelaide Proctor's poems preceded the address for the evening, delivered by Isaac H. Hillborn. His subject was "The Tabernacle," which was illustrated by a miniature reproduction of the first one, and interestingly explained. A vote of thanks was extended to him and his wife for their kindness in being with us.

The executive committee offered their report and the meeting adjourned to Tenth month 21, at the home of J. Howard Marshall. S. E. A.

NEWTOWN, PA.—Newtown Friends' Association held its first meeting after the summer vacation at the home of Abbie K. Rice, on the evening of Tenth month 4th. The meeting was called to order by the president, who, after a period of silence, read the 121st Psalm. The committee appointed at the last meeting to take charge of the distribution of magazines and other literature, reported and was continued.

The program was then presented as follows: first, a biographical sketch of Aaron M. Powell, by Anna Worthington. This paper, beginning with a brief personal reminiscence, gave some of the facts and incidents of his life, that have been recently published. Other Friends present who had known him made brief remarks.

Sarah J. Reeder next read some carefully-selected extracts from Trines "In Tune With the Infinite," which, with her remarks, gave an idea of the contents and purpose of the book. Lydretta Rice next read a poem, entitled "A New-boy's First Visit to Church." The Discipline Committee was represented by Evan T. Worthington, who read the conclusion of "The Scriptural Basis of the Queries." On behalf of the Current Topics department Mary T. Hillborn read an article called "The Passing of Ingersoll." The Executive Committee then presented its report, giving the program for the next meeting. Roll was called, to which a large number responded with sentiments, and the meeting adjourned, to meet Eleventh month 1st, at the home of Silas and Sarah F. Cary. A. W.

SOLEBURY, PA.—Solebury Young Friends' Association met on the afternoon of the 8th inst., at Solebury meeting-house. After the reading of the minutes, the report of the Executive Committee was given by Hugh W. Michener.

The appointments for next month are, "What are the essentials of a useful life?" Mabel Haddock. Recitation, Mary D. Ely. "Against what customs of the present time should Friends bear testimony?" Joseph B. Simpson and Martha B. White. George H. Ely reported on Current Events, Ella B. Carter on Literature, and Mabel Haddock read that part of the Discipline relating to war. Martha C. Ely gave an interesting report of the meeting of the committee to arrange for the General Conference of Associations to be held at Woodstown, N. J., Eleventh month 18. Ely J. Smith was appointed to represent Solebury Association at that conference by a five-minute speech. Five delegates were named by the meeting to attend the Woodstown Conference: George H. Ely, Edith Michener, Martha C. Ely, Florence R. Kenderdine, and Martha B. White.

"Is the United States justifiable in the acquisition of the Philippines?" was answered in the affirmative by Florence R. Kenderdine. Remarks upon the question were made by Annie M. Smith, Watson Kenderdine, Frederick L. Smith, George H. Ely, and William M. Ely. A recitation "That Men Die," by Helen Hunt Jackson, was given by Laura Haddock, and a reading, "The Legend Beautiful," by Longfellow, was given by Martha B. White. Frederick L. Smith discussed the Peace Congress held at The Hague.

The president appointed Ely J. Smith on the section for History, Edith Michener on Literature, Hannah Kenderdine on Discipline, and Martha C. Ely on Current Topics. Those present decided to hold the meetings in the afternoon, instead of following the First-day morning meeting. The Association accordingly adjourned until the second First-day in Eleventh month, at 2.30 p. m. FLORENCE R. KENDERDINE, Cor.

CHARITABLE REPORTS.

WE have received the twenty-first annual report of the Children's Homœopathic Hospital of Philadelphia, now located in a new building at Franklin and Thompson streets. The officers include a number whose names would be familiar to our readers. In the new building, the report states, they have capacity and facilities for the treatment of more than double the number of patients now under care, but additional funds are needed for this.

The number of inmates of the Hospital, in the year 1898, was 145, of whom 89 were discharged cured, 24 were discharged improved, 5 died, 8 were removed, and 19 remained. The number treated in the Hospital since its establishment is 2,307. The accident cases treated in 1898 were 353, the out-door visits made by resident physicians, 2,924, the number treated at the general medical clinic, 3,732, and at special clinics, 28,584.

The Vacant Lots Cultivation Association of Philadelphia report for the season of 1899 a good showing of results. They were able to assign 268 quarter-acre plots in the suburbs of the city to as many families, and the crops raised were quite good, the report being from 3,000 to 4,000 bushels of potatoes, 10,000 to 12,000 baskets of tomatoes, 60,000 to 70,000 heads of cabbage, 10,000 to 12,000 ears of corn, 10,000 to 12,000 stalks of celery, 4,000 to 5,000 bushels of turnips, besides other vegetables, including egg plants, carrots, cantaloupes, watermelons, beets, peppers, onions and radishes.

The Association has its office at room 310, Rothschild Building, 14 S. Broad St. (hours 11 to 12). R. F. Powell is Superintendent. James T. Shinn is president, and Dr. W. I. Hull, of Swarthmore, is one of the Directors.

An exhibition of the season's crops was given last week, for three days, in the main aisle of John Wanamaker's store.

THE PARIAHS OF INDIA.

[T. B. Pandian, of Madras, India, delivered a lecture at Swarthmore College, on the evening of the 3d instant, on the Pariah (or outcast), class of India. A Friend writes:]

FLUENT as his English is, and earnest as his words are, while he pleads for the Pariahs—the outcast, suffering people of his own land—yet the high purpose of the man himself, his unselfishness, his dedication, his clear perception of duty, his buoyant hope, his happiness in his chosen work, all these impress his hearers most deeply, and speak more eloquently than any words can do, for the uplifting power of the religion of Christ.

For this man of India was born a Brahmin prince, but has been converted to a belief in the Christian faith. According to the traditions of his race, he should despise and religiously avoid the lowest class of the people of his country,—the poor Pariahs, whose mere touch and shadow are regarded as pollution. These people live in wretched, disease-breeding huts, far removed from all respected people of India, and are not permitted so much as to take a drink of water from a well used by their more favored brethren. Deprived of education, of all religious instruction, of the comforts of life, of medical attention in times of sickness, of suitable food, and even of pure water to drink, these outcasts attracted the attention of Mr. Pandian; he could not share any longer the prejudices of his caste against these poor outcasts, after he learned the meaning of these words of his chosen Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Perhaps we can scarcely imagine the self-sacrifice of this man, when he left his caste, adopted the Christian religion, and took for his life-work the amelioration of the condition of the nine million Pariahs of India. In our country we are accustomed to honor those who unselfishly give their lives to the service of the poor and down-trodden; in India, a man who goes among the Pariahs becomes an outcast himself. "I know you not," are the words he must expect, even from those who are his nearest and dearest. Brave indeed was this man who dared to face such trials, and glad are we to believe when looking in his happy, earnest face that he has

found that peace which the world cannot give, and neither can it take away.

His modest plea for money with which to dig wells, whence the Pariahs may draw the life-giving water, so needed in their intensely hot climate, will surely appeal to the generosity of all those who have it in their hearts to say, as did Miranda: "O! I have suffer'd with those that I saw suffer."

E. W. C.

COMMUNICATIONS.

"THOU DOES."

Editors FRIENDS' INTELLIGENCER:

BY means of the INTELLIGENCER a Friend would like to put in a plea for the correct use of a certain essentially Friendly expression, namely—the form "Thou dost."

It has recently come to my notice that some members of the Society, presumably in protest against the manifestly ungrammatical "thee does," are endeavoring to introduce a no less intolerable form, "Thou does." I hesitate to believe that affectation can have ought to do with the absurd blinding of the grammatical sense of a people always so mindful of simplicity; therefore do I say "presumably in protest."

"Thee does" is an incorrect form, similar exactly to "me does," so eagerly corrected in children; "Thou does" equally faulty with "I does"; yet of the two forms, "Thee does," "Thou does," the former is preferable, since it has the sanction of many years of usage, while the latter is but newly coined by a few. Now if we are not satisfied with "Thee does," as we have good reason not to be, why not turn to our grammars and bring out the one, the only correct form, "Thou dost?" "Two wrongs won't make a right," especially when we have the right all ready-made and close at hand.

In closing let me add one word of warning. Have we ever reflected upon the meaning of the expression so frequently found in every dictionary, "Incorrect, sanctioned by usage?" Is it not to our shame that forms and expressions should be so qualified, and are there not already enough such without another being added by our Society to the list?

As our Heavenly Father gave to us a language, it is the duty of every human being to preserve its dignity, its beauty, and its purity.

A FRIEND.

Richmond, Ind., Tenth month 1.

[The above comes to us without other name than that above, "A Friend." It bears the post-mark Richmond, or we might have supposed its origin to have been farther eastward. Perhaps our correspondent would feel impressed with this view: the use of "thee" in the nominative case (unless the "sanction of long usage" can give it justification), is plainly incorrect; if, then, we begin a reform with "thou" instead of "thee," perhaps the "does" will yield also, later. Can we not take one step at a time? As a matter of fact, "Thou does" has also sanction of long usage by many.—EDS. INTELLIGENCER.]

THE ONE I MISS.

THE children play on the porch and lawn,
In merriment bright and free—
The toys lie scattered upon the grass,
The dollies are dressed for tea.

Here Jane comes running to meet papa,
And Mary comes toddling, too,
Their little faces alight with love,
As sweet as e'er childhood knew.

I hug the little ones close—so close—
A kiss on each cheek I press;
They romp about me with laugh and shout,
And many a soft caress.

Ah, sweet is the love that their lives outpour,
And sweet is their joyous kiss;
But my tears will come, and my heart ache sore,
For the little girl I miss.

O God, for the smile—for the vanished smile—
That my hungering heartstrings crave;
O God, for the love of the little heart,
Asleep in her silent grave.

—Howell S. England.

For Friends' Intelligencer.

THE DESERTED HOUSE.

ON the western slope of the hill, half way down to the road which winds, white and dusty, along its foot, there is a slight depression,—a dimple, as it were, in its softly rounded cheek. From the summit I had often surveyed the beautiful scene below with its billowy woodland falling away into undulating pasture-land and meadow and the farm buildings far below gleaming white against the green; and I had speculated as to the cause of this break in the rounded contour of the hillside. I knew, however, that the way thither lay through a tangled maze of briers and undergrowth and until to-day I had never ventured upon it.

It was a sultry day in August; I had been wandering aimlessly through the cool forest aisles, glad to have escaped the dust of the town. And now, as the lengthening shadows of the trees told me that night was approaching, I forced my way through an unusually stubborn thicket and found myself suddenly upon the edge of a small clearing. I recognized it at once as forming the depression which had excited my curiosity.

Leaving the shade of the great oaks and chestnuts, I plunged for a few yards waist deep amid the russet sea of briers and tall weeds which covered the ground, and came upon the ruins of what once evidently had formed a human habitation. The roof had fallen in; the blackberry and sumac grew rank about the ruined wall; the door, rusted or broken from its hinges, lay prostrate at my feet, where a few bricks, long since overgrown with grass, bore mute testimony to the footpath which had once existed there. The shingles and timbers of the fallen roof were grey and warped from long exposure to sun and storm, to rain and heat.

A circular hollow in the ground, choked with rank grass and surrounded by a vagrant cluster of belated tiger lilies, marked the old well curb, and at my feet a rude outline of stones and shells told eloquently how a loving hand had sought to cherish her familiar flowers amid the woodland wilds; but the wild weeds had now crowded out their more civilized and less hardy relatives—too often the case in the human brotherhood itself. About the four sides of the little clearing the great trees rose straight and tall like a frame for the picture in which the scene of desolation and decay upon which I gazed might well form the foreground.

As I came at every step upon some new trace of human life, a vision rose before me. I saw the clearing filled with the mighty trees it once had born. I saw the honest-hearted yeoman beneath whose ringing axe the white chips fell in showers while the wood resounded to the drum beat of his blows, punctuated here and there with the thunder crash of the falling tree. I saw the house rise slowly, wall and rafter

and roof, solid and substantial, until at last, gaily dressed in the time of nesting birds, it waited expectant for the coming of the bride. I saw the work in the field, the work in the house, hallowed and made sacred by the love in the heart and the tender silence amid "God's first temples." I saw the miracle of the young madonna even as she looked from Rafael Sanzio's loving touch upon the Sistine wall, the sunlit clouds of a new immortality behind and above her, one light foot still touching our earth beneath her new found heaven, and deep in her eyes the mystery of Life. There is but one more scene, but one more secret, the life of man may know; and even it is here. Do not the falling door-way, the crumbling wall, the broken hearthstone, speak but one word, and that word Death? And is Death not the great interpreter of all things?

"So lonely and silent it is, so tattered and rent with the sun and the snow

You would think it the work of a dead man's hand a hundred year's ago;

And he who finds it suddenly there as he wanders far and alone

Is touched with a sweet and a beautiful sense of something tender and gone—

The sense of a vanished life in the waste, the mark of a soul's command,

The going and coming of vanished feet, the touch of a human hand—

But God's sunshine is too bright, too searching, to let us moan the shadow long.

"Wrecked is the ship of pearl

And every chambered cell

Where its dim dreaming life was wont to dwell,

As the frail tenant shaped his growing shell,

Before thee lies revealed;

Its irised ceiling rent, its sunless crypt unsealed."

But still through the deep caves of thought I hear a voice that sings"—

"Build thee more stately mansions, O my soul,

As the swift seasons roll,

Leave thy low-vaulted past,

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free."

And above all else, from the deserted clearing, from the silent wood, from the falling house, comes a voice which whispers still "I am the Resurrection and the Life." And we look upon the old house with other eyes. It is no more a grave, a tomb; it is a last year's nest from which the birds have flown singing into the larger air, a chrysalis whence has come the beauty of the present, a token by the wayside both of the progress of the race and the Providence of God.

ELY J. SMITH.

LET not your recreations be lavish spenders of your time, but choose such which are healthful, short, transient, recreative, and apt to refresh you; but at no hand dwell upon them, or make them your great employment; for he that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are healthless, chargeable, and useless.—*Jeremy Taylor*.

An English Minister's Testimony.

Springfield Republican.

A TRUE and lofty note was struck by Rev. Dr. Mackennal, of England, in his address on war before the International Congregational Council in Boston. That he represents Christianity above some other clergymen, whose bloodthirsty utterances have lately startled sober people, cannot be doubted. A war may be necessary, under existing conditions, but that would simply prove that the conditions were un-Christian, not that the war was Christian. Christianity stands for an ideal, and there is nothing ideal in war. The English preacher truly said: "There will be no end to the liability of war until nations are Christian in the sense that many men and women are so; and in this sense there is not, and never has been, a Christian nation." And how well phrased was this: "War squanders and degrades the noble impulse which gave it being." The Congregational council needed this kind of talk. That it came from an Englishman is particularly gratifying.

Monument to Indians.

THE Minnesota Valley Historical Society is erecting, in Ren-ville county, a monument to Indians who, during the terrible "Sioux outbreak" of 1862, rendered faithful service to the whites. The structure is to be fifty-two feet high, and ten feet square at the base.

Four names have been chosen to be placed on it. They are John Other Day (Am-pa-tu-to-ki-cha), Lorenzo Lawrence, Simon Anah-wang-mannee, and Paul Mah-za-ku-ta-mannee. John Other Day led and guided a party of sixty-two men, women, and children from the Yellow Medicine agency to within the lines of the whites, then joined the forces of Gen. Sibley and served against the hostiles throughout the campaign. Lorenzo Lawrence took Mrs. De Camp and her two children and another family from the Indian camp and brought them down the Minnesota in boats to Fort Ridgely. Old Simon Anah-wang-mannee stood sentinel over the imperiled people at Yellow Medicine, and subsequently brought a German woman and her children all the way from the upper country in an ox-wagon to Fort Ridgely. Paul Mah-za-ku-ta-mannee helped the captives all he could, and his brave and forcible speeches to the hostiles contributed largely to the decision not to murder the 250 prisoners helpless in their hands. All these were full-blooded Indians.

The names of some Indian women, who also aided in saving life, may have places on the monument.

An Old Colored Man Dead.

Newtown, Pa., Enterprise.

PETER WILSON, an aged colored man, who for many years lived in a little cabin along the road from Dolington to Taylorsville, died on Thursday morning of last week [Ninth month 21], at the home of his brother, near Titusville, N. J. He was removed to that place a few weeks ago, as on account of age and decrepitude he could no longer care for himself. Peter was a somewhat eccentric character, very religiously inclined. He was a local exhorter, and in his better days attended camp meetings far and near, often walking twenty and thirty miles to be present at these religious feasts. His mode of life was different from that of the community, be they white or colored. He was accustomed to pulling the swill for his pig from Taylorsville on a little hand truck, and took the fruit and vegetables he produced on his little hillside lot to Trenton market on a wheelbarrow. He had lived in the Taylorsville neighborhood since his youth; possibly he was born there. His father used to distinguish himself at the old Newtown exhibition by driving sometimes a steer and sometimes a heifer to a sulky, and was the beheld of all beholders. Residents of Newtown remember when father and son gathered garbage about town in a cart drawn by a bull.

Peter's funeral was held on Saturday; interment in the burying-ground on Frost Lane, Newtown. As the funeral procession passed Peter's long-time home, his housekeeper came out and followed the cortege on foot, saying "Old

Pete's goin' to Jesus and I'm goin' with him." At Dolington she took off her shoes to expedite locomotion, and reached the cemetery in time to witness the interment. No one seems to know just how old Peter was; middle-aged men say that when they were small boys he appeared to be a very old man.

English Fruit-Growing Under Glass.

SOME statements made in recent letters from England in the INTELLIGENCER are illustrated in a paragraph in an English newspaper:

"It is estimated that the area of ground in the United Kingdom which is covered by glass-houses devoted to fruit culture has increased more than ten-fold during the last thirty years. The latest statistics show that there are at present over 1,000 acres of land covered in this way. The superintendent of Covent Garden Market, London, estimates that these houses produce about one thousand tons of grapes, six thousand tons of tomatoes, and 500,000 dozens of cucumbers every year, besides which there are, of course, lesser quantities of such fruits as strawberries, peaches, nectarines, and figs."

The South African Gold Fields.

THE great "Witwatersrand" gold fields of South Africa located in the South African Republic, are better known as the Johannesburg mines. The Dutch word "Witwatersrand," means, literally, "White Water Range," and the strip of territory, a few hundred miles long and a few miles in width, to which it is applied, was but a few years ago considered a nearly worthless ridge, useful only for the pasturage of cattle and sheep, and for even this comparatively valueless. In 1883, however, gold was discovered, and in 1884 the value of the gold production was about \$50,000. It increased with startling rapidity, the production of 1888 being about \$5,000,000, and that of 1890, \$10,000,000; 1892, over \$20,000,000; 1895, over \$40,000,000, and 1897 and 1898 about \$55,000,000 in each year. Recent discoveries lead to the belief that these wonderfully rich mines are the long lost "gold of Ophir" from which Solomon obtained his supplies.

Practical Forestry Teaching.

A YEAR ago Cornell University secured 30,000 acres of woodland in the Adirondack region for the exclusive use of her Forestry Department. The land has been divided into a number of sections and several seed beds have been laid out in which there have been planted over a million small trees of different varieties. The students of forestry will study the theory of the subject from October to April, and from then until commencement they will study the practical side of forestry.

Professor John C. Gifford was recently elected to the Chair of Forestry at Cornell. He is a graduate of Swarthmore College, with the degree of B. S., and was for some years Instructor in Botany at Swarthmore. Later, he devoted himself to the forestry movement in New Jersey.

A SINGULAR and interesting discovery has been made at Borboyla, in Hungary, where the remains of an unusually large antediluvian animal have been unearthed, which a Hungarian savant pronounces to be larger than anything of the kind previously found in Europe. According to this authority, the animal is a whale, eight metres long, and judging by the stratum in which it was embedded, he believes it to be the most ancient animal yet brought to light in this quarter of the globe.

THE smallest piece of real estate in New York is an odd-shaped corner lot, somewhat smaller than a double page of a newspaper. This limited estate is at the north-west corner of Fourth Street and Irving Place. It occupies a curious little niche in the corner property, and has a frontage of a few inches on both these important streets. Taxes are regularly paid on it, and the high rent (\$50 per month) which its owner demands for it has been paid regularly for years.

CURRENT EVENTS.

AN interesting meeting to consider the situation of the Doukhobor people in Canada was held on the evening of the 3d instant at Friends' meeting-house, Fourth and Arch streets, at the call of the sub-committee of that Yearly Meeting in charge of the subject. There was a good attendance. Joseph S. Elkinton and William Evans, who have visited the Doukhobors, explained their situation, and the need there is for aid to get through the winter. It is proposed in Arch Street Yearly Meeting to have committees canvass the several monthly meetings, and a general appeal to the public will also be made.

THE Annual Conference of Friends of the Indian was held at Lake Mohonk, N. Y., this week. At West Chester, Pa., on the 11th, 12th, and 13th instant, a Centennial Celebration of the establishment of the Borough took place. The first day was "Literary Day," and among other exercises, Gilbert Cope read a historical paper, Charlton F. Lewis, of New York, delivered an oration, and Prof. J. Russell Hayes, of Swarthmore College, read an Ode (published in full in this issue of the INTELLIGENCER.) All the chief participants in the day's program were natives of the county,—Chester.

THERE has not been at this writing any collision of arms between the English and the Boer forces, in South Africa. Large bodies of armed men are near the border on both sides. In England the most extraordinary military activity prevails. Twenty-five thousand "reserves" have been called out. It is announced that the commander of the British forces, Gen. Buller, "will have twice as many men as the Duke of Wellington ever commanded." London reports continue to hold out the idea of negotiations for peace before there is an actual outbreak of war. Parliament has been summoned to assemble on the 17th instant.

THE condition of affairs at Manila is described very unfavorably by John H. Peyton, of New York, "army secretary of the Brotherhood of St. Andrew," who was sent out last spring by Bishop Doane (Episcopal Church), of Albany, N. Y. He said in an interview on the 3d instant, that Manila was "a hell hole," with "430 or more saloons," and a great number of immoral places. It is practically useless, he said, to undertake to do anything in the way of mission work "until the United States troops depart or reform." He speaks highly of the morality of the native Tagalo people.

A STATEMENT was made public, last week, by N. E. Guyot, of Pueblo, Colorado, in which he charges that wholesale fraud and corruption exist in the administration of civil and military affairs at Manila. He was a soldier in the 1st Colorado regiment, and was detailed (having been an accountant), to serve in the office of the "auditor of public accounts." Having now returned with the regiment, he says that the accounts were habitually falsified, corrupt contracts made, and bribery of officials regularly practiced. "Commissary supplies are purchased at rates 100 to 200 per cent. above market prices," the difference being divided by the sellers and the officials. Beef is condemned, bought by favorite contractors, and then taken for the Government at high prices "without leaving the refrigerator ships." About the same time that Guyot made this statement, Rev. Peter MacQueen, of West Somerville, Mass., a Congregational minister, who has been in the Philippines, published his observations. He said the custom-house at Manila was "a seething abomination," on account of corruption and incompetency, and gave many details similar to those of Guyot.

THERE has been, a Washington dispatch states, no progress towards a final agreement upon a "modus vivendi" fixing the Alaskan boundary, even temporarily, since the tentative scheme framed by Secretary Hay and Mr. Tower, the British Charge, was sent to London for ratification. So far as is known in Washington, the London authorities are still waiting upon the Canadians to act in the matter.

THE United States transport *Siam*, which left San Francisco for Manila, on the 19th of Eighth month, with 330 mules,

to be used in the campaign against the Filipinos, reached Manila on the 6th inst., and reported that all but nineteen of the mules were killed in violent typhoon storms encountered after leaving Honolulu. In the storm the ship rolled heavily, and the animals were thrown from side to side and frightfully mangled. The Quartermaster's Department, Washington, states that they were "trained pack-mules," and were considered the most valuable that had been sent out.

PRESIDENT MCKINLEY has approved the sentence imposed by a military court-martial, a year ago, upon Captain O. M. Carter, of the corps of engineers, United States Army, who was found guilty of defrauding the Government of from \$1,600,000 to \$2,000,000, while engaged in the construction of river and harbor works at Savannah, Georgia. The sentence was that he be dismissed from the service of the United States, pay a fine of \$5,000, and be imprisoned at hard labor for five years. Wayne MacVeagh ineffectually made an argument before the President to have the sentence reconsidered.

NEWS AND OTHER GLEANINGS.

DR. D. D. CROWLEY, a member of the California Board of Health, has proposed to that body a resolution forbidding persons suffering from tuberculosis ("consumption," etc.), from coming into the State. "With the mildest form of a quarantine, he believes that seven-eighths of the consumptives who annually come to California would make no attempt to enter the State." It may be a question whether under the Constitution one State can forbid citizens of other States from coming into it.

—Dr. D. K. Pearsons, who has given so much money to colleges, has paid over his gift of \$50,000 to Berea College, Ky., which was conditioned on the raising of \$150,000 among other friends of the institution. The work of Berea College is among the people of both races,—white and colored,—in eastern Kentucky.

—Great agitation appears to exist in China against the missionaries stationed there. Many native converts, especially of the Catholic faith, have been killed, while the missionaries in several instances have been driven out of the towns. It is most probable that one cause of this is distrust of the "Christian nation," on account of their wars of aggression, and their proposal to "partition" China.

—It appears that many of the places reported captured by the United States troops in the Philippine Islands, are afterward recaptured by the Filipinos. A correspondent, J. T. McCutcheon, of the Chicago *Record*, enumerates twenty such places. One of them has been captured and abandoned six

times by the United States troops. Several of them have been taken and abandoned three or four times. Some of the points were of no great military value, but others "were of strategic importance."

—At the annual meeting of the State Hospital for the Insane, Norristown, Pa., on the 6th instant, there were reported 1109 female and 1103 male patients. Of the latter 418 are compelled to sleep in the corridors and 190 upon mattresses on the floor. This is due to lack of room and the overcrowded condition of the Hospital.

—The Children's Homœopathic Hospital of Philadelphia (Franklin and Marshall Sts.), issue occasionally a neat little newspaper, *Our Hospital Messenger*, at 25 cents a year, giving information concerning the institution.

—Details received at Constantinople of the recent earthquakes in Asia Minor show that about 1,500 persons perished, several villages being destroyed.

—The formal inauguration of Miss Caroline Hazard as president of Wellesley College, Mass., took place on the 3d instant. Addresses were delivered by her, by Presidents Eliot, of Harvard; Angell, of the University of Michigan; Hadley, of Yale, and others. President Hazard is 42 years old. For her literary work the University of Michigan has given her M. A., and Brown University, Litt. D.

—The Philadelphia *Bulletin* says: "It is reported from Harrisburg that, in addition to a three per cent. levy on their annual salaries, the employes of the State have been 'requested' by Chairman Reeder to deliver up another one per cent. for the Republican State Committee. The 'contributions' will be paid to the heads of the departments which are put under levy, and they are to receive, it is said, a certificate stating that each man gave the money of 'his own free will.'"

—The Pennsylvania Convention of the Woman's Christian Temperance Union began its session in Philadelphia on the 6th instant. Rebecca B. Chambers, Chester county, the president, delivered the annual address. During the past year there was an increase of 1,689 members, making the total membership 14,311.

—Francis T. White, New York city, has added \$25,000 to the endowment fund of Earlham College, Richmond, Indiana, ("orthodox" Friends). He and his brother, Morris M. White, had previously given \$25,000 jointly.

—An electric road for the Catskill Mountains is now being surveyed. It will connect with the Otis Elevating Railway, and from there will run from Saugerties to Catskill, connecting from there with the railway. The right of way has been secured, and construction will soon begin.

A NEW way of blasting rock is to place a cartridge of water into a shot hole and convert it into steam instantly by electricity. This method is especially applicable in coal mines.

THE advance in agricultural methods is illustrated by an Ohio paper, the *Ash-tabula Sentinel*, thus: One evening, a short time ago, a society in Jefferson needed a gallon of cream. The committee called up by telephone the proprietors of a milk farm two miles north of the town, and asked if they could furnish it. The reply was that they could as soon as milking was done. In thirty minutes from the time the call was made the cream was delivered.

The milk had been drawn from the cow, put into a separator, the cream extracted and sent to town by a man on a bicycle.

A few years ago the committee would have had to send a boy in the afternoon, "yesterday's milk" would have had to be skimmed, and if the boy had not treed too many chipmunks on the way, he might have got back in time for the festival.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
GORNELL
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FRIENDS' INTELLIGENCER

Established 1844.
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PHILADELPHIA, TENTH MONTH 21, 1899.

{ Volume LVI.
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A GOOD WORD EACH WEEK.

XLII.

MAN has attained his perfection when all his powers are brought into habitual and permanent harmony and charity, and perfect love has cast out all fear. This is the state realized at the loosing of the last seal in the book of human experience. SUNDERLAND P. GARDNER.

From a stenographic report of a sermon delivered at Plainfield, Ohio, Ninth month, 1873.

RETURNING HOME.

To leave unseen so many a glorious sight,
To leave so many lands unvisited,
To leave so many worthiest books unread,
Unrealized so many visions bright,—

Oh! wretched yet inevitable spite
Of our brief span, that we must yield our breath,
And wrap us in the unfeeling coil of death,
So much remaining of unproved delight.

But hush, my soul, and vain regrets be stilled;
Find rest in Him who is the complement
Of whatsoe'er transcends our mortal doom,
Of baffled hope and unfulfilled intent;
In the clear vision and aspect of whom
All longings and all hopes shall be fulfilled.

—R. C. Trench.

FRIENDS IN ENGLAND.

IV.

AFTER what has been said in detail of meetings, adult schools, etc., some general observations may be of interest and pertinency. In the first place, it may be remarked that for the last thirty years or more there has been a moderate but steady increase in the number of Friends in the United Kingdom, the growth keeping pretty even pace with that of the total population.

The attitude of the Society in England, to be understood, must be regarded in the light of three or four definite events and conditions. First, and most important, of these was the refusal of London Yearly Meeting, in 1888, to adopt or approve the "Declaration of Faith" drawn up at Richmond, Indiana, in 1887. This refusal was an epochal action. It definitely assigned the English Friends to a position unlike that of the church-like bodies in the Western United States, and gave notice that they meant to adhere to the non-pastoral and non-ritualistic system which is the Society's inheritance from George Fox. I may say that I talked with several Friends in England who spoke freely of the crisis of 1888, and of the earnestness with which many of those who were attached to the essentials of "Old-Fashioned Quakerism" exerted themselves to secure a full and fair hearing of the

question in the Yearly Meeting,—the result being that it was made evident that no such creedal Declaration could be imposed upon the Society, and that the Western American system was repugnant to a large part, and probably the great majority, of the membership.

I may pause here to remark that there is a noticeable variation in the attitude of Friends in the north and south of England. The northern meetings, as a rule, are less inclined to what, for want of a better adjective (and in the full consciousness that this is not a satisfactory one), may be called "evangelical" ideas, both in theology and in method. The southern meetings, as a rule, are the homes of a more favorable feeling toward the evangelical cult. It results from this geographical variation that the Friends in the North have occasionally felt that London and the places within easy reach of the metropolis have a disproportionate share of control in the Yearly Meeting and its committees, and that if the annual gathering were held at York or Manchester its tone at times might be rather different.

So far as my observations went I saw no Friends' meeting in England which departed at all from the substance of what was approved in earlier days. Those I attended were all held "on a basis of silence." There were no "pastors," no infringement of the freedom of ministry, no pre-arranged services, no music, no singing, no "revival" methods. All the meetings began with silence, and closed with it, by the usual signal of those who occupied the gallery seats. Not in the exterior of the meeting-houses, nor in their interior arrangements or appointments, nor in the procedure, was there any notable departure from what most of those who will read this description regard as consistent with Friends' principles. But I am only describing as far as my observation extended.

It must be said that the "plain dress" has nearly disappeared. At the yearly meeting there might have been four or five plain bonnets,—one of them worn by a Friend from Canada, who went over on the *St. Louis*, at the time I did,—and perhaps as many broad-brimmed hats and straight-cut coats. Richard Brockbank and his wife, from Cumberland (one of whose daughters is the wife of John William Graham), are "plain Friends" in the older sense of the expression, and as they passed out among the throng at Devonshire House, they were noticeable on that account. There is, also, not much use, in ordinary conversation, of *thou* or *thee*, though these survive in meeting business and family intercourse. I met some Friends who expressed a concern to maintain the plain language, but many regard it as formal, and as non-essential. In all meeting business, in the dating

of Society documents, epistles, etc., so far as I observed, the numbered days and months are employed, and the names derived from the heathen deities, etc., unused. But in ordinary conversation this is rare.

Another circumstance of importance to the English Friends, within the past two decades, has been the character of the Society literature. The issue of a number of books, pamphlets, tracts, etc., in which the spiritual side of the Friends' faith has been definitely presented, has disclosed the present attitude of a large element in the Society. The doctrinal rigidity which was the dominant note for half a century has softened, and it has been demonstrated that such books as Edward Worsdell's "Gospel of Divine Help," "A Reasonable Faith," Francis Frith's "Quaker Ideal," William Pollard's "Old Fashioned Quakerism," Caroline Stephen's "Quaker Strongholds," and other works, in which the doctrine of the Divine Indwelling was reasserted, and its natural and logical corollaries followed out,—such books, it is found, have a large acceptance.

A third notable thing has been the holding of the Conference at Manchester, in 1895, and the Summer Schools at Scarborough in 1897, and Birmingham, in 1899. In these gatherings there has been a free and courageous consideration of religious and social problems, and of the relation which the principles of Quakerism bear to them. Such a consideration of such subjects is something quite new among Friends in England,—as, indeed, among Friends elsewhere,—and the demonstration that it could be and would be permitted without the visitation of the Society's censure upon expressions that did not exactly square with traditional standards was a fact of much significance. These Conferences and Summer Schools opened the eyes of many to better and clearer understanding of what they themselves, as well as others, really were thinking. There has been a broad-minded liberty of expression, and there has been, as a result, an earnest and helpful renewal of the essential faith of the Society. It has been demonstrated that Friends are bound together in ties of Christian unity, by their agreement upon the fundamental articles, and that they enjoy a liberty of difference upon the larger list of minor and subordinate matters. That such liberty should exist among Friends in England, as the Nineteenth Century draws to its close, is a fact of great significance. It has not always been so. It has been as nearly as possible a century since a woman Friend from the United States, a minister, was brought to the bar of the Society, silenced, and sent home for her inability to believe that the wars of the Jews were waged by Divine authority. "There has been a great change among us," said a prominent Friend to me, in London, in the course of conversation on such subjects, and he gave me some interesting illustrations of the diminished disposition toward doctrinal rigidity, church inquisition, and the repression of individual opinion. Some of these I should be glad to quote if the conversation had not been one which I must regard as private and in confidence.

H. M. J.

FIRST-DAY SCHOOL SCRIPTURE LESSONS 1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 44.—TENTH MONTH 29.

ELIJAH.

GOLDEN TEXT.—After the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice.—I. Kings, xix., 12.

Scripture Reading, I. Kings, xix., 1-21.

FROM the narrow political point of view the house of Omri had done well by the kingdom of Israel. By their skill in war and in diplomacy they had checked its descent, due to the degenerating influences of strife and oppression. But the admission of the Canaanite religion as coequal with the worship of Jehovah, and the grinding despotism of a military dictatorship, were destroying that which was best and strongest among the children of Israel—the sense of personal responsibility to Jehovah, and the personal independence growing therefrom. It would be easy to fall into the error of thinking that the differences of religion of which so much account is made in the Bible are mainly differences of names; that God could be worshipped as well and as truly under the name of Baal as under that of Jehovah; that the peculiar forms of the Hebrews were no better than the peculiar forms of the Canaanites. But this error involves a misconception of the fundamental difference introduced into the worship of Jehovah by the traditions of the great leaders of the Hebrews. This difference is the element of personal righteousness, of individual self-command. Whereas in the theology of the Canaanites the sacrifice and the ceremonial *was* the religion and the whole debt demanded by their God, among the Hebrews there was super-added to this the requirement of a moral life. The ceremonial itself among the Phœnicians included acts of immorality, which though sometimes introduced into Hebrew worship, formed no part of it in its purity. The necessity for the isolation of Israel, the great danger of all foreign alliances lay in this difference. For the attractions of the easier and cheaper religion—the salvation of the bargain counter—was perilous in the extreme to a people who only comprehended the superiority of their God in a shallow and superficial way. If Baal's favors could be so much more easily won if he did not object to these attractive vices, should we not rather turn to him than to the stern and unbending figure of Jehovah, ever demanding of us a denial of our dearest passion.

The very priests of the service of Jehovah were often carried away by the easy attractiveness of a worship devoid of personal effort. It was the prophets who in every age withstood it; and these not the official order of prophets, although it seems to have sometimes accepted their leadership. They were self-devoted men, God-called, coming from all classes of society, without official position, without recompense—these it was who were at once the scourge and the salvation of the children of Israel. Sometimes, indeed, by their very strength and persistence they won recognition and power, but their appointment was from on high and needed no human warrant.

Thus Samuel crowned Saul and afterward set him aside for David. Nathan substituted Solomon for Adonijah, and Abijah called Jeroboam to the throne of Israel. Most of the prophets mentioned in the story of the period following the division are in Israel, though several appeared in Judah.

Among them all there is no more striking figure than that of Elijah. In him one of the strongest representatives of the prophets was set in antagonism to one of the strongest of the kings of Israel. It was not merely the religion of Israel which was in danger. The crisis was political and social as well. "Gradually, and almost imperceptibly Israel was again becoming like the other nations about—a consummation fatal to the performance of its unique mission in the world."

"One man alone had courage to act. Later generations, appreciating somewhat the sublimity of Elijah's personality, cast about it an atmosphere of wonder." (Kent.) There is something which strongly appeals to our sense of the mysterious in the sudden dramatic appearances and disappearances of the wild and rugged figure of Elijah. No wonder the tale of his doings is veiled with the supernatural so that it is impossible to separate with any certainty that which is truly historical from the popular tradition which clings round it. Enough for our purposes, however, we can discern. It is plain that his intensity and clear vision cut like a lightning flash across the plans of the harmonizers, who would reconcile the claims of Baal and those of Jehovah. (I. Kings, xviii.) For a moment he lifted the whole people into understanding, and commanded their loyalty. The priests of Baal were cast down. Even the king was forced to go with the throng. But the success of the prophet was only temporary. The easy way was too tempting. The king yielded in this matter wholly to his wife's influence, while the passion of the people was only a sudden flame of excitement, and had no basis in deep conviction. Elijah fled to the wilderness of the south in that black despair which only strong natures can know; "he requested for himself that he might die." But the Lord had further work for him. Though his whole people would not hear him, yet were there some who would hear. Though his own generation rejected him, yet should his words and his spirit inspire others to effort and to success. Such was the comfort that came to him, not by the whirlwind or by the earthquake, but by the "still, small voice." So he girded himself with strength and returned to his duty.

Ahab added to his disloyalty to the faith of his fathers, a further disloyalty to the duties of his great office. He was the slave of his desires. Coveting his neighbor's field, which he wished to add to the park surrounding his palace at Jezreel, he allowed by the prostitution of the machinery of justice the judicial murder of Naboth and his house. (I. Kings, xxi.) Again appears the stern figure of the prophet with unsparing condemnation upon the deed. It would seem that the king once more bent to the storm of the Lord's wrath. "He put sack cloth upon his flesh, and fasted, and lay in sack cloth, and went softly." Nevertheless his house was condemned for

unfaith with his people as with his God, and in his son's day came the fall thereof.

Like the prophets who came after him, Elijah took strong ground against all foreign alliance. He saw instinctively that only in isolation could Israel work out her highest possible destiny. No doubt the judgment of the unnamed prophet (I. Kings, xx., 35-43), on the alliance with Damascus expressed the feeling of the master-prophet.

Shall we say that he failed? Others took up the labor when his hand dropped helpless, after a strenuous and faithful life—every generation since his day; for people of whom he never dreamed have thrilled at the story of his life and at his words. Men have struggled Godward because of him. To-day because of him men look within and are ashamed that they have chosen the cheap god whose favor is so easily bought, and so choose again. He did not fail.

QUAKER TOLERATION.

Dr. Charlton T. Lewis, of New York, one of our foremost scholars and thinkers, a native of West Chester, Pa., and descended from Chester county Quaker stock, in his address at the Centennial of his native town last week, paid a high tribute to the broad tolerant spirit of the founders of Pennsylvania. We quote as below:

EVEN by tradition, we who had the fortune to be born in this region know little or nothing of the narrowness, bigotry and self-righteous arrogance which passed for saintliness in many of the American colonies, and lasted even in several of the States until long after our century began. It is true that even in Pennsylvania, until 1776, no man could sit in the Assembly unless he professed his faith in the Trinity and in the inspiration of the Bible. But the elective franchise was never limited here by a creed, and under the wise guidance of Benjamin Franklin all religious tests for public office were abandoned in the year of Independence, so that Jews, Catholics and Deists were under no disability before the law. But in this respect Pennsylvania long stood almost alone. It was, perhaps, the only State in the Union in 1799 in which a Hebrew could hold any office; and except in New York and Maryland, the Catholic was equally under ban. As late as till 1835, none but a Protestant Christian, at least by profession, could serve the State of North Carolina in any capacity. Thus the absolute freedom of faith is peculiarly a Pennsylvania principle, and this too is fast making its way around the world.

Nor is it in the laws alone that religious liberty has grown with the sentiment of human brotherhood. In the churches, and without them, there has been a progressive amelioration of the relations among men of differing faith. Persecution for conscience' sake, even a century ago, was hardly to be found in the crude and violent forms of earlier days; but its spirit lingered in the most enlightened lands. Religious zeal was thought inconsistent with tolerance, and mere questions of words, without relation to conduct or character, sufficed to fill churches, neighborhoods and families with discord. The passing away of this narrowness has been gradual; most rapid during the last twenty years; and now it would be hard anywhere in Christendom—impossible in our own country—to find

in the pulpit or the sectarian press more than traces of the bigotry which within living memory was widespread. This change, however, is far more noteworthy in other parts of the country than here. And this is not because our community now lags behind the age in the progress of religious freedom and in broad and liberal sympathy with the love of truth in every form, but rather because it was long ago far in advance of others. It would be hard to name in this or any other country a city or village in which such perfect freedom of religious belief and speech has been enjoyed without interruption for one hundred years as here.

It is only just to recall in this connection the predominant influence of the Society of Friends among our early settlers and generations of their descendants. Quakerism has sometimes been described as narrow, full of prejudice, fanaticism and bigotry. But of all forms of earnest religious conviction which have made their mark in the world's history, this has been the most completely free from every taint of intolerance. From the first preaching of George Fox until now, the whole body of the Society has been one consistent demand and proclamation of liberty of conscience. Nor is the testimony of Quakerism to this effect a whit less potent, now that its fragile organization has been broken into pieces, and that multitudes of its younger members have passed out of the fold. The so-called "hickory Quaker" has been a large element in the permanent citizenship of our country, and while he may have discarded many of the special tenets and observances of his sect, he has very commonly retained, and even strengthened, the best moral and social characteristics of his fathers. It is to this source that we may largely ascribe, not only the welcome which our people as a whole have always given to advanced and progressive thought in politics, science and literature, but in particular their intense moral earnestness of hostility to every form of slavery, and their large toleration for dissent from even the most cherished traditional beliefs. Many sons of Quakers have so far deserted the principles of their sect as to go to the battlefield and die for their country, but I have yet to hear of one who has ever treated free thought and honest conviction as a crime.

If there be nothing celestial without us, it is only because all is earthly within. If no divine colors are upon our lot, it is because the holy light is faded on the soul. If our Father seems distant, it is because we have taken our portion of goods and traveled into a far country to set up *for ourselves*, that we may foolishly *enjoy* rather than reverently *serve*.—*James Martineau*.

THE Lord will have some to honor him in every situation; and he can preserve them unhurt in their proper places, however perilous, by the power which protected the three young men in the fiery furnace; for "the grace of our Lord Jesus Christ" will be with all his true people, wherever dispensed or however distinguished, and prove eventually "sufficient for them."—*Thos. Scott*.

NOTES OF SERMONS.

At Newtown meeting, Pa., Ninth month 24, 1899.

SAMUEL S. ASH said, in substance: To whom shall the gathering of the people be. "Whom say ye, that I, the son of man am?"

These questions, and the truthful answering of them, involve considerations of vital interest to every thoughtful mind. They penetrate too deeply into our human needs for us to be fully satisfied with any of the varied responses that come from the world about us. When Jesus asked his Disciples "whom say *men* that I, the Son of Man am?" They reported the diverse opinions that were entertained by men concerning him; but he cared not to know these. What he did want to know was their ability to answer this next question, "Whom say *Ye* that I the son of man am?" The reply of Peter was evidently satisfactory, for Jesus responded, "Flesh and blood hath not revealed this unto thee but my Father which is in heaven. I say unto thee Thou art Peter, and upon this rock I will build my church." So, dear friends, as we gather at this hour in recognition of our common needs, and of the opportunity of being mutually helpful to each other, we put away from our thoughts the varied voices of the world around us, and, waiting upon the Lord for the renewal of our strength, hearken to that still small voice which is seeking to animate us with the true answer that opened Peter's lips with the words "Thou art the Christ, the Son of the living God."

The true church then is the organized and consecrated instrumentality for promoting the Father's revelation of the Son, and the living members of this Church are those who coöperate with the energizing influences of the Holy Spirit, to the end that much good fruit may be brought forth to the glory of God. Let us seek to realize for ourselves true answers to the questions that penetrate us, in the growing consciousness that the Son of Man who is seeking to make our acquaintance is also the Son of God."

Martha Schofield spoke upon the text: "I will lift mine eyes unto the hills, from whence cometh my help." After pausing a moment she continued with emotion: "We are all human. Forty-seven years since my feet were on this floor; then they came from the new made grave of my father, and the mid-winter snow upon your hillsides is no whiter or purer than the spirit that went out of the life who lived with malice towards none and charity for all.

Within these walls my father and my mother worshipped God, their God, though in their experiences the rough turbulent waves rolled over them; but it was the pressure that forced down to the deeper calm of the Sea, where they found and realized that greater peace—the peace of God in their purified souls. If there has been anything in my life worth recording, it came from the training and example of my father and my mother, who imbued their children with the deepest principles of this Society; who taught that life must have its overcomings and thus be lifted unto the hills and find the help that cometh from the Lord.

They taught us that *principles* were greater than

persons, and each was accountable to God only for actions that duty demanded at our hands—to follow our highest convictions, regardless of the praise or blame of men, and to know the God who was their guide and from whom help cometh to the seeker after righteousness.”

After a silence, Samuel S. Ash added: “Sometimes there comes to us with a new significance the old saying—“The Fathers, where are they? and the Prophets, do they live forever?” The parents and the grandparents of our friend who has spoken were wont to worship here, in this place, the God of their fathers. They served him with a perfect heart and with a willing mind. Their convictions were in advance of the age in which they lived, and not always sympathized with by some who should have been their nearest friends; their courage to declare the truth as God gave them to see the truth brought them under suffering for its sake. But this never disturbed their faith, nor ruffled the calm of their spirits. With malice toward none and charity for all, they maintained the profession of their faith without wavering. “They rest from their labors, and their works do follow them.” The duty of the hour for us, younger and older, is to strive to be as faithful to the responsibilities and opportunities of our day as they were to theirs, and seek to follow them as they followed Christ.

PEACE FROM PEACEABLENESS.

From an address by Prof. William N. Trueblood, Earlham College, Richmond, Indiana. (Published in the *American Friend*, Phila.)

My third proposition is that the peace which the world hopes for is but little dependent on the abolition of Militarism.

The first and obvious ground for the support of this proposition is the fact that militarism is but a phase, a part, a branch of the world's great upas tree. Lopping off branches is well enough by any process whatever when they interfere with the free sunlight and air; but to effect a permanent security we know that the axe must be laid to the roots of the tree. Knowledge of the cause is the first step always to the confident control of the effect.

Now, an examination of the world's warfare will show that its contentions have been of three kinds: 1. Strife among merely predatory peoples; 2. Strife between a merely predatory people and one that has become civilly and industrially organized; 3. Strife among a people imperfectly organized, arising from the imperfect organization. The first stage has passed to most of the world, but may be instanced by the wars among our Indian and African tribes; the second has also largely passed away, but may be instanced by England's wars in India and Africa, and our own present war with the Philippine Islands; the third, the one that springs out of imperfect or false organization, civil or industrial, is everywhere in the world to-day, and may be instanced by our war of the Rebellion and our present social and industrial unrest. The first of these strifes arises from animal appetites and lusts; the second and third arise more from ambition and other intellectual distortion. But it is

safe to say that no state of society founded on any of these bases can have enduring peace, because these are selfish, and men cannot live together without war on any other than a social basis.

The peace that the world seeks is dependent upon the establishment of benevolence, good will, brotherhood as the basis of civil and industrial organization; in a word, upon Christianity. “Not the mass of theological doctrine ingeniously piled up by Justin Martyr, Tertullian, Clement, Athanasius and Augustine,” than which there has not been a more fruitful source of war, “but upon the real and essential Christianity, taught by Christ and Paul.” This alone brings peace on earth, because it brings good will to men.

Now, it is very encouraging that many signs of this benevolent basis of life are now appearing above the horizon. Green and fertile spots they are in our desert of war. They augur that man is coming on to a fourth basis of civilization, on which war shall find no place, but brotherhood instead. But it will not come suddenly nor very soon; it will not come by legislation, by lopping off branches here and there. It will come only by the slow process of education, by the removal of the passion of ambition from the mind of man and the implantation in its stead of the love of virtue for itself, by the removal of that notion so deeply instilled by the world's long ages of strife, that merit consists in winning place and power above our fellows, and the inculcation of the idea of service, of helpfulness and common interest instead.

It is evident that the times are not ripe as yet. The sword and the defense of it are still among us, though the signs of peace are undoubtedly multiplying on the horizon. But it is time to plant the seed, to preach the doctrine of that perfect life on earth which is to be realized only by and by; “that state of society from which every vestige of strife and the modes of behavior adapted to the ages of strife shall be utterly and forever swept away. Through misery that has seemed unendurable and turmoil that has seemed endless, men have dreamed of this happy state and placed it beyond the grave, deeming it too good to be found upon earth. But they should have remembered that the Great Teacher of the doctrine said it belonged to the earth. “The kingdom of heaven is now and here in this world.”

WE make the mistake of supposing that growth, after the great meridian of middle age is passed, means either growing old, or wearing out. And therefore it follows that one way, and the best way, if not the only way, of not growing old, would be in the constant development of new parts of us, those too often disused.—*Harper's Bazar*.

To stand with a smile upon your face against a stake from which you cannot get away,—that, no doubt, is heroic. But the true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher chains of duty, and let the fire creep up to the heart—this is heroism.—*F. W. Robertson*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TENTH MONTH 21, 1899.

EVOLUTION THROUGH EFFORT.

SETTLING down, as no doubt the majority of intelligent people have done, into acceptance of the theory of evolution, there has come with this, it would seem, a certain easiness of conscience as to the need for earnest effort in behalf of the good and the true. It probably is, consciously or unconsciously, a thought in the mind that if all human affairs, as well as all forms of life, evolve, and tend in this process from lower to higher, there need be no cause for anxiety, we may calmly omit the change.

How, then, does the evolution upward come about? Does it come independently of human effort? May we sit down in the confidence that "all will come out right in the end," whether we help make it come out right, or not?

Certainly nothing throws so much real light on these questions as the lamp of experience. To it most of us will have to turn, in default of the ability to reason out by *a priori* methods the philosophy of the case. For experience is a lamp which lights every degree of understanding. If we cannot reason, we may remember.

That all the changes of betterment in a long period of time have come as the result of earnest effort is a commonplace of history. They do not evolve easily, but with struggle and stress. Whether this ought to be so or not, it is so. Whether the forces on the wrong side are marshaled by an active and evil personality, a devil, or whether they are simply the undeveloped and baser natures of men, reluctant to ascend, and clinging to the evil which they know best, still it is made plain by our observation in our own life-time and by our knowledge of those who lived earlier, that whatever is won on the line of progress is won by the courage, the faithfulness, the perseverance, of those who have the fullest light. Nothing good comes easily in the social state; it is secured only as the result of conflict, and secured usually not by a sweeping and complete success at any one time, but piece by piece, "here a little, and there a little."

Experience then surely teaches that it would be fatuous and treasonable for us to relax our efforts, if we would have things bettered. We may see, certainly, without difficulty how forces for good and forces for evil are balanced at the present moment. There is an increase of knowledge through the prog-

ress of science, but a pagan unspirituality confronts our enlightenment. We have laid aside many old barbarisms, but there is a deep desire for our own luxurious living, even at the cost of others' sufferings. Peaceableness commands increased respect, but oppression is yet bold and defiant.

We do not need to be told by those who are at ease in their possessions, or who sit oblivious to the signs of the times, how much of good there now is in the world, and how many nice people there are alive this year. This is beside the issue; it does not meet the question. The question is, as we have stated it: Granting that good outweighs evil, granting that evolution is onward and upward, is it true that the forces which make for good dare relax those struggles by which, as we read, and as we see, progress comes? Let us look about us—look in our families, look in our neighborhood, look abroad, judge from the small things to the larger, from reforms in the narrower life to those in the broader—and where is there the appearance of any fact to justify us in thinking that an active, faithful effort for the good is not required of us, day by day, hour by hour, as much now as ever? We are here to do the will of God, and we are not automatons, but possessors of a choice. What is the choice? How do we show and prove its character?

THE revenue for the United States for the last fiscal year, (ending Sixth month 30, 1899), from the numerous "war taxes" was \$102,617,763. The stamp taxes alone yielded over \$37,000,000. There seems to be no likelihood of these "war taxes" being repealed for a long time to come.

SUBSCRIPTIONS amounting to \$4,423.60, in aid of the Doukhobors are acknowledged in *The Friend* (Philadelphia), last week, including two subscriptions of \$1,000 each, three of \$500, and one of \$300. These are by Friends of Arch Street Yearly Meeting.

BIRTHS.

LAMB.—In Baltimore, Md., Ninth month 13, 1899, to Arthur Lincoln and Edith M. Lamb, a son, who is named Arthur Motter.

MARRIAGES.

LINCOLN—HUTCHINSON.—At the residence of the bride's parents, in Maybeury, McDowell county, West Virginia, on Fourth-day, Tenth month 11, 1899, by Friends' ceremony, John Lincoln, of Oxford, Chester county, Pa., and Rachel Lloyd Hutchinson, daughter of Edward S. and Clay L. Hutchinson.

NEILD—LANGE.—Ninth month 5, 1899, at Westminster meeting-house, London, Newman Neild, M.B., of 15 Westbury Road, Durdham Down, Bristol, only son of Theodore and Helen N. Neild, of The Vista, Leominster, and Gertrude, third daughter of the late Hermann L. Lange, C.E., of Manchester, and Stéphanie Lange, of 23 Nethershall Gardens, N. W.

SMITH—BRANSON.—At the home of the bride's parents, near Selma, Ohio, under the care of Green Plain Monthly Meeting of Friends, Tenth month 4, 1899, Howard S. Smith,

son of Samuel and Esther Jane Smith (the latter deceased), and Lewella Branson, daughter of Nathan V. and Anna S. Branson. All of the former place.

TURNER—CHAPMAN.—At the residence of the bride's parents, "Heronwood," Sands Point, Long Island, Tenth month 11, 1899, under the care of New York Monthly Meeting of Friends, Henry Chandlee Turner, son of Richard T. and Martha B. Turner, of Betterson, Md., and Charlotte Haines, daughter of Noah H. and Marianna W. Chapman.

WARRINGTON—GARTLEY.—Tenth month 11, 1899, by Friends' ceremony, Curtis Warrington and Elizabeth, daughter of Samuel H. and Mary C. Gartley, of Philadelphia.

DEATHS.

GAUSE.—At his home in Waynesville, Ohio, after many years of annoying and a few weeks of painful affliction, Ninth month 6, 1899, Clarkson Gause, aged 85 years, 5 months, and 25 days; a member and Elder of Miami Monthly Meeting.

He was a valuable and faithful Friend and good citizen—son of Samuel and Mary (Peirce) Gause, early settlers in the neighborhood. Was cheerful—even merry—industrious and successful. A man of little outward pretension or sanctimony, but tenderly regarding those in affliction, towards whom he was sympathetic and helpful. He was thrice married. First to Sidney Thomas; of the fruit of the union there remains one daughter, M. Elizabeth G. Packer, wife of Franklin Packer of the same meeting. Second, to Elizabeth C. Sherwood, *nee* Smith, of the Bucks county, Pa., Smiths, widow of John Sherwood. One daughter resulted from that union also, now Anna G. Jones, wife of Samuel Jones, of Philadelphia. Third, to Ruth Richardson, of Green Plain, who died without issue, in 1889.

His daughters had the melancholy satisfaction of being present to assist in caring for him through the last weeks, during which he lacked nothing that sympathetic and obliging neighbors could supply.

Having been faithful to every trust, finished his work and set his house in order, he has been gathered to his rest as a shock of corn in its season. His life, and the sweet savor of his name, invite to faithful and upright living on the part of all. C. B.

GREGG.—Mahlon Janney, second son of Leander M. and Mary E. Gregg, and grandson of the late Mahlon T. and Frances S. Janney, of Springboro', Ohio, was born at Camden, Ind., Second month 18, 1878, and died at the home of his parents, in Dayton, Ohio, Ninth month 17, 1899.

When he was seven years of age the family removed to Springboro', Ohio, where they resided until their removal to Dayton, one year ago.

An illness extending over a period of almost one and a half years, was borne with a patience and fortitude truly remarkable in one so young. *

LEEDOM.—In Lower Merion, Pa., Tenth month 10, 1899, Benedict Leedom, in his 86th year; a valued member of Merion Particular and Radnor Monthly Meeting.

LEEDOM.—Tenth month 12, 1899, Alice, daughter of Sarah T. and the late Edward Leedom. Funeral from the home of her brother, Walter F. Leedom, Bristol, Pa.

SMITH.—At the residence of Horace G. Broadhurst, Buckingham, Bucks county, Pa., Tenth month 9, 1899, Sarah Jane, widow of Benjamin W. Smith, aged 74 years.

Interment at Buckingham Friends' ground.

WALTON.—Tenth month 14, 1899, Edward H. Walton, in his 87th year.

Funeral private, Second-day, 16th, from his residence, 3721 Lancaster Avenue, Philadelphia.

WILLETS.—Suddenly, at his home near Mineola, Long Island, Tenth month 10, 1899, in the 80th year of his age, Isaac W. Willets, a life-long member of Westbury Monthly Meeting, leaving a widow and three children.

He was one of the oldest and most respected residents of North Hempstead, where he had always lived, having been born near Westbury in 1819. His funeral was held at the Westbury meeting-house on Fifth-day, the 12th inst., and was

largely attended by his relatives and the many friends he had made during his long and useful life. *

WOOLMAN.—On the morning of Tenth month 14, 1899, Elgar S., only son of Isaac L. and Mary S. Woolman, of Crosswicks, N. J.

About to enter his 17th year, after a brief and suffering illness, this young life went out. The little meeting at Crosswicks will sadly miss his bright face from their midst, where he was a regular attender. *

PAUL TOMLINSON.

Of typhoid fever, at his home, in Winchester, Randolph county, Indiana, Ninth month 27, 1899, Paul Tomlinson, aged 65 years, two months and one day; a valued member of White Water Monthly Meeting.

He was born and raised in Highland county, Ohio, married Lydia Ann Daniel, and later settled in Green county, where he carried on farming and stock-raising, and a few years ago moved to Winchester. He took little pains to polish the exterior, but had a cultivated mind and an honest, kindly heart. He sympathized with those in distress, helped the needy, and sheltered the homeless with a generous hand, and without display or pretense, not letting his left hand know what his right hand did; stood with wonderful firmness for what he was convinced was right, was an advocate of temperance and purity, and of justice and freedom to all. He regarded all forms of useful labor as highly honorable, and did his own full share without shirking the hard or difficult parts—his full share of the honest work of the world.

He leaves the choice inheritance of a good name to his bereaved companion and their three sons and grand children. May they bear their trials bravely and live nobly, purely and serviceably, as becomes their long line of worthy Quaker ancestry!

He was the son of Moses and Ruth (Smith) Tomlinson, which Moses was the son of Josiah and Charity Tomlinson, whose parents respectively were Josiah and Olive Tomlinson and Moses and Dinah Mendenhall,—all North Carolina Quaker stock, and which Ruth was daughter of Joseph and Rachel (Hayhurst) Smith, of Bucks county, Pennsylvania, whose respective parents were Thomas and Mary (Ross) Smith and John and Mary (Wiggins) Hayhurst. The said Thomas was the son of Thomas and Elizabeth Smith, and the said John, son of Cuthbert and Elizabeth Hayhurst, and the parents of the said Mary Ross were Thomas and Kesia (Wilkerson) Ross, and those of Mary Wiggins Bezelleel and Rachel Wiggins. This Rachel was one of the daughters of an older brother of said Cuthbert Hayhurst, so that both the brothers Hayhurst were ancestors of said Ruth Smith. Their father's name was also Cuthbert Hayhurst, who was an eminent minister among Friends, came from England in the *Welcome*, with William Penn, in 1682, and died in his own house in Bucks county in 1683,—the next year after his son Cuthbert was born. Nicholas Waln wrote a memorial of him, which, with many other memorials of deceased Friends, was published in a book in the latter part of last century. It is believed that Cuthbert, second, was likewise a minister.

Thomas Ross was also a minister of note, traveled much in the exercise of his gift, and while on a religious visit in England died, Second month 13, 1786 (one account says 1785), and was buried at York. Many of the Rosses were highly gifted. Edward Hicks said, "they were high-headed fellows." Among them were John Ross, a physician, and Thomas and Phineas Ross, lawyers, of Lebanon, Warren county, Ohio,—men of marked ability. Their sister married the eminent Thomas Corwin, Governor of Ohio, Representative and Senator in Congress, Secretary of the Treasury, Minister to Mexico, etc.; yet not so distinguished for any of these offices as for his great gifts and powers as a public speaker. C. B.

The area of the Transvaal Republic is 120,000 square miles, or about the same size as the combined areas of the States of Pennsylvania, New York, Massachusetts, New Jersey, Connecticut, and Vermont.

THE DOUKHOBORS.

Editors FRIENDS' INTELLIGENCER :

THESE persecuted, patient, long suffering people have been enabled to remove from Russia to a region in the British Dominion, near Winnipeg, distant from railroads or traveled roads. Their number now in this land is about 7,000. Those who arrived early enough were enabled to plant some crops, but a severe frost in the Eighth month greatly injured their potatoes and tender vegetables. Two thousand of them arrived too late to plant any crops. The long winter is now near upon them, with poor, insufficient buildings to protect them, and not much food of any kind. Most of them eat no meat. They have done all that industry, perseverance and economy can do for themselves. Their situation is critical, and the time is short to get needed supplies to them. They need corn-meal, flour, onions, and potatoes. What is now urgent is money, promptly sent to the care of H. M. Jenkins, at the office of FRIENDS' INTELLIGENCER, 921 Arch street, Philadelphia, Pa.

No time should be lost. The object is a most worthy one, and the need urgent.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

Money now sent will be used for the relief of these suffering people with the least possible delay.

Wilmington, Del.

DAVID FERRIS.

THE "INTELLIGENCER" FUND.

A Friend, Philad'a,	\$ 10.00
M. W. M., Huntington, Ind.,	2.50
Cash subscriptions, collected by David Ferris, Wilmington, Delaware, (see list below),	29.00
R. B.,	10.00
Cash,	100.00
A Friend,	2.00
	153.50
Acknowledged, Tenth month 7,	5.00
	\$158.50

COLLECTIONS IN WILMINGTON MONTHLY MEETING.

David Ferris desires us to acknowledge the following. He paid \$100 directly to William Evans, treasurer of the Fund raising by Friends of Arch Street Yearly Meeting. The remainder is acknowledged above :

Albert W. Smith,	5.00
Clement B. Smyth,	5.00
Alfred D. Warner,	5.00
Lindley C. Kent,	2.00
William Painter,	2.00
Wilmer Palmer,	1.00
Allen Speakman,	1.00
John Richardson, Jr.,	1.00
Lewis Brosius,	1.00
Benj. K. Smedley,	1.00
John B. Martin,	1.00
David J. Reinhardt,	1.00
Joseph M. Mather,	1.00
Frances Mather,	1.00
Mary Mather,	1.00
William P. Bancroft,	\$100.00
	\$129.00

NEWS OF FRIENDS.

At the Central Executive Meeting of Friends of Chicago, Albert B. Bayes, a member of Yorkshire Quarterly Meeting, England, was present at our meetings on the 1st and 8th inst., and on both occasions spoke acceptably. He is traveling in this country, accompanied by a companion, and is on his way to the Pacific coast. Coming here (Chicago) he has visited the meetings of both branches of Friends

in New York and Canada, and hopes to stop in Philadelphia on his return trip. C. J. E.

A religious meeting will be held at the unused meeting-house at Providence, (Montgomery county), near Phoenixville, on First-day afternoon next, the 22d inst., at three o'clock. Philadelphia Quarterly Meeting's Visiting Committee are expected at Schuylkill in the morning, and a number of Friends are likely to be at Providence in the afternoon.

THE MOHONK INDIAN CONFERENCE.

THE annual Conference of Friends of the Indians, at Lake Mohonk, N. Y., was held last week, on the 11th, 12th, and 13th inst., upon the invitation of Albert K. Smiley and wife. There was about the usual attendance, and the proceedings, as usual, were of much interest to those who are concerned for the advancement of the Indian people. Among those in attendance, as members of the Conference, were Joseph J. Janney and Bertha Janney, of Baltimore; Marianna Burgess and A. J. Standing, of the Carlisle Indian School; Philip C. Garrett, James T. Shinn, and members of his family, Charles M. and Mrs. Lukens, Edward M. Wistar and wife, and Herbert Welsh, of Philadelphia; Samuel M. Brosius, of Washington, D. C., agent of the Indian Rights Association; Mrs. A. S. Quinton, president of the Women's National Indian Aid Association; and Howard M. Jenkins and wife.

The United States Commissioner of Indian Affairs, W. A. Jones, was present, also Estelle Reel, the Superintendent of Indian Schools. Dr. Merrill E. Gates (formerly president of Amherst College), who presided over the sessions, has accepted the position of secretary to the United States Board of Indian Commissioners, at Washington, and is actively engaged in the Indian work. He made last summer an extended trip among the Indians on the Pacific coast and in the Northwest, in company, for some time, with Major Pratt, of the Carlisle School.

Six sessions were held altogether, occupying the forenoons from 10 to 1 o'clock, and the evenings from 8 to 10, or later. The afternoons were given to recreation,—driving, walking, boating, etc. The weather was uniformly fine, and it was by common agreement declared that the autumn foliage on the mountains about Mohonk was the finest that had ever been seen,—certainly that it had never been exceeded. The leaves were just beginning to fall; the chestnuts, the maples, the oaks, the sumach, the low huckleberries, all contributed to a most remarkable and most exquisite glow of colors. The coming of so many "Indians of the Mohonk Tribe," Albert Smiley said, had made an Indian summer of beauty seldom seen!

Most of two sessions was occupied in discussion of a report presented by a committee appointed last year, of which Philip C. Garrett was chairman. It made several suggestions as to the Indian service, the chief of which were (1) a proposal to abolish, as soon as may be practicable, seventeen of the present agencies; (2) that all agents be selected by civil

service examination, instead of political influences; (3) that the powers of the Commissioner of Indian Affairs—the head of the Indian Bureau—be made more definite and less limited, so that his authority and control may be more proportionate to his responsibilities and his knowledge of the details of the service. In the discussion of this report many points were brought out illustrating the present situation of Indian affairs. It is generally conceded that the service has distinctly improved within the last quarter-century; that most of the Indian agents are good and capable men, though there are some very unfit; that the schools are doing excellent work, and the teachers are generally devoted and efficient; that the results of the educational work are beginning to plainly appear in the rising generations; and that in most respects the adult Indians are making progress.

Several mission workers and others actively engaged in Indian work gave reports "from the field." Among these were Miss Collins, of Standing Rock agency, in North Dakota, whose reports to the Conference in 1896 were a most interesting feature, and who now added touching details illustrating the Indian character; W. M. Wellman, a missionary among the Cheyennes and Arapahoes, at Darlington, Oklahoma; F. H. Wright, of Dallas, Texas, a Choctaw Indian of half-blood, who has been at work lately among the Apaches of Geronimo's band, who are still held by the War Department "prisoners" at Fort Reno, in the Indian Territory; Miss Scoville (grand-daughter of Henry Ward Beecher), teacher at Hampton School, and especially acquainted with the Sioux; and others. General John Eaton, formerly United States Commissioner of Education, gave a resumé of the situation of the Alaska Indians,—who have never received government rations or payments of money,—and of the success of the reindeer enterprise. Dr. Gates gave an interesting account of his visits to the Klamath reservation in northern Oregon, to the Pi Utes and Blackfeet; his description of the sittings of the Indian court, presided over by Judge Shorty White Grass ("four feet four inches in height, with a head like Daniel Webster's, broad shoulders, and a green parrot sitting on his left arm"), was a piece of description which all highly enjoyed, and which, with other reports from the field, we shall reproduce in the INTELLIGENCER when the full report of the Conference comes out.

The Indian lace industry, directed by Sybil Carter (described in the INTELLIGENCER a few weeks ago), continues, and she has established two more schools, one of them in South Dakota, whose support is guaranteed for eight years. Her pottery enterprise (for which the Conference subscribed \$1,500 last year) has been located at Laguna, New Mexico, on the line of the Santa Fé railroad, and its success is hopefully expected. A kiln of approved character has been built for "hard firing," and the process of giving a good glaze, it is believed, has been assured. The pottery of the Indians of the Southwest has long been regarded with interest, as to its form, but it needed hard firing and better glazing. It is to be hoped Miss Carter's enterprise will be entirely successful; a sub-

scription to go on with it secured \$2,000 from those present at the Conference.

The common question, as to the increase or decrease of the Indians, was succinctly answered by Commissioner Jones, who said that those of pure blood were decreasing, but that by the increase of those of mixed blood (all of whom are classified as Indians), the total shows a steady growth. There are many marriages between the races on the frontier, especially in the Indian Territory. In the course of a half-century more the Indians of pure blood will probably be few.

—The hotel at Lake Mohonk has undergone important alterations since the Conference met last year, a new stone section having replaced an older frame part, and the Conference was now held in the just-finished parlor, a large and finely constructed room, with a grand outlook on the lake, and over to the mountains.

H. M. J.

PHILADELPHIA QUARTERLY MEETING FRIENDS' HOME.

Editors FRIENDS' INTELLIGENCER :

THERE are doubtless many of your readers within the limits of Philadelphia Quarter who will feel interested in knowing just what progress has been made by the Committee appointed by the Philadelphia Quarterly Meeting for the establishment of a Home.

The first appeal sent out by that Committee asking for contributions brought responses from over one hundred friends, with subscriptions amounting to \$11,924.50. This was the amount in hand on Sixth month 1, 1898.

About that time, the Managers of the Friends' Boarding House Association voluntarily offered to hand over to the Committee, absolutely and without reservation, the premises 1708 Race Street, together with all the furniture and other personal property therein contained, subject however to a mortgage of \$3,500. This the Committee accepted, and steps were taken looking to a transfer of the title, the Committee, pending such transfer, taking possession of the property. Their next step was to pay off the mortgage for \$3,500, or rather to have it assigned to Trustees, to be held for their benefit and use until the title was legally consummated. This reduced the actual cash in hand to about \$8,400, but, assuming the property conveyed them to be worth say \$10,000 (which is probably a low valuation), it increased the actual holdings of the Committee to about \$18,400.

About Seventh month 1, 1898, the Committee appointed to look for a suitable location for a Home, made a report recommending the purchase of premises No. 5800 Greene street, Germantown. It contained about 150 feet front on Greene street, extending westward a distance of about 150 feet to a back street; having a house and stable thereon, which it was thought could be utilized for the purposes and benefit of the Home, and was situated directly opposite to the Public Park (formerly the Wistar property) which would forever remain open, looking out into Germantown Avenue. The recommendation of the Committee

was approved, and the premises purchased for \$21,500; \$14,000 of which was paid in cash, and \$7,500 allowed to remain on mortgage. Of the subscriptions previously received, the sum of \$10,000 had been donated by Anna T. Jeanes, \$5,000 from the Estate of Samuel Jeanes, and \$5,000 from the Estate of Joseph Jeanes. Upon learning that the Committee had purchased a property to be used as a Home, she generously donated a further sum of \$5,000 to be used in payment of the purchase money, and \$1,000 additional to be used in furnishing it. This gave the Committee about \$13,400 available cash, to which was added their quota of income from the Trustees of the Joseph Jeanes Fund, viz:—

To Fifth month 1, 1897, . . .	\$1,057.61
“ Eleventh “ “ “ . . .	874.64
“ Fifth “ “ “ . . .	946.11

\$2,878.36

making altogether a total of about \$16,000, out of which was paid the \$14,000 purchase money, leaving a balance for running expenses. They have since that date received for account of income from the Trustees two further payments as follows:—

To Eleventh month 1, 1898, . . .	\$946.11
“ Fifth “ “ 1899, . . .	706.47

The Home at 5800 Greene Street, after considerable expense incurred in the way of alterations, such as plumbing, paper-hanging and repairs, was ready for occupancy and opened, Tenth month 1, 1898. Therefore the first year in the history of the Home has now expired, and the Management will be able to form a close approximation of the income and expenditures likely to accrue during the next fiscal year.

The present building accommodates about eight or nine boarders comfortably, besides providing accommodations for the matron and other necessary help. Owing to the limited capacity of the present building, the cost per head for maintenance seems abnormally high. There being ample ground available for an extension or addition to the present building, the Committee may at some future time deem itself justified in considering an enlargement of the present building.

If double the present number could be accommodated, the cost per head would be materially reduced.

Considerable criticism has been indulged in by some who think the Home should, upon the payment of an entrance fee of say \$200 or \$250, be willing to agree to provide a Home for applicants for life. A little reflection should show the fallacy of such a proposition. The Home has no Endowment Fund to fall back upon for such a purpose. How could they possibly assume such a responsibility without knowing where the necessary funds were to come from? If it was simply providing a supply of necessary food, there might be some ground for assuming the care of a limited number of that description, but it must be remembered in case of accident or sickness, the doctor must be paid, nurses engaged and provided for with wages and board, and such clothing furnished as would be needed by such inmates.

Surely no one can imagine this could be done out of the quota received from the Jeanes Fund. Moreover, it has never been the thought of the generous friend who was instrumental in placing this Fund in the hand of the Yearly Meeting to provide a *free* Home for friends. It was expressly stated when the gift was made that it was to assist in establishing *Boarding Homes* for aged and infirm friends. That is, a congenial and comfortable home, where friends of limited income could be respectably provided for, at a minimum charge for board. It has always been a rule in our Society not to let the right hand know what the left hand was doing when assisting any of its indigent members. To establish a free Home for such, would at once make a very decided and undesirable departure from this custom, destroying that creditable feeling of self-respect which shrinks from making public our private necessities. There does not seem room for any concern to arise with our members on this score. The way to overcome it is plain, and void of all objections. Each Monthly Meeting is supposed to know best who among its membership should be assisted. If any such desires to take advantage of the opportunities presented by the Quarterly Meeting Home, an arrangement can easily be made and entered into between the Monthly Meeting Committee and the Admission Committee of the Home, the Monthly Meeting agreeing to assume some portion of the amount paid for board, the applicant agreeing to pay the balance.

A concern having arisen in the minds of some of the Committee in charge of the Home, that way should be made for such cases among the membership of the Philadelphia Quarter as are unable to do more than pay a suitable entrance fee, a sub-committee was appointed and an appeal sent out for subscriptions with a view to raising an Endowment Fund of Fifty Thousand Dollars, the income only to be used in providing a suitable Home for the class mentioned. Thus far about \$900 has been subscribed. It is greatly to be hoped that Friends generally will see their way clear to send forward their subscriptions to complete the amount asked for. What better way can be found to silence criticism in regard to what class of members shall or shall not be entitled to admission, than to generously and promptly respond to the recent appeal made by the Committee, so that all worthy applicants may be provided for? No matter how little you may feel disposed to contribute to the cause, send it along, whatever it may be, with a cheerful heart, and if all do this promptly, the amount will speedily be made up.

Should there be any point upon which Friends desire further information in connection with the Home, they should not hesitate to make it known by personal application to some member of the Committee or by letter to its clerk, or by inquiry through the columns of the INTELLIGENCER, with a reasonable assurance that the information will be forthcoming.

ROBERT MORRIS EARLY.

Philad'a, Tenth month 9, 1899.

OUR dead are never dead to us until we have forgotten them.—*George Eliot.*

TAXES ON CHARITABLE BEQUESTS.

Editors FRIENDS' INTELLIGENCER :

THE allusion in the INTELLIGENCER to the legacy of \$100,000, left by John G. Lane, of West Philadelphia, to New York Yearly Meeting, of which James Wood, Mt. Kisco, is a member, also some time ago to the legacies of our late friend, Harriet W. Paist, showing that one-tenth of these will be deducted for State tax and United States "war tax," prompts me to call attention to a method by which this may be avoided.

Our late friend, Jesse Ogden, although wearing the Friends' distinctive dress and supposed to be a member, did not actually become such till a few years before his death, for which privilege he felt grateful, and when it was decided to start a free school fund, in conversing with John Saunders (one of the committee), on his way from meeting, he expressed his interest, and that he would like to aid it, but his income being limited, he was not in a position to do so. Subsequent conferences resulted in Jesse presenting a communication offering to transfer to the monthly meeting twenty shares of railroad stock (par value \$1,000), conditioned on the income being paid to him during life. This was accepted, and the matter thus settled did not suffer any "shave" on account of collateral inheritance tax.

Where possible, it is very desirable to have concerns attended to whilst the parties are living. The late Robert Morrisson, of Richmond, Ind., had left in his will a bequest for a public library, but he afterwards concluded to erect it whilst he was living, and remarked his satisfaction in doing so.

Philadelphia.

J. M. T., Jr.

Educational Department.

SWARTHMORE COLLEGE NOTES.

THE College library has recently been enriched by a gift of more than twenty volumes, duplicates from the Friends' Historical Library [the collection kept in the fire-proof room in the College]. This swells the library department of Friends' literature—biography, history, etc.—to more than four hundred volumes. Many of these books have an especial interest and value on account of their age, as, for example, a large folio, calf-bound edition of the "Life and Works of William Penn," published in London in 1726. There is also a "Journal of George Fox," dated 1765, and, older still, a copy of "Gospel Truth Demonstrated," London, 1706.

The Library has also purchased a number of books relating to Dante, so that the students who take up the study of the Divine Comedy under Dr. Appleton, will find a very admirable and complete Dante library at their disposal. Dr. Appleton's course in masterpieces of foreign literature has proved exceedingly popular, the class being a very large one. The French and German classes are also unusually full.

On the evening of the 13th inst., Mr. Allen, of the University of Pennsylvania, gave a delightful, informal talk on College settlement work. Mr. Allen has taken an active, personal interest in this field, and has done valuable work in the Philadelphia settlement.

The first regular meeting of the Young Friends' Association was held on the evening of the 15th, with a very good attendance. Hannah Clothier Hull read an excellent paper on "Mission Work among Friends," which was followed by a discussion. An interesting paper on "Revelations" was given by Emma Waln, of Philadelphia. At the close of the meeting a number of new members joined the Association.

M. S. H.

GEORGE SCHOOL NOTES.

On First-day mornings the students are divided into the following classes : Seniors and Juniors are studying the Gospel of Matthew with Principal Maris ; third year and second year classes, History of the Old Testament with Prof. Nutt, and the first-year students the Life and Travels of Paul with Belle Vansant.

Seventh-day afternoon, the 7th inst., the Bucks County Natural Science Association held its semi-annual meeting at George School, with Nathaniel Richardson president and Agnes Cunningham secretary. The Ferns of Bucks county, the places where they grow, and the best time of year for studying them, was very interestingly discussed by Belle Vansant, of the Biological Department. J. P. Hutchinson, of Newtown, presented an exhaustive paper on "Our Creek Lamprey ;" George Pennock, of Philadelphia, read a paper that had been prepared by Mary Walter, of Philadelphia, subject, "Does the Delaware Water Gap Consist of Two Gorges?"

The Penn Literary Society met on the evening of the 7th. Ernest R. Darby recited "The First Banjo ;" Bernice Eves, "Old Robin ;" A. Russell Burton, Kipling's "East and West." The paper was read by the editor, Ralph Jackson, and Frank Eves spoke on the subject of Patriotism.

The General Committee was in session at the school on Sixth-day, 13th, about thirty members in attendance.

Students are enjoying much of the out-of-door hours in gathering chestnuts in the George School wood ; the trees are numerous, and have been loaded with nuts. The corn crop in the vicinity is so abundant that the farmers are glad of the assistance they get on Seventh-days, in cutting and husking, from fifteen or twenty boys of the School.

Several students have entered since the opening of school, making the enrolment to date larger than the total number in attendance last year.

The Pennsylvania railroad has withdrawn its opposition to the running of the trolley under the "Cut Off" bridge at Langhorne, and men are at work laying the track, which they expect to finish this week. This will make a continuous line from Bristol to Doylestown, passing by the school grounds.

*

LITERARY NOTES.

THE second volume of President Isaac Sharpless's "History of Quaker Government in Pennsylvania" has been issued (T. S. Leach & Co., 29 N. 7th St., Philadelphia) under the title, "The Quakers in the Revolution." It includes a narrative of the period of Pennsylvania history from 1756 (at which time his previous volume closed) down to the close of the Revolution, and it deals particularly with the relation the Friends held to the war. This is a subject which has been many times debated, briefly or voluminously, and which has never been fairly opened to the light of truth. The present monograph is a valuable contribution and an intelligent study of the subject.

The Address by John William Graham at the Summer School at Birmingham, on "Isaac Penington," has been reprinted in a pamphlet, and issued by Morland and Henson, Birmingham. We shall do our readers a service which we think they will appreciate by reprinting liberally from it.

The *Century* announces a chapter of autobiography by Mark Twain, "My Debut as a Literary Person," and that the new serial story, by Dr. Weir Mitchell, to begin in the issue for the coming month, will be "The Autobiography of a Quack."

One of the latest additions to the series of "American Statesmen," published by Houghton, Mifflin & Co., is Prof. Hart's biography of Salmon P. Chase, Secretary of the Treasury under President Lincoln. The same publishers issue "A Dividend to Labor," by Prof. N. P. Gilman—an intelligent discussion of important phases of the labor

problem. Prof. Gilman is one of the chief authorities on profit sharing.

Ellwood Roberts, of Norristown, author of "Lyrics of Quakerism," a volume of poems which has had a considerable circulation among Friends and others, and of "Old Richland Families," a genealogical work including the descendants of Edward Roberts, his ancestors and others, has in press a companion volume to the last named, entitled "Plymouth Meeting," which will give a history of the establishment of it; extracts from the early minutes of Friends' meetings concerning it, a complete list of marriages, deaths and burials of its members; biographical sketches of Ellis Pugh, Samuel Eivezey, Joel Lare, Dr. Hiram Corson, Thomas Hovenden and other prominent residents of the vicinity in the past two centuries.

The book will contain everything now accessible in reference to the early settlement and history of a very interesting locality, including much historical and other data never before published. The volume will be ready about New Year. It will contain 250 pages. The edition is limited to 150 copies. The price is \$2. Orders should be sent to the author, who will furnish specimen pages on application.

Ellwood Roberts has also in preparation "Early Abington Friends," the third volume of the series, to be issued in 1900.

Conferences, Associations, Etc.

CAMDEN, N. J.—The Young Friends' Association of Camden met Tenth month 3.

After our summer vacation most of our members were present, an earnest little band of workers, each and everyone ready to do his share of the winter's work. The president, William H. Ivins, opened the meeting. The minutes of the previous meeting, and also those of the Special Committee, were read.

The program of the evening was an excellent paper, prepared by Anna B. Sheppard, on the Peace Conference, which called forth much expression. One Friend felt the most important fact accomplished by the Conference was the system of Arbitration they had established, and also the permanent Court. Another Friend felt to abolish war we must abolish the causes; that we cannot see terrible wrongs committed at our very doors without trying to right them. Peace was one of the original principles of the Society of Friends, and now the greatest nations of the world recognize its wonderful influence. We feel we have much to be proud of.

The second paper of the evening was entitled, "Quakerism: Its Beliefs and Message," by William E. Turner, read by Emily W. Collings, Jr. It was much enjoyed.

Howard M. Cooper prepared a paper on the "Oldest and Youngest Young Friends' Associations," he being a member of both. He spoke of the formation of the first Young Friends' Association in 1888, when some half dozen Friends met in the parlor at 15th and Race streets, Philadelphia, to consider a way of studying the Bible so as to assist the teachers of our First-day schools. It was finally decided that not only Biblical knowledge was what was needed, but a more thorough, intelligent comprehension of Friends' beliefs, history, and work, with a more earnest and faithful zeal in the carrying forward of that work, and in the living up to the high standard set by the founders of our Society. The work has continued to grow until now, eleven years later, thirty-five Young Friends' Associations are established. If we remember that our purposes are serious and of high aim, we will accomplish something, and perhaps many of the purposes set forth in our preamble, and doing this the interest in our meetings will grow, not slacken, and our Quakerism will be strengthened.

After attending to the new business, roll was called and the meeting adjourned till Eleventh month 7.

Laura Collings, Secretary.

CORNWALL, N. Y.—Cornwall Friends' Association met at the home of J. Q. Brown, Tenth month 1, 1899. A paper was presented by Rowland Cocks, entitled "What constitutes a good time?" The author's opinion of the subject is

summed up in the following: "I am fully persuaded that those have the best time who strive to live unselfish lives, and do as much good and as little harm in this world as they know how."

A selection from the INTELLIGENCER, entitled "Experience in a Mid-week Meeting," was read by Charles F. Seaman.

After the sentiments were given the meeting adjourned.
B. E. BROWN, Sec.

COMMUNICATIONS.

DESCENDANTS OF JOHN WOOLMAN.

Editors FRIENDS' INTELLIGENCER:

IN the INTELLIGENCER of Tenth month 7th, it is stated in the report of the Woodstown Friends' Association that but one descendant of John Woolman is now living. John Woolman had but one child to grow to maturity, a daughter, who married John Comfort. They had five sons and one daughter. All of them married and left children. One only of that generation is now living; but the others left numerous descendants. **

Fallsington, Bucks county, Pa.

AARON M. POWELL'S "REMINISCENCES."

Editors FRIENDS' INTELLIGENCER:

The many friends of the late Aaron M. Powell will be glad to know that the book upon which he was engaged at the time of his death is in press, and will be issued early next month (about Eleventh month 10). The title is "Personal Reminiscences of Anti-Slavery and Other Reforms and Reformers," and, as this name indicates, the volume presents sketches of many of the most prominent Anti-Slavery advocates, as well as of the leaders in other branches of philanthropic work. Such men and women as William Lloyd Garrison, Lucretia Mott, Wendell Phillips, Lydia Maria Child, Charles Sumner, John G. Whittier, and others of the noble band of reformers, who did so much to overthrow the slave-power in our country, are presented as they appeared to one who was their trusted friend and co-worker.

At the time of his death the author had written about two-thirds of the book, his last chapter treating of his intercourse with Sumner, Whittier, and Lydia Maria Child. It seems remarkable that the last words he wrote in connection with the book were the words which Lydia Maria Child had written for the inscription on her gravestone,—words which, taken in connection with his own strong and abiding faith in the higher life beyond, into which he was so soon to enter, seem peculiarly fitting and proper: "Ye call us dead; but we are only truly living now."

This volume of "Personal Reminiscences" will have especial interest and value to all who knew and loved the writer, and who cherish the memory of his unselfish Christian character, and his life of consecration to great causes. It will be peculiarly valuable to the young, to whom it has been dedicated, for in addition to the personal reminiscences as presented by the author, the volume contains a completed sketch of his life written by his sister, Elizabeth Powell Bond, Dean of Swarthmore College, as well as an Introductory Chapter by Isaac H. Clothier, and tributes to the memory of the author, by Dr. Edward H. Magill and Canon Rawnsley, of Keswick, England. In writing the book the author had constantly before him the thought of preparing it for the young, and he referred to it several times as his "legacy to the young people."

Apart from its personal and historical interest this book is one that will surely accomplish good; the helpful, uplifting influence that always proceeded from its author will also go forth from it; and it is therefore a work that can be recommended to Friends for their own perusal, and as deserving the widest circulation they can give it.

The book will be published by Anna Rice Powell, Plainfield, N. J., and will contain about 300 pages; with cuts and illustrations. Price \$2.00; by mail, \$2.20.

R.
Conshohocken, Pa.

IN MEMORIAM.

ISAAC W. WILLETS.

[Died Tenth month 10, 1899.]

DEAR brother, lying here so still,
 With pale hands folded on thy breast,
 Naught know'st thou more of pain or ill,
 But peace divine and perfect rest.
 No hero thou of war and strife,
 Far from such scenes thy lot was cast,
 In daily duties' humble round
 Thy life in calm content was passed.
 Thou hadst an even-balanced mind,
 In judgment clear, in action just,
 So tender, generous, and sincere,
 A man in whom all men could trust.
 Thou kept the straight and narrow path
 Through all life's crooked, devious ways,
 With feeling heart for others' griefs
 And sins. Could there be higher praise?
 May all our memories of thee
 Spring like sweet blossoms from the sod,
 And twine about our stricken hearts,
 Lifting them upward to their God.

C.

AUTUMN LEAVES.

OH, autumn leaves!
 Summer's bright roses one by one have past;
 Gone is the beauty of the golden sheaves;
 Ye come at last,
 Prophets of winter hours approaching fast!

Oh, autumn leaves!
 Why look ye thus so brilliant in decay?
 Why, for the dying year, when nature grieves,
 Are ye so gay
 With richer hues than graced her opening day?

Oh, autumn leaves!
 Ye, as ye don your crimson robes of mirth,
 While dull decay a moment scarce reprieves
 Your forms from earth—
 Ye tell us, happier far is death than birth!

Oh, autumn leaves!
 Like you the dying saint in splendor grows;
 With each faint pulse of life that feebly heaves
 At evening's close,
 His every grace with added glory grows.

Oh, autumn leaves!
 Like you he casts aside all hues of gloom,
 And of his bright'ning hopes a chaplet weaves,
 That o'er his tomb,
 Throws the glad promise of eternal bloom.

—Selected.

THE SURRENDER OF CONSCIENCE.

"CAPTAIN, what do you think," I asked,
 "Of the part your soldiers play?"
 The captain answered, "I do not think—
 I do not think—I obey."
 "Do you think you should shoot a patriot down,
 And help a tyrant slay?"
 The captain answered, "I do not think—
 I do not think—I obey."
 "Do you think that your conscience was meant to die,
 And your brains to rot away?"
 The captain answered, "I do not think—
 I do not think—I obey."

—Ernest H. Crosby.

UNITED STATES CONSUL TOURGEE reports from Bordeaux, France, that on account of the high price of wine, many French people now use a drink made out of raisins and American dried apples. It is called piquette, and it is said to be wholesome, palatable, and non-intoxicating.

WHITES AND BLACKS IN THE SOUTH.

Address of Rev. Dr. R. F. Campbell, of Asheville, N. C., at the Third Annual Negro Conference, at Hampton School, Va., in seventh month, 1899. (Dr. Campbell was asked by Dr. H. B. Frissell, President of the School, to speak in place of a speaker who was absent.)

I CAME to Hampton to hear, not to speak. I am a southern white man, and like a great host of white men in the South, I have been interested from boyhood in the advancement of the Negro race. When I was a lad of thirteen I opened a little night school for colored men, in which were enrolled from ten to fifteen dusky pupils, fanning in age from twenty to sixty. No special credit is due me for this. I got more, far more, than I gave. Those men paid me seventy cents apiece per month, and the aggregate sum made a good deal of money for a small boy in the pinching years that followed soon after the civil war. But I got something else which in later years I have learned to value far above the money, however it may have been at the time. I got a knowledge of the Negro's character and a sympathy with him in his needs and struggles.

As a life-long friend to your race I wish to say some things to-day of which perhaps you have not thought, and the first is this: race prejudice is a double thing; it faces both ways. It has doubtless led the white man to do many things unkind and unjust to his brother in black, but has it not led the black man also to be suspicious of efforts to do him good by his southern brother in white? Booker T. Washington said a few months ago, in Boston, "It was unfortunate that the Negro got the idea that every southern white man was opposed by nature to his highest interest and advancement, and that he could only find a friend in the white man who was removed from him by a distance of thousands of miles." Now let me show you, by way of example, how this prejudice of the blacks against the whites has worked in small matters. There are some of us who keep up the good old custom of family prayers. In many cases our sincere and earnest efforts to induce the servants to unite with the other members of the household in these acts of worship have been in vain. The Negro has thought and said, "White folks don't know anything about religion."

Another thing that I wish to say plainly, but kindly, is that the prejudice of the whites against the blacks is not confined to the South. It is more *extensive* in the South simply because the contact of the two races is more *extensive*. But it is just as *intensive* at the North. I venture to say off-hand that, in proportion to the population, the number of lynchings has been just as great in the North as in the South. I do not wish to be misunderstood. I am opposed to mob violence wherever it may occur. Lawlessness begets lawlessness.

But it is not of this violent manifestation of race prejudice that I wish to speak now. I live in a town whose population is somewhat equally divided between northern and southern people, and I have a rare opportunity to study the attitude of each towards the Negro. The northern immigrant comes with his bristles out on the subject of "southern outrages," but he soon discovers that the white men do not

spend most of their leisure time in hunting down Negroes with shot-guns and blood-hounds, but on the contrary that the ordinary relation of the two races is one of mutual friendliness and dependence. Moreover he has not been long in the South before he finds that in spite of preconceived theories and sympathies there is rising in his own breast an irresistible antipathy toward the black man, which has been overcome in the southerner by more than a century of contact. It isn't long before this northern man has a white coachman, a white cook, and a white housemaid. I want it understood that I do not say these things unkindly. I am giving a calm statement of facts that ought to be known. Especially would I avoid any misunderstanding of what I say on the part of the noble band of philanthropists who come South themselves to help, or send teachers to help, uplift the Negro. God bless them every one! God bless the great work that is being done at Hampton! But the average northerner who comes South soon tires of the Negro and does not want to come any nearer to him than is absolutely necessary. The southern whites, on the contrary, prefer the Negro in domestic service, and the relation is generally one of friendliness and frequently of affection.

I wish you, then, to remember this second plain fact to which I have called your attention: that race prejudice is not peculiar to the people of the South, but is manifested much more generally by white people of the North when brought into contact with the masses of your race. But I must not talk too long, and I will close with two bits of advice:

1. Cultivate friendly relations with the white people of the South among whom you are to live. I have spoken of the adjustment that has taken place between the two races here. In my opinion the conservation of this adjustment is fundamental in the race problem. If this adjustment, established by many years of contact, is violently disturbed, we cannot live together in the South. One race or the other must go down.

The best way to overcome an evil or disagreeable tendency in any one is to recognize and emphasize every manifestation of the opposite virtue. If I have a selfish child, I am not forever reminding him of his selfishness, but if I am wise I watch for every opportunity to commend any acts of generosity on his part. Thus I overcome evil with good.

Now, my friends, try this on us. Instead of looking out for wrongs inflicted upon your race by the southern whites, instead of complaining incessantly of these wrongs, begin to watch for manifestations of benevolence and good-will and show your appreciation of them. By pursuing this course you will multiply and increase these kindly acts.

(From the audience Dr. Francis J. Grimké, of Washington, asked the speaker if he would give the southern white man the same advice.)

Dr. Campbell: Certainly. Certainly. It's a poor rule that doesn't work both ways. But I would remind you now of the story told by one of the speakers of this conference about the man who was advised to speak against the sins of the Jews because there were

none in the congregation to take offence. The Jews are not here to-day. I prefer to talk to them when they are present. I do not spare my own people. I speak to them as plainly as I do to you, when I have them before me. But it would do you no good for me to tell you their duty.

Now, in illustration of the principle I have stated, let me give you a fact which you will find stated in the Report of the Commissioner of Education, 1896-97, vol. 2., p. 2296. Since 1870 the Southern States have expended one hundred million dollars for the education of the Negroes, while northern philanthropists and the national government have expended twenty-five millions. Did you know that? (Answers from the audience, "No, we didn't know it.")

Mr. Wheeler, of Connecticut, asked the speaker whether this money was contributed by individual philanthropists of the South, or collected in the form of taxes.

Dr. Campbell: It has come in the form of taxes voluntarily imposed upon the southern people by themselves.

Now, the point I wish to make is this: When facts like this come to your knowledge, do the white people of the South justice by taking notice of them. Make the most of the good they do for the colored race, and you will get more good of the same kind.

2. My second suggestion is, that the best way to counteract race prejudice, or any other kind of prejudice, is to cease trying to talk it down and begin to live it down. One of your own race, Miss Lucy Laney, said to you the other day, "Get culture, character, and cash, and the problem will solve itself." That is good advice. Act upon it.

Don't be ashamed of your black skin. Don't be ashamed of being a Negro. Work out your destiny under God along the line of your race characteristics. As was said in the discussion this morning, let your literature grow out of your own life. Build on your own foundation. Though clouds and darkness veil the final issue of the new race problem, we may trust that in pursuing "the right, as God gives us to see the right," clouds and darkness will flee before us.

PUBLICATIONS RECEIVED.

THE NARRAGANSETT FRIENDS' MEETING IN THE XVIII. CENTURY. With a chapter on Quaker Beginnings in Rhode Island. By Caroline Hazard. Pp. vi. and 197. \$1.50. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co., Philadelphia.)

THE LORD'S SUPPER. A historical study from the standpoint of the Society of Friends. By John William Graham, M. A. (Manchester, England). Pp. 64. Paper, 10 cents. London: James Clarke & Co. (For sale by Friends' Book Association, 1500 Race street, Philadelphia.)

THE QUAKERS IN THE REVOLUTION. By Isaac Sharpless, President of Haverford College. Pp. 259. \$1.50. Philadelphia: T. S. Leach & Co.

STILL Thy love, O Christ, arisen,
Yearns to reach those souls in prison;
Through all depths of sin and loss,
Drops the plummet of Thy cross;
Never yet abyss was found
Deeper than that cross could sound.

—John G. Whittier.

WASHINGTON'S HOUSE IN NEW YORK.

WHEN Washington was inaugurated President (on the 30th of April, 1789), at New York, a house was provided for his residence. It was that on the corner of Cherry and Franklin streets, near Franklin Square, referred to variously as No. 10 and as No. 3 Cherry street, and known as the Franklin House. It was the property of Mrs. Samuel Osgood, wife of one of the two members of Congress deputed to select a Presidential residence. It came into her possession through her first husband, Walter Franklin, the builder, a deceased "merchant prince" of New York. Describing the place, Leila Herbert says, in *Harper's Magazine*:

The house was of brick, of three stories, amply lighted by many well-sized, small-paned windows. There was a heavy brass knocker on the single-panelled door in Cherry street, the main entrance reached by short flights of steps, one at each side of a tiny porch. A vestibule projecting from the house formed the entrance on Franklin street. It was, for a private citizen, a large house, though simple, substantial. It was well fitted up. For repairs and refurnishing, Congress paid Mr. Osgood \$8,000.

A Quakeress, Mrs. Sarah Robinson, niece of Walter Franklin, the builder of the house, wrote to a friend or relative:

"April 30th of the fourth month, 1789.

Great rejoicing in New York on the arrival of General Washington. . . . Previous to his coming Uncle Walter's house in Cherry street was taken for him, and every room furnished in the most elegant manner. Aunt Osgood and Lady Duer had the whole management of it. I went the morning before the General's arrival to look at it. The best of furniture in every room, and the greatest quantity of plate and china I ever saw; the whole of the first and second stories is papered, and the floors covered with the richest kind of Turkey and Wilton carpets. The house did honor to my aunts and Lady Kitty; they spared no pains nor expense on it. Thou must know that Uncle Osgood and Duer were appointed to procure a house and furnish it. Accordingly they pitched on their wives as being likely to do it better. I have not yet done, my dear. Is thee not almost tired? . . . There is scarcely anything talked about now but General Washington and the Palace."

In addition to the complete furniture, including china and plate selected by "my aunts and Lady Kitty," the President brought on by sea from Mount Vernon a quantity of pictures, vases, ornaments, Sévres china, and silver. Chancellor Livingston's handsome residence, containing many works of art, costly ornaments, and Gobelin tapestries, was one of the few more elegantly fitted out than that of the President.

Arizona's Masked Quicksands.

CURIOUS but dangerous freaks of nature frequently found in the deserts of Arizona are called *sumideros* by the Mexicans and Indians. They are masked pitfalls of quicksand that occur in the dry plains and are covered with a treacherous crust of clay that has been spread over them in fine particles by the wind and baked dry by the sun.

The peculiar properties of the soil retain all the moisture drained into them after the infrequent rains and allow it to be filtered to unknown depths, so that a man or a horse or a cow or a sheep that once steps upon that deceptive crust instantly sinks out of sight beyond the hope of rescue. The *sumideros* are on a level with the surface of the desert. There is no danger signal to mark them, and their surface cannot be distinguished by the ordinary eye from the hard clay that surrounds them. They occur most frequently in the alkali-covered flats and are often fifteen or twenty feet in diameter. Sometimes they are only little pockets or wells that a man can leap across, but the longest pole has never found their bottoms. A stone thrown through the crust sinks to unknown depths, and no man who ever fell into one of them was rescued. They account for the mysterious disappearance of many men and cattle. [Chicago Record.]

The Oldest Town in the United States.

WE often speak, says George A. Dorsey, in the *Popular Science Monthly*, writing of the Hopi Indians of Arizona, of this or of that town as the oldest on the continent. But here we are in the streets of a town which antedates all other cities of the United States—a pueblo which occupied this very spot when, in 1540, Coronado halted in Cibola and sent Don Pedro de Tobar on to the west to explore the then unknown desert. Imagine seven rather irregularly parallel streets about two hundred yards long, with here and there a more open spot or plaza, lined on each side with mud-plastered, rough-laid stone houses, and you have Oraibi. The houses rise in the form of terraces to a height of two or three stories. As a rule there is no opening to the ground-floor dwellings save through a small, square hatch in the roof. Leading up to this roof are rude ladders, which in a few rare instances are simply steps cut in a solid log, differing in no wise from those found leading into the chambers of the old cliff ruins of southern Colorado. The roof of the first row or terrace of houses forms a kind of balcony or porch for the second terrace, and so the roof of the second-story houses serves a similar useful purpose for the third-story houses.

White and Black in South Africa.

THE latest available statistics show the relative white and black populations in the principal British and Dutch States of South Africa to be approximately as follows:—

	Whites.	Blacks.
Cape Colony	76,812 . . .	1,148,926
Natal	44,415 . . .	459,288
Rhodesia	13,000 . . .	500,000
Bechuanaland	5,254 . . .	7,471
Basutoland	578 . . .	218,326
Transvaal	300,000 . . .	649,560
Orange Free State	77,716 . . .	129,787
Swaziland	— . . .	60,000
	817,835	3,178,358

CURRENT EVENTS.

WAR between the Transvaal Republic and Great Britain was begun last week. The former sent an "ultimatum" to the latter demanding the withdrawal by 5 p. m., on the 11th instant, of the British troops on the Transvaal border. This demand not being complied with, the Boer troops have crossed the line at different points into Rhodesia and Natal, and several minor engagements have occurred. At this writing it is said that Kimberley, where the diamond mines are, is besieged by the Boer troops, and may be captured before the British can send relief. Cecil Rhodes, the South African capitalist and political leader, who, as many believe, has promoted the controversy with the Transvaal, is at Kimberley, and in danger of capture.

THE rupture of the existing situation by the Boers has caused criticism from some who had been friendly to them.

It is defended on the ground that England was steadily preparing for war, and that the Government at London was only waiting until its preparations were more advanced. It seems unlikely that in a contest so unequal the Boers can escape overwhelming defeat in the end.

GENERAL JAMES H. WILSON has sent to the Government at Washington a report on the two provinces of Cuba—Matanzas and Santa Clara—of which he is in military command. He says: "So far as I can discover, the Cuban people in the provinces of this department are now as ready for self-government as they are likely to be at any time in the near future. It is my deliberate judgment that any other course will involve unnecessary delay, and will be accompanied by a further decrease of that feeling of friendship and gratitude which the Cuban people now entertain toward the United States, as well as by a lack of confidence in the business future, and by a continuance of the depression in the agricultural and commercial interests of the island, if not, indeed, by an actual increase of local disorder."

PRESIDENT MCKINLEY continues his trip in the Western States, making speeches to the crowds that gather. He reached Milwaukee on the 16th inst., having spoken at various points in Iowa and Wisconsin. The salient point in his speeches is a justification of his policy in the Philippines.

THE operations in the Philippine Islands continue, but there appears to be no material change in the situation. A Washington dispatch states that "the combined military and naval forces of the United States in the Philippines, when all the troops and ships now under orders reach their destination, will aggregate more than seventy thousand men and forty-five war vessels."

It is pointed out that this army is more than double the size of our entire army before the war with Spain, and three times the force employed last year in Cuba and Porto Rico.

THE Venezuela Commission, which has been sitting at Paris for several months, and which included two members of the United States Supreme Court, Fuller and Brewer, has rendered the decision concerning the boundary between Venezuela and British Guiana. The decision defines the line precisely. It gives England part of her claims, but not all, and gives to Venezuela part of what she claimed. The judgment was agreed to by all five judges, and was the outcome of a compromise. Ex-President Benjamin Harrison delivered the chief argument for Venezuela, speaking for several days, and is to have a fee for this of \$250,000.

If some men were as great as they think themselves to be, others would gladly pay an admission price to see them.

No man is rich whose expenditures exceed his means, and no one is poor whose incomings exceed his outgoings.

CHARLOTTE comes from the old English word charlyt, meaning a dish of custard, and charlotte russe is simply Russian custard.

GOLD, silver, steel, aluminium, and lead, when immersed in tauric acid, a new chemical discovery, become pliable and ductile as putty.

A CURIOUS fishing wheel is used on the Columbia river, near Portland, Ore. It is fixed near the bank of the river, a place being selected where the river is most rapid. The wheel consists of three receivers. These are enclosed on three sides by wire netting, and, as the wheel revolves by means of the current, each receiver is submerged beneath the water, and scoops up the salmon as they jump in the rapids.

ARMSTRONG & McKELVEY Pittsburgh.
 EYMER-BAUMAN Pittsburgh.
 DAVIS-CHAMBERS Pittsburgh.
 FAHNESTOCK Pittsburgh.
 ANCHOR } Cincinnati.
 ECKSTEIN }
 ATLANTIC }
 BRADLEY } New York.
 BROOKLYN }
 JEWETT }
 ULSTER }
 UNION }
 SOUTHERN } Chicago.
 SHIPMAN }
 COLLIER }
 MISSOURI } St. Louis.
 RED SEAL }
 SOUTHERN }
 JOHN F. LEWIS & BROS CO Philadelphia.
 MORLEY Cleveland.
 SALEM Salem, Mass.
 CORNWELL Buffalo.
 KENTUCKY Louisville.

NEWS AND OTHER GLEANINGS.

It is announced that Stanford Newel, the United States Minister to the Netherlands, will sign on behalf of this country the protocol embodying the agreements reached by the representatives of the Powers participating in the recent Peace Conference at The Hague.

—The steamer *Gaelic* from the Orient, brought to San Francisco, on the 16th inst., 3,000 bales of silk valued at \$2,000,000 and \$337,000 in specie.

—The discovery has been made that the smokeless powder for the seacoast fortifications has deteriorated to such an extent as to be useless. The loss to the Government is \$500,000. It will take from six months to a year to replace the supply. In one experiment, recently, with the powder, a gun that cost \$30,000 was bursted.

—Fifteen new cases of yellow fever were reported at Key West on the 16th inst., and no deaths. The situation is rapidly improving.

—The *Gazette*, Pa., says there are men to be found in that town who belong to so many secret societies and beneficial organizations that it takes nearly all the money they earn to keep clear of the debt to their societies, and that the living expenses of their families are supplied by the labor of their wives and children.

—The Navy Department explains the great number of desertions in the navy by asserting that many of the men think they enlisted for the war only and are entitled to their discharge. Failing in this, they desert.

—The project of establishing a mammoth warehouse at Shanghai, for the benefit of American manufacturers and exporters, now seems assured of success. The enterprise has been promoted by the American Manufacturers' Association.

—There was a sale of orchids at the American art galleries in New York recently, the plants sold being a part of the collection of the late Prof. O. C. Marsh of Yale University. Out of 1337 lots, 670 were sold. The sale demonstrated anew that the prices of orchids depend to a very large extent upon their scarcity. Some plants that Prof. Marsh paid large prices for a few years ago sold for fifty cents. They are just as beautiful now as formerly, but they are not so scarce.

—General Davis in command in Porto Rico, says that he needs 1,000 tons of provisions every week to relieve the distress, which in many places comes nigh to starvation. Rice, beans and codfish are needed. The people do not know how to use flour.



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dition of sand; neither is White

Lead improved by the addition of

Zinc and Barytes, yet there are hundreds of such mixtures branded and sold as "White Lead," "Pure White Lead," etc.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, TENTH MONTH 28, 1899.

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Number 43.

A GOOD WORD EACH WEEK.

XLIII.

THE value of peace and harmony, when they proceed from the spirit of Peace, or the Spirit of God in man, without which no peace can be permanent, cannot be computed.

BENJAMIN HALLOWELL.

From his Autobiography, p. 334.

ALL'S WELL.

THE clouds, which rise with thunder, slake
Our thirsty souls with rain ;
The blow most dreaded falls to break
From off our limbs a chain ;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue,
The glaring sunshine never knew. —Whittier.

FRIENDS IN ENGLAND.

V.

THE numbers of the English Friends, as I have already said, have been increasing in the latter half of the present century. Care is taken by London Yearly Meeting to secure definite and trustworthy returns, year by year, and these are carefully tabulated and printed in the annual reports.

In 1862 the Yearly Meeting had its first return of statistics of membership. It showed that on the 31st of Twelfth month, 1861, there were 13,844 members, and 3,190 habitual or frequent attenders. On the same date, 1898, there were 17,031 members and 7,904 attenders. These figures do not include Ireland.

The increase has been entirely by conviction. The death-rate is greater than the birth-rate. There have been, in the thirty-eight years between 1861 and 1899, an addition of 7,107 members by conviction, and the increase in this way has grown from 73 per year in the five-year period beginning 1862 to 275 per year in the six-year period ending with 1897. (The number of convictions in 1898 was 294.)

It will be seen from this that new members are being brought in. Some of these come from the working-people, others from what in England are called the "middle-class." Many of them, no doubt, are brought in by the Adult School work,—and of this influence I will say a word presently. Five of the quarterly meetings, Cumberland in the far north, Devon and Cornwall in the south-western corner, Essex and Suffolk in the East, and Lancashire and Bedfordshire, were somewhat smaller in 1897 than in 1861, but the other quarterly meetings had all increased.

Returning now to the subject of the mission work, which includes of course the adult schools and the other First-day schools, it may be said that the most perplexing questions among the English Friends at the present time, and in recent years, have grown out of these home missions. The most prominent of these questions has been that connected with the "Home Mission" Committee. This committee was formed by the yearly meeting a number of years ago, for systematic and persistent evangelistic labor ; to help meetings that were weak, to revive meetings that had been given up, and to endeavor to gather new meetings. Its operations have come to be, in recent time, carried on largely by mission workers, who go to a particular place, remain there for some time or indefinitely, and who must be in part, or entirely, provided with a stated money support.

I have not the report of the committee before me, but I think I am safe in saying that during last year about twenty such "mission workers" were under engagement with the committee, mostly in the southern and south central counties of England, and that the committee expended for them and on other accounts about £4,000, or \$20,000. (This fund is raised by subscription ; it is not drawn from the yearly meeting treasury.)

Two views have been taken of this mission work : one, that it is the only practical way to spread the views and usages of Friends among the mass of the people, and so gather new meetings or add to weak ones, and that the patient and systematic labor of a Friend who feels called to such engagement is perfectly consistent with the principles of the Society. The other view has been that such mission workers are in reality "pastors," that their partial or complete maintenance makes them practically an employed and professional class, and that the system opens the way directly to a paid pastorate, pre-arranged and ritual services, and the suppression of individuality in the meeting.

The earnestness with which the two views have been held has caused some concessions and adjustments in methods, and also the exercise of sharp caution and scrutiny in relation to the committee's work. A few years ago a special setting of the Yearly Meeting was given to the subject ; the several aspects of it were carefully reviewed, and some stricter rules for the committee were adopted. One of these rules provided for the appointment of some members of the committee in the quarterly meetings, besides those named in the yearly meeting,—the operation of this being to bring into service some who are disposed to guard strictly against any tendency to the pastoral system or other destructive innovations. At present it may safely be said that there is little likelihood that the operations of the Home Mission Committee will

carry the body of English Friends over to a church-like system of any sort; and, it seems also true that the earnest agitation of the questions involved has had the result of bringing more sharply into view the necessity for individual devotion and congregational energy. If a religious body will live, it must work; if it will not have a "pastor" to take charge of the work it must have something instead—the united activity of the membership.

The other interesting feature of the mission work has been the question, What shall be done with those who have come under Friendly influence, and who have imbibed Friendly ideas in the adult schools or otherwise? This has been a question of several years' standing. There has been, for a long time, a large body of the scholars in the schools, many of them "converted," in a reasonable and fit sense of the word, to ways of right living, and convinced of many of the great principles of action which underlie not merely Quakerism but the religious life, by whatever name it may be called. The adult schools, as has been said, are undenominational; they are not established as training-ground for Friends' converts; nevertheless it does very naturally result that continually some of them gravitate to the Society. The large body of "attenders,"—non-members who habitually come to the meetings for worship,—is in a considerable degree formed from the adult scholars.

The whole subject of the attitude of the Society toward these sympathetic but detached bodies was reported upon at length in the Yearly Meeting, this year, by the Home Mission Committee, and action was taken upon it. This action, briefly stated, was to authorize monthly meetings to establish preparative meetings, in which "attenders" and others inclined to the Society might be received, to take part in the minor business, as probationary or preliminary members, who later, if they desired, might apply for full membership in the monthly meeting. It is probable that under this system there will be an increased rate of additions of members in many quarters, after a few years.

In Birmingham there has been for over twenty years an organization called the Christian Society, composed of those in the adult schools who felt the need of a definitely religious connection, and who were not disposed to join any of the existing bodies. Beginning about 1876 "with one meeting and 120 members, there are now eleven meetings and over 1,000 members, and an attendance of quite double that number. The large number of these members find their resting places in the Christian Society, but about 100 have joined Friends" within a few years, and the number of those so inclined is probably increasing. Organizations like the Christian Society, but under other names, exist in many other places.

H. M. J.

I BELIEVE that a family lives but a half-life until it has sent its forerunners into the heavenly world, until those who linger here in thought can cross the river, and fold transfigured a glorious form in the embrace of their human love.—*Rev. Dr. Bridgman.*

EDUCATION AND RELIGION.¹

BY JOHN WM. GRAHAM (MANCHESTER, ENGLAND).

WE know that of late years both Education and Religion have developed on lines unexpected by our forefathers, and that in consequence harmony between them has not been always and everywhere recognized. College education has been roundly and extensively accused of being, with all her fair promises, a subtle foe to that religion which is the most cherished possession of men, and I have heard a prayer offered in meeting deploring to the Lord the fact that the Higher Education "too often leads away from Thee." On hearing an expression like that one feels that there is something wrong somewhere, if these two great experiences, among the noblest and most universal objects of our desire, are really antagonistic.

Education and religion are words often on our lips, yet it is probably not an easy task to define what we mean by either. Perhaps when we have done that the rest will be clear.

Education (without straining at a too difficult brief definition) has in practice three distinct functions:

- 1st. The giving of knowledge.
- 2d. The training of faculty.
- 3d. The development of character.

And it has two easily distinguishable departments: that whose object is to fit the pupil to earn his living, and that which we may call the Higher Education, which has no such direct object, but exists for its own sake. And both the practical, bread-and-butter education and the Higher Education have the above three duties: to impart facts or knowledge, to train the faculties of the mind, and to build up character.

In the region of lower or practical business education, for instance, a boy learns his multiplication table and some rules of arithmetic, and some spelling; he learns also, later, his medical or legal facts, his engineering formulæ, or his chemical reactions.

But principally he acquires faculty. He learns how to read, to write, to calculate, to diagnose, and to prescribe, to sift evidence, to use instruments, to draw plans.

And, thirdly, he learns on the way certain ethical lessons: to be obedient, to be industrious, to be careful, to be punctual, to be polite, to be alert, to be clean and tidy.

All these things all men agree about. The imperative needs of business or profession will always govern that part of education; it will never in the long run be neglected—at any rate so long as we have to compete with the Germans.

It is the Higher Education which we are really concerned to put in its proper place, to do justice to, and to connect with religion. The facts of this department of education are learnt partly at school and partly at college, just as the others are. The division I make is not a division between school and college.

These "facts" of the Higher Education include all our knowledge of history and most of that of geography; the great deeds and great sufferings of the race in the past, and the lives of men in other

¹A Paper read at the meeting of Young Friends' Association, Philadelphia, Tenth month 9, 1899.

lands; the beauty and wonder of forest and cataract, of the land-locked lagoons of the Coral Islands, of the Polar Ice-world, and the Arabian Desert, the Canon and the Alpine Peak. Here comes in, too, the knowledge of the great Arts, of Architecture from the Pyramids, through Classic and Gothic, down to the modern railway station; of Art in Landscape, and in the great pictures which express Thoughts as well as Figures. To this must be added what knowledge we have of birds and flowers and butterflies; and that large part of Science which is at present of no value to Company promotion; all Philosophy, and nearly all Mathematics; which is after all chiefly an amusement. Here comes in, too, the study of Latin and Greek and the Latin and Greek Literatures.

Now the chief value of all these facts is to add interest and charm to existence; the lower education aims at sustaining life, this aims at beautifying it when it is sustained. At the same time facts of this kind are constantly discovered to have unexpected, practical utility, and so become transferred to the sphere of business education. The facts of electricity have just undergone this transformation, and those of chemistry are constantly doing so, as our butter, our beef, and our sugar come to be produced in the laboratory.

The mental faculties developed by the Higher Education are of the same nature as those given by the lower, but with very great additions; inasmuch as here often the intellect is used for the sake of using it and teaching it, as is the case preëminently with Mathematics.

Psychologists tell us that the whole function of the intellect, apart from memory, may be summed up in the power to *discriminate* between things that differ and to recognize in consequence the likeness in things alike. We shall easily see that any fresh knowledge leads to an extension of this faculty. The man learned in agriculture knows the difference between a wheat-field and a barley-field; while there are folks who don't know the difference between wheat and oats, or how to discriminate either from a fox-glove. So that all intellectual training leaves behind it a wider range of nice discrimination, and an increase of the faculty in general.

This wider range also produces a better *sense of proportion*, a capacity for picking out great issues among small ones, of not frittering away strength on trifles, not doing a little good at the cost of great harm, or standing in the way of substantial reform because our dearly-loved private fads are not included in it. It may incidentally be noted that some educational subjects are apt to produce the men of minutiae, and not the men who estimate great and small; Classics have this peculiarity and need to be balanced by some Mathematics or Science.

Education also gives a broader basis on which to erect *general theories*; broader statements (such as that "all men are equal"). Educated and uneducated, we are all prone to generalize, from the nursery upwards. Now wrong general theories are the most terrible engines of destruction known. The theory of the Divine Right of Kings, of the One Holy

Catholic Church; the theory that you may sin so as to be a greater monument of Divine forgiveness; the theory that we are arbitrarily predestined to Heaven or Hell at birth; the theory that there is one God whose prophet is Mahomet; all these are theories which have desolated cities, and count their slain by hundreds of thousands. It might be supposed that educated men were more prone to advance general theories than others; but it is really just the other way. Education produces extreme caution in uttering them—a caution which has often gone to excess, and in the minds of doubting students makes conviction in general difficult. Hesitation, rather than dogmatism, is the besetment of the student. He has or ought to have acquired the faculty of *suspending judgment*, a habit hard to attain, and as uncomfortable when attained as sitting on a fence usually is. To practice this exercise is often a necessary virtue, but like other virtues, it may become a habit as mechanical as the opposite error of dogmatism.

These, then, are the intellectual faculties which the Higher Education tends to give: a fine discrimination in a large number of subjects, and in matters generally; a sense of proportion; a broader basis for, and a greater caution in, launching general truths; the habit of suspending judgment with, as a set-off, the danger of losing in intellectual hesitation virility of direct and intense conviction.

In speaking of suspense of judgment, we are already partly over the border which separates the intellectual from the moral duties of a man. What, finally, are the moral characteristics which we may expect the Higher Education to give us? We now reach the heart of our subject.

First, it should increase our sympathy for the motives and characters of men different from ourselves, in far countries and past ages, and therefore also for those round about us of a different type from ourselves. To live with an ancient Greek is something; to know his satisfaction with his ideal, the narrow ideal of bodily comfort and physical beauty, with a full life only for the few, and Death blocking all as the incomprehensible enemy at the end, destroying his limited though lovely harmony between what is and what ought to be; and to contrast him with the Hindoo, who has given up the world as a hopeless affair, and falls back on his inner life with a welcome for death and change and a new life. The patient piety of the Russian peasant, and the patient sordidness of the French, and the restless Irishman's rebellion against facts;—to understand all these helps us to understand, if we cannot share in, many widely differing points of view.

Secondly, the student ought to possess a greater sense than other men of wonder and awe in presence of the vaster extent of his known Universe. The astronomer and the microscopist are the men who have the best chance of understanding the mind of the Creator of Nature; and even by merely following the researches of the Chemist and the Physicist we enter into new realms of God. The joy of a new discovery remains, but the pride of it is immediately abashed by the awakening which the discovery itself

brings, to new regions of ignorance and mystery. Nobody knows what electricity really is, except that it is something in the ether, and the same with gravitation.

Thirdly, the student should attain a kind of horror of inaccuracy, of lack of truth. The actual facts learnt at a University are often soon forgotten, but the love of truth and truthfulness ought to remain as an ingrained habit. Just as the pursuit of foxes makes a man boil in a peculiar kind of wrath if he hears of a fox dying by a gun, so the pursuit of truth should cover her also with a peculiar sacredness. An inaccurate statement affects one like eating dinner with dirty hands.

Fourthly, scholars ought to be, and generally are, modest. There is nothing like the large University competitions for showing those who have done well in narrower circles and been at the top of small schools, their true place in the hierarchy of intellect. Though some of the qualifications I have named may be more what ought to be than what exists; I think that this quality is actually realized. Nothing struck me at Cambridge when I first went up more than the men's reticence about their own achievements or their own work. Putting on "side" is the worst of sins there. A superficial observer might fancy the place was devoted to tennis and afternoon tea, whereas it is in truth a place where souls wrestle for mankind.

As the moral qualities, then, which the Higher Education may be expected to produce, we have an extended sympathy, a deeper veneration, a shining love of truth and a habit of personal modesty.

But in making this great claim, let me not be misunderstood. I do not say that scholars always, or educated men generally, have reached all these great qualities. You cannot make a silk purse out of everything, and human nature's weaker side does not die on attaining the B. A. Degree. I mean that a scholar has these helps, and if he does not become by their aid sympathetic and reverent and truthful and modest, the greater is his weakness or his blame.

Now let us look to the other side of our subject, to the great word, Religion, and see what that means.

(Conclusion to follow.)

A HABIT OF LIFE.—Quakerism is not a creed to be learnt by rote, but it is a habit of life—a habit that even in the most trivial concerns of life should tend towards uprightness of character. It should be remembered that the strength of the Quaker character on the past was the recognition of the closest communion with God. It must now be seen that he is ready to help at every turn. John Bright was alluded to as an example of Quaker straightforwardness and conscientiousness; principle was at the back of his success. The simplicity of this statesman was remarkable, and more than once in the House of Commons he won his adversaries over by his unconventional manner. John Bright was one of the few men who could quote Scripture in Parliament, because it was recognized that his character was consistent with the words he was using.—[Frederick Andrews, in *American Friend*.]

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 45.—ELEVENTH MONTH 5.

THE TIME OF ELISHA.

GOLDEN TEXT.—The Lord . . . will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children.—Exodus xxxiv., 7.

Scripture Reading, II. Kings, iii., 1–27.

THE eldest son of King Ahab, of Israel, was injured by an accident (II. Kings i., 2), and occupied the throne for only a short period. He was succeeded by his brother, Jehoram (or Joram), having no son. This occurred during the reign of Jehoshaphat, king of Judah (II. Kings iii., 1; see, however, II. Kings i., 17). It would seem that Judah had been reduced by the house of Omri to the condition of a vassal state (I. Kings xxii., 4, and 2 Kings iii., 7); when, therefore, the king of Moab threw off his allegiance to Israel and refused the usual tribute, the king of Judah was summoned to assist in putting down the rebellion. It was decided to invade Moab from the south by the way of Edom, which was at this time subject to Judah. The Moabites were defeated and driven into one of their walled cities, where they were closely besieged. At last, in despair, Mesha, king of Moab, slew his own eldest son on the city wall, in sight of the besieging army, and offered his body as a sacrifice to Chemosh, the god of Moab. The superstitious fears of the Israelites were awakened by this desperate deed and the siege was abandoned. This ancient tale of war finds a commentary, as welcome as unexpected, in the famous Mesha stone, already referred to in these lessons. The Moabite king caused a victory-stone to be raised in thanksgiving for the salvation of his people, on which were recorded the events of the war with Israel. This stone was discovered in 1868 by a German missionary, and is now deposited, after many vicissitudes, in the Louvre Museum in Paris. From it we learn that, after years of oppression under Omri, the Moabites revolted in the reign of his son (Ahab). The Bible historians tell us nothing of the earlier campaigns, while the stone does not give the account of the last unsuccessful invasion under Jehoram. The two accounts are, therefore, supplementary, and their general agreement gives confirmation to the accuracy of the Bible narrative.

During this reign in Israel the war with Damascus was resumed, and at one time Samaria, the capital, was besieged and reduced to such straits that women devoured their own children. A sudden panic caused the Syrian army to retreat in the very moment of victory (II. Kings vii., 6–7), and Samaria was saved. The cities of Gilead, however, remained in the hands of the Syrians, and the war went on. Meantime, Jehoshaphat, of Judah, was succeeded by his son, Jehoram (or Joram). The two contemporary reigns are both denounced as evil ones by the historian. Jehoram, of Israel, "wrought evil in the sight of the Lord; but not like his father and like his mother, for he put away the image of Baal that his

father had made." His sins were those of Jeroboam—that he worshipped images of Jehovah, allowed a multitude of shrines, and made priests of "mean" people. Jehoram, of Judah, "walked in the ways of the kings of Israel," and shared their sins. He contracted a marriage with Athaliah, a sister of the king of Israel (II. Kings viii., 18).

Meantime Elijah had disappeared from among men with the same dramatic suddenness which was characteristic of his appearances. He was succeeded by a very different and much weaker character in Elisha, who had followed and served him during the latter part of his life. His call to the prophet's office is the only one recorded which came from another prophet, and the scene of it is characteristic of the elder man. Striding across the field, clad in his wild array, Elijah cast his mantle over Elisha, a boy at the plow, and strode on without a word. The boy left all and followed him. In almost every way he is a contrast to his master. He is of the cultivated field, while Elijah was of the wilderness. The one is a courtier and a welcome counsellor of kings, the other is their fear and the scourge of their sins. As in the case of the elder prophet, a great many miracle stories gathered about the name of Elisha; some of them are very similar in the two cases. We see less of the seer and more of the kindly soothsayer in Elisha. He has less to do with general policies and more with special cases. Thus he accompanied the expedition against Moab (II. Kings, chapter 3), and suggested a plan for obtaining water when the supply failed; he exposed to the king of Israel the plans of his enemy of Syria (chapter 6), and again predicted the favorable issue of the siege of Samaria (chapter 7).

The great event of the life of Elisha, however, was his part in the overthrow of the house of Omri. A new dynasty was on the throne of Damascus, and the war was again carried into the country east of Jordan, where Ahab was slain. Jehoram, of Judah, slept with his fathers, and his son, Ahaziah, a nephew of Jehoram, of Israel, reigned in his stead. The king of Israel had been wounded in battle and had retired to his palace in Jezreel, where he was visited by his kinsman of Judah. It was now that Elisha sent his attendant, whom tradition identifies as the prophet Jonah, to anoint Jehu, the commanding general of the army, king in the stead of Jehoram, of Israel. The other officers of the army entered into the conspiracy. Jehu took chariot and, driving at the highest speed, reached the king in advance of any news of the treachery and slew him, as well as his guest, the young king of Judah. Remembering the curse pronounced by Elijah on Ahab, the king's father, the dead body of Jehoram was cast into the field which had been acquired by the murder of Naboth.

Jezebel, the mother of the king, who was hated as the chief source of the apostasy of Israel, was thrown from a palace window by her own servants. Not content with this, Jehu slaughtered all the household of his former master, and all connected with the worship of Baal; ye he "departed not from the sins of Jeroboam"—namely, the golden calves of Bethel and Dan.

RELIGION AND PUBLIC SPIRIT.

From an address on this subject by Rev. Charles F. Dole, of Jamaica Plain, Mass., at the meeting of the Connecticut Valley Conference of Unitarian ministers, Ninth month 26.

THE greatest mistake that we in America can make is to think that we are a civilized, and much less a Christian people. We are only on the way to civilization; we have made a beginning with Christianity. Note some of the tremendous needs of our times; for example the low tone of morals in many of our country towns and among the native-born Anglo-Saxon population. The selfishness and indifference of well-to-do people in regard to important matters of public and social welfare, in regard to the quality of the education of their children; the crude standards of business which satisfy millions of church members; the stupid mismanagement of small cities, as well as great, and in the contest of professional politicians; the bad example set our youth by an easy acceptance of selfish and partisan rule; the ugly attitude in many quarters of employers and the employed as they confront each other; the dangerous race antagonisms of the South; the abuse of the Indians; the extraordinary willingness of people who profess the name of Jesus to rush into war—yes, and even now to continue in a war which could never have been begun if the representatives of our nation had conducted themselves like Christians towards the Filipinos. I am no alarmist about these things. But they demonstrate a need and lack in our American people. We badly lack high, generous, devoted public spirit. The cure of our social, economic, and political evils and abuses can only come through a large, fresh access of genuine patriotism, which is another name for public spirit, or humanity.

How shall we get this public spirit which we lack? We cannot get it by firing rockets on the Fourth of July, or shouting huzzas for Admiral Dewey. It is doubtful if the real devotion of our people to the public welfare is at all increased by such gala days. Public spirit such as I speak of is identical with religion and grows out of it. Religion in the deeper sense in which all religious men of every name are at one, in the sense that our lives are not our own to do what we please with; that our time is not our own, merely to enjoy ourselves; that we are not here to get things and make money, but that our lives belong to a divine order; that we are here to be servants of our children of God; that we owe the world of mankind for our living; that our success is wholly measured by the amount and quality of our social service; that what we give, achieve, and accomplish is more important than anything that we can get.

No one is civilized who is not become a friend and helper of men. No one is a Christian, or even a just Jew, who does not live after the fashion and in the spirit of the great teacher of Galilee. Religion then is not something apart from politics and business and the public and social welfare. Religion is that which makes and insures the public welfare. America in the twentieth century will have no use for churches which let the public welfare suffer. The call is for genuine religion, which, possessing men's hearts, will fill them with a noble and chivalrous public spirit.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TENTH MONTH 28, 1899.

REMOVAL: NOTICE.

THE offices of FRIENDS' INTELLIGENCER will be removed, within a few days, to rooms in the new Building of the Young Friends' Association, 15th and Cherry streets.

The entrance is the large (upper) doorway, on 15th street.

Business office at the head of the stairway, second floor; right hand.

We expect to be in the new offices not later than Tenth month 31, next Third-day.

Please address all letters, etc., mailed *after the 28th* to the new place, 15th and Cherry streets.

**"NATIONAL GREATNESS" AND
"PATRIOTISM."**

EXCEPT in times when men's—and women's—minds have been confused by unusual sounds and startling events, there has never been a doubt of importance among the American people that the greatness of their nation, as the greatness of any nation, was moral, and not material.

That is to say, the value of the national organization to its own people and to other peoples, its influence, its power, rested upon its character, just as the usefulness and influence of men and women depend upon their characters.

What, then, has been the greatness of the American nation? Clearly, that it has stood for humane and beneficent things. No one doubts that it has so stood. Its colonies were the refuge of the persecuted, the resort of the hopeful, the field of the energetic. In them the organization of free government began, and in the formation of the national Union this freedom was developed and established. For more than a century, the nation has been a growing and increasing power in the world, because it has stood as an example to all nations of the practicability of what Abraham Lincoln described as government of the people by the people and for the people, and because also, in spite of shortcomings, faults, and blemishes, this government exerted upon others an influence in behalf of human rights.

This is what has made the United States great. It makes every nation great to be honest, and just, and generous,—to show courage in behalf of the Right. The ideal is not new; it was not new in 1776. It had been conceived long before Jefferson sat down to formulate the Declaration. Older writers than he had perceived, as Aristides said, that neither walls, nor buildings make a city, but those who live in it, and as Sir William Jones wrote—in Jefferson's time

—that it is men who make a State, who know their duties and their rights, and whose "collected will" crowns what is good, and represses that which is evil.

If all this be true—and certainly to state it is to show its truth, unless we be mere materialists and pagans—then patriotism, the love of country, is signified in the highest degree by those who help to maintain the national character. They are the patriots who restrain the nation from wrong-doing, and who encourage it to the doing of justice and kindness. Contrariwise, they are the unpatriotic who would sully the national character, who would incite it to become an oppressor instead of a liberator. Such can have no claim to patriotism; they would destroy the greatness which the nation has attained.

We do not believe that facts so simple as these, so impossible of misconception when once perceived, can be long overlooked or greatly disregarded. We do not believe that the American people will at the close of the present century or during the next sell their great birthright of generous and humane and Christian liberty for the base pottage of material and oppressive power. But it behooves every good man and woman to stand and to speak courageously—there is abundant call and use for courage—in behalf of what is plainly the right. The flag they raise is the flag which honors what it waves over, and which is not to wave at all over what is sordid, or oppressive, or corrupt. This is the true flag of the United States.

IN another place notice is given of the immediate removal of the offices of the FRIENDS' INTELLIGENCER to rooms on the second floor of the new building of the Young Friends' Association, on 15th street at the corner of Cherry. This is a change which has been in contemplation for some time,—since the erection of the building was planned,—and we think it will prove more comfortable to us, and more convenient for the great majority of those who call on us. The vicinity of the other centres of Friends' activities in and about the meeting-house, the schools, the book-store, and the new building, makes the place a peculiarly suitable one for the INTELLIGENCER.

The office of the INTELLIGENCER has been at 921 Arch street since 1885; the office of the JOURNAL was located there in the autumn of the preceding year.

THE steady and rapid increase in the size and the cost of the army and navy of the United States is probably not appreciated by many persons, or its full significance understood. The army is now one hundred thousand men—four times what it was less than two years ago. The navy numbers 244 ships and boats of all classes, and with the addition of those under construction, will presently be 304. This is as nearly as possible three times the number there were in 1890.

BIRTHS, Marriages, and Deaths of Friends and Friendly people are published without charge by the INTELLIGENCER. Friends are desired to forward them. Extended obituaries

we are cautious of, and poetical tributes are discouraged. The editors reserve the right to edit (without change of any essential statement) obituary notices, and to put other announcements into Friendly form.

MARRIAGES.

JARRETT—SAUNDERS.—At the residence of the bride's parents, Huntingdon Valley, Montgomery county, Pa., under the care of Abington Monthly Meeting, Tenth month 18, 1899, Franklin H. Jarrett, son of Samuel M. and the late Sarah W. Jarrett, and Lilian T., daughter of Charles F. and Hannah P. Saunders.

JONES—JONES.—Tenth month 18, 1899, under the care of Gwynedd Monthly Meeting, at the residence of the bride's parents, Frank J. C. Jones, of Conshohocken, Pa., and Sarah Wood, daughter of John M. and Emma C. Jones, of Plymouth, Pa.

MERRYMAN—CORSE.—At the residence of the bride's parents, Gardenville, Md., Tenth month 18, 1899, under the care of Baltimore Monthly Meeting, Eugene Merryman and Ella Sutton, daughter of Dr. George F. and Sarah S. Corse.

MORGAN—WOOD.—At the home of the bride's parents, Horsham, Pa., Tenth month 4, 1899, under the care of Horsham Monthly Meeting of Friends, Clinton W. Morgan, of Willow Grove, son of William F. and Caroline W. Morgan, and Emma J., daughter of Wilmer A. and Annie C. Wood.

POWNALL—SMEDLEY.—At the residence of the bride's brother-in-law, Charles W. Chambers, Chatham, Pa., Tenth month 18, 1899, under the care of Bradford and Uwchlan Monthly Meeting, John G., son of Levi and Deborah Pownall, of Christiana, Pa., the former deceased, and Ella E., daughter of Ezra and Esther A. Smedley, former deceased.

ROBERTS—COATE.—Under the care of Chester Monthly Meeting, held at Moorestown, N. J., Tenth month 18, 1899, at the residence of the bride's parents, Samuel L. Roberts, son of Sarah W. and the late Samuel L. Roberts, and Laura V., daughter of Charles and Sarah A. Coate, all of Moorestown, N. J.

SCULL—SHEPPARD.—At Girard Avenue meeting-house, Philadelphia, under the care of the Monthly Meeting of Friends of Philadelphia, Fifth-day evening, Tenth month 19, 1899, Joseph F. Scull, son of Paul and Josephine Folwell Scull, and Ella Flitcraft, daughter of Thomas S. and Alvanetha Flitcraft Sheppard, all of Philadelphia.

DEATHS.

BELLAH.—In Wilmington, Delaware, Tenth month 16, 1899, Edward Tatnall Bellah, aged 83 years; a valued member of Wilmington Monthly Meeting.

BREWER.—In Brooklyn, N. Y., Tenth month 2, 1899, Josephine Brewer, wife of William S. Brewer, and daughter of Ira and Caroline (Potts) Thomas, in the 36th year of her age.

The interment was at Springboro', Ohio, where she was born and grew up to womanhood.

BROWN.—At Washington, D. C., Tenth month 18, 1899, after three weeks' illness, Samuel N. Brown, Jr., in his 30th year, son of William and Lydia W. Brown, of Lincoln, Loudoun county, Va.

His gentle manner and careful consideration for the feelings of others won for him many friends. *

HAVILAND.—At her home in Hoosick Falls, N. Y., Seventh month 3, 1899, after months of suffering, Emily Haviland, aged 76 years lacking 8 days.

She was a life-long member of Pittstown Meeting of Friends, daughter of Joseph and Elizabeth Lawton, and widow of the late Caleb Haviland.

Beloved and esteemed by her relatives and friends for her upright, Christian character and peaceable, quiet spirit, we trust she is now at rest in our Heavenly Father's kingdom. *

LIVEZEY.—Tenth month 15, 1899, at her late residence, Catonsville, Md., Elizabeth Catharine, wife of Elias Livezey, aged 80 years.

MARSHALL.—At London Grove, Chester county, Pa., Ninth month 20, 1899, Sarah T., wife of Edward Marshall, in the 64th year of her age.

PYLE.—At Kennett Square, Pa., Tenth month 15, 1899, Isaac Pyle, aged 88 years; a member of Kennett Monthly Meeting.

REES.—Suddenly, in Mobile, Alabama, Ninth month 3, 1899, Samuel D. Rees, in the 52d year of his age.

He was the youngest son of Jacob and Tamzin Rees (both deceased), of Hopewell, Va. (The notice of the death of his wife, Orline M., Eighth month 10, 1899, appeared in the INTELLIGENCER, Ninth month 2.)

SHERWOOD.—At her home at Pomona, N. Y., Tenth month 14, 1899, Almira Sherwood, aged 67 years; an elder of Cornwall Monthly Meeting.

Her faithfulness to the Society which she so much loved will be remembered by many throughout the different yearly meetings. "Blessed are they who die in the Lord." They rest from their labors and their works do follow them. C.

TUCKER.—In loving but sad remembrance of our dear son, Alva J. Tucker, who departed this life Second month 8, 1899, aged 37 years, 8 months, and 2 days, son of Ellis J. and Melissa Ella Tucker, and member of Deer Creek Meeting of Friends, Harford county, Maryland.

Fondly loved and sadly missed. *

THE DOUKHOBORS.

We have some further contributions to the Relief Fund. They are acknowledged below.

Joseph S. Elkinton, of Philadelphia, is intending another visit to the Doukhobor settlements.

THE "INTELLIGENCER" FUND.

M. L. H.,	\$1.00
S. H.,	5.00
A. T. J.,	100.00
	<hr/>
	\$106.00
Reported last week,	158.50
	<hr/>
	\$264.50

The total amount received through the INTELLIGENCER Fund has been, including the above, \$918.75, disposed of as follows:

Sent to London to English Friends, 1898, . .	\$166.25
Sent to Winnipeg, summer of 1899, . . .	488.00
On hand, as above,	264.50
	<hr/>
	\$918.75

NEWS OF FRIENDS.

OHIO YEARLY MEETING.

I REGRET that no notice has appeared in your columns of the late Ohio Yearly Meeting, which convened at Salem the usual time, and was considered a favored season.

We had with us Isaac Wilson and Ruth his wife, of Canada, and Joel Borton, of New Jersey, whose company was pleasing and encouraging, and their ministry, we trust, found lodgment in the permanent upbuilding of Christian character, and in an increased dedication to the Master's service.

While we mingled from day to day in social and religious fellowship and transacted the business which came before us in much harmony, our hearts went out to the farthest limits of our membership with longing desire that all might be helpers with us, also partakers of the bountiful feast.

Having been duly informed that the sessions of our General Conference for 1900 will meet at Chautauqua at the time our yearly meeting has been held

since the year 1828 we were brought into a deep exercise.

Though our time-honored customs are near to our best feelings, we desired that our members should have the opportunity of attending both, and that the way might be open for visiting Friends who might desire to be with us, for the one time, we agreed to adjourn to one week later than usual, and we trust the decision may meet the approval of our absent members.

S. C. F.

Short Creek, O., Tenth month 20, 1899.

There was a good meeting at Providence (Montgomery Co., Pa.), in the old unused meeting-house, on First-day afternoon, the 22d instant. Nearly two hundred persons were estimated to be present. Several Friends who had attended Schuylkill meeting (Phoenixville), in the morning were present, including Samuel S. Ash, Samuel Jones, Anna Smith, Samuel E. Griscom, Margaret P. Howard, and Hannah Linton. All of these spoke, and prayer was offered by two Friends.

The earliest meeting-house at Providence was built of logs about 1730, the land having been donated by David Hamer. Among the families of Friends who lived in the vicinity were those of Richardson, Taylor, Hopkins, Barnet, Tyson, Ambler, Rogers, Jacobs, Cox, Saylor, Hobson, Corson, and others. The present building, of stone, bears the date 1828. Regular meetings were discontinued thirty years ago, but the building is kept in repair by Gwynedd Monthly Meeting, to which it belongs, and occasional meetings are held there. Efforts are being made to have them held more frequently than for some time past.

Samuel S. Ash, of Philadelphia, has obtained a minute for religious service within Westbury and Purchase Quarterly Meetings, N. Y., and Shrewsbury and Plainfield Half-Year Meeting, N. J. His wife, Sarah J. Ash, will accompany him.

Baltimore Yearly Meeting will be held at the meeting-house on Park Avenue next week, the sessions for business beginning on Second-day morning next, the 30th instant. Meeting of Ministers and Elders on Seventh-day, 28th.

The annual Conference of Friends' Associations will be held this year at Woodstown, N. J., on the 18th of next month.

Richland Friends' Monthly Meeting, (Pa.), will be held at Stroudsburg, on Sixth-day, Eleventh month 3, at 2.30 p. m. Friends wishing to attend will please inform Anna W. Palmer, Stroudsburg, Pa.

WHAT is this, that we build?

It is Wealth's strong tower;

And when it is finished, the people shall throng to see;

And the kings of the earth shall cringe before it and cower—

Saith the master.

—Ay? But where, then, shall we be?

—William Young.

The First-Day Schools.

AN OBJECT LESSON.

[Prepared by Benjamin Hallowell for Concord First-day School Union, held at Concord Meeting-house, Tenth month 21.]

My little granddaughter, who spends much of her time with me, seems to have serious thoughts at times, and has often, while out under the trees, asked me over and over again about God, and thinks it strange that I cannot tell her all about him that she wants to know. Are there not many of you who have had the same experience as mine?

"Who is God?" He is the Heavenly Father, who made us, and also everything there is.

"Where is he?" He is everywhere—in the trees and flowers, in air and clouds, and in our hearts.

"If he is everywhere why can't I see him—what does he look like?" We cannot see him because he is a spirit—we see him only in his works.

"Well, if he is a spirit, how can he make trees and flowers, and the grass and clouds and everything?" And this last question brings me to the point of my lesson of the day.

How many of us have been brought to a stand just here? How can a spirit make the solid earth, the universe, and all the beautiful things within it? Many and deep have been the thoughts that I have had on that question, endeavoring to find a satisfactory solution, and one night some months ago it seemed to present itself clearly to me, illustrated by the wonderful power of that silent, unseen force, Electricity.

God is a Spirit, and therefore all the forces that he uses must be spirit forces.

We have no knowledge of the inherent or abstract nature of Matter,—we know it only by its properties.

Therefore we have no knowledge of the abstract nature of electricity; we know by the senses through which we have communication with the external world what it does and can do, and we know of its mighty power.

I have in my hand a piece of ordinary copper wire, which is a part of the trolley wire that has been used on the line from Angora to Media. We know the constituent parts of this wire, we can hold it in our hands—it is perfectly harmless, and can do nothing of itself. Yet when that unknown, invisible something, which we cannot see, is directed through it, what a mighty change of conditions—if we were to touch it then it would be our certain death—and under this changed condition it enables a car filled with passengers, a total weight of 20,000 pounds, to move up the steep hills of our country.

It is not the wire that does this—that is simply the vehicle of the power—the wonderful spirit force, about which we know no more than we do of the Spirit of God which made and controls it. If, then, one of these spirit forces can exert such power (and this illustration is feeble compared to the lightning bolt), how vast must be the power of all these forces combined, which are controlled by the Creator, and all emanate from him—and how plain to my mind is the answer to my thought.

And in this connection I wish to impress upon

you my full belief that these spirit forces were not created and then left to work of themselves, but the Almighty Father, "who sleeps not, is not weary," is ever present in them. He is at work with them as unceasingly to-day as when he made them, and not one of them works by chance, but by his direction and with his power, for truly, as the good book says, his is the power and glory forever.

As an illustration of what I have read you, which might convey a part at least of my meaning to the little ones, I will cite the human body.

It is a net-work of nerves, which we will compare with the wires,—these nerves go from all parts of our body to the brain, which we will call the power-house. Now we will take the muscles of the foot and call them the motor under the car.

Then, as with the trolley, we have the wire and the motor, which have no power in themselves, but must wait for a something from the power-house; so we have the nerves and muscles, which have no power in themselves, but must wait for a something from the brain.

Then in both cases that invisible and unknown something—in the wire electricity, and in the nerves a thought—rushes with speed along the lines, and the car or the foot are easily moved.

And here I come to my final comparison: As in the trolley wire there is a spirit force, controlled and directed by the Heavenly Father, so with our bodies we have the thought force evolved by our brain. But above and beyond all we have a soul, which I believe to be one and inseparable from that same Spirit of God; which is ever watchful, which like him "sleeps not, is not weary," guarding and guiding us, awake or in slumber, directing our thoughts towards all that is good and away from all which is evil.

Being, then, as I believe, temples in which dwelleth the Spirit of God, let us be ever on the watch to keep our bodies pure and a fit dwelling-place for him.

Let us be true to our best nature, and we will be true to him, and amid the mighty forces which are ever working around us and in us, guided and directed by his love, we will be in a condition to join in the prayer of Thomas a' Kempis:

"Oh God! who art the Truth, make me one with Thee in everlasting love! I am often weary of reading and weary of hearing. In Thee alone is the sum of my desire. Let every teacher be silent! Let the whole creation be dumb before Thee; and do Thou only speak unto my soul!"

A NOBLE woman of our acquaintance once said to us: "I may be considered heartless in my behavior; but such have been my sorrows that I must seek the help of pleasant people and of pleasant scenes, or be good for nothing to myself and a burden to my friends. For their sakes I must be a 'pleasure-seeker' in all good and simple ways." And so it happened that, while the background of her life was always dark with clouds remembering sorrow and foreboding ill, it had a sunny foreground, in which her heart basked with serene content, and by which many others were made glad.—*Exchange*.

THOU, THEE, YOU, YE.

Editors FRIENDS' INTELLIGENCER:

AFTER reading what the Friend from Richmond (?) has to say about the use of "Thou does" I feel constrained to make a few remarks.

The trouble that lies at the bottom of all discussions of such questions is the misapprehension apparent in the statement that "As our Heavenly Father gave to us a language, it is our duty to preserve it in its dignity, beauty and purity." If our Heavenly Father ever gave us a language it was not English, for that has been evolved within historic times, and every stage of its growth is well known. What God has given us is the power to make language, and man is always and everywhere using that power. It is impossible for a language to be "preserved," until it becomes dead. A living tongue is continually changing. I object to the "Incorrect, sanctioned by usage" of the dictionaries, as does the "Friend;" but I object because it is self-contradictory. An expression that is sanctioned by usage cannot be incorrect, since usage is the only criterion of correctness in language. When usage differs the weight of authority depends upon the culture and literary ability of the user.

To use *thee* in both nominative and objective is no worse than to use *you* in both cases. When it was necessary to use *ye* it was necessary to use *thou*. Friends have the right to continue the use of the singular pronoun in the second person. To dogmatize upon case forms and agreement with verbs is hardly permissible when usage among the educated differs and the choice becomes solely a matter of taste. The tendency away from inflections that characterizes English and gives it the best chance of becoming the universal language, would bring us to "thee does" and hold us there until we are ready for the "you do" of the rest of the English speaking world. But we may resist the tendency, if we please, without being called to account for bad grammar.

E. B. RAWSON.

New York, Tenth month 18.

GOD'S WONDERS.—Go into the garden and ask the cherry tree how it is possible that from a dry, dead twig can spring a little, living eye, and from that eye can spring cherries? Go into the house and ask the matron how it is possible that from the lifeless egg can come the living bird? And since God does such wonders with cherries and with eggs, canst thou not give him the glory of believing that, if He suffers the winter to come over thee, if He suffers thee to die and be imprisoned in the earth, thee also, when his summer comes, will He bring forth again and awaken from the dead?—*Luther*.



WE must be childlike enough to trust our Father . . . as well with his refusals as with his gifts, his silence as his speech. What need to scrutinize or understand his ways? It suffices that they are his, and we are sure that all is well; that love is there, and the fruits of love not far away.—*E. F. Russell*.

Educational Department.

COURSES OF STUDY IN FRIENDS' SCHOOLS.

In the *Atlantic Monthly* for the current month, President Eliot presents the question of Courses of Study and Methods of Instruction in Secondary or High Schools. One conclusion which he reaches seems to me of great interest to the managers of our Friends' schools. It is that the instruction in high schools should be the same for those pupils who intend to go to college, and for those who do not. This does not necessarily imply that all pupils should pursue the same course, but only that every course of study which leads to graduation in the schools should be so arranged as to prepare for college.

My experience, covering a number of years in high school and college preparatory work, and a short time in college, leads me to agree with this conclusion; and I am thoroughly convinced that it will be good policy for our Friends' schools to so outline their courses of study that every one of their graduates shall find the college doors open to him.

The modern elective system adopted by almost all colleges admits to the Freshman Class any one who has a sound secondary education, including mathematics, some history, a good knowledge of English, and at least one other language. It seems to me plain that no one of these elements can properly be omitted from anything which can be called a good education, and no one of them is less valuable for the youth who goes into business than to him who pursues a higher course of study at college or university.

I think the managers of our Friends' schools have been wise in not limiting their instruction to the college preparatory work. In almost every instance they go further into science, usually further into mathematics, and frequently further in English than is required for college admission. The result is that if no essential element has been omitted, the graduate of the Friends' school enters college stronger and better prepared than one whose preparation has been confined to the prescribed limits.

The change from school to college is frequently very great. Methods of instruction are different. The student is thrown more upon his own responsibility. A smaller number of hours of recitation per week is usually required, but the preparation for these hours must be much more extended, and requires not only more time but more strenuous effort. The course in algebra given in our Friends' schools is frequently somewhat deficient either in quality or quantity, but the element of college preparation in which these schools most frequently fail is the department of Language. Excepting the Engineering courses in a few colleges, at least one language is universally required for admission, and for the course leading to the degree "Bachelor of Arts," and frequently to the degree "Bachelor of Science," two languages are required. Friends have frequently undervalued the intellectual growth and the wider outlook which comes from the study of a foreign language. All such study, and particularly the study

of Latin, requires a method of application, and a kind of thinking which does not necessarily find a place in the preparation of any other lessons; and the languages, therefore, furnish a real instrument of mental development in some respects superior to any other branch of study.

The great point that I wish to make, however, in favor of the suggestion that every graduate of Friends' schools should be prepared to enter college, is that such a course keeps open all the doors which lead to the various opportunities of life until the time when the young man or woman is ready to make a selection. There is among educators a great awakening to the error of too early specialization. Few children of thirteen or fourteen, and comparatively few parents of such children are ready to determine the question of their future career. We have in Swarthmore this year a number of students who decided several years before completing their courses of study in school that they did not intend to go to college. They therefore omitted some of the branches required for college preparation and pursued others which they imagined were better adapted to their individual needs. After a year or two of absence from school, these young people have discovered that they needed the work of the college, and they have entered our classes at considerable disadvantage because of their choice, made before they were able really to discern what their needs were. An examination of the courses of study which they pursued in school fails to show that these studies did more to fit them for practical living than would have been done by the studies which would have prepared them to enter college regularly and without deficiencies to be made up. Had they included in their course all of the college preparatory studies, they would have lost nothing, and, as I have said, they would have kept the doors open until the time came for them really to enter. There is less difficulty in influencing the choice of young people than is sometimes imagined by teachers and school committees; and if the courses leading to graduation are laid out upon the plan which I have suggested, I think there will be few cases where it will lead to serious difficulty.

WM. W. BIRDSALL

Swarthmore College, Tenth month 21.

CANON RAWNSLEY AT SWARTHMORE.

On the evening of the 17th, Canon Rawnsley delivered in Parrish Hall, his promised lecture on "The Literary Associations of the Lake District." The lecture was, in itself very interesting and was given in pleasant, informal manner. Canon Rawnsley is especially delightful in his imitations of rural English dialect. The numerous illustrations, both portraits and scenery, which accompanied the lecture, were varied and beautiful, giving a vivid idea of the quiet beauty of the famous Lake Region.

Canon Rawnsley's visit to the College was greatly enjoyed, not only on account of the lecture, but also in a social way, as both students and instructors had the pleasure of meeting him personally. The Canon's special interest in coeducation made his visit at Swarthmore doubly pleasant.

Morning Collection on the 18th was made memorable by a most inspiring address to the students by Canon Rawnsley. He spoke very forcibly of the hurry and worry of American life, which had impressed him more than anything else in this country. He then talked of the lessons which we may draw from Nature. The "lilies of the field" attain their perfect

beauty of form, color, and fragrance only by slow and steady development, and only in this same way can our lives reach their perfect flower. Let us love Nature, study her, and learn to follow her guidance into paths of peace and joy. The Canon illustrated his remarks by reading a number of beautiful passages from Wordsworth. His visit to the College, his kindly interest in Swarthmore, and his delightful lecture and talk will long be pleasantly remembered. M. S. H.

ADDRESS BY DEAN BOND.—Plymouth Friends' meeting-house (Montgomery county, Pa.), was well filled on the afternoon of the 22d inst., at the meeting of Plymouth Friends' Association. Dean Bond, of Swarthmore College, read a paper on "The Epistles of John," which was listened to with great interest. A recitation preceded the paper, and one followed it. Isaac Roberts, president of the Association, conducted the meeting.

It was announced that the Trustees of Friends' school have offered the use of a room for future meetings of the Association. The next will be held on the 17th of next month, at 7.30 in the evening.

EDUCATIONAL MEETING AT FLUSHING.—A meeting under care of the Educational Committee will be held in the meeting-house, Flushing, L. I., on the afternoon of quarterly meeting day, Tenth month 28, at 2.30 o'clock.

Elizabeth Powell Bond, Dean of Swarthmore College, is expected to be present and read a paper entitled "Learning to read — a Life-pursuit."

All are invited to attend.

LITERARY NOTES.

It would never do to disclose the story which is contained in Elizabeth Stuart Phelps's new little book, "Loveliness," for it would mar the effect when the book is read. Sufficient to say that the title refers to a dog, "a silver Yorkshire, blue of blood, and delicately reared," and that there is a little girl, "of between five and six years, but so small that one would scarcely have guessed her to be four," who sometimes, "on her weaker days, carried a small crutch." These are the chief characters; the story must be read. It is told in the best style of the gifted author. There are four illustrations by Sarah S. Stilwell. (Houghton, Mifflin & Co. \$1.)

John Russell Hayes has in press for early issue a volume, to be entitled "Swarthmore Idylls," a collection of his verses portraying the varied aspects of life at the college, the influence of its teachings, and old Swarthmore memories and associations. The book will be illustrated with original sketches of the buildings and surrounding landscape, drawn by Robert Shaw.

The mosquito theory of malaria, about which there has been so much discussion recently, is treated of by Major Ronald Ross in the current number of *Appletons' Popular Science Monthly*. Major Ross has been engaged for some time past in India in a study of this subject, and the present paper constitutes the report of his work to the British Government. Wireless telegraphy, about which we hear so much and we still know so little, is described and explained by Prof. John Trowbridge, of Harvard University, in the same magazine. A number of illustrations help very much in simplifying the text.

PROFESSOR CAMPBELL, through the great telescope at the Lick observatory, claims to have ascertained that Polaris, properly known as the North Star, is really a triple system. Two of the bodies in this system revolve around each other in a period of four days, and at the same time move in a much wider sweep around the third body. The separate bodies which compose the system cannot be seen with the telescope, nor is it likely that they ever will be seen with an instrument. Their existence is determined by the spectroscope.

Conferences, Associations, Etc.

PHILADELPHIA.—The Young Friends' Association held its first meeting of the season Tenth month 9. In the absence of the president, Emma Waln, first vice-president, opened the meeting with a few words of welcome. The minutes of the last meeting were read and approved, after which the standing committees made their reports. The Building Committee's report was asked for; it stated that the committee hoped to have the new building in a week or two, and trusted the next Association meeting could be held there.

The Executive Committee announced the program for the evening, a paper, prepared by John William Graham, to be read by Isabel Chambers. The report also included recommendations for the government of the House Committee. These were six in number, and were acted upon separately, and were adopted with one exception, which was referred back to the Executive Committee for further consideration.

The paper by John William Graham very ably treated the subject, "The Connection Between Education and Religion." The writer classified learning into the "bread-and-butter" education and the "higher education"; the duties of both are to give knowledge, to train the faculties, and to make up character. It is, however, of "higher education" that the paper treats. The writer gives the intellectual faculties developed by it, also the moral characteristics, which are an "extended sympathy, a deeper veneration, a shining love for truth, and a habit of personal modesty." "These," he says, "help to make up religion," consequently the two great possessions of man, education and religion, are closely allied. To verify his idea of the humility of a scholar, he says, "subjecting everything to the tests of reason and conscience and to the light of history, leaves most scholars free from superstitious reverence for ceremonies, and the man is brought face to face with God with nothing between." The writer entreats us to "regard education as a training to enable us the better to read and to express the mind of God." The paper was well received, and the discussion general, and mostly confined strictly to the subject.

A novel and interesting feature of the evening was a short address by T. B. Pandian, a Christian Hindu, of Madras, India, who is laboring for the up-lifting of his race, and especially for the Pariah class.

The meeting gathered in the usual silence and adjourned.

ESTHER S. STACKHOUSE, Secretary.

NORRISTOWN, PA.—The Friends' Association met on the evening of the 17th instant at the home of Ellwood Roberts and wife.

Ellwood Roberts read an article on Robert G. Ingersoll from a recent magazine issue; Chas. S. Platt, from a work by Henry Tuke on the principles of Friends. Mary H. Forman gave a recitation.

Alice A. Roberts read a paper "The Testimony of Friends Against War," urging upon all that a stand be taken in favor of peace.

Emma B. Conrow, in the Current Topics report, referred to the recent installation of Caroline Hazard as president of Wellesley College, Mass.

Delegates were appointed to the Conference at Woodstown, and members of the Executive Committee. Next month's meeting will be held at the home of John W. Harry and wife.

TRENTON, N. J.—The Trenton Friends' Association was held Ninth month 25. The meeting was called to order by the president, W. Maxwell Marshall. The report of the executive committee was read.

The literary program was opened by A. V. Robinson, subject, "Can the interest in our association be increased and how?" He proposed a change in the by-laws in the order of business; it was thought well to try it and if satisfactory to be adopted.

Anna M. North read an interesting paper on the Life and Writings of Robert Barclay. "Above everything Robert Barclay esteemed a good life, and his endeavors in this direction brought to him reproaches, insults, and imprisonments, all borne with sweetness and lowliness of spirit."

A paper prepared by William Walton was next read: "What can the Overseers do for the general welfare of our Religious Society?" The writer said: "What need they do but try to carry out in their every-day lives, the teachings and example of Jesus." We should not keep our light hidden under a bushel, if it is as good as we believe it to be, but let others know of it, and our Overseers by thus doing would add much to the general welfare of our Religious Society.

Susan Waters answered the question, "What do we understand by the term Immediate Revelation?" Immediate Revelation, or inspiration, is an inherent possibility of the finite mind, and not a belief originating with Friends or with George Fox. Repetition is not revelation. Immediate revelation is a continuous flow of onward and upward thought. It is a higher inspiration, in response to a higher and more ardent aspiration; and comes as the harvest of, and in proportion to our higher attainment in knowledge, wisdom, and soul development.

After a few minutes' silence, meeting adjourned.

C. S. BAMFORD, Sec. pro tem.

MOORESTOWN, N. J.—A meeting of the Moorestown Young Friends' Association was held Tenth month 13.

Prof. Joseph S. Walton, of Friends' Central School, was introduced and spoke on the subject of Patriotism, which he defined as our allegiance to the home, school, church, State and nation. Our conception of Patriotism or loyalty has grown and broadened, it first commenced in the family, then extended to the clan, then to the strong and often intellectual leader of the clan or tribe, afterward to the soil they walked on, for localization and centralization were its characteristics, as it then had geographical and tribal limits.

As time advanced, our idea of Patriotism became wider than the State and extended throughout the nation until at the present time our conception of the word embraces the whole world. After a brief silence the meeting adjourned.

ADA M. LIPPINCOTT, Secretary.

MICKLETON, N. J.—At a meeting of the Young Friends' Association, held at the meeting-house, Tenth month 14, the president read the 30th chapter of Deuteronomy. In the absence of the secretary, Ruth W. Peaslee was appointed for the evening.

A communication from the Executive Committee was read, announcing that the next General Conference of Friends' Associations will be held at Woodstown, N. J., Eleventh month 18, to attend which as delegates Mary Owen, Ruth W. Peaslee, Benjamin C. Heritage, Elizabeth L. Duell, and C. Louise Heald were appointed.

In compliance with a request from the Executive Committee, M. Elma Livezey was appointed to act as secretary at the approaching General Conference.

The meeting expressed approval of the suggestion that its Executive members be empowered to send substitutes to the committee meetings, when they are unable to attend them.

Joseph B. Livezey opened the regular program for the evening by reviewing the 16th chapter of Janney's History. This was felt to be a very interesting and instructive chapter. Mabel B. Haines read "Hiawatha and the Pearl Feather."

A portion of the Discipline concerning Overseers was read by Ellen B. Haines. Milton Heritage recited a good piece called "The Conceited Coin." An interesting article on the "Life and Home of Audubon, the ornithologist," was given by Martha White. Benjamin Heritage sent an excellent collection of current items, which were read by J. Omar Heritage. Martha Engle read a piece entitled "Abraham Lincoln and the Quaker," which was much enjoyed by all. Announcements were made for next meeting and the roll called. Then adjourned until Eleventh month 11.

R. W. P.

ABINGTON FIRST-DAY SCHOOL UNION.—This was held on the 21st at Upper Dublin (Montgomery county, Pa.). There was an unusually large attendance, the meeting-house being filled to its utmost capacity.

Reports were received from most of the schools of the Quarterly Meeting. That at Stroudsburg has not been reopened, and its continuance appears to be uncertain.

Members of all the schools belonging to the Union took part in the program, which consisted of object lessons, class exercises, readings and recitations, etc. Walter Brinton, of Gwynedd school, presented an excellent essay, on "Success."

In the afternoon the subject for discussion: "Have the Results of the First-day School been what might be expected?" was opened by Jane K. Jarrett, of Horsham, and continued by Mary P. Buckman, Plymouth, and others spoke briefly, including Joel Borton, of Woodstown, N. J.

The next meeting of the Union will be held at Plymouth in Fourth month next.

HUNTINGTON, IND.—The Young Friends' Association met Tenth month 13. After the reading of the minutes, the chairman of the Executive Committee gave a report of the work of the committee and read the programs as prepared by them, for the following six months.

After the routine business, William Moore read a carefully-prepared paper entitled "Arguments against Expansion." The discussion brought out several new points that added much to the paper. Edith Spencer favored the Association with a beautiful and appropriate recitation.

The Association adjourned to meet Eleventh month 10, at the usual place of holding meeting. ELLA MOORE.

CONCORD FIRST-DAY SCHOOL CONFERENCE.—This was held at Concord (Delaware county, Pa.), on the 21st. There was a large attendance. Reports were presented by Birmingham, Chester, Chichester, Concord, Darby, Goshen, Middletown, Newtown, Providence, Stanton, Swarthmore, Romansville, West Chester, Willistown, Wilmington, and Lansdowne. All were regarded as good reports.

The question: "In what way shall the Bible be studied that we may attain therefrom the broadening influence that has been noted among English Friends?" was considered at the afternoon session. Sarah R. Paiste, of West Chester, read a paper on the subject, and others joined in the discussions. "A Bible Story" was given by Elizabeth W. Collins, of Swarthmore, and an object lesson by Benjamin Hallowell, Jr., of Lansdowne. It was decided to meet next time (Fourth month, 1900), at Darby.

PEACE CONFERENCE AT UPPER DUBLIN.—There was a good meeting, though not large, at Upper Dublin, on the afternoon of the 22d (First-day), under care of Abington Quarterly Meeting's committee on Philanthropic Labor. Peace and Arbitration was the subject. James Q. Atkinson, Lukens Webster, Joel Borton, Annie L. Croasdale, Alvin Haines, and others spoke. Arabella Carter, of Byberry, acted as secretary. The speakers strongly presented the views of Friends concerning Peace, and earnestly regretted the war in the Philippines. A good recitation by Shepherd Cleaver (a little boy), of Byberry, closed the proceedings.

COMMUNICATIONS.

GIVING TO FRIENDS' CHARITIES.

Editors FRIENDS' INTELLIGENCER:

I FEEL sorry when new charities are appealed for to Friends. Their strength and interest ought not to be dissipated. They do not give too liberally to their own charities, and if their money is scattered on new objects, what is to become of the worthy old ones?

The Doukhobors should appeal to Friends, as they are suffering for what we regard as a vital principle, and yet but about \$200, I believe, has been sent them. I think the INTELLIGENCER should be an "organ" for Friends' interests. After our own charities are well provided for, then we may advocate the claims of others. J.

New York.

[We agree in the main with what our correspondent says. But we find that different people have their sympathies drawn to different objects. The amount of help for the Doukhobors, through the INTELLIGENCER, is four times that stated by our correspondent. We have forwarded to England \$166.25, to Winnipeg \$488, and have at this writing (Tenth month 18) \$158.50 on hand, total \$812.75.—EDS.]

MT. PLEASANT SCHOOL, S. C.

Editors FRIENDS' INTELLIGENCER :

ONCE again, the long and restful vacation ended, we find ourselves at our post of duty for the winter. School commenced Tenth month 2. The teachers have entered upon their work with new zeal and enthusiasm, and we have every prospect of a pleasant and prosperous season.

The weather has been very warm this month. This has brought the cotton out all at once, so picking is going rapidly forward. We have two hundred pupils enrolled, although the country children have not entered.

Another change, the greatest of all, has come to us : Anne Nicholas, who has had charge of the Industrial Department for ten years, resigned her position in the summer, and ten days after my return left for her home in Ohio, where she expects to stay and rest for a year at least. Of her ten years of faithful, efficient service, her aid in building up the work, in building the Industrial annex, and the Old Folks' Shelter, and in helping so many of the colored people in the acquirement of homes of their own, too much cannot be said ; she will not be soon forgotten.

We found the children at the Home, sixteen in number, well and hearty, they having remained so during the summer under the excellent care of the matron, Frances Attles. As these children are clothed from the barrels that are sent to us, I wish to remind our friends of the empty condition of our Dorcas room. Much for them, and much for the people generally, and much for ourselves, depends upon this part of our work. Coming with their little cotton money tied up in handkerchiefs, as they usually carry it, already these poor people are clamoring for "ol' close" for themselves and children, and for "warm tings, agin when de cole catch us." We cannot bear to see them turn away disappointed, to spend their little money for what will cost more and really be of less service to them.

For ourselves, we need many little repairs and changes to be made, and we need money for this, as we have no extra fund to draw from. Decay goes on rapidly in this climate, especially in summer, and none but those who have the care of property know how much care and vigilance it requires, how much of "here a little and there a little" labor and material continually to keep it in repairs. If you will only send the barrels we can do it all.

The first number of our little *Visitor* will soon be out. We have already received a number of subscriptions, and hope to receive many more, (25 cts.) Having no printing press of our own, the printing is our greatest item of expense, and for this we shall depend greatly upon our subscriptions. Our friends will please be as prompt as possible with their contributions. The long vacation generally leaves teachers with empty purses, and such is our condition. Everything is now in working order, and promises well. With an earnest, enthusiastic corps of Christian workers, well fitted for their places, we are looking forward to a happy, prosperous winter, feeling sure that the blessing of the Almighty will rest upon us.

ABBY D. MUNRO.

Mt. Pleasant, S. C.

THE Savannah, Ga., *News* says : "The trend in the direction of temperance is so marked in the South that the daily newspapers are beginning to take notice of it and discuss it editorially. In Savannah it is claimed that there has been a decrease of 25 per cent. in the whiskey trade during the past eight to ten years. In Atlanta the decrease is estimated at 20 per cent. In Mobile 20 per cent. less whiskey is sold now than formerly. It is said that, taking the South as a whole, there was a decrease of about 15 per cent. as compared with the previous years."

THE surgeon-in-chief of the Chicago, Rock Island and Pacific railroad has issued a circular containing the following ruling : "Hereafter an Emergency Box must be carried in every passenger train, and the following instructions must be observed at all times. . . . The tablets marked 'stimulant' can be given in cases where great weakness and depression follow the injury. Use them instead of whisky."

For Friends' Intelligencer.

LIFE'S AFTERGLOW.

WHEN we behold the setting sun
Send forth its parting light,
Amid its glory-tinted clouds,
How beautiful the sight.
When interblending red and gold
Into each other flow,
The brilliant combination makes,
A lovely afterglow.

So when our lives have struggled through
Much false, ambitious pride,
And selfish loves, once very sweet,
Have all been crucified,
God shows unto each loving heart
A shining path to go,
Which makes life's evening radiant with
A golden afterglow.

When three score years and ten are reached,
The fever heat of youth
Subsides into the quiet calm
Of trustful, restful truth.
We cannot thank our God enough
That we can come to know,
Through sweet communion with Himself,
This glorious afterglow ;

That we have learned how valueless
Earth's empty honors are,
How quickly they take wings and fly
Beyond our reach afar.
We then cling closer to our Lord,
Assured that he will show
Us how to *keep* the sunshine of
This Heavenly afterglow.

Richmond, Indiana.

ANNA M. STARR.

For Friends' Intelligencer.

TO CANON RAWNSLEY.

After his Address on Wordsworth's Message, at Swarthmore College, Tenth month 18.

THOU gav'st us golden words that golden day,—
Thou spiritual scion of the Seer
Who made the English lakes forever dear,
The English mountains memorable for aye.
We seemed to hear from lonely summits gray,
From fell and murmurous tarn and tranquil mere,
Echoes of that great Voice, serene and clear,
Whose message is a solace and a stay !

The world hath need of calming words like those
In this her troubled hour of haste and heat ;
Childlike in their simplicity, and sweet,
They come with consolation and repose.
In grateful memory, then, we cherish thee,—
Apostle of Wordsworth's deep tranquility !

J. R. H.

THE latest information about the tribe of pigmies discovered by Henry M. Stanley, inhabiting a forest-covered region in Central Africa, comes from Albert B. Lloyd, the traveller. He traversed the forest, and saw many of the little men and women who inhabit it. He met none exceeding four feet in height. They are timid and cannot look a stranger in the face, their eyes constantly shifting as in the case of monkeys. Though perfectly formed and fairly intelligent, they never leave the forest, and have no settled habitations.

IN Union County, Ga., there is, it is said, not any bar room, and 75 per cent. of the people own their own homes. Only one head of a family in the country seat does not own his home. There is not a dollar of bonds on the county, and with the tax rate three times larger this year than usual, the total State and county tax amounts to only \$1.15 on \$100.

ARMS AND EDUCATION.

New York Evening Post.

THE unconquerable optimism of mankind is nowhere more wonderfully manifested than in the shortness of its memory of suffering. After the terrible four years of the civil war it might have been supposed that, for half a century at least, arms would have been odious and military glory held in low esteem. So many maidens had lost their lovers, so many wives their husbands, so many children their fathers, that the whole land was filled with wailing, and the blessings of peace were to all appearances thoroughly appreciated. But, as time passed, and the poignancy of the suffering abated, the invincible charm of bloodshed reasserted itself. The story of the war was told and retold, and with every narration the horrible features were softened and the fascinations of bold adventure exalted. Military leaders were sainted, and no one who should argue that the beneficial results of the war might have been attained by statesmanship could get an audience. . . . The martial spirit has grown so strong that, if the slightest pretext arose, we should fly to arms at once. The newspapers would call for war, the youth of the country would rejoice in it, and even the clergy and the women would regard it as having a sacred character.

The irrationality of all this is so plain that it occasionally strikes the military enthusiasts, and they are moved to invent some justification of their folly. One of the most curious of these attempts is that of Mr. Sidney Low, an English journalist, who writes in the *Nineteenth Century* of the future of the great armies. He derides the Peace Conference at The Hague. He says that the project of reducing armaments was a chimerical fantasy which could not be discussed without absurdity by practical men. The great armaments, he contends, so far from being a constant menace to peace, are its best guarantee. They have become so great that no one dares to use them. "The risks are too heavy for the nerves even of a Bismarck to face. Nations will not plunge into hostilities when they see that victory itself would involve something like industrial ruin and commercial collapse, owing to the withdrawal of practically the entire adult male population from the work of production. . . . As a rule, governments count the consequences before proceeding to extremities; and, the more costly war is made, the more national suffering and loss it involves, the larger the proportion of the civil population it touches, the less likely is it to be rashly adventured on. There is no argument in favor of arbitration and negotiation so forcible as a huge conscript army."

Hence the great armaments will remain as the permanent bulwark of peace. Though we may confidently hope that wars will become more and more uncommon, "warlike preparations will be pushed on with unceasing and unsleeping vigilance." The young men of most civilized countries must continue to spend several of the best years of their lives in acquiring the military art, which they will never be called on to exercise. The most direful consequences, according to Mr. Low, are to be apprehended from

any change of these conditions. Reduce the armies and render the weapons less deadly, and "the grim phantoms of ruin, death, and massacre," which are the guardian angels of peace, will lose some of their terrors. "If we could get back to a state of things in which each European general staff had at its disposal a compact little professional army of 80,000 or 100,000 men, with no conscripts and no huge civilian reserve, there would be no fear of 'suicide' or famine, and it would be as easy for ambitious sovereigns and intriguing ministers to bring about hostilities as it used to be in the days of Frederick the Great and Kaunitz."

Such extensive assertion demands some proof, but Mr. Low offers none. It is enough to say that we have had instances of ambitious sovereigns and intriguing ministers in this generation, and until we get further away from Napoleon III. and Bismarck we cannot admit that the existence of great forces is a guarantee of peace. Bismarck would not have fought the Austrians unless he had a great army, nor would Napoleon have engaged in any of his wars without a similar reliance. Probably the strength of Frederick the Great's army was proportionally as great as that of the army of the present King of Prussia, and under Louis XIV. and Napoleon I. the burden of arms was greater than it is now. But the proper reply to Mr. Low's argument is to ask if the love of peace and detestation of war are promoted by great armaments, for these sentiments are the only possible foundation of enduring tranquillity. We need only look at France for the answer to this question.

With a very creditable inconsistency, Mr. Low does look at France, and finds that the French army is a most demoralizing affair. It is honeycombed now, as it was under Bazaine, "by brutality, license, disorder, and tyranny." In fact, Mr. Low continues, throughout the Latin countries army life is utterly degrading to the conscripts. But in Germany the results are better. There, at least, some physical and mental gain results from military discipline. It would be strange if it did not; but what of moral gain? Mr. Low can easily find statistics in the English War Office which will convince him that the barracks are not a good school of morals. No one in his senses can maintain that they are, or that they are likely to be. Military service develops certain traits and effaces others. The soldier may be civil, punctual, and obedient when he returns to civil life. He may also be drunken, unchaste, and altogether incapable of business enterprise or family direction. It cannot be conceded that the educational influence of the barracks is on the whole a desirable one for the citizen. Were that concession made, it would still remain true that far more valuable educational influences could be provided at infinitely smaller expense, and without the accompaniment of moral corruption.

THIS is the cruel cross of life, to be
Full visioned only when the ministry
Has been fulfilled, and in the place
Of some dear presence is but empty space;
What recollected services then
Give consolation to the "might have been?"—*Anon.*

THE EARLY CHRISTIAN CHURCH.

PROF. J. RENDEL HARRIS, of Cambridge, England, the well-known Friend, in an article in the series of "Present Day Papers" (conducted by John Wilhelm Rowntree, at York), quotes from Dr. A. C. McGiffert's "History of the Christian Church in Apostolic Times" a very striking paragraph in relation to the system of the early Christians. Dr. Harris says, in making the quotation :

"The following very fine summary of what we learn concerning Christian worship from the directions for its regulation in the First Epistle to the Corinthians, might very well be printed, along with a similar passage in Neander's Church History, as a Friend's Tract for the Times."

The passage cited from Dr. McGiffert's book is as follows :

"Whoever had a psalm, or a teaching or a revelation, or a tongue, received it from the Spirit, and when he communicated it to his brethren, it was accepted as a Divine and not as a mere human utterance. It is in the light of this fact that the freedom which characterized the Corinthian services must be interpreted. That freedom seems at first to have been complete. The confinement of the right to participate to a certain class or certain regularly appointed individuals was evidently quite unknown. Every Christian had the right to take such part as he wished, and the woman's right was equal to the man's. But the recognition of that right was not due to the Corinthians' recognition of the equality of all believers ; it was due to their reverence for the Spirit of God. A disciple had the right to take part in the services, not because he was a Christian possessed of equal privileges with his brethren, but simply because he was an organ of the Spirit, and it was the Spirit's will that he should speak. Unless the Spirit prompted him he had no right whatever. And hence the freedom which is so characteristic a mark of the services as they appear in Paul's Epistle was, after all, decidedly limited. There was freedom for the Spirit, not for men as men."

Dr. McGiffert is said to have written the above without comprehending that there is a body of Christians in America to-day—the Friends—that holds the same principle in regard to worship that he has so vividly described as a feature of the early Church.

PRESSING NEEDS OF THE DOUKHOBORS.

From the Address by Charles Rhoads, at the meeting (on the Doukhobor subject) at Arch street Friends' meeting-house, Philadelphia, Tenth month 5, 1899.

THE call for the present assembly is occasioned by the conviction on the part of the committee of the Meeting for Sufferings of Friends of Philadelphia, who were charged some months ago with the care of raising funds to aid the Russian emigrants to Canada, known as the Doukhoborts, that the members of the Society have a peculiar duty to perform in assisting these people to tide over a critical period, following their introduction into North America, until they can become self-sustaining. There are about seven thousand of them now in the eastern part of the province

of Assiniboia and the western district of the province of Manitoba, in the Dominion of Canada, where the Canadian Government has assigned them two hundred and seventy-six thousand four hundred and eighty acres of land, being one hundred and sixty acres to each adult. A part of them arrived there in the Sixth month last, but others not until a month or more later ; consequently there was not sufficient time left in that Northern climate (about fifty degrees) to plant and perfect crops or cereals ; and the potatoes planted by those who first came were injured by an untimely frost in the latter part of the Seventh month.

The contributions so liberally made heretofore by English Friends (about seventy-five thousand dollars), have been entirely consumed by the cost of transporting these people from the Black Sea to Canada, and feeding them on the voyage. The funds donated by Friends here and those given by the Mennonites, amounting to over ten thousand dollars, have been expended in sustaining them after their arrival, and providing oxen for farm labor, with wagons, tools, seeds, etc.

The situation that now confronts them is, that ten months more must elapse before their farming will result in ripened crops for their sustenance, during which but little profitable labor can be done for wages, owing to the sparsely settled country they occupy, and the severe weather with snow, which prevails in that region.

These facts form a strong appeal to Friends to make some sacrifices, to save them from starvation and suffering, meantime. Their religious principles and testimonies coincide remarkably with ours in regard to war, the spirituality of Divine worship, and avoidance of all ritual ceremonies in its performance ; patience under injuries, and love to mankind. They are industrious, frugal and temperate in their habits ; and if placed in favorable circumstances for prosperity in outward affairs, have proved themselves abundantly able to be independent and self-supporting.

A RHODE ISLAND MEETING.

From Caroline Hazard's "Narragansett."

THERE Narragansett lies before us, unchanged as to physical features, but more thickly peopled, with villages dotting the pleasant dales. Let us try to turn back the years to that summer day in 1743 when the first recorded meeting was held. Riding through the narrow lanes, from beyond Little Rest, and up from Westerly, came the representatives to that meeting. The old meeting-house—old in 1743—stood upon the southern spur of Tower Hill, a mile or more from the village. The first mention of this building occurs in Judge Sewall's diary, under an entry of Friday, September 20, 1706, when he went "into the Quaker meeting-house, about thirty-five feet long, thirty feet wide, on Hazard's ground, which was mine." The sale of this land to Thomas Hazard was made in 1698, so that it must have been a comparatively new building at the time of Sewall's visit. The South Kingstown Records have something further to say of this land. August 4, 1710, Thomas Hazard sold one

acre to Ebenezer Slocum, of Jamestown, for forty shillings; and the next day it was conveyed by Slocum to Rowland Robinson, Samuel Perry, Henry Knowles, Jr., Thomas Rodman, and Jacob Mott, for the same consideration. The bounds are given, easterly and southerly by the road, the rest by Hazard's land, "being that parcel of land on which stands a certain meeting-house in which the people called Quakers usually meet."

It commanded a wide prospect of land and water. At the foot of the hill the chain of Point Judith ponds begins, which separate the Point from the mainland; and the perilous Point itself, called in the old deeds Point Juda, or Point Jude, stretches a warning finger far out into the white breakers. Block Island, the land of Manassees, lies in the distance to the southwest; while to the east the unbroken ocean stretches to the coast of Africa. Close at hand, the Pettaquamscutt winds through its marshes; the crescent of Little Neck beach is white with foam; and but a little farther the windows of Newport gleam in the sunshine. A lovely prospect those "weighty" Friends had to look upon.

KINDNESS GROWS SLOWLY.

From John Fiske's "Destiny of Man."

WE (the human family) have made more progress in intelligence than in kindness. For thousands of generations, and until very recent times, one of the chief occupations of men has been to plunder, bruise and kill one another. The selfish and ugly passions which are primordial, which have the incalculable strength of inheritance from the time when animal consciousness began, have had but little opportunity to grow weak from disuse. The tender and unselfish feelings, which are of later development, have too seldom been allowed to grow strong from exercise. The whims and prejudices of primeval, militant barbarism are slow in dying out from the midst of peaceful, industrious civilization. The coarser forms of cruelty are indeed disappearing, and the butchery of men has greatly diminished. But most people apply to industrial pursuits a notion of antagonism derived from ages of warfare, and seek in all manner of ways to cheat and overreach one another. As in more barbarous times, the hero was he who had slain his tens of thousands, so now the man who has made wealth by overreaching his neighbors is not uncommonly spoken of in terms which imply approval. Though gentlemen no longer assail one another with knives and clubs, they still inflict wounds with cruel words and sneers. Though the one who dares to think for himself is no longer chained to a stake and burned, people still tell lies about him and do their best to starve him by hurting his reputation. The virtues of forbearance and self-control are still in a very rudimentary state, and of mutual helpfulness there is far too little among men.

It is said that in Massachusetts, out of 1,100,000 engaged in gainful occupations, only 37,000 are employed on First-day. This number is made up mainly of persons employed on railroads and steamboats, and in hotels and restaurants.

At the Bottom of the Dreyfus Case.

Advocate of Peace, Boston.

IN all the outburst of amazement and moral indignation there has been scarcely an allusion to anything back of the personalities connected with the case. Race hatred has been mentioned, but nobody believes that to have played more than a subordinate part in the drama. Nor is the cause to be found in French weakness, fickleness of character, or corruptibility, on which foreign critics have harped. France is not worse than many other countries in these respects, and but little below the very best.

What then is it that lies at the root of this extraordinary bit of injustice? It is nothing less than that which in Germany leaves a civilian no redress in a contest with a soldier; which in all the great nations of continental Europe is riding rough shod, with its conscienceless conscription and taxation, over the heads of the common citizens, regardless of their personal and family rights to food, raiment, health, and comfort; which is, we fear, in these latter days, seriously threatening the foundations of Anglo-Saxon justice and respect for personal and State rights. The very nations themselves which have been loudest in their condemnation of France and the gross miscarriage of justice at Rennes are, in so far as they uphold and support the evil system out of which it has sprung, guilty in a measure of the crime against Dreyfus.

Remedies For Insomnia.

"INSOMNIA is a self-inflicted curse through the violation of Nature's laws," writes Edward B. Warman in the *Ladies' Home Journal*.

"The cause may be over-anxiety, planning for the morrow, thinking and worrying over the yesterdays and to-days, but no opiate can remove the cause, even though it may bring sleep. If the cause is merely mental overwork it may be quickly removed by relieving the brain of the excess of blood. Physical exercise is a panacea for about every ailment which human flesh is heir to. Therefore, stand erect, and rise slowly from the heels; descend slowly. Do this from forty to fifty times until you feel the congestion in the muscles of the leg. Almost instant relief follows, and sleep is soon induced. For those who are averse to a little work I would recommend, instead, a bowl of very hot milk (without so much as a wafer) immediately before retiring. The hotter the milk the better for the purpose. This will prove a better sleep-producer than all the opiates known to medical science. It brings about an increased activity of the blood vessels of the stomach, causing slight temporary congestion, which relieves the blood vessels of the brain. The hot milk is also quite strengthening to the stomach."

The Waste of War.

THE madness that war inevitably proves itself to be to those that engage in it and to the world—the awful waste and desolation it causes, lost sight of by the foolish and heedless under the glamour of its influence and becraving excitements—are well shown by certain statements of fact which have been gathered from the "History of Civilization," by Paul Courier, and have gained some circulation. They cannot be too widely set forth and pressed upon popular attention. He says:

"Algeria has cost France 1,560 times the net profit of its annual revenues. Madagascar, up to 1896, cost the same nation \$85,000,000, and there is nothing really to show in return. Tonquin has produced mainly disease and constant slaughter. The effort to keep San Domingo," he says, "cost France more dearly than all the crimes of her great revolutions." And so, too, he sums up in a striking statement the effect marvellously ruinous of a recent well-remembered African war upon another European Power. "Abyssinia," he says, "has cost Italy \$115,000,000 and thousands of lives, or more than enough to drain the Pontine marshes and cover the mother country's dry hills with fruit trees and forest trees, and fill that ancient, sunny land with prosperous, contented, and happy homes."

Lincoln's Mercifulness.

THE story is told that one day General Augur, who was the Major-General commanding the forces in and around Washington, went to the office of Charles A. Dana, assistant Secretary of War, and said: "Here is So-and-so, a spy; he has been tried by court-martial, and the facts are established; he has been sentenced to death, and here is the warrant for his execution, which is fixed for to-morrow morning at six o'clock." Dana replied: "The President is away. If he were here the man certainly would not be executed." "He is not here, and I think it essential to the safety of the service and the safety of everything that an example should be made of this spy. They do us great mischief and it is important that the law which all nations recognize in dealing with spies and the punishment which every nation assigns to them should be inflicted upon at least one of these wretches who haunt us around Washington. Do you know whether the President will be back before morning?" "I understand that he won't be back until to-morrow afternoon," Dana replied. "Well, as the President is not here, will you sign the death warrant?" "Go to Mr. Stanton," Dana replied; "he is the authority." "I have been to him and he said I should come to you." Well, said Dana, I signed the death warrant. At about eleven o'clock the next day I met the General. "The President got home at two o'clock this morning," he said, "and he stopped it all."

Unsuitable Month Names.

SEVERAL German papers, a London journal says, are expressing dissatisfaction with the names of the months. "These critics point out that it is absurd for Europeans and Americans of to-day to dedicate one-sixth of the year to the memory of Julius Cæsar and Augustus, to name a third after heathen gods and goddesses, to have two months of doubtful nomenclature, and to designate the remaining four by misleading numerals, September being obviously ninth and not seventh in order. There is, of course, nothing to say against this argument from the point of view of common sense, but unfortunately common sense is not always the ruling power in human affairs. Not only the months, but the days of the week too, and indeed most of us bear names which are either meaningless or inappropriate. Some of our Teutonic contemporaries suggest reverting to the old designations of their uncivilized ancestors, which resemble closely enough those of the French Revolutionary calendar. But one doubts whether the Kaiser even would venture on such an innovation."

Glasgow's Water Supply.

BENJAMIN TAYLOR writes in the *Engineering Magazine* for September regarding the Glasgow water supply. In Glasgow a £15 householder obtains for 71d. (say \$3.50), per annum a continuous, unrestricted stream of the purest water in the world. It is calculated that 380 gallons of pure water are delivered to the citizens of Glasgow for every penny paid. It is water of such peculiar softness that the householders of Glasgow can pay their water rate out of what they save on soap. Loch Katrine water is not only soft—it is remarkably bright, clear, and free from vegetable matter. It is uniform in color, temperature, and quality, is absolutely free from pollution, and must remain so because the corporation of Glasgow have now bought up the building rights of the whole drainage area; it needs no filtration, and is practically unaffected by the change of seasons.

Covering Wounds in Trees.

PETER VAN VECHTEN, Milwaukee, Wis., agrees with *Meehans' Monthly* that the wounds made in the stems of trees, by pruning or otherwise, should have the wood preserved to keep it from decay till the new bark and wood extends over it, but he thinks gum shellac dissolved in alcohol far better than

paint. He advises to put the shellac into a wide-mouthed bottle, cover it with alcohol, and let it stand twenty-four hours, when it may be applied with a swab or brush. It serves, as nearly as may be, as the substance of bark; is not affected by heat or cold or wet or dry weather; and retains the sap up to the cut, healing the wound without a scar. Any limbs cut off square on top will leave a dead end from six inches to a foot, which will eventually die and rot off. Limbs should be cut off slanting—never square on top—as is often done.

The Russian Calendar.

THE Russian government will take a far step forward at the beginning of the twentieth century. On January 1, 1901, it will adopt the Gregorian calendar, like the rest of the so-called Christian world, and no longer date everything eleven days behind other nations. It will still make 1900 a leap year, in accordance with the Julian reckoning, says the London *Athenæum*; but will afterward fall into line with other Christian nations by making their dates correspond with what they would have been had the Gregorian rule of dropping a leap year at the end of each century (except each fourth century) been observed since A. D. 325.

"Let us hope," adds the *Athenæum*, "that before another century is completed the more simple and accurate rule will be substituted of dropping a leap year at the end of each period of 128 years, without exception, so that the next dropped after 1900 will be in 2028."

Speaker Reed on French Justice.

EX-SPEAKER THOMAS B. REED has an article in one of the weekly journals on French justice, apropos of the Dreyfus trial. He agrees with the general verdict that French legal procedure does not suit our ideas of justice, yet he takes pains to say something pleasant about France. A bit of his own political philosophy, too, is presented when he says: "To a man who believes that suitable government is that government which any nation can furnish to itself, and that the people of a country are, in the long run, their own most capable governors, the experience of a republic in the heart of Europe, surrounded by monarchies and principalities and powers, itself tumultuous by nature and always yearning for strange gods, is the most interesting of all 'human problems.' That the French experiment in democracy may be successful 'is the good wish of all of us who love the liberties we have, and for which we would die.'"

O FAITH, the world to-day hath greater need
Of thee than of theology or creed.
'Tis faith alone that makes the timid brave,
And faith alone this world of ours can save;
Faith is the golden key that opens the door
And bids the soul behold fresh joys in store.

—W. E. Penney.

THE portrait of Ouray, the famous Ute chief, will be in the group of famous Coloradans in the dome window of the State capital at Denver. His will be the only Indian portrait in the dome.

SOME of the Indian names, said Dr. Gates at the Lake Mohonk Conference, are very pretty; others rather odd, some rather inconveniently long. There were mentioned Strike the Kettle, Sings by the Brook, Medicine Owl, Thunder Hawk, Standing Elk, Looks like a Mad Bull.

THE Irish Protestant Church has prospered, notwithstanding its disestablishment and disendowment. The Protestant Cathedral of Belfast, whose foundation stone was laid recently by the Countess of Shaftesbury, will be built at an estimated cost of £70,000, and will be the largest place of worship in Ireland, as it will provide accommodation for upward of 4,000 persons, whereas St. Patrick's Cathedral, Dublin, has accommodation for only 2,000.

CURRENT EVENTS.

THERE has been severe fighting between the Dutch and English forces in South Africa, with long lists of killed and wounded on both sides. The Boer attacks at some points are said to have been repulsed. News received comes "through British sources," and is subject to censorship. In the English House of Commons there is practically no opposition made to the war measures, except by Irish members, about thirty in number. Queen Victoria has used expressions dwelling on "dearly-bought victories," and the losses of life, which are construed to mean that she is distressed by the war.

GREAT execution is said to have been done in the South African battles by the English "shrapnel artillery." These carry a projectile of "steel tubing filled with about 260 small lead balls," which bursts and scatters the balls. The guns will carry two miles, and are said to have been used at this range against the Boers. Dispatches from Washington represent the regret of military authorities there that not enough such guns have been secured by the United States army.

AMONG the recent dead in the Philippines is Major Guy Howard, son of General O. O. Howard. He was shot on the 22d, "by concealed insurgents," while he was engaged in some military operations. He leaves a wife and children in this country.

The losses of United States forces in the Philippines since August, 1898, are now stated to be: killed, 316; died of wounds and accidents, 156; died of disease, 586; wounded, 1,731; nursing, 28; grand total, 2,817.

A SPECIAL dispatch from Washington says that Admiral Dewey is not a Presidential possibility, and that "he would not consent to become a candidate if nominated by both political parties," but would decline on the ground that "his physical strength and mental temperament utterly unqualify him for the arduous labors of the high office."

By the advice of his physician he has declined invitations to make public visits to Philadelphia and Atlanta.

A WASHINGTON dispatch states that Captain Leary of the United States Navy, Governor of the Island of Guam, one of the Ladrone group, which was ceded by Spain to the United States, has sent to Washington an urgent request for reinforcements, "on account of the hostile attitude of the natives," and the Navy Department has ordered the garrison to be augmented by a battalion of marines.

THREE Filipino officers came to the United States military lines on the 20th, and applied for permission for a commission to visit General Otis. They wanted to "discuss peace terms, arrange for the delivery of more American prisoners, and to consider methods for the release of the Spanish prisoners." General Otis refused to receive them, or to permit them to come to Manila.

THE Canadian Minister in London has made a final proposition to United States Ambassador Choate for a permanent settlement of the Alaska dispute by arbitration similar to the Venezuelan arbitration. By this Canada hopes to receive Pyramid harbor by surrendering much of the disputed gold country.

NEWS AND OTHER GLEANINGS.

PRESIDENT MCKINLEY concluded his tour of speech-making in the West on the 18th instant, and returned to Washington on the following day. He had been away from Washington fifteen days, and had made 79 speeches in eleven States. Washington dispatches say that he returned confident that "the people" are in favor of the "retention" of the Philippine Islands.

—Mrs. Izetta George, secretary of the Charity Organization Society, is taking steps looking to the establishment of a soft soap factory in Denver, which will furnish employment to needy poor people. She believes that such an industry can be made a success.

—Reporting on the relief measures in Porto Rico, Gen. Davis says: "Hundreds of tons of flour have been sent down, the baking of which the people generally know nothing, and to utilize which has been found most difficult. People at home should be made to understand that the destitute here they are trying to save from starvation are a primitive race. They live in huts of bark and thatch, and eat the simplest food. I sincerely hope that your committee will bear in mind that food is the first requisite, and that people can live in Porto Rico without anything else, but that without food they must die."

—The French-American Historical Society has just been formed in Boston, whose object is declared to be to promote the careful and systematic study of the history of the United States, and especially to bring forth in its true light the part which belongs to the French race in the evolution and formation of the American people. The charter members number about fifty persons of French origin from many parts of the country.

—The Illinois Supreme Court has ruled that the shade trees in the street in front of a man's property belong to him, and cannot be cut down or mutilated without his consent. The suit was one in which a property owner sued a telephone company for cutting off the limbs of his trees in order to make room for its wires.

—Of the total population of 916,894 people in the island of Porto Rico, there are classed as indigents 291,020, which means that there are nearly 300,000 people in the island who have no property, and who live from hand to mouth, and whom the Government or private charity has to care for.

—The will of the late George W. Clayton, who bequeathed \$1,000,000 to the city of Denver for an orphans' college, has been admitted to probate. Andrew Carnegie has offered to donate \$50,000 to the city of Duluth to erect a building for a free public library.

—The United States Supreme Court has granted leave to the State of Louisiana to file a bill for an injunction against the State of Texas prohibiting the enforcement of a trade embargo in connection with the yellow fever quarantine of the latter State.

—The Dismal Swamp Canal was re-opened to traffic on the 14th inst., a special inspection fleet going from Norfolk to Elizabeth City. The new waterway enables all light draft shipping to take the inland channel and avoid the dreaded Diamond Shoals.

—A tornado at Sagua la Grande, Cuba, on the 20th inst., destroyed many buildings, including the hospital built by the Americans, and four of the patients were killed. Six other persons were killed and nineteen injured.

—Dorothy Bowman, a California woman now in Mexico, has recently climbed to the summit of the volcano of Popocatepetl. She is said to be the first woman to reach the actual summit overlooking the crater.

—It is expected that the requisition of Atlantic steamships for carrying English troops to South Africa, and the rush to the Paris Exposition, next year, will make higher rates for ocean travel than have prevailed in 1899.

—Differences have arisen between the American Tin Plate Company and their employes, which may result in a strike involving 25,000 men. The trouble is due to the employment of non-union men.

—The Select Council in Philadelphia has adopted resolutions by a vote of 26 to 8, condemning the principles underlying the civil service laws, and advocating their repeal or modification.

—Samuel Winner, of Warrington, who is in his 77th year, has worked at blacksmithing for 61 years and is even yet an expert horse-shoer.—*Newtown (Pa.) Enterprise*.

—"No one can grow up in constant contact with Nature," said Miss Collins, at the Lake Mohonk Conference, "and not have a pretty good education in some line."

—Chicago's population has been increased 15,000 by the decision of the Illinois Supreme Court ratifying the vote annexing part of Austin.

NOTICES.

* * A meeting of the Association for the Promotion of First day Schools within the limits of Philadelphia Yearly Meeting will be held in the meeting-house at 15th and Race streets, Philadelphia, Eleventh month 4, 1899, beginning at 10 o'clock.

The morning session will be devoted to important business. The afternoon session will consider the following program: (1) "Large Classes of Adults," by Charles Paxson. (2) Demonstration of one of the lessons in the present Quarterly, by a class from Girard Avenue First-day School. (3) "The building up of First-day schools and the strengthening of weak ones," by Cynthia S. Holcomb.

All interested are invited. It is especially desired that each school shall have its delegates in attendance. Will superintendents kindly make this a personal matter?

JOHN L. CARVER, } Clerks.
MARY H. FORMAN, }

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Concord, Delaware county, on First-day, Tenth month 29, 1899, at 2.30 p. m. Joseph S. Walton is expected to be present to address the meeting.

A meeting of the committee will be held in the morning of Quarterly Meeting at Darby, the 31st inst., at 9 o'clock.

CHARLES PALMER, Clerk.

* * A Conference under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Solebury, Bucks county, Pa., on First-day, Tenth month 29, 1899, at 2.30 p. m. The meeting will be addressed by Frances E. W. Harper. Subject, "Colored People of the South."

SUSANNA RICH, Clerk.

* * A Circular Meeting under the care of a committee of Concord Quarterly Meeting will be held at Chichester on First-day afternoon, Eleventh month 5, 1899, at 3 o'clock p. m.

MARY P. HARVEY, Clerk.

* * The evening meeting of Philadelphia Friends, to-morrow, 29th inst., will be at 35th street and Lancaster avenue, at 8 o'clock. It is hoped that Friends generally will bear it in mind.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

ELEVENTH MONTH:

- 5. Valley, 10 a. m.
- 19. Haverford, 10 a. m.
- 26. Reading, 10 a. m.

TWELFTH MONTH:

- 3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

* * Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

* * The Western First-day School Union will be held in the meeting-house at Londongrove, Pa., on Seventh-day, Tenth month 28, commencing at 10 o'clock a. m. All interested are invited to be present.

HORACE L. DILWORTH, } Clerks.
ELLEN P. WAY, }

* * The Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the meeting-house, 15th and Race streets, Philadelphia, Seventh-day, Tenth month 28, 1899, at 1.30 o'clock p. m.

The Sub-Committees meeting as follows:

The Indian, in Room No. 2, at 10 a. m.
Peace and Arbitration, in Room No. 3, at 10 a. m.

Colored People, Race street meeting-house, at 9.30 a. m.

Improper Publications, in Room No. 4, at 10 a. m.

Purity, in Room No. 3, at 9 a. m.

Women and Children, in Room No. 5, at 9 a. m.

Temperance and Tobacco, in Room No. 1, at 11 a. m.

Educational and Publication Committee, in Room No. 1, at 9.30 a. m.

Legislation Committee, in Race street parlor, at 10 a. m.

JAMES H. ATKINSON, } Clerks.
ELEANOR K. RICHARDS, }

* * A meeting under care of the Educational Committee will be held in the meeting-house, Flushing, L. I., on the afternoon of quarterly meeting day, Tenth month 28, at 2.30 o'clock. All are invited to attend. * * *

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.



SAVE 1/2 Your FUEL

wasted up chimney.

BY USING THE ROCHESTER RADIIATOR.

COST \$2.00 AND UP.

Money refunded if not satisfactory. Write for booklet on economy in heating homes.

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Ellwood Heacock,

UNDERTAKER
and EMBALMER

ESTABLISHED 1860.

TELEPHONE 5807.

1313 Vine Street, Philad'a.

Calls outside of city answered promptly.

DR. T. J. BARNARDO, widely known for his work among the homeless children of England, recently said: "I have lived in the East End and worked there for thirty-two years. I did not begin my work on a temperance basis. My views, when I started, were not antagonistic to the influence of a public house. I thought them necessary, from at least a social standpoint, and I thought that to condemn working men who habitually resorted to the public house was unreasonable, until at least we could provide them with some satisfactory substitute. But soon I had to quit this ground. Indeed, I was compelled against my wish by the evidence of indisputable facts which presented themselves to my notice, every day of my life, to cast in my lot with the men who are opposed to the drink traffic."

"Five times as many girls as boys graduate from our high schools," says an exchange, "and when these educated girls marry the ignorant boys and want to know anything, they are supposed to 'ask their husbands at home.'"

ARMSTRONG & KELLY
Pittsburgh.
REYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ROCKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
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TN your experience with White Lead have you ever been troubled with cracked, pulled or alligatored surfaces, or have you ever heard of such trouble in the use of White Lead?

Never; and these conditions were never known until the introduction of zinc white, "combination lead," and ready-mixed paints, the two last composed largely of zinc, barytes, whiting, etc., very little lead, if any.

—Mr. E. P. Edwards, in "Painters' Magazine."
Mr. Edwards is the senior member of the firm of Messrs. Edwards & King, Painters and Decorators, Elizabeth, N. J.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of colors forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

Publisher's Department.

Club Rates for 1899.

OUR usual announcement of Club Rates with other Periodicals will be found in this issue.

We make the following notes of changes:

Harper's Round Table, juvenile, formerly issued weekly, but of late monthly, has been discontinued—with the issue for Tenth month.

Little Men and Women and *Babyland*, both monthlies, have been united, and the price reduced to 50 cents a year. Our Club Rate for united publication, with INTELLIGENCER, is \$2.45.

Babyland (monthly) is a different publication from *Babyland*, (noted above.) *Babyland's* price is \$1; Club Rate with INTELLIGENCER, \$2.90.

Harper's Monthly magazine has been reduced from \$4 to \$3. Club Rate with INTELLIGENCER, \$4.70.

Lippincott's Magazine, monthly, has been reduced from \$3 to \$2.50. Club Rate, with INTELLIGENCER, \$3.80.

The price of *The Independent* was reduced in 1898 from \$3 to \$2. Club Rate, with INTELLIGENCER, \$3.90.

We make Club Rate for *Literary Digest* for renewals, as well as new subscriptions. Regular price \$3; with INTELLIGENCER \$5.50.

Christian Register, (Unitarian, Boston), makes a special rate for new subscribers. See our Club Rate with it in the advertisement elsewhere.

A New Location.

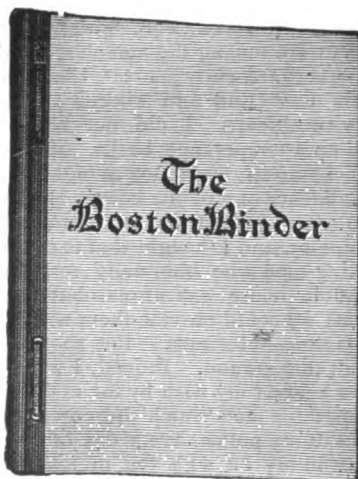
THE offices of FRIENDS' INTELLIGENCER will hereafter be on the second floor of the new Building of Young Friends' Association, on Fifteenth street, at the corner of Cherry.

We invite all our friends to call.

BOSTON BINDER

FOR

Friends' Intelligencer



Will hold a full year, by packing close. Better, if used for half year.

Price, 25 cents, including postage, if sent by mail.

By having your papers together, you have at the end of the year a valuable volume, of over 1000 pages of reading matter.

Baltimore Yearly Meeting.

RAILROAD ARRANGEMENTS.

Friends desiring to attend the approaching Baltimore Yearly Meeting, are informed that arrangements have been made with the railroad companies so that those near the following railroads can obtain excursion tickets to Baltimore and return at a special rate of two cents per mile fare.

By applying personally or by letter to the undersigned, or at the store of Friends' Book Association, southwest corner of Fifteenth and Race streets, Philadelphia, card orders on the ticket agents for tickets may be obtained of the Pennsylvania Railroad Company, Pennsylvania Railroad Division, any point east of Pittsburgh, Philadelphia and Erie Division, United Railroads of New Jersey Division, West Jersey Railroad, Philadelphia, Wilmington, & Baltimore Railroad, Philadelphia & Baltimore Central Railroad, Baltimore & Potomac Railroad, Northern Central Railway, and the Alexandria & Fredericksburg Railway. Also the Baltimore and Ohio Railroad, east of the Ohio river and south of New York city, or other leased or affiliated lines within these limits.

Tickets may be purchased from the 24th of Tenth month to the 1st of Eleventh month, inclusive, with limit of expiration Eleventh month 7th, 1899, inclusive.

These orders are not valid if presented at any point where the excursion rate is less than twenty-five cents. When orders are to be forwarded by mail a two-cent stamp should be enclosed to pay postage. Applicants will state specifically what railroad or what system they wish to come over.

EDWARD STABLER, Jr.,
6 South St., Baltimore.

W. THOMAS STARR,
North and Centre Sts., Baltimore.

LODGING ARRANGEMENTS.

Friends desiring to avail themselves of the accommodation for lodging furnished at Park Avenue meeting house, Baltimore, are requested to forward their applications as promptly as possible. The rooms will be ready for occupancy on Sixth-day evening, 27th of Tenth month, for those who wish to attend the sessions of the meeting of ministers and elders, on Seventh-day.

For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging, or both, can be obtained in the neighborhood, at a moderate cost. The Committee is prepared to furnish names and residences of those who offer such accommodations.

Applications may be addressed to any of the following Friends:

RACHEL R. HOLT, 817 W. North Ave., Balto.
SALLIE H. STARR, 308 E. LaFayette Ave., Balto.
Sub. Committee of the Committee on Entertainment,
or to

BERTHA JANNEY, 1807 Bolton St., Balto.
Secretary of the General Committee.
N. B.—In making application, Friends will please name the day on which they expect to reach Baltimore.

CLUB RATES: OTHER PERIODICALS, 1900.

We announce our Club Rates for other Periodicals for 1900. Read the figures given, and also read the notes below.

We will send FRIENDS' INTELLIGENCER one year, with any of the periodicals named below, for the amount stated "for both."

WEEKLIES.

Periodicals.	Price for both.
Harper's Weekly, (\$4),	\$5.30
Christian Register, (\$3),	4.80
Christian Register, (new subscribers),	4.10
Scientific American, (\$3),	4.60
Harper's Bazar, (\$4),	5.30
Journal of Education, (\$2.50),	4.35
The Living Age, (\$6),	7.60
Literary Digest, (\$3),	5.50
The Independent, (\$2),	3.90
Springfield Republican, (\$1),	2.90
The Nation, (\$3),	4.80

MONTHLIES.

British Friend, (6s. 6d. and postage),	\$3.75
Meehans' Monthly (Floral, Hort.), (\$2),	3.85

MONTHLIES (Continued).

Periodicals.	Price for both.
Scribner's Magazine, (\$3),	\$4.60
The Century Magazine, (\$4),	5.60
Harper's Magazine, (\$3),	4.70
Atlantic Monthly, (\$4),	5.30
The Forum, (\$3),	4.60
North American Review, (\$5),	6.10
St. Nicholas, (\$3),	4.60
Lippincott's Magazine, (\$2.50),	3.80
Scattered Seeds, (\$0.50),	2.35
McClure's Magazine, (\$1),	2.90
The Farm Journal, (\$0.50),	2.20
Little Men and Women, (\$0.50),	2.45

QUARTERLIES.

The New World, (Relig. Rev.), (\$3),	\$4.50
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Persons wishing other periodicals than those named above should write to us, and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting \$2.00 from the rate given under the heading "price for both."

THE PENNHURST, Open all the year
Michigan Ave., near the Beach, Atlantic City.
The house has every convenience, including electric elevator, running to level of pavement, steam heat, etc. Send for illustrated booklet. JAMES HOOD.

THE AQUARILLE, OPEN ALL THE YEAR
OCEAN END OF TENNESSEE AVE.
Atlantic City, N. J.
Enlarged, remodelled, steam heat, electric bells, heated sun parlor, home-like and comfortable.
M. E. and H. M. HUMPTON.

THE VIEWS OF FRIENDS.

Tracts and Leaflets for Circulation.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner (Editor of the *British Friend*). 40 pp. 10 cents. 5 copies, 40 cents. By mail at these prices.

THE MEETING FOR WORSHIP. By Howard M. Jenkins. Small pamphlet. 12 pp. Single copies, 2 cents; 50 copies, 50 cents; 100 copies, \$1.00. By mail at these prices.

RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 2 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

FRIENDS' INTELLIGENCER ASSOCIATION,
Limited,
921 Arch Street, Phila

LITTLE three-year-old Bessie ran flying down the front steps with an agonizing cry of "Papa! Papa!" Her father had started down-town, but he stopped and waited. "What is it, Bessie?" he asked. "I want to kiss you good-by," she said. "Well, I'm waiting for the kiss," he said. "I'll give it to you," she replied, with trembling lips and quivering chin, "just as soon as I can make the pucker."—[Chicago Record.]

A LITTLE boy, with an interest in the meaning of familiar words, said to his mother, "What is the meaning of 'civil'?" "Kind and polite," answered the mother. A puzzled look brooded for a second on the boy's face. Then he said: "Was it a kind and polite war that was in this country once?"

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873.

PHILADELPHIA, ELEVENTH MONTH 4, 1899.

{ Volume LVI.
Number 44.

A GOOD WORD EACH WEEK.

XLIV.

I KNOW of no religion that destroys courtesy and kindness, which, rightly understood, are great indications of true men, if not of good Christians.

WILLIAM PENN.

WHAT DOTH IT MATTER, BROTHER?

WHAT doth it matter, brother, this our creed?
Thine may be centuries-built, word on word,
Obscured by superstitions, old, absurd,—
Mine be so simple that a fool might read
And understand. Each speaks our common need,
Each speaks for each the yearnings unappeased
Of his poor soul—forever tossed, diseased
By questions none can answer. Only heed
This thing, my brother; work thy righteous deed,
Follow thy conscience, leave the rest to God,
Who knoweth well how weak, how blind we be.
Who seeth our hands outreaching for the light;
And in compassion, tender, infinite,
He pitieth and accepteth thee and me.

—Howell S. England.

EDUCATION AND RELIGION.¹

BY JOHN WM. GRAHAM (MANCHESTER, ENGLAND).

(Concluded from Last Week.)

It will save much beating about the bush, if I rush in boldly at once, risk a general statement, and say that I am taking religion to mean a consciousness of the presence of God in daily life, and consequently the performance of the details of labor and pleasure, and the waging of the struggle with temptation, as in the Great Taskmaster's eye, in conscious obedience to a spiritual Power of whose great plan we and our trivial actions make a part. Since this Power is further revealed to us as a God of Love, it follows that we are the Ministers of His love on earth; and that means practical Christianity, philanthropy, and self-denial. That is to say, in brief, religion is a life of prayer and communion with God, in preparation for the service of Christ and the death of the "natural man."

Now for the connection or antagonism, if such there be, between Religion and Education. If Education indeed produces, as we saw that it did, a sympathetic consciousness of human brotherhood, a worshipful awe in presence of Nature and Nature's God, a love of truth, and humility of mind, then indeed it produces the very qualities which go to make religion, and these two friends of man are in triumphant alliance. As was said at the beginning, the matter needs but to be stated to be clear.

We remember that Paul's experience at Corinth was at first sight contrary to this. He found that not

many noble and not many philosophers, but rather a company of women and slaves formed the Church. But there are many things to be remembered. Firstly, the education which was foolishness in presence of the Gospel was the worn-out philosophy of the time, not quite the same thing as modern education; further, the city was endlessly corrupt, and in a corrupt society the poor are always the least corrupted—being saved by labor. Moreover, the religion was then new, and we always find that those who are highly trained or highly placed in a society do not so easily leave it as working people do. The Society of Friends, adapted as I think it is to both classes, gathers most converts from among working men.

But (apart from the case of Corinth) the above comprehensive conclusion cannot be expected to carry complete conviction. There will be misgivings. What is it that has made some of our Friends think that Education leads away from God? No doubt it is because the growth of knowledge has shifted the centre of gravity of orthodoxy and has had to destroy some errors, closely, naturally, and inevitably interwoven with faith. The conception of the method of Creation, of the age of the world, of the creation of woman, of the origin and meaning of Hebrew sacrifice; our thought of the Hereafter and of the true meaning of salvation and of Reconciliation with God in Christ; these things have been freed from ancient error at the advent of knowledge, as the fanciful shadows of night depart in rapid silence before the unconscious sun.

In this way, nevertheless, and in this way only, has Religion continued to be possible for our generation. The science which seemed its critic and its enemy has proved only to be its teacher and its friend. Religion as restated to-day is stronger from being rid of what was outworn and ready to perish. We have done nothing but substitute, in the intellectual fabric which encloses faith, the modern thought of the nineteenth century for thought which was in its time modern, but is now mediæval.

It may be clearer if we expand at this point a little, and try to sketch in briefest manner what Science has to say about the Creator, about the Bible, and about Immortality. First, about the Creation. What is the conception of the Divine Working which it leaves in our minds?

The dominant view in Physics is that all matter is composed of vortex rings of ether; that the ether is in motion in swirling rings, like the india rubber rings on an umbrella, or like the rings which clever smokers watch rising from their pipes; that these rings cannot destroy one another, and hence that matter is indestructible, but are grouped together in endlessly complex ways, corresponding to the atoms

¹A Paper read at the meeting of Young Friends' Association, Philadelphia, Tenth month 9, 1899.

of the various elements. The ether of which they are made occupies all space, is invisible, homogeneous, continuous, and frictionless, in other words it is the same all through, and causes of itself neither motion nor hindrance to motion. This is the dead, uniform, calm, raw material of matter. It is hopeless to try to get beyond it. But now, who or what was it that set going in that uniform, featureless world of calm ether, these millions of vortex rings, indestructible when made, and quite unable to make themselves? For chance could not have done it: where there is no motion nor change, there is no room for chance. There must have been, before matter existed, the Mind of God, and power in God to impress his Thought upon the Ether. That is, it was Thought, Omnipotent Spirit, which existed first, and which started those motions and combinations which have produced in æonian sequence the endless beauty of the material world, and has gone on to make a home for the mind and soul of Man, and finally has made man in his own Image. In all these things the Thought of God is realizing itself. Once more Science has given us the feeling we had been in some danger of losing: "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, from everlasting to everlasting thou art God." How inconceivably great must have been that Mind, if it saw the end from the beginning. God, may we reverently say, has been thinking on and on, and is still the same. He made atoms, joined them into molecules, which made the primitive fire-mist, which when broken up into great masses and set moving and wheeling, made solar systems and globes; on which have come vegetable and animal life, and man and civilization, and saints and angels. Truly the Days of Creation opened out by Science are more awe-inspiring than those of Semitic legend.

Science, then, can no more do without a creative Mind than her sister Faith can. She cannot even begin without Him whom her sister holds by the hand and perceives without being told He is there.

We are still far from understanding, as indeed we should expect, the ways of the operation of the Divine Thought upon matter. We do not even know how our own bodily organs come to be the expression of our own minds, we do not know how we lift our little fingers, yet we know that we do this, and often we see a mind acting on a large scale, as the armies of France under the mind of Napoleon.

So that we may believe that Science has richly paid us back in a larger thought of the Spirit behind Creation, what she owed us by taking away Creation stories in Genesis. There was a time, indeed, when it seemed as though Materialism was going to be the creed of Science; that was in the sixties and seventies; it was a hasty forecast; but even the great men of that time, such as Huxley and Herbert Spencer speak of the need of ascribing all to a spiritual power behind phenomena. Your materialist of to-day is not the man of Science, but the blasé devotee of pleasure, the narrow type of man keen only on business; or the hopeless dullard who cannot taste beyond his mouth.

The work of historical and literary scholars upon the Bible has passed similarly through its destructive and its constructive stage. It is not too much to say that modern critics have saved the Bible; saved it from becoming an honored classic to be talked about rather than read, and restored it to our intelligent comprehension. The Bible is now more read than ever it was, and that is something.

Over the book a change has come comparable to the process of restoration of an ancient ecclesiastical edifice, covered formerly with a uniform coat of speckless and infallible whitewash, thickened and renewed by the devotion of generations, but totally obscuring the construction of the building and its features of real architectural interest, and hindering our comprehension of its past vicissitudes and of the thoughts of its builders. The earliest effect of a process of restoration is defacement, destruction, and plentiful dust. We cannot just then worship in the church at all. But that epoch is now over, the dust has cleared from our eyes, the defacement is so complete that it no longer defaces, and the destruction is found to be only of later accretion. The building, with all its rugged edges, its patched-up gaps, and its evident repairs, is before us now, composed of many styles of architecture, with the enemy's cannon balls still sticking here and there in its masonry, and with the gargoyles, past spirits of terror, gaping from its spouts. Its often pathetic humanness opens the treasures of our sympathy, and its lavish magnificence evokes our admiration. Knowledge of the Bible as it really is has become part of the durable stock of mankind. It will never be reversed or forgotten. The clergy know it, and their flocks soon will. George Fox and Robert Barclay would have rejoiced in it all, and except some rather modern whitewash of our own, Friends have nothing to modify or remove. The claim for the mechanical infallibility of the Scriptures rests on less than any other great intellectual position known to me. It rests indeed on nothing but the ill-informed dicta of the bishops of the early centuries, and from those bishops Friends are in revolt on every kind of question.

The Bible is inspired literature, and those who fear its comparison with other literature can hardly be those who appreciate most highly its unique value. As the sole record of the life of our Lord, if for no other reason, it can never be to us as other books are.

To the faith in immortality modern investigation has added an important contribution, in the Work of the Society for Psychical Research, whose five and twenty volumes of Proceedings and Journal constitute a body of organized knowledge not yet generally appreciated, but not wisely ignored. To my own mind the modern, first-hand, sober, tested evidence there accumulated testifies to the reality of immortality and of spiritual communication in various forms.

Thus, to the great centres of Religion, God, the Bible, and Immortality, the modern spirit has brought strength, stability, and renewal.

We now return to the faith of the educated man, towards which we saw that his education had provided him with help, and ask what kind of faith it is likely to be.

The process of sifting and pruning, of subjecting everything to the tests of reason and conscience, and to the light of history, leaves most scholars free from superstitious reverence for ceremonies, clergy, and institutions, except in so far as they are means to the end of personal spiritual illumination, to be changed or cast off when they are no longer potent for bracing the conscience or sweetening the soul. The man is left face to face with God, with nothing between. He is become a simple man in spite of all his scholarship. He knows that nothing but the surrender of the whole will to God will open up for him the gates of glory and peace, that nothing but the presence of the ever present One will give him any joy worth naming. He has been helped towards sainthood by being rid of all that is implied in bell, book, and candle. It seems to me that he has become very sympathetic towards the Quaker point of view, and a member of the unorganized scattered Church of the Light Within.

Once more let me say that I am not propounding the strange doctrine that a scholar is a saint, or has generally been such, any more than the uneducated. The great and the little sins are to be met and conquered by scholar and simple. Let us see, however, to what extent a scholar is fitted to meet or escape temptation.

He has, for one thing, a number of joys of a refined type in books and pictures, in conversation and study, which are counter-attractions, as we of the adult schools call it, to the public house, to gambling, and to the tendency to find pleasure in pomp and luxury, with all its thoughtless cruelty. For temptations of the nerves, for irritability of temper, for impatience at small annoyances, and a generally sensitive skin, I must confess that a scholar is perhaps more liable to err than other men. Here he has to pay toll. He has the defects of his qualities, and is probably prone to be cross. He may well envy those country gentlemen whom he sees at horse fairs, with their rounded rubicund faces, check knickers, and soft caps, breathing of the fields. Their gift of placid temper he wishes was his.

We have now done with our scholar as an individual, but before closing may I add a word on the obvious point that in the religious world, in the church, men of education are sorely needed. The great unsolved problem of poverty and wasted human material will have to be solved, if it ever is, by the study of the past, and in harmony with economic and psychological conclusions, and will need scholarship to guide it.

And the ministry of the Church of the Friends, performed by no separated class, depends for its intellectual quality, not on a specially trained body of men, but on the general intelligence of the whole membership. Quakerism can succeed not by numbers but by the excellence of the individual, and ministry, requiring as it does both intellectual and spiritual gifts, will not be effective unless there are trained minds offered as ready material for the operation of the Divine Spirit.

We will regard Education, not as a matter for

personal vain-glory, not as a test to distinguish class from class, but as a training to enable us the better to read and to express the mind of God. It is in the abiding joys of thought, in its secret sense of power, in the world it builds which no man can take from us, that we follow most closely our Divine original, and in training that power by education we are but furthering "God's husbandry, God's building."

FRIENDS IN ENGLAND.

VI.

THERE remains, for this general discussion of Friends in England, already quite drawn out, only one feature which may seem of much importance, with some others that may have a minor interest.

The attitude of the English Friends toward the several bodies in America "claiming the name" will be better learned as time passes than prophesied of by a summer visitor; yet a few facts may be stated quite confidently. In the first place the disposition in England is not to let American diversities and divisions distract the English body. It is somewhat like the action of our friends of Arch Street Yearly Meeting, who when they found in 1857 that they could not agree which yearly meetings they would correspond with, decided not to correspond with any,—a resolution maintained for forty years. The English Friends are desirous to preserve their own strength unbroken and undivided; they have adopted, intuitively, the course of toleration among themselves, as a means of unity, and they very naturally feel averse to agitation over matters quite external in their character. They have realized, within the past fifteen years, how little control they are really able to exercise over the Western "orthodox" yearly meetings, and they therefore do not feel any great burden of responsibility either to check or to approve the tendencies in those bodies away from old-time Quakerism.

As a matter of fact, too, it may fairly be said that many English Friends know very little of the actual situation of Friends in America. Visitors like John Wilhelm Rowntree, who come to this country to learn something at first hand on the subject, and who devote themselves to it patiently and with an open mind, are few.

It is not my impression that any change of much importance will occur, at an early time, in the official relations of London Yearly Meeting to Friends in America. But I think English Friends must realize, and that all real Friends will do so, the great need there is for the principles and the usages which Quakerism embodies to be earnestly and effectively impressed upon the world, and the desirability, therefore, of a cordial unity of effort in that behalf by all who hold to those principles and usages. The wish not to divide and scatter forces lies indeed at the bottom of the reasons for the course which London Yearly Meeting has pursued toward American Friends. That meeting could not, as its decision in 1888 showed, agree with much of the procedure in the Western Yearly Meetings, but it has not been willing in its correspondence with them to do anything that would tend to estrangement and rupture.

The educational energy shown in America has impressed the English Friends, especially the large gifts and bequests of money made for our schools and colleges. They regard with interest the work carried on here by Friends, and the name of Swarthmore College is more familiar to them than any other connected with our body. They are anxious to have their own institutions better equipped and more liberally endowed, and I have no doubt the next twenty years will see a decided advance in these respects. The institutions they now have present many excellent features, and in some respects I should say they have nothing to learn of us. The instruction in the English schools is thorough, and the discipline (at Ackworth, at least) well enforced. The new dormitory building at Leighton Park, as I have already said in another place, is better than any I know of in our Friends' schools;—perhaps some of those at Bryn Mawr College may exceed it. It is, however, true that the endowments of the English Friends' schools are very inconsiderable, and that they much need better provision in that respect. Ackworth has very little, and some others practically nothing. The English Friends have given liberally, from time to time, to educational work in America, and some of them jokingly remarked to me that they might now send over here for help for their own institutions. However, I was able to remark upon this that as our body of Friends had not been down in their books for so many years, I supposed they would hardly find any balance against us on the school account.

In conclusion it may be said, from the impressions received during my visits, that the English Friends are a serious body, the great majority of them earnest and steadfast in their desire to maintain the essential principles of the Society, and to have it worthily fill its place in the religious and social life of England. They have a large percentage of members, of both sexes, who know and could readily state the grounds of their faith. The devotional feeling is given a large expression; the frequent vocal prayer in meetings is one form in which this appears, and the general usage in families of reading to the gathered household from the Scriptures, once if not twice a day, is another.

They have, of course, their own special difficulties and trials. Some of these I have referred to. One other is the pressure upon them by "the Church"—the Established Church of England. They lose to it, year by year, some members. It has, of course, a very great attractive power. It has the great cathedrals, the multitude of parish churches standing here and there in every city, town, and village,—both cathedral and church identified not merely with the religious life of each locality, but with its history and traditions far back into the past. The Church has also its showy and æsthetic ceremonial, and its overwhelming social importance. Add to these that it has many clergymen of high scholarship, refined culture, and generous Christian temper,—men, indeed, who have done a great part of the work of oversetting dogmatic narrowness, and exposing creedal error,—and it will easily be seen by how many means it may attract "dissenters" to its fold. The old days of the

seventeenth century, for example, when the "parsons" were of the sort that George Fox describes in his *Journal*, coarse and careless pastors of their flocks, are altogether gone by, and in many neighborhoods the Friends realize, as others do, the good influence which the rector and his family exert, and appreciate the good works which they carry on.

It is because the Friends do understand the ground of their differences from the Church, and do hold convictions which forbid them to join in its forms and ceremonies, or to sustain its priesthood and hierarchy, that they effectively resist such powerful attractions as have been described, and suffer but a relatively small loss, year by year, on their account. The present tendency in the English Church towards extreme ritualism,—a tendency altogether natural, when the road of form and ceremony is once entered upon,—and beyond that to a cordial relation if not actual union with the Church of Rome,—this movement has illustrated to earnest Friends, within the last few years, the importance of the testimonies which they have in charge, and has helped them to see afresh the need there is for continued faithfulness. The contrast of a spiritual religion with a ceremonial one cannot but impress itself upon earnest and sincere seekers, and the greater the contrast the stronger the impression.

In the future, therefore, of the Society of Friends, the body in England must continue to be an important factor. There will be, I think, in the next twenty years, a nearer approach of all bodies and all individuals in every country, who are definitely and positively attached to the substance of Quakerism. That there will be any closer organic union than at present exists may be doubtful, but the tendency of those who think substantially alike, and who are engaged in similar endeavors, under circumstances of trial and difficulty, always is to draw nearer together, and to unite their strength. The field is wide, the Friends are few, their work is great; to weaken its performance by needless distraction would be blameworthy indeed.

H. M. J.

VISITS TO DOUKHOBOR VILLAGES.

Job S. Gidley, from the *Friend*, Phila. (See previous article on the subject, Tenth month 14.)

LEAVING the Swan River we rode a short distance up the hill to Oswobozdenie village; and while our drivers were pitching our tent for the night, E. H. V. [Eliza H. Varney], Alamanoffsky, with a few Doukhobors and myself, went a little further on up the hill, to see some grain and garden vegetables which were growing there, that the Doukhobors were anxious for us to inspect. We saw one field of barley and quite a large field of rye. Both were looking well, some of the grain in the latter standing nearly up to my shoulders.

Potatoes, beans, beets, carrots, onions, and a few other vegetables were seen, and all looked in a thrifty condition, save few of the tender plants, which had been nipped by frost. The small kind were all sown broad cast, and the carrots much too thick. It was explained to them through the interpreter that they would be likely to succeed far better another year if

they would plant these in rows or drills, which suggestion was listened to attentively.

Here was the first experience in camping out to some of our party. We all enjoyed it, however, and after having a good night's rest, and partaken of our morning meal on the open prairie, we were refreshed and strengthened for the labors of the day. Having had a religious meeting, which brought us all into unity of spirit, and tendered our hearts, we bade them farewell, and many were the kind words spoken to us; and although in another language, we felt we could understand the spirit in which they were uttered.

A young Doukhobor went to show us the way to the next camp, estimated to be two or three miles away. But one finds the estimates are pretty sure to be less, rather than more than the exact distance, as there are a great many ins and outs that are not fully considered in judging of distances. This was found to be the case that morning, for in one place we found a plowed field across our trail which we had to go around, and there were many hills along the stream that had to be skirted, and it took some time to cover the estimated distance. Finally, we reached the top of a hill, a half mile or more from the river, and in sight of the long looked-for Doukhobor settlement located near the stream. Our drivers said, "Our horses can never go down this steep hill and get back again." It was then concluded that our interpreter and myself should proceed on foot to the village, while the rest waited with the teams upon the hill. We found that most of the people here landed in Halifax last winter, and we had an opportunity of renewing our acquaintance.

After spending a little time with them in a social way, and having a religious opportunity, we retraced our steps, feeling well paid for having made the effort to see them. Reaching the top of the hill we proceeded again on our way some six or seven miles farther down the river, being guided by another young man. We passed quite a number of Doukhobors, some mowing, some raking, and others heaping up the hay. (Prairie farmers call heaping "coiling.") Still others were picking strawberries and raspberries. Judging by observation one might say that the men do the mowing, the women the raking, and the young people the heaping up of the hay. We found on approaching the river, that the next village was located on the south side. We drove near to the stream on the north side, fed our horses, made a fire, prepared and ate our dinner, then crossed the stream and had a meeting.

We then moved onward toward the next stopping place, where we spent the night. It was this place where E. H. V. writes, that they were all ready to receive us, their dooryards being swept and made presentable.

There was quite a large number of Doukhobors gathered in groups awaiting our arrival, and the language arose as we entered their midst, "Glory to God in the highest, on earth, peace, good will to men."

This company seemed glad indeed to see two Friends among them, and especially glad to see a woman Friend, and it did appear that the hand of the Lord was in it. After having had a favored religious

opportunity with this people, and eating our supper in the open air, with feelings of thanksgiving for the favors of the day, we repaired to our tents under the hillside.

The next morning, Eighth month 4, the ground was white with frost, and I felt a great deal of sympathy for the Doukhobors who had worked so hard in trying to raise something this year; their potatoes were planted a little too late to mature during the short season of this latitude, so I fear that this crop will avail them little or nothing; yet I trust a way will be made whereby they may have a supply of them for the coming winter.

Before leaving this place I felt like giving the children a little instruction in English. I had but one primer with me, but when I opened the book and tried to teach them, they all appeared eager and interested to try to repeat what was told them, and I soon had a very interesting class of little boys and girls around me. I counted forty children in the group. E. H. V. had them repeat a few lines of poetry after her, which they did very nicely. What a field is here for those who have the welfare of these people at heart, who would be not only interested in teaching book knowledge, but correct principles of life as well! When schools are established among them, may their instructors all be true Christian men and women!

The next village seemed to be in rather a poor location. The soil was light and sandy; one could see no land near that he could ever hope to till with success. Still there may be better ground not far away where one might plow with a better prospect of raising a crop.

Down under the hill is a large and excellent boiling spring, whose waters were welling forth pure and clear as crystal. The Doukhobors had a piece plowed and planted just below this spring, and had dammed up the little stream flowing from it, and had dug a trench eight or ten rods in length, leading the water from the stream into their garden. This locality for a camp may have been chosen partly on account of having good water near at hand. While we were looking over the land E. H. V. was dispensing medicine to the afflicted ones in the village.

After having had a religious meeting among them we started for the camp located southeast of Thunder Hill, the furthest point east reached upon Swan River, omitting two villages which we visited afterward on a journey back to Yorkton. Just before reaching this place we passed about half a mile south of the corners of the provinces of Saskatchewan and Assiniboia. We took our dinner at this camp, and heard of another settlement about three miles from the river on the south side. As there was no good trail for carriages to that place, Alamanoffsky and myself, with a guide, started off. We found some pretty steep hills to climb, but succeeded in reaching the settlement in about an hour.

The people told us that they were first located at the northeast of Thunder Hill, but not liking the place they had moved down where they then were; but added, that they were soon going to move again, about two miles further west. I thought it a great

pity that after they had built their houses they should take them down again so soon.

One woman told us that her husband left them eight days before, to go to Yorkton with an ox team for provisions, and had not yet returned. One who can step into a corner grocery at almost any hour of the day for his supplies, can hardly understand the condition of those who have to go on a journey of eight or ten days for the same.

LABOR NOT A CURSE.

Christian Register, Boston.

ONE of the most discouraging features of the controversy concerning labor is the backsliding from the noble position occupied half a century ago by the friends of the laboring man. It was then held that labor was honorable and noble, that it was not a curse, but a blessing. This was the doctrine taught not only in all liberal churches concerning what had for centuries been called the primal curse, it was also the plea made by the laborer himself. He expected to work. He claimed that his calling was an honorable one, and he asked all men to accord to it place and privilege according to its merit. The doctrine was sound, the teaching was wholesome, the effect was good. The good results still survive everywhere. With the majority of good citizens manual labor is held in higher esteem than ever before. We have no fear that the world will go backward, and on any large scale reduce the rank of the laborer to that of the slave.

But there is a mischievous teaching abroad, which, while it will not subvert society, will bejuggle many young men and women, and temporarily work harm to small groups of workers just at the time when they need the bracing doctrine of a former generation. Many energetic and voluble speakers and writers are filling the air with their outcries against the degradation and the pitiable condition of men and women who are compelled to work with their hands. Labor is contrasted with leisure, as if leisure were the only source of health and blessedness. The cry is not merely that the laborer is not suitably rewarded, that the hand labor of the farmer and mechanic shall be made honorable in the sight of all men, but it is a glorification of leisure as contrasted with work.

Now the wholesome way of regarding labor—which, in spite of this outcry, is prevailing and will conquer—is that labor, and not leisure, is the condition of happiness. With the innumerable openings for the exercise of mental activity in the new trades and professions, educated young men and women are more and more coming to forget that there is any line marking off manual labor from mental toil, making the one shameful and the other honorable. Leisure is valuable only because it gives one a wider range of choice as to the work he will do. The most enviable condition is that in which one can freely choose whether he will do work of this kind or that.

He who chooses to do no work or to work a few hours as possible in every twenty-four, will count for little or nothing in the strenuous, happy days that

are coming. Given the widest range of choice, and the meanest work finds its place and its honor. The surgeon, incited by love of his work, does work so disagreeable that an untrained laboring man, even looking on, turns sick with disgust. Scientific men, whether as explorers in unknown regions or adventurers in the interest of knowledge, perform the meanest tasks and count no service disgraceful if it comes in the line of their proper work.

Leisure, except for needed rest, for time to plan new work, or for an opportunity to aid others in doing their work, is not a blessing, but a curse. If nothing comes of it, if no work is done because of it, or if better work does not follow on account of it, then leisure has not been a blessing to him who enjoyed it and almost invariably works harm to him or to others who are affected by it. Among the practical evils coming from the desire to escape the drudgery of manual labor is the overcrowding of the places where the manual labor is light, the growth of the military spirit among men who think it more honorable to fight than to work, and the increase of that army of incapables who find no opportunity and prefer to be supported by others rather than to soil their hands or harden their muscles by doing the work which the world offers them to do. Carlyle was right when he said that all the happiness a true man asks is happiness enough to get his work done.

POVERTY.—The gospel accepts poverty as a practically permanent condition of a large part of the human race. But it does not condemn it as an unqualified evil. Nor, on the other hand, does it regard poverty as an unmixed good. It treats the state of being poor as it treats other conditions, that is, as largely depending upon circumstances for its character. It says to the poor man: "Do not be ashamed of honorable poverty. It is wholly consistent with self-respect and with the possession of the respect of others. Do not hate or envy those who are rich. Do not feel humiliated because you are poor, unless your poverty is the result of some conduct on your part for which you know you are to blame." The gospel is a blessing to the poor in this, its effort to promote their self-respect.—*The Congregationalist*.

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I HAVE never disguised my conviction that a comparative study of the religions of the world, so far from undermining our faith in our own religion, serves only to make us see more clearly what is the distinctive and essential character of Christ's teaching, and helps us to discover the strong rock on which the Christian as well as every other religion must be founded.—*Professor Max Muller*.

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WHAT is it that brings peace to the atmosphere of a room, of a whole house sometimes? It can only be something in the individuality of some person in it. We talk glibly of the comforts of being settled, of the peacefulness, the restfulness of it. Some people, it would appear, are always settled, of settled convictions, settled mind, settled purpose.—*H. S. Merriman*.

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 46.—ELEVENTH MONTH 12.

HOUSE OF JEHU.

GOLDEN TEXT.—I hate, I despise your feasts, and I will take no delight in your solemn assemblies. . . . But let judgment roll down as waters, and righteousness as a mighty stream.—Amos v., 21 and 24.

Scripture Reading, II. Kings, xiii., 1-25; xiv., 23-29.

WHILE Jehu was wading to the throne through the blood of the royal house of Israel, a somewhat similar, if less extensive, massacre was taking place in Judah. Athaliah, the mother of the murdered king of Judah, made herself queen by destroying all the heirs of the royal house. One only escaped, the youthful Jehoash, who was saved by the High Priest, and secreted in the Temple (II. Kings, xi., 3). After several years he was brought out and restored to the throne, the queen being executed. As the young king was wholly under the influence of the priests, the warfare against Baal-worship was carried on vigorously and successfully for a time. The Temple was repaired, and its service was honored; though side by side with it continued the worship on "high places," always condemned by the priests because it reduced their importance, and by the prophets because it gave easy opportunity for the insidious practices of the Canaanites. In the political field Judah was less fortunate. Hazael, king of Syria, having defeated her neighbors of Gath, threatened even Jerusalem and had to be bought off with the treasures of the Temple. For several succeeding reigns the general conditions remained almost unchanged in Judah, except that during part of the time she was forced to pay tribute to Israel.

In Israel, meantime, violence and bloodshed continued. The war with Syria dragged its slow length along, Israel falling lower and lower, until it was almost wholly overrun by its enemies. During the early part of the reign of the house of Jehu, Elisha continued to be chief counsellor to the king. After his death there was no one to take his place. Assyria again threatened the west countries. On the Assyrian monuments we find the name of Jehu as one who paid tribute to Shalmaneser II. (842 B. C.). It may be that he hoped for the help of Assyria against his enemy of Damascus. And, indeed, the Assyrian conqueror did attack Syria soon after and laid it waste. But his successors were kept at home by the revolts of subjects near at hand; and Hazael, of Damascus, was free to turn against Israel for vengeance. This he did with a remorseless cruelty hardly to be equalled even among the many cruelties of those savage and bitter times. Cities were demolished, and the inhabitants, men, women, and children, were slain with the grossest savagery. It is perhaps worthy of mention that the siege of Samaria told in connection with the reign of Jehoram (II. Kings, vi.), is by some students attributed to this later period. Much of the chronology of this period is inextricably tangled, and it may easily be that this tale is placed in the wrong setting. To make plain the extent of the errors in

chronology, we may note that the period from the date of the division of the kingdom (probably about 937 B. C.), to the fall of Samaria (722 B. C.), sums up in terms of the reigns of Israel to 241½ years, and in terms of the reigns of Judah to 260 years, a difference of nearly twenty years. Self-contradictory statements are common. The invasion of Sennacherib occurred in 701 B. C. "According to II. Kings, xviii., 13, this was the fourteenth year of the reign Hezekiah, of Judah, while according to verse 10, of the same chapter, it is stated that the year 722 B. C. is the sixth year of Hezekiah's reign, so that 701 B. C. would be the twenty-eighth year of his reign." (Kittel.) This is only one case of many in which one statement must be in error. The object of the historian of the Bible was ethical; the exact dates were of no importance to him. "The study of scientific history has its advantages; but it is not quite certain that these advantages are greater than those which the study of prophetic history yields. Perhaps, after all, the one fact of history is God's work in it; in which case the scientific histories, with all their learning, with all their toil, will look rather small by the side of these imperfect compositions which at least saw vividly and recognized faithfully *the one fact.*" (Gladden.)

Israel would, it seems probable, have been completely merged into the Syrian kingdom had it not been for another advance from the eastward on the part of Assyria. About 800 B. C., after repeated invasions, Damascus was captured and Syria was reduced to a vassal state of Assyria. Israel also made submission and was thereby saved for a time. Indeed, the destination of her old rival gave opportunity for new expansion. Under Jeroboam II., great-grandson of Jehu, Israel again extended her borders, conquering Syria, Judah, Moab, and even placing Assyria for a time on the defensive. Once more the kingdom extended from the Lebanons to the Red Sea; almost the whole of the kingdom of David had been reconquered by the Hebrews. But the show of strength was illusive. By the long and wasting wars the stable middle class of society had been destroyed or reduced to slavery, leaving the rich oppressors and the poor oppressed set over against each other. Luxury and vice ran riot everywhere. Justice was bought and sold without shame. We have a vivid picture of this time in the words of the prophets Amos and Hosea. War and despotism produced their legitimate fruits. Never had wealth been so abundant—never had poverty been so grinding and without remedy. Let those whose judgment of right policies is tested by its result in trade—who measure the righteousness of nations by commercial success—take warning "Ye cannot serve God and Mammon."

TIME, the inexorable taskmaster of poor humanity, drives us hard with whip and spur when we are struggling under the heavy burden of work, but stays his hand and prolongs the creeping hours when we are delivered over to that weariness of spirit which weighs each moment with lead.—A. Repplier.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, ELEVENTH MONTH 4, 1899.

REMOVAL: NOTICE.

THE offices of FRIENDS' INTELLIGENCER have been removed to rooms in the new Building of the Young Friends' Association, 15th and Cherry streets.

The entrance is the large (upper) doorway, on 15th street.

Business office at the head of the stairway, second floor, right hand.

Please address all letters, etc., to the new place, 15th and Cherry streets. P. O. Box 924.

PREPARATION FOR OLD AGE.

THERE is one preparation for old age that does not often enough engage the attention that its importance deserves. The duty of providing the material substance wherewith to support the body receives—and very properly—a full share of time and thought in early and mature life, and most persons in what may be termed the middle rank of society find themselves reasonably well cared for when age overtakes them.

But the lack of preparation we refer to is a preparation for the enjoyments of old age in a religious sense. When the vigor of life is gone and the quiet autumn time is upon us, there is need, if our lives are to be perfected, of that solace that religion, or rather, religious service, gives. For Friends the quiet meeting, if one has been reverently trained to its enjoyment, is an inexpressible comfort. To gather once or twice a week with one's fellow worshippers, has been a source of restful enjoyment to great numbers of people, and will ever continue to be so to the spiritually minded. But there must be a preparation for it, a turning to religious things in youth and in manhood, when the physical is able to think and reason and adapt that which our spiritual natures crave. We must study good books, and put ourselves in the way of religious instruction. As Friends we should form the habit of attending our meetings as one of the duties that will bring its reward not only now, but prepare us for enjoying such service in old age, when time often hangs heavily.

As the money we have earned is to yield us value, so this cultivation of the love of sacred things will yield its value to the soul, when length of years causes loss of energy for work. Just as surely as wealth can command comforts for the physical, will this culture of the spiritual side of nature sustain the soul.

But how often in the full strength of manhood we turn aside from the feast, as did the man of old

who when bidden excused himself with, "I have bought a field, and I must needs go out and see it," or "I have bought five yoke of oxen and I go to prove them." We put aside for "a more convenient season" this preparation to enjoy the things that are of the spirit, and when we cannot actively take part in the affairs of men we find to our sorrow that we have not learned to appreciate the services of a religious life.

Let us then hold fast the privilege of worship and observe it outwardly all through life, so that old age may find us in a condition to enjoy all the opportunities, individual and social, that a religious habit presents, and we may also realize that blessed promise of "well done," so precious to the departing spirit.

FRIENDS and others, interested in the work of T. B. Pandian, who has been for some time in Philadelphia exerting himself in behalf of the Pariahs of India, have issued a circular, "An Appeal." It is mainly written by William McGeorge, Jr., who signs it, but it is also signed by Isaac H. Clothier, Samuel Emlen, Dr. Joseph May, Dr. Floyd W. Tompkins, and others. These say that "having either some personal knowledge of the work of Mr. Pandian, or confidence in the representations of Mr. McGeorge, we do not hesitate to appeal to all manner of men and Christians to consider the direful needs of the suffering Pariahs of India, and then to act in such way and to such extent as their hearts and ability will prompt and permit, and to do this 'in His Name.'"

WE loudly call the attention of all our friends to the fact that we have removed our offices. We are no longer at 921 Arch street, but in rooms on the second floor of Young Friends' Association building, north-west corner 15th and Cherry streets. Please address us there.

BIRTHS.

SATTERTHWAITE.—Near Willow Grove, Montgomery county, Pa., Sixth month 24, 1899, to Pierson M. and Louise M. Satterthwaite, a son, who is named Norris.

STACKHOUSE.—At Oxford Valley, Bucks county, Pa., Ninth month 9, 1899, to Henry and Anna L. Stackhouse, a daughter, who is named Emily Anna.

MARRIAGES.

BONNER—SHOEMAKER.—At the home of the bride's parents, Byberry, Pa., Tenth month 18, 1899, under the care of Byberry Monthly Meeting of Friends, Arthur Bonner, son of James and Rebecca K. Bonner, and Irene T., daughter of Linford A. and Mary H. Shoemaker, all of Byberry.

ELLIS—JAMES.—In Philadelphia, Tenth month 18, 1899, William Shewell Ellis and Alice Meribah James, daughter of Edith C. and the late Joshua G. James, of Philadelphia, and granddaughter of the late Thomas and Elizabeth K. James, of Byberry, Pa.

SAVAGE—HUTCHINSON.—Tenth month 18, 1899, at Friends' meeting-house, 15th street and Rutherford Place, New York City, under the care of New York Monthly Meeting of Friends, José R. F. Savage, son of Edward and Teresa Fernandez Savage, and Mary E. Hutchinson, daughter of John W. and E. Eliza Hutchinson, all of New York City.

[CORRECTION.—By mistake, in a marriage notice last week (Jarrett—Saunders) the letter F was inserted in the name of Charles Saunders.]

DEATHS.

DAKIN.—At her home in New Burlington, Clinton county, Ohio, Tenth month 17, 1899, Nancy A. Dakin, aged 83 years, 6 months, and 11 days; an esteemed member of Miami Monthly Meeting.

She was the daughter of Samuel and Judith Rich, and the last survivor of their nine children; she was born in Guilford county, North Carolina, Fourth month 6, 1816, married James Dakin, Ninth month 2, 1836, and with him had ten children. The father and all the children but the youngest, preceded her beyond the bounds of this life, so she knew the sorrows of many bereavements. She knew also the trials of adversity in outward affairs. With all, she was a woman of patient and gentle spirit, and much beloved. One son and several grandchildren hold her in tender memory. C. B.

HENSZEY.—In West Philadelphia, Tenth month 28, 1899, Sarah A., widow of George P. Henszey.

MARSHALL.—On Ninth month 1, 1899, at her home in Westtown, Pa., Elma James, wife of John E. Marshall, and daughter of Abraham Hunt James.

Interment was made at Goshen Friends' burial-ground. Fitting testimonies were borne at the funeral by Lydia H. Price, Enoch Hannum, and Joseph Evans. One spoke of her childlike faith and lovely character, another of her faithfulness as a mother, and although suffering herself her thought was ever to minister to others' comfort and pleasure.

For nearly five years she suffered pain from paralysis, her left side being helpless. Compelled to exchange a busy and useful life for one of entire inactivity, her patience and cheerfulness were unflinching. She was a beautiful example, worthy of imitation, quiet in manner, and sympathetic, and those whose blessing it has been to know her will not forget the lesson her life has taught. She was truly one of the meek and lowly ones of earth, and the blessing for the pure in heart is now hers. "How radiantly beautiful she is," was the thought as her spirit was passing, and the close was so peaceful the desire was that our last moments might be as truly blessed. * * *

PAWLING.—In West Philadelphia, Tenth month 21, 1899, Elizabeth Harding, daughter of the late Benjamin H. and Sarah J. Pawling.

Interment at Haverford Friends' ground.

TOMLINSON.—Near Kirkwood, N. J., Tenth month 20, 1899, William I. Tomlinson, aged 61 years.

UNDERWOOD.—At her home, near Harveysburg, Warren county, Ohio, Ninth month 6, 1899, after much and unusual suffering, against which she made heroic efforts in vain, Hester (Kirk) Underwood, aged 60 years, 9 months, 13 days.

She was the beloved wife of our friend Elihu Underwood, —beloved by him, by their three daughters and one son, and by the many friends who knew and esteemed her. Though not a member of our branch of Friends, she was yet a friend indeed, mild and pleasant, painstaking and careful, and such a gracious dispenser of hospitality as put every one at ease who shared it.

Being dead, she yet speaketh—her memory is green, her life an example, her crown glorious. C. B.

WEBSTER.—At the residence of his son-in-law, John Janney, West Philadelphia, Tenth month 26, 1899, Daniel Webster, in his 68th year; a member of Sadsbury Monthly Meeting; a son of the late Jesse and Elizabeth Webster.

WINCH.—At the residence of her son-in-law, H. L. Alexander, Lansdowne, Pa., Tenth month 23, 1899, Sarah Roman, widow of Corydon Winch, and cousin of the late Caleb Marshall.

Though not a member, when in Philadelphia she was a regular attender of Girard Avenue Meeting, and manifested much interest in Friends. *

Who knows? God knows; and what he knows
Is well and best.

The darkness hideth not from Him, but glows
Clear as the morning or the evening rose
Of East or West. —Christina Rossetti.

BALTIMORE YEARLY MEETING.

THE meeting of Ministers and Elders, held on Seventh-day, the 28th ult., was well attended. Minutes were read for Isaac Wilson, a minister of Westlake Monthly Meeting, held at Bloomfield, Ontario; for Margaretta Walton, a minister of Fallowfield Monthly Meeting, Pa., and for Elizabeth Lloyd, a minister of Buckingham Monthly Meeting, Pa. There was a general expression of thankfulness for the presence of these friends, and also for the presence of Isaiah Lightner and wife, of Nebraska Half-year Meeting, Nathaniel Richardson, of Byberry, Pa., and others who were in attendance without minutes.

After the reading and answering of the usual queries, the thought was expressed that it is not a cause for discouragement that some lives fall short of the high standard therein set before them; this life is a continued striving for something better than we have yet attained, and the very consciousness of our shortcomings leads to more earnest effort in the future.

The closing hour of the meeting was a season of spiritual refreshment which brought peace and hope to many seeking souls; the peace that always comes with the consciousness of the Divine Presence as the sustaining power of our lives, and the hope for a brighter life in ourselves and in those around us, which they must feel who have faith in the omnipotence of the All-Father.

Owing to the threatening weather on First-day morning, there was no overflow meeting, but the main room of the Park Avenue meeting-house was filled to its utmost capacity. Most of those assembled were punctual to the hour, and shortly after 10 o'clock a sweet silence rested upon the meeting, which led to the vocal utterance of these words: "The fire still burns upon the altar of the living God." After this came a prayer that all might be obedient, in their daily lives, to the Divine guidance.

Several sermons followed, none of which were of undue length, and all were pervaded by an earnest desire for the spiritual welfare of the Society and of the individuals of which it is composed. These are among the helpful thoughts that were uttered:

When there is life in a meeting it is best manifested not by long sermons, but by the giving forth of the little bubbleblings of truth that spring up in every heart. (Alice Robinson.)

The kingdom of heaven is within us, and obedience to the Father's will is the door by which we may enter in. (William Wood.)

He that ruleth his spirit is greater than he that taketh a city. The power that enables us to control our passions and make them our servants instead of our masters comes from the Christ that is cradled in the heart; and the victory is given only to those who know this living Saviour. (Isaac Wilson.)

Those who are birthright members of the Society of Friends have a rich inheritance; if they allow it to become barren through neglect they are no wiser than Esau, who parted with his birthright for a mess of pottage.

We are all in the Lord's vineyard, under the Father's love and care. He can do no more for us

than he has already done; it is for us to respond with grateful hearts, and strive to order our lives in conformity with his will as it is made manifest in us. (Margaretta Walton).

As a fitting close to this season of refreshing there arose a prayer of thanksgiving for the fullness of the Divine presence, and the assurance of the All-Father's love.

In the afternoon, at the young people's meeting, there were exercises by the various First-day Schools, and an address by Isaac Wilson. In the evening the house was again filled, and there were sermons by John J. Cornell and Jeremiah Starr. E. L.

ANNUAL CONFERENCE OF Y. F. A.

THE Annual Meeting of the General Conference of Young Friends' Associations will be held at Woodstown, N. J., Seventh-day, Eleventh month 18. Morning session 10.30 to 12. Afternoon, 2 to 4.

Morning program:—"Need of Increased Interest in Business Meetings," paper by Susan H. Jarrett. Discussion opened by two short talks from West Chester and Abington Associations.

Afternoon:—"The Friendly Renaissance," paper by Robert M. Reese. Discussion opened by members of Moorestown and Solebury Associations.

A general invitation is extended to all interested Friends. For the accommodation of those desiring to attend the Conference, a special train will leave Market St. wharf, Philadelphia, at 9.30 a. m., Camden, at 9.35, making no stops between Camden and Woodstown. Excursion tickets \$1.05. Return trains leave Woodstown at 4.30 and 6.07 p. m.

A cordial invitation to remain over First-day is extended to visitors, by Woodstown Friends. Those who propose so doing are requested to forward their names to Elizabeth L. Davis or Jessie L. Colson, Woodstown, N. J., though failure to have done this need prevent none from accepting the invitation.

Helen G. Burton and S. Frances Moore, constituting a reception committee from Woodstown Association, will meet and direct strangers at Market St. wharf.

On behalf of the Executive Committee,

WILLIAM WALTON, Chairman,
ANNA S. ATKINSON, Secretary.

THE DOUKHOBORS.

SOME additions have been made to the Fund in our charge. They are acknowledged below.

Joseph S. Elkinton, of Philadelphia, accompanied by William B. Harvey, of West Grove, Pa., left on the 24th inst. for Canada, to make a visit to the Doukhobor settlements. They expected to oversee the actual delivery to the people of the supplies now going forward. It is hoped to get a sufficient quantity of them to the settlements before the weather gets too inclement for transportation by teams from the nearest railway stations.

The money subscribed in Philadelphia (to Arch Street Friends), has been mostly used for the purchase of food supplies, at convenient points, and car-loads of corn-meal, potatoes, oatmeal, etc., have been sent forward. There are now on the way (10th month 30), three carloads of corn-meal, one of rolled oats, one of onions, and about 4,500 bushels of potatoes, besides three carloads of assorted food and clothing.

A carload of supplies for the sick and for children has been made up in Philadelphia, in charge of Joseph Elkinton, of Media, and we have handed him \$300 in aid of the payment for this, being nearly all the amount in hand of the INTELLIGENCER Fund.

We are assured by those best acquainted with the situation that at the lowest estimate \$40,000 will be required to supply the Doukhobors with food during the next ten months, until

their crops come in. The most pressing need is a sick diet fund, and for the present we propose to devote to this such money as comes in to the INTELLIGENCER.

Some of the Doukhobor men, it is stated, will be employed during the winter by the Canadian Government, in the construction of railroads, and a considerable sum, it is hoped, will be realized in this way.

The committee of Arch Street Friends have issued (Tenth month 16), an appeal to Friends and others on behalf of the Doukhobors. It is signed by Samuel Morris, Jonathan E. Rhoads, Joseph S. Elkinton, Ephraim Smith, George M. Comfort, Wm. L. Bailey, and William Evans. We make the following extracts from the appeal:

"The strange spectacle is now presented, at the close of the nineteenth century, of more than 7,000 innocent citizens of Russia being expatriated on account of their conscientious convictions. The Doukhobors or 'Spirit Wrestlers' have for more than a hundred years maintained in Southern Russia a religious community of perhaps 12,000 persons, whose distinguishing views have led them to live in and manifest the Spirit of the Lord Jesus Christ in love to each other and all their fellow-beings, and to worship the Almighty in spirit and sincerity, free from ceremonial rites. Their non-conformity to the ritual of the Greek Church seems to have been one of the first causes of jealousy against them, among the priesthood where they dwelt; and this, with their conscientious and firm refusal to perform military service under the Russian government, has of late years subjected them to severe persecution. Their chief men have been banished to Siberia; whole villages have been compelled to give up their homes and farms, and remove to cold, mountain districts, while the local authorities seemed determined to destroy the entire body of them, by various methods for preventing their obtaining a livelihood. Friends in England, hearing of their distressed condition, sent some of their number to investigate the facts, and this resulted in arousing a lively interest in their behalf among the Society of Friends in Great Britain, who raised large funds to aid in their emigration to other parts.

"The Canadian government now offered them 160 acres of land in its northwestern territory for each adult, free of cost, and they were relieved, as to their scruples against bearing arms, by a recent wise and beneficent Act of the Canadian Legislature, exempting from military demands all who, by their conscientious convictions, cannot perform military service. After due investigation the offer was accepted, and during last winter and early summer more than 7,000 of the Doukhobors embarked for North America, and are now located in the Districts of Western Manitoba, Eastern Assiniboia, and Saskatchewan, about 300 miles northwest from the city of Winnipeg. Arriving there with very scanty supplies, they found themselves in an open prairie country, nearly uninhabited. They were obliged forthwith to build such rude huts as they could construct with logs and mud to shelter them, while they were wanting in beasts of burden, wagons, farming implements, seeds, and nearly everything necessary to agriculture. Some of the latter have been partially supplied by benevolent persons, and a small amount of land was ploughed and planted in the early summer.

"A large part of the immigrants, however, arrived too late to raise crops, even if they had had the necessary equipment. Now, the cold weather of that northern region is imminent, and these people in their extremity and destitution must be generously helped by Christian sympathizers, to tide over the ensuing ten months with food and clothing, or many of them may perish. They are industrious, frugal, free from vices that demoralize so many in other communities, and it is believed by those who have visited them and become familiar with their character and what they have already accomplished, that, if fairly started in their new homes, they will be self-supporting and prosperous.

"Their situation and religious views appeal forcibly to Friends for sympathy and help. It may be safely said that our testimony against war has never been maintained under such suffering and with such constancy as has been exhibited by these innocent people for a long series of years."

Joseph Elkinton informs us (Tenth month 31), that he has just received a letter from his father (Jos. S. Elkinton), who at the time of writing was traveling from Winnipeg to Yorkton with a party of immigrants, his object being to help them to settle at Yorkton. This was a party who had not been permanently located on the government land. There are but two trains per week to Yorkton, and there has already been snow enough to block the road. The Government Commissioner, McCreary, had been detained for three days.

Joseph Elkinton is now collecting supplies to fill another car, to be forwarded as soon as possible. Friends are invited to contribute to this, and articles or goods should be sent to 817 Mifflin street, Philadelphia, care of Joseph S. and Thos. Elkinton. All packages should be marked with the name of the donor.

THE "INTELLIGENCER" FUND.

"Resurgam,"	\$25.00
A. C.,	5.00
Collections by David Ferris, as per list below,	22.00
W. S.,	2.00
E. N. B.,	5.00
	<hr/>
	\$ 59.00
Previously reported,	264.50
	<hr/>
Total,	\$323.50
Paid for sick supplies,	300.00
	<hr/>
In hand,	23.50

DAVID FERRIS'S COLLECTIONS.

5 Collections from Friends of Wilmington Monthly Meeting, in aid of the Doukhobors:

A Friend (for the sick),	\$10.00
Edw. Mendinghall,	5.00
J. and E. N.,	2.00
E. H.,	2.00
A Friend, L. S.,	1.00
A. G. Thatcher,	1.00
Ezra Fell,	1.00
	<hr/>
	\$22.00

AN INVITATION: FRIENDS' NEIGHBORHOOD GUILD.

Editors' FRIENDS' INTELLIGENCER:

THE Committee in charge of Beach Street Mission, (Philadelphia), are glad to be able to announce that the work, unavoidably laid down during last year, will be resumed on the 11th of this month, and henceforth carried on under improved conditions and on a larger scale.

A good sized house, situated at 151 Fairmount avenue, has been purchased for \$4,300, \$4,000 of which was furnished by an interested friend on a mortgage at 4 per cent. Some interior alterations were necessary, as well as painting and papering throughout, and general repairs. A statement of expenses, together with a list of contributions, is given below. The house will be open for inspection by contributors and others on Fourth-day, Eleventh month 8, from 4 to 9 p. m., and all interested are cordially invited to avail themselves of this opportunity.

The name "Friends' Neighborhood Guild" has been adopted to replace the old familiar one of Beach Street Mission, since we are now no longer located on Beach Street, and to many it has seemed desirable to substitute for the word Mission one more clearly indicating the idea of mutual helpfulness and neighborly kindness.

The large third-story front room is admirably suited for manual training, and we hope soon to be able to start this good and much needed work on the premises, but we have not yet sufficient funds for the equipment.

The Savings Fund has been kept up regularly during all these months of interrupted work in other departments, and a few weeks ago reached its high water mark, deposits aggregating \$42.25 being received on one evening. This has been

a valuable means of retaining our hold on the children, of whom we might otherwise have lost sight, and we look forward to a successful winter's work.

The running expenses will of course be heavier from this time on, and the Committee are desirous of securing an enlarged list of small year to year subscriptions, in addition to the larger ones on which we have so much depended in the past.

We are indebted to Nathaniel E. Janney and Alfred Moore for valuable professional services gratuitously rendered.

STATEMENT OF EXPENSES.

On purchase of building,	\$300.00
Fire Insurance premium (\$3,000),	67.50
Proportion of taxes and water rent for current year, less rent for one-third of a month,	21.85
Examination and insurance of title papers, recording, revenue stamps, transfer of insurance, etc., etc.,	74.50
Interior alterations on property, general repairs, fence, etc.,	183.33
Plastering,	36.64
Plumbing and gas-fitting,	45.00
10 incandescent lights,	5.50
Repairing furnace and range,	21.47
Repairing and painting roof and tinning exposed east wall,	45.85
Painting and papering,	250.00
White-washing cellar,	11.00
Shades (approximate),	20.00
Cleaning, moving, and sundries (approximate),	25.00

\$1,107.64

LIST OF CONTRIBUTIONS.

Donation Yearly Meeting 1898,	\$200.00
" " " 1899,	100.00
Anna T. Jeanes,	200.00
Emma S. Webster,	2.00
Wm. C. Smyth,	20.00
Robt. Biddle,	5.00
Kate H. Middleton,	1.00
Robt. M. Janney,	25.00
Hannah H. Woodnutt,	5.00
Richard H. Downing,	15.00
George Watson,	10.00
Alice P. Hadley,	30.00
Ida R. Buzby,	1.00
Alban T. Eavenson,	10.00
Edith N. Brutaker,	20.00
Thomas H. Speakman,	5.00
Fellowship Circle King's Daughters,	5.00
Boy's Reading Room Ass'n,	72.99
T. Robinson Coale,	5.00
Alfred Moore,	10.00
Joseph M. Truman, Jr.,	.80
Saving Fund Balance,	.20
Isaac H. Clothier,	50.00
Charles E. Hires,	25.00
Edmund Webster,	5.00
Charles M. Betts,	5.00
Edward M. Needles,	5.00
A Friend,	25.00
Elizabeth Y. Webb,	10.00
Lydia B. Paxson,	5.00
Mahlon B. Paxson,	5.00
M. B. P.,	4.00
Thomas Shourds,	10.00

891.99

Deficit, 215.65

\$1,107.64

In addition to the above we have \$25.00 from Alice P. Hadley, and a promise of \$20.00 from Wm. C. Smyth and \$10.00 from Lydia B. Paxson toward the manual training equipment, these last payable when the rest of the necessary amount, (\$150.00 to \$175.00) shall have been raised.

LITERARY NOTES.

THOMAS WENTWORTH HIGGINSON has made a very interesting volume of a collection of biographical and other sketches, under the title "Contemporaries." (Boston: Houghton, Mifflin & Co. \$2.00.) The papers have appeared at different times in magazines, "often unsigned," and are quite entitled to preservation in the present form. There are sketches of Emerson, Alcott, Theodore Parker, Whittier, Walt Whitman, Sydney Lanier, Lydia Maria Child, Helen Jackson, ("H. H."), Garrison, Sumner, Grant, and others, and there are, besides, several captivating chapters of narrative and descriptive,—"An Evening with Mrs. Hawthorne," "A Visit to John Brown's Household in 1859," "Dr. Howe's Anti-Slavery Career," "The Eccentricities of Reformers," "The Road to England," etc.

The sketch of Whittier is brief; it relates in large part to his poetical work, and the critical remarks are often very just and apposite. "Whittier's muse," he says in one place, "probably gained in all ways from the strong tonic of the anti-slavery agitation. That gave a training in directness, simplicity, genuineness; it taught him to produce strong effects by common means. It made him permanently high minded, also; and placed him, as he himself always said, above the perils and temptations of a merely literary career."

The articles on Whitman and Sydney Lanier also are critical and suggestive; those on Garrison, Phillips, and Sumner are interesting and vigorous studies. The sketch of General Grant is very good, indeed. It deals however, only with his military career, and his Memoirs.

The autobiography of Kropotkin, the famous Russian exile, which has been running in the *Atlantic Monthly* for the past year, will appear in book form from the press of Messrs. Houghton, Mifflin & Co., with the title "Memoirs of a Revolutionist." It is a record of a stormy life and a beautiful personality. Julia Ward Howe's "Reminiscences" are also to appear in book form from the same house soon. And a third item of interest in this connection is that a new book by Sarah Orne Jewett, "The Queen's Twin," a collection of short stories, will presently appear. It takes up the thread of narrative dropped at the close of "The Country of the Pointed Firs."

Dr. Frederick A. Cook contributes to the current number of *McClure's Magazine* the story of his adventures with the Belgian Antarctic expedition of last year. The members of this expedition were the first men to pass a winter in the Antarctic; they were in the south polar ice-pack continuously for thirteen months. Dr. Cook's article will be illustrated from photographs taken by himself. Another feature of the number is a description by A. H. Ford, who has lately returned from China, of the marvelous progress made in the construction of the eastern section of the great Russian Siberian railway.

A notable article in *Scribner's*, this month, is by Sylvester Baxter on "The Great November Storm of 1898." Everyone will remember it, and the article vividly describes its development and climax, giving many details of the damage that was done. There are numerous illustrations. President Hadley, of Yale University, writes on "The Formation and Control of Trusts." He thinks there are causes that already tend to limit their importance. The Robert Louis Stevenson letters are concluded. Alfred Stieglitz, who is regarded as one of the finest of amateur photographers, has a good article on "Pictorial Photography," with illustrations.

A story in *St. Nicholas*, this month, is by "Ian MacLaren," with the title, "For the Sake of a Horse." It is remarkable, by the way, how very few juvenile periodicals survive; *St. Nicholas* almost stands alone in its field.

Frederick W. Holls, of New York, who was secretary of the American delegation in the Hague Conference, and who came out of it with quite an enhanced reputation as a man of affairs, contributes to the *Review of Reviews*, this month, a carefully prepared paper on "The Results of the Peace Conference in their relation to the Monroe Doctrine." He shows that the declaration of the American commissioners at the sitting of the Conference on the 25th of Seventh month, was the most emphatic expression of "Monroe Doctrine" ever made before the representatives of the Great Powers. He also shows the groundlessness of the fears which some people pretend to feel as to the danger to American interests likely to result from our participation in the Conference.

The *Century*, this month, has a very striking cover. It shows a portrait of Cromwell redrawn on stone by Ernest Haskell, and printed in four tints. This is apropos of the biography of the Protector which is begun within the cover by the English statesman, John Morley,—now withdrawn from activity in Parliament because of his opposition to the "Imperialist" campaign now waging in South Africa. The frontispiece of the magazine, also in tints, is an engraving by T. Johnson from Cooper's portrait of Cromwell in Sidney Sussex College, Cambridge. Another notable contribution is that of President Eliot, of Harvard, in which he gives the life-story of a Maine farmer and 'longshore-man, one of "the forgotten millions." John Burroughs writes charmingly article on "The Golden Crown Sparrow of Alaska."

Announcement is made that Margaret E. Sangster, who for over ten years has been the editor of *Harper's Bazar*, has resigned that position and joined the editorial corps of the *Ladies' Home Journal*, in which magazine she will hereafter conduct a prominent department.

The *Ladies' Home Journal* announces that it will publish a number of letters of "Gail Hamilton," (Abigail A. Dodge), written to John G. Whittier, which have been secured from the poet's literary executor and biographer, S. T. Pickard.

The Historical and Genealogical Department of the *Literary Era*, (Philadelphia: H. T. Coates & Co., Monthly, 50 cents a year), in charge of Albert Cook Myers, B. L., is becoming quite an authority on genealogical subjects, and increases both in bulk and interest.

PUBLICATIONS RECEIVED.

LOVELINESS. A Story. By Elizabeth Stuart Phelps. Pp. 49. With Illustrations. \$1.00. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

PLAIN TALK IN PSALM AND PARABLE. By Ernest Crosby. 8½x6. Pp. 188. \$1.50. Boston: Small, Maynard & Company, 1899.

A PRIMER OF FORESTRY. Part I. The Forest. By Gifford Pinchot, Forester. Bulletin No. 24, United States Department of Agriculture, Washington, D. C. Pp. 88. With numerous illustrations.

CONTEMPORARIES. By Thomas Wentworth Higginson. Pp. —. \$2.00. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

THUS grave these words upon thy soul—
Hope, faith, and love—and thou shalt find
Strength when life's surges maddest roll,
Light when thou else wert blind. —Schiller.

EVERY one who goes shopping, and that means everybody, must have observed the growing difficulty of making change. The scarcity of fractional currency has been a matter of complaint for many years, but now it has become something serious. The trouble is due to Congress, which puts arbitrary limit to the coinage of fractional silver, instead of adopting an elastic rule adaptable to the needs of the community. [Public Ledger.]

Conferences, Associations, Etc.

NEW YORK AND BROOKLYN.—A regular meeting of the Young Friends' Association of New York and Brooklyn was held in the library room of Friends' Seminary, New York, on the 22d of Tenth month.

After the usual business and reports of Current Topics, Albert A. Merritt read a paper entitled, "Religion of Everyday Life." He defined religion as the attending to the Inner Calls to duty, and accounted for the widely differing views of religious people as owing to misconceptions of its teachings. He said that peace within does not mean inactivity, nor does religion consist in observance of creeds, but in all good words and deeds prompted by the Inner Light.

In the discussion of the paper which followed the question was raised, Why do good people differ so widely in actions? For example, in the matter of war. One said that people do not always wait to be guided by conscience, but appeal to reason, and so overeagerness impedes the way to right action in large as well as small things. It was also suggested that, while the Light shines for all alike, yet some see but imperfectly. Others thought that we ask too much of the Inner Light; that we should not expect it to guide us in all the details of our activities, as it is not an *exact* revelation.

A. H. M.

HOPEWELL, VA.—The Young Friends' Association met at the usual place, Tenth month 22, a little after the appointed hour. The meeting was called to order by the president, who read a part of the fourth chapter of Luke. Roll call brought a response from twenty members, showing a pretty full attendance. Minutes of last meeting were read and approved.

The executive committee reported the names of the following persons for exercises at our next meeting: History, Sarah B. Hardesty; Literature, Allen B. Bond; Discipline, William E. Branson; Current Topics, Annie J. Reese, Jr.

The question, "Should we as a Society do more proselytizing?" had been asked once before but not answered, so it was referred to Lydia W. Irish.

The Membership Committee reported the name of J. Herald Doing, which was accepted, and he was welcomed as a member with us. Under the head of unfinished business, some expression was called for regarding the names selected to be sent to the executive committee of the General Conference of Friends' Association. Those selected by the committee, Susan T. Pidgeon and Jonathan W. Branson, are desired to be forwarded as soon as possible.

The member appointed to furnish history for the day was not present.

Tacy B. Doing, on Literature, read an excellent selection from J. H. Miller relating to every-day duties and cares of life, and their moulding influence upon our characters.

Susan T. Pidgeon read a part of an essay by James Freeman Clark, on Good Temper, which was both interesting and helpful.

D. Arthur Robinson presented a well selected and interesting list of Current Topics, and Jonah H. Reese gave an able and instructive answer to the question referred to him, "What are Friends' Views regarding the Lord's Supper?"

Miscellaneous business and voluntary exercises followed. Under the one it was suggested that we consider the importance of meeting promptly, in order to follow out our program fully in the allotted time. As we had already gone beyond the hour set, a voluntary offered by Cassandra Pidgeon had to be omitted. After a few moments silence the meeting adjourned.

M. S. L., Sec.

FLEMING, PA.—The Young Friends' Association met Fourth month 22, in the afternoon, with a small attendance, yet a good meeting followed.

The vice-president opened with reading a poem from Whittier entitled "Autumn." Sentiments were repeated by those present.

The minutes of last meeting were read and approved. Mary J. Fisher read from the book, "The Pathway of Safety," by Ashton Oxenden, a chapter on "Happiness,

the Duty of all Christians." Eva W. Cleaver read from Whittier a poem entitled "The Light House." The secretary reviewed the book, "The Secret of Guidance," by F. B. Meyer, giving a few of his valuable sayings on each of the different subjects treated. Florence N. Cleaver reviewed the book, "The Crucifixion of Philip Strong," by Charles M. Sheldon. Philip Strong, in the story, by his ever exerting himself against the powers of evil, illustrates the statement of Paul, "that the spirit indeed is willing but the flesh is weak."

Owing to the absence of some of our members and the inability of others to attend, we find it necessary to discontinue our meetings as we have been accustomed to hold them, though we do it rather reluctantly. We decided to concentrate our efforts all on the First-day school lesson, and make special effort to prepare ourselves on the topics given.

Our First-day School meetings will be changed from 9 o'clock to 11, during the winter months.

Closed in silence, hoping to re-open next spring.

N. M. FISHER, Secretary.

MILLVILLE, PA.—The Young Friends' Association was called to order (Tenth month 8), and the president read parts of the eleventh and twelfth chapters of Ecclesiastes. Roll was called and responses given by most of the members present.

The secretary read the minutes of last meeting, and the Executive Committee made a report. Literary exercises included the following: "The Water and the Flower," a recitation by Sarah Rote; Jesse John read "Our Ships at Sea;" Reba E. Eves recited "Inasmuch," Louisa Eves gave Current Topics.

The question announced in the Eighth month was briefly discussed. The meeting then adjourned.

Association met Ninth month 10. After a brief period of silence, select reading by the president, H. W. Eves, and reading the minutes of preceding meeting by the secretary, Mary R. Eck, followed.

The program included a selection, read by George M. Henrie, "Purifying the Press." The fifteenth chapter of "Life and Letters of James and Lucretia Mott" was read by Araminta Kitchen. Bernice Eves read a poem, "The Indians' Burial-Place;" Curtis Eves, in a short but interesting talk, gave a description of work at the George School. The question, "What should be the principal aim in life?" was answered in an able paper by Harriet Eck, and discussed by other members; then adjourned.

F. M. E., Cor.

TRENTON, N. J.—A regular meeting of the Trenton Friends' Association was held Tenth month 23.

The meeting was called to order by the President, W. Maxwell Marshall. After the roll-call the minutes of the last meeting were read and approved.

The literary program was opened by Daniel Willets, who read a paper, "Is our Nation justified in its effort to compel the Philippines to accept its authority and government in the Philippine Islands?" "War being declared," he said, "and the Islands becoming the property of the United States, our duty is clearly to subdue the revolt, and restore tranquility, open up the avenues of trade, teach the natives proper methods of agriculture, exact educational laws, and in a few years we will elevate the people upon a higher plane of law and order, establish civil and religious liberty, which is the corner-stone of free government. If this country is able to accomplish this, who can say that the United States has not fulfilled its full measure of duty to a down-trodden race formerly ruled by tyrannical Spain."

"Give a historical sketch of the Free Quakers of Philadelphia, and how did they differ from other Friends of their time?" was answered by Mabel Potts. Very little could be found pertaining to these people. The old brick meeting-house at the corner of 5th and Arch streets was built by them in the year 1783. They were also known as the "Fighting Quakers," so-called because they took part during the war for Independence, 1776-83, and for this were disowned, though some were afterward taken back.

Samuel De Cou prepared a paper: "What effect will the so-called Expansion policy have on the moral and material in-

terest of this country?" The blessings of our country, he said, are being scattered to the suffering millions who never knew true government before, where Christianity will soon take the place of heathenism in the far away lands of the setting sun.

Owing to a change in the program the business of the meeting was then transacted. After a few minutes, silence, the meeting adjourned to meet Eleventh month 27,

MARY D. BRANIN, Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

THE College has sustained a great loss in the resignation of William J. Hall, who for fifteen years has filled the office of Superintendent. The state of his health renders it necessary for him to give up his duties at the College, and he will remove with his family to New Mexico. He is expecting to go about the middle of the present month, and his family will join him later. He has, for so many years, been closely identified with Swarthmore that his resignation is felt as a very real sorrow by his many Friends here. The place has been filled by the appointment of Charles A. Bunting, a Swarthmore graduate of 1883, who has entered upon his duties.

The Senior Class in Psychology has, during the past week, concluded its study of the brain under Dr. Trotter. Having thus completed the study of the anatomical basis of Psychology, the class are now prepared to study the more abstract and purely psychological side of the subject under President Birdsall.

The gymnasium work for the young women, under Sarah Farquhar, began last Second-day.

The new water-filter has now been in operation for some weeks, and has proved exceedingly satisfactory. Even heavy rains no longer cloud the water, and it is felt that a long-standing source of annoyance has been effectively and permanently removed.

M. S. H.

COMMUNICATIONS.

THE WAR IN SOUTH AFRICA.

Editors FRIENDS' INTELLIGENCER:

I HAVE just had a letter from a friend in England [our correspondent gives us the name, but we think, with her, it is best not to publish it.—EDS.] dated the 10th of this month, which I think should be shared with your readers. He speaks of the South African war in emphatic terms. So many Friends seem to be influenced by the war spirit in the daily newspapers they read that every opportunity should be employed to get the truth to them. My friend says:

"Just now I have been struggling against my country's going into this wanton, wicked war with the Transvaal (and in consequence with the Orange Free State, also). It is shocking; we are almost heart-broken,—and so are all those whom you knew and esteemed in this country.

"The newspapers, with a few noble exceptions, have been fomenting the war and the war spirit,—by falsehood, and by misrepresentation more mischievous than downright falsehood. I do not doubt that we shall conquer the Boers, and annex their country, and then have to hold them down, there, and in Cape Colony, also, by arms. Parliament is about to meet, not to decide about war, but to pay the butchery bill." What a sad story it is!

A. R. P.

Plainfield, N. J., Tenth month 28.

BEACH STREET MISSION, NO. 1.

Editors FRIENDS' INTELLIGENCER:

PLEASE acknowledge the following donations received towards the sea-shore outing for the children of the Beach Street Mission, No. 1:

Friends from Woodstown, \$1.50, per Anna Emley; Mrs. Ryland Phillips, children's dresses, per Friends' Book Association; two Friends, \$5.00.

Any Friends wishing to donate at any time towards continuing the work next summer, may leave their contributions at the Friends' Book store, Fifteenth and Race streets.

While the donations last summer were too limited to admit of all we desired in carrying out the intention at the commencement of the season, yet they were sufficient to encourage us to continue it next year, hoping we may be better prepared at the beginning, and will be able to give a larger number of children the benefit and pleasure which the others certainly received.

EMMA C. HENSZEY.

Ocean City, N. J., Tenth month 24.

CHARITABLE REPORTS.

WE have the forty-fourth annual report of the Home for Destitute Colored Children, located at Berks street and Old Lancaster road, West Philadelphia. This home was established in 1855. Its object is "to afford a home for destitute colored children of our own (Philadelphia) and neighboring counties, giving them the rudiments of a simple education, and training them to habits of industry. At a suitable age they are indentured to respectable families,—in the country if possible." The age of admission is from 3 to 12 years.

The officers of the institution include several Friends; the president is Hannah H. Woodnutt, and other officers are: vice-presidents, Ruth P. Decou, Sarah M. Carver; treasurer, Martha M. Eastwick; recording secretaries, Emily B. Smyth, Eva R. Vanderbeck; corresponding secretary, Frances Corson Day. The Treasurer's report to Sixth month 1, 1899, shows expenditures for the year for the expenses of the Home, \$3,239, less a balance on hand of \$149.92. This was chiefly derived from collections made by the Managers, \$786.00, and from drafts on the treasurer of the Board of Trustees, \$1,935, this latter sum being derived from invested funds. The report shows that there were 37 children in the Home, 25 out on indenture, 10 out on trial.

It is very much desired to increase the Endowment Fund to the extent of \$20,000, which would relieve the Managers from the necessity of obtaining annual contributions.

METEOROLOGICAL SUMMARY FOR EIGHTH MONTH, 1899.

Mean barometer,	30.001
Highest barometer during the month, 30th,	30.280
Lowest barometer during the month, 10th,	29.785
Mean temperature,	74.5
Highest temperature during the month, 21st,	95.
Lowest temperature during the month, 17th,	57.
Mean of maximum temperatures,	82.7
Mean of minimum temperatures,	66.3
Greatest daily range of temperature, 17th,	24.
Least daily range of temperature, 27th,	7.
Mean daily range of temperature,	16.3
Mean relative humidity, per cent.,	73.7
Mean temperature of the Dew Point,	64.
Total precipitation in inches, rain,	5.79
Greatest precipitation in any 24 consecutive hours, 2.03 inches of rain, on the 10th and 11th.	
Number of days on which .01 inch or more of rain fell, 9.	
Number of clear days 7, fair days 11, cloudy days 13.	
Prevailing direction of wind from the Northeast.	
Thunder storms on the 2d, 9th, 10th, 13th, 21st, 26th.	
Lunar Coronæ on 17th.	
Solar halo on 17th.	
Meteor on the 4th at 8.27 p. m.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 76, on 5th, Minimum temperature of wet bulb thermometer at 8 a. m., 56, on 9th. Mean temperature of wet bulb thermometer at 8 a. m., 68.8. Maximum temperature of wet bulb thermometer at 8 p. m., 77, on 13th. Minimum temperature of wet bulb thermometer at 8 p. m., 58, on 16th and 17th.

Mean temperature of wet bulb thermometer at 8 p. m., 67.6. Mean temperature of wet bulb thermometer for this month, 67.2.

NOTE.—The means of the daily maximum and minimum temperatures, 82.7° and 66.3° respectively, give a monthly mean of 74.5°, which is 0.5° below the normal for Eighth month, and 2° below the corresponding month of 1898.

The total amount of precipitation for the month is about 2 inches more than the normal.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Eighth month 31.

AUTUMN.

THE golden-rod is fading,
The blue-bird's note is still,
The leaves are turning golden-brown
And the asters going from the hill.

The red and gold are mingled
In the foliage everywhere,
And the season's burrs are popping
And the nuts drop, round and fair.

And life grows calm and peaceful
With these changing autumn days,
When the earth is full of gladness
And of beauty and of praise.

For hearts beat with glad thanksgiving
To the Father, wise, above,
For the blessing of all these beauties,
Bestowed by his gracious Love.
[Alice B. Comly, Philad'a, 1888.]

TIRE D MOTHERS.

A LITTLE elbow leans upon your knee,
Your tired knee that has so much to bear ;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair,
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight—
You do not prize this blessing overmuch :
You almost are too tired to pray to-night.

But it is blessedness ! A year ago
I did not see it as I do to-day—
We are so dull and thankless ; and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow from your tired knee,
This restless, curling head from off your breast,
This lisping tongue that chatters constantly ;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again ;
If the white feet into their grave had tripped,
I could not blame you for your headache then !

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor ;
If I could kiss a rosy, restless foot,
And hear a patter in my home once more ;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But ah ! the dainty pillow next my own
Is never rumpled by a shining head ;
My singing birdling from its nest has flown
The little boy I used to kiss is dead !
—May Riley Smith.

GROW old along with me !
The best is yet to be,
The last of life for which the first was made ;
Our times are in His hand,
Who saith, "A whole I planned ;
Youth shows but half : trust God, see all, nor be afraid."
—Robert Browning.

THE COLORED PEOPLE IN THE SOUTH.

Booker T. Washington, in *Atlantic Monthly*.

ALL attempts to settle the question of the Negro in the South by his removal from this country have so far failed, and I think they are likely to fail. The next census will most likely show that we have about ten millions of black people in the United States. About eight millions of these are in the Southern States. We have almost a nation within a nation. The Negro population in the United States lacks but two millions of being as large as the whole population of Mexico. It is nearly twice as large as the population of the Dominion of Canada. Our black population is equal to the combined populations of Switzerland, Greece, Honduras, Nicaragua, Cuba, Uruguay, Santo Domingo, Paraguay, and Costa Rica. When we consider, in connection with these facts, that the race has doubled itself since its freedom, and is still increasing, it hardly seems possible for any one to consider seriously any scheme of emigration from America as a method of solution. At most, even if the government were to provide the means, but a few hundred thousand could be transported each year. The yearly increase in population would more than likely overbalance the number transported. Even if it did not, the time required to get rid of the Negro by this method would perhaps be fifty or seventy-five years.

Some have advised that the Negro leave the South, and take up his residence in the Northern States. I question whether this would leave him any better off than he is in the South, when all things are considered. It has been my privilege to study the condition of our people in nearly every part of America ; and I say without hesitation that, with some exceptional cases, the Negro is at his best in the Southern States. While he enjoys certain privileges in the North that he does not have in the South, when it comes to the matter of securing property, enjoying business opportunities and employment, the South presents a far better opportunity than the North. Few colored men from the South are as yet able to stand up against the severe and increasing competition that exists in the North, to say nothing of the unfriendly influence of labor organizations, which in some way prevents black men in the North from securing employment in the line of skilled labor.

The Negro in the South has it within his power, if he properly utilizes the forces at hand, to make of himself such a valuable factor in the life of the South that he will not in any large degree seek privileges, but they will be conferred upon him. Agriculture is or has been the basic industry of nearly every race or nation that has succeeded. The Negro got a knowledge of this during slavery, hence in a large measure he is in possession of this industry in the South to-day. Taking the whole South, I would say that eighty per cent. of the Negroes live by agriculture in some form, though it is often a very primitive and crude form. The Negro can buy land in the South, as a rule, wherever the white man can buy it, and at very low prices.

Now since the bulk of our people already have a

foundation in agriculture, are at their best when living in the country engaged in agricultural pursuits, plainly, the best thing, the logical thing, is to turn the larger part of our strength in a direction that will make the Negro among the most skilled agricultural people in the world. The man who has learned to do something better than any one else, has learned to do a common thing in an uncommon manner, is the man who has a power and influence that no adverse surroundings can take from him. It is better to show a man how to make a place for himself than to put him in one that some one else has made for him. The Negro who can make himself so conspicuous as a successful farmer, a large taxpayer, a wise helper of his fellow men, as to be placed in a position of trust and honor, whether the position be political or otherwise, by natural selection, is a hundredfold more secure in that position than one placed there by mere outside force or pressure. Let us help the Negro by every means possible to acquire such an education in farming, dairying, stock-raising, horticulture, etc., as will enable him to become a model in these respects and place him near the top in these industries, and the race problem would in a large part be settled, or at least stripped of many of its most perplexing elements. This policy would also tend to keep the Negro in the country and smaller towns, where he succeeds best, and stop the influx into the large cities, where he does not succeed so well.

Heretofore, for reasons which were natural, and for which no one is especially to blame, the colored people have been too much like a foreign nation residing in the midst of another nation. If William Lloyd Garrison, Wendell Phillips, or George L. Stearns were alive to-day, I feel sure that each one of them would advise the Negroes to identify their interests as fast as possible with those of the Southern white man,—always with the understanding that this should be done where no question of right and wrong is involved. In no other way, it seems to me, can we get a foundation for peace and progress. He who advises against this policy will advise the Negro to do that which no people in history, who have succeeded, have done. The white man, North or South, who advises the Negro against it advises him to do that which he himself has not done. The bed rock upon which every individual rests his chances for success in life is securing the friendship, the confidence, the respect, of his next-door neighbor of the little community in which he lives. Almost the whole problem of the Negro in the South rests itself upon the fact as to whether the Negro can make himself of such indispensable service to his neighbor and the community that no one can fill his place better in the body politic. If the Negro in the South has a friend in his white neighbor, and a still larger number of friends in his own community, he has a protection and a guarantee of his rights that will be more potent and more lasting than any our Federal Congress or any outside power can confer.

ONE of the Buffalo papers runs its entire plant by electricity furnished from Niagara Falls.

A GOOD MANY BIRDS LEFT.

THERE is a reassuring "Bird Talk" by John Burroughs in the current issue of *St. Nicholas*. One of the good signs of the times, he says, is the interest our young people are taking in the birds, and the numerous clubs and societies that are being formed throughout the country for bird protection and cultivation. In my youth but little was heard about the birds. They were looked upon as of little account. Many of them were treated as the farmer's natural enemies. Crows and all kinds of hawks and owls were destroyed whenever chance offered. I knew a farmer who every summer caught and killed all the red-tailed hawks he could. He stood up poles in his meadows, upon the tops of which he would set steel traps. The hawks, looking for meadow-mice, would alight upon them and be caught. The farmer was thus slaying his best friends, as these large hawks live almost entirely upon mice and vermin. The red-tail, or hen-hawk, is very wary of a man with a gun, but he has not yet learned of the danger that lurks in a steel trap on the top of a pole.

If a strict account could be kept with our crows and hawks for a year, it would be found at the end of that time that most of them had a balance to their credit. That is, they do us more good than injury. A few of them, like the fish-crow and the sharp-shinned hawk, Cooper's-hawk and the duck-hawk, are destructive to the birds and wild fowls; but the others live mainly upon insects and vermin.

I do not share the alarm expressed in some quarters over the seeming decrease in the number of our birds. People are always more or less gloomy in regard to the present time and present things. As we grow older the number of beautiful things in the world seems to be fewer. "The Indian summer is not what it used to be; the winters are not so bracing; the spring is more uncertain; and honest men are fewer." But there is not much change, after all. The change is mainly in us. I see no decrease in the great body of our common field, orchard, and wood birds. I do not see the cliff-swallows I used to see in my youth; they go farther north to northern New England and Canada. At Rangeley Lake, in Maine, I saw the eaves of barns as crowded with their mud nests as I used to see the eaves of my father's barns amid the Catskills. In the cliffs along the Yukon in Alaska they are said to swarm in great numbers. Nearly all our game-birds are decreasing in numbers, because sportsmen are more and more numerous and skilful, and their guns more and more deadly. The bobolinks are fewer than they were a decade or two ago, because they are slaughtered more and more in the marshes and rice-fields of the South. The blue-birds and hermit-thrushes were threatened with extinction by a cold wave and a severe storm in the Southern States, a few years ago. These birds appear to have been slain by the hundred thousand. But they are slowly recovering lost ground, and in ten or more years will no doubt be as numerous as ever. I see along the Hudson river fewer eagles than I used to see fifteen years ago. The collectors and the riflemen are no doubt responsible for this decrease.

But the robins, thrushes, finches, warblers, blackbirds, orioles, fly-catchers, vireos, and woodpeckers are quite as abundant as they were a quarter of a century ago, if not more so.

The English sparrows, no doubt, tend to run out our native birds in towns and smaller cities, but in the country their effect is not noticeable. They are town birds anyway, and naturally take their place with a thousand other town abominations.

AN OLD RHODE ISLAND PREACHER.

From Caroline Hazard's "Narragansett Friends' Meeting."

In the spring of 1747, Peter Davis set out on his travels and certificates as to his preaching were received by the home meeting. The first one is dated from Nine Partners, or, as it was often called, the Oblong, in the Province of New York. This is back of Poughkeepsie, on the Hudson, and for many years was the seat of a famous school under the government of Friends. Peter Davis preached there in May, 1747. The next month found him in the "purchase of Westchester." Woodbridge, in New Jersey, Maryland, Flushing, Long Island, and Philadelphia were visited in turn, and the certificates received, "Which was all Read in this meeting to Good satisfaction." One wonders what his special gift was, and what aspect of truth he loved to preach. The way opened before him, for after a sojourn in Philadelphia in the autumn of 1747, he sends a certificate from London, dated 22d of Third month, 1748. No comment is made upon this in the orderly records. There is an interval of six months between the Philadelphia certificate and the one from London. How long a time was he upon the water? one wonders, and what reception did a Rhode Island Friend meet with in London? The records give no indication, but the meeting must have been stirred and stimulated by the fact of its own approved minister carrying his testimony and his gifts so far. In 1751 he was evidently back again, for certificates from The Oblong, Westbury on Long Island, and from the Purchase in the Province of New York, were received. Again, in 1759, it is recorded that "our Ancient Friend, Peter Davis and John Collins hath a concern on their minds to visit Friends in the Western parts." He was evidently a man of influence in the Society, especially where any question of doctrine was involved, and was constantly on committees to deal with offenders against the simplicity of Friends. He lived to a great age, and was twice married. Content Davis was his first wife, a woman of much influence in the women's meeting. She died in 1781, and he married his second wife, Martha. She "departed this life the 12th day of the Fourth month, 1809, and was buried the 14th in Friends' burying-ground in Richmond, aged 88 years." A year before her death the meeting took charge of its aged minister, and a paper exists specifying the food and clothing the aged couple were to have. He lived three years longer, and died in 1812, "aged one hundred years, eleven months and five days," and was buried in the Richmond burying-ground.

A story is told of Peter Davis by the present clerk

of the meeting, who in his youth knew an aged man who was his friend. He was vigorous in mind and body, enjoying life to the last. Upon one occasion he was riding along the Matunuck road, erect as usual, and a party of younger Friends followed. Thinking him out of hearing, they discussed his great age, saying they would not like to live so long. The old man turned in his saddle and said gently, "Boys, it is sweet to live; I love life." And surely he had had great experience of life. Not only had he more years than any other Friend who is mentioned, but his travels and his preaching had made them full years. He enforced the discipline of the meeting, and the meeting was stringent with him. On the occasion of one of his religious journeys, a committee was appointed to inquire into his conversation and report upon it. They "find things clear concerning Peter Davis. All except his Setting out on his Journey before he had a Certificate." Thus even so influential a Friend was kept to the letter of the law.

THE SOUTH AFRICAN WAR.

Review of Reviews.

THE so-called Transvaal question has been purely trumped up. There has been no real ground of dispute on Great Britain's part with President Kruger's government. England has demanded a variety of things relating to the internal administration of a country which had the fullest right to order its internal affairs according to its own preferences. Without acknowledging the right of England to raise any questions as to internal taxation, naturalization, school administration, and the like, the Transvaal has nevertheless permitted itself to discuss such questions for several years, and has made very considerable concessions for the sake of avoiding, if possible, a conflict with an irresistibly powerful opponent. But Mr. Chamberlain, as British colonial secretary, has ingeniously changed his demands from time to time. Certain large stock market interests also have systematically maintained a propaganda for stirring up the English people. Their theme has been the suffering of British subjects in the gold-mining districts through the oppressive conduct of the Boer Government. We have repeatedly discussed these alleged grievances and have pointed out their absurdity and their falsity. The British subjects in the Transvaal are there temporarily for the most part. They have never had the slightest idea of giving up their British citizenship and becoming naturalized subjects of the Transvaal republic. Yet England for months had been preparing for war on a most elaborate scale, with no pretext that any one could give except that President Kruger was not willing to make the term of years requisite for naturalization quite as short as Mr. Chamberlain thought it ought to be. Never before has so preposterous an excuse been given for military preparations, so far as we have read history.

THOUSANDS of goats are killed and sold daily in Chicago. Many of the purchasers buy them as mutton. The records of the yards show that some weeks as high as 8,000 goats are received.—*News Item.*

ART IN PHOTOGRAPHY.

Alfred Stieglitz, in *Scribner's Magazine*.

IN the photographic world to-day there are recognized but three classes of photographers—the ignorant, the purely technical, and the artistic. To the pursuit, the first bring nothing but what is not desirable; the second, a purely technical education obtained after years of study; and the third bring the feeling and inspiration of the artist, to which is added afterwards the purely technical knowledge. This class devote the best part of their lives to the work, and it is only after an intimate acquaintance with them and their productions that the casual observer comes to realize the fact that the ability to make a truly artistic photograph is not acquired off-hand, but is the result of an artistic instinct coupled with years of labor. It will help to a better understanding of this point to quote the language of a great authority on pictorial photography, one to whom it owes more than to any other man, Dr. P. H. Emerson. In his work, "Naturalistic Photography," he says: "Photography has been called an irresponsible medium. This is much the same as calling it a mechanical process. A great paradox which has been combated is the assumption that because photography is not 'hand-work,' as the public say—though we find there is very much 'hand-work' and head-work in it—therefore it is not an art language. This is a fancy born of thoughtlessness. The painter learns his technique in order to speak, and he considers painting a mental process. So with photography, speaking artistically of it, it is a very severe mental process, and taxes all the artist's energies."

Let me call attention to one of the most universally popular mistakes that have to do with photography—that of classing supposedly excellent work as professional, and using the term amateur to convey the idea of immature productions and to excuse atrociously poor photographs. As a matter of fact, nearly all the greatest work is being, and has always been done, by those who are following photography for the love of it, and not merely for financial reasons. As the name implies, an amateur is one who works for love; and viewed in this light the incorrectness of the popular classification is readily apparent.

Great Salt Lake Drying Up.

It is prophesied that before the end of another century the Great Salt Lake will be utterly dried up. In the past year, we are told, its waters have receded a mile. "The cause for this," says *The Irrigation Age*, "is said to be the excessive drain made upon it by the irrigation enterprises of the Mormons. Contrary to the theory which was accepted for a time, this great lake is not fed by underground springs but by the Jordan, Weber, Ogden, and Bear rivers, and when the water of these streams is intercepted for irrigation purposes, it necessarily decreases the water-supply of Salt Lake, leaving it more to the mercy of the sun and the attendant evaporation which is constantly going on and which is slowly but surely drawing the water away until in time only a bed of dry salt will remain."

"The cause of the saltiness of this mysterious body of water has been a matter of conjecture to scientists for years. The most plausible theory is that the saltiness is due to the high altitude which causes excessive evaporation,

while there is practically no outlet to the lake. A scientist, after a number of experiments, has expressed the conviction that if all the salt supply in the entire world were cut off except that found in the bed of the Great Salt Lake, there would still be enough to last the world for ages, so deep is this deposit.

"Regarding the decadence of the lake, a writer recently said: 'When the Great Salt Lake is gone it will be missed as a wonder and as a salt factory; for little else. Its waters destroy vegetation instead of nourishing it. Should the fresh waters of Utah Lake, however, be evaporated or disappear into the earth thousands of square miles would cease to be habitable. Some years ago the Utah Lake region was made a government reservation, an act which has kept irrigation companies from drawing water either directly from it or from its feeders.'"

Not For Daily Use.

C. H. SPURGEON once said that a youth was leaving his aunt's house after a visit, when, finding it beginning to rain, he caught up an umbrella which was snugly placed in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movement, sprang toward him exclaiming, "No, no; that you never shall! I have had the umbrella twenty-three years, and it has never been wet yet; and I'm sure it sha'n't be wetted now."

Pointing the story with a moral, Spurgeon said that he feared some folks' religion is of the same quality—none the worse for wear. It is a respectable article to be looked at, but it must not be dampened in the showers of daily life. It stands in a corner, to be used in case of serious illness or death, but it is not meant for common occasions. We are suspicious that the twenty-three-year-old gingham was gone at the seams, and if it had been unfurled it would have looked like a sieve. At any rate, we are sure that this is the case with the hoarded-up religion which has answered no useful turn in a man's life.

Rest Necessary.

IF we will not rest in the beautiful, pleasant ways, we sometimes have to rest in the stern, painful ways. It was illness I was thinking of when I said that sometimes God "will not let us work." How often do you see that very thing? A man will not stop, will not rest; goes on and on; takes his cares and worries home with him, cannot find time for home, really; cannot find time for prayer; on Sunday is too tired for worship. But he will not stop. This "must be done." That "is absolutely necessary." His business "cannot spare him." Ah! but by and by his business has to spare him. Illness comes. Providence, with its far-reaching, quiet working-out of all things, seems to smile at our little notions of what is necessary. It is as if God laid his hand upon the eager, hurrying, forgetful life and said, "Be still, and know that I am God."—[Brooke Herford.]

The Hague Conference.

F. DE MARTENS, the distinguished Russian delegate to the Hague Conference, has an interesting article in the *North American Review*, in which he says:

"The session-hall of the Conference at The Hague, in the royal palace of the Huis ten Bosch, cannot be compared with the session-hall of the Congress of Paris, of Berlin, or of Vienna. In this session-hall the delegates of the twenty-six Powers were not seated about a table; there could have been no such table. They were separately grouped in a great hall, which represented, as has been said of it, a sort of 'International Parliament.' The consultations were not secret negotiations 'behind the scenes.' But great questions were elucidated by discourses and study, by reciprocal exchange of ideas in open session, before the representatives of three parts of the world."

"Finally, and it is a happy token to note, the longer the labors of the Conference at The Hague lasted, the more fully

views were exchanged among the representatives of the different Powers, the more pronounced grew the mutual respect, the more friendly grew the personal relations, the more palpable became the desire to do something for the future."

CURRENT EVENTS.

THE war in South Africa continues in two parts of the country, both English. These are Natal, where, at this writing the English troops, under General White, are besieged at Ladysmith by a larger force of Boers, and in Rhodesia, on the west, where Mafeking and Kimberley, the latter the centre of the diamond mines, are also besieged. There has been severe fighting at different points, but no general battle. Prisoners have been taken on both sides. The reports through London of earlier operations were unduly favorable to the British side, and up to this writing, (31st ult.) the Boers have apparently rather the advantage.

THE latest news from the war, at this writing, is that in the operations at Ladysmith, on the 30th ult., after severe fighting, in which there were heavy losses, the Boers captured nearly 3,000 British troops.

MORE troops are being sent to South Africa by the English Government, and a very large fleet of warships is kept ready to sail. As the latter cannot be used against the Transvaal, the common supposition is that they are meant to prevent other European nations from intervening. Dr. Leyds, the Transvaal agent in Europe, in an interview at Brussels, on the 30th ult., charged that the English were "arming the colored races of South Africa against the Boers." "I make this accusation," he said, "with a due sense of its gravity, and an absolute knowledge of its accuracy."

MICHAEL DAVITT, one of the Irish members of the Parliament (sitting for South Mayo), announced in the House of Commons, on the 25th ult., that he would resign his seat as a protest against the Boer war. At Chicago, last week, United States Senator William E. Mason, of Illinois, (Rep.), announced that his opposition to the Philippine policy of the present national Administration was so strong that he would resign his seat in the Senate after the election of 1900, if he found the Republican conventions supported that policy, and would then make a contest for reelection.

THE total losses of the United States forces in the Philippines, up to the 28th ult., since Eighth month 6, 1898, have been 2,855. The Philadelphia *Ledger* remarks that "we have paid an enormous price in treasure and life for the possession of only 117 square miles of Luzon land, after a seven months' campaign."

A NUMBER of State elections take place next week, on the 7th instant. Massachusetts, Mississippi, Maryland, Ohio, Kentucky, and Iowa elect a governor, and certain other state officers. Nebraska elects a justice of the supreme court and two regents of the State University. South Dakota elects a supreme court judge; Pennsylvania a state treasurer and supreme court judge. In Virginia no state officers are to be elected, but a Legislature will be chosen. New York will elect assemblymen, and one congressman. The New Jersey election is for members of the Legislature only.

A COMMITTEE of nine of which Tunis G. Bergen, of New York city, president of the Holland Society, was chief spokesman, presented to President McKinley, on the 26th ult., a petition asking him "to offer the friendly services of the United States in mediation between Great Britain and the republics of the Transvaal and the Orange Free State." The petition called attention to the clauses of the Hague Conference agreement, especially clauses 1, 2, and 3, which make such offers the right of any friendly power, "even during the course of hostilities." The President, in reply, did not encourage the expectation that he take would the action asked for. He said that peace sentiments had his sympathy.

THE petition asking for mediation in the South African war was signed by 104 United States Senators and Representatives, 89 presidents of colleges and universities, 48 governors and State officials, 15 judges of the United States courts, 65 other judges, 18 bishops of the Episcopal church, 19 Roman Catholic archbishops and bishops, and by many other prominent persons. Alfred H. Love, of Philadelphia, president of the Universal Peace Union, was one of the committee who presented the petition.

THE Municipal League of Philadelphia has taken measures to cause some diminution of the frauds in elections in this city. It has engaged ex-Judge James Gay Gordon, and former District-Attorney George S. Graham, to prosecute offenders. The elections are so honey-combed by fraud that it is doubtful whether much can be done. The fraudulent vote is estimated as high as 80,000 by the *Press* (Rep.). The *North American* newspaper has been for several weeks publishing details of the fraudulent assessments made by the assessors, by which "repeaters" are enabled to vote on fictitious names. The whole business is systematic, and involves many persons.

NEWS AND OTHER GLEANINGS.

IN a proclamation issued last week, President McKinley designates the 30th of this month as Thanksgiving Day.

—Secretary Root's annual report, which is said to be completed and in the hands of the government printer, is understood to recommend the permanent increase of the regular standing army to 100,000 men. The President, in a recent speech in Minnesota, declared that a large standing army in the United States was not to be thought of. But there is no inconsistency between Secretary Root's recommendation and the President's statement in Minnesota. The President would say that a regular army of 100,000 men was a small one. If he should recommend one of 200,000, he would say that that was small, too. Thus do we aspire, step by step, to the old world ideals and burdens.—*Springfield Republican*.

—Isabella Beecher Hooker, of Hartford (sister of Henry Ward Beecher), is circulating petitions among Connecticut women, asking Congress to take measures to assist the Philippine people to form their own government. When the petition has been sufficiently signed, she proposes to take it herself to Washington and present it.

—The New York *Tribune* publishes an interview with Li Hung Chang, the veteran statesman of China, in which he condemns the procedure of the United States in the Philippine Islands. Among other things he said: "You seem to have cast aside your traditional policy of honor, riches, and safety, and entered upon the same land-grabbing plan as England, Germany, and Russia. If Grant had lived no such mistake would have been made, I am sure."

—Miss Julia Wilkins, of Atlanta, Ga., has withdrawn from the New York School of Applied Design for Women because of the presence there as a pupil of a colored woman, the superintendent of the institution having refused to ask the latter to withdraw from the school.

—The "bubonic plague," the terrible Asiatic pest, which has caused so many deaths in India, at Bombay, and elsewhere, appears to be planted at Oporto, in Portugal, and at Santos, Brazil, the seaport of Rio de Janeiro. At the latter place twelve cases were reported up to the 26th ult., and four new cases and one death, to the 28th.

—A news item, 28th ult., says: Announcement is made that all grades of furniture will be advanced 10 to 20 per cent. in price as a result of the efforts of the Grand Rapids Furniture Association. Similar action has been taken by the Western Parlor Manufacturers' Association.

—The Hutchinson and Southern Railroad has passed into the hands of the Santa Fé. The line is 148 miles long, extending from Hutchinson, Kansas, to Ponca, Oklahoma.

—Considerable damage has been done in eastern Cuba by a five-days' rainstorm, which culminated on the 29th ult. in a hurricane. Twelve houses in Santiago were wrecked and others badly damaged.

NOTICES.

**** Quarterly meetings in Philadelphia Quarterly occur as follows :**

ELEVENTH MONTH :

7. Philadelphia, Race Street, 10 a. m.
9. Abington, Byberry.
28. Burlington, Trenton, N. J.
29. Southern, Camden, Del.
30. Bucks, Langhorne, Pa.

**** First-day evening meetings, in Philadelphia, in Eleventh month, are held at Race Street, at 7.30 o'clock. The full attendance of Friends is solicited.**

**** A meeting of the Association for the Promotion of First day Schools within the limits of Philadelphia Yearly Meeting will be held in the meeting-house at 15th and Race streets, Philadelphia, Eleventh month 4, 1899, beginning at 10 o'clock.**

The morning session will be devoted to important business. The afternoon session will consider the following program : (1) "Large Classes of Adults," by Charles Paxson. (2) Demonstration of one of the lessons in the present Quarterly, by a class from Girard Avenue First-day School. (3) "The building up of First-day schools and the strengthening of weak ones," by Cynthia S. Holcomb.

All interested are invited. It is especially desired that each school shall have its delegates in attendance. Will superintendents kindly make this a personal matter?

JOHN L. CARVER, } Clerks.
MARY H. FORMAN, }

**** A Circular Meeting under the care of a committee of Concord Quarterly Meeting will be held at Chichester on First-day afternoon, Eleventh month 5, 1899, at 3 o'clock p. m.**

MARY P. HARVEY, Clerk.

**** Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows :**

ELEVENTH MONTH :

5. Valley, 10 a. m.
19. Haverford, 10 a. m.
26. Reading, 10 a. m.

TWELFTH MONTH :

3. Germantown, 10.30 a. m.
- AQUILA J. LINVILL, Clerk.

**** Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.**

WINTER EXCURSION TICKETS ON THE PENNSYLVANIA RAILROAD.

Eleventh month 1 the Pennsylvania Railroad Company placed on sale at its principal ticket offices excursion tickets to all prominent Winter resorts in New Jersey, Virginia, North and South Carolina, Georgia, Florida, and Cuba. The tickets will be sold at the usual low rates, with the usual liberal return limits.

The magnificent facilities of the Pennsylvania Railroad, with its many connections and through train service, make this the favorite line for Winter travel.

An illustrated book, descriptive of Winter resorts, and giving routes of travel and rates for tickets, will be furnished free on application to ticket agents.

"FIGURES do not lie," but it must be admitted that liars sometimes figure.

A KIND of paper is made from seaweed which is so transparent that it may be used instead of glass for windows.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANGOR Cincinnati.
ECKSTEIN Cincinnati.
ATLANTIC New York.
BRADLEY New York.
BROOKLYN New York.
JK./ETT New York.
ULSTER New York.
UNION New York.
SOUTHERN Chicago.
SHIPMAN Chicago.
COLLIER St. Louis.
MISSOURI St. Louis.
RED SEAL St. Louis.
SOUTHERN Louisville.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.



FRESH coat of paint and change of color will make your house look fresh and bright. If you want to sell it will enhance the value of your property, or enable you to rent it quicker, to better tenants and for more money; is therefore a good investment if properly painted. To paint it properly have Pure White Lead and Pure Linseed Oil applied by a competent, practical painter.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

I HAVE heard it denied that small New England children have the New England conscience, but some things I have seen and heard incline me to think that they often have it. A story that was told me the other day points that way. One day the mother of a ten-year-old boy gave him two slices of buttered bread, telling him to give one of them to his little sister. He carried out the order. That night, when he went to bed, he was evidently disturbed in his mind and remorseful about something, and his mother questioned him in a way to bring out the truth. "I—I wasn't nice to Peggy about that bread and butter," he owned. "Why," asked his mother, "did you take the bigger piece?" "No," he answered, "hers was a little bigger than my piece was, but mine was a good deal butterier!"—[Boston Transcript.]

The Senate has always been controlled by lawyers, who are the aristocratic class in the United States, and Blaine was at a disadvantage because he did not belong to the profession.

The law lords were disposed to disparage and flout him, but he was disrespectful to the verge of irreverence.

"Does the Senator from Maine think I am a idiot (idiot)?" roared Thurman, in reply to an interrogatory Blaine put to him one day in the Pacific Railroad debate.

"Well," answered Blaine, "that depends entirely on the answer you make to my question."—[Philadelphia Saturday Evening Post.]

WOMEN are the buyers. Men go semi-annually and get themselves inserted into a suit of clothes. The rest of the buying is done by their wives or their mothers, or some other woman who takes care of them.—[Shoe and Leather Facts.]

LESS than two per cent. of all the men in America own "full-dress suits," and fully seven-eighths of our American families have their dinners at noon.—[Edward Bok.]

BRASS and ENAMELED BEDSTEADS

There is a right way and a cheap way to make Mattresses; perhaps you have found it out. We do it the right way; try us. Furniture reupholstered. Shades, etc.

Josiah G. Williams, 13 N. 11th St

Fruen's Wheat Wafers

BEST

In two-pound Packages.

Made from the Best Selected Washington State White Wheat.

The largest, richest and finest flavored Wheat in the world.

After the defective and imperfect grains are separated, it has the outside woody hull, which is both indigestible and irritating, stripped off. It is then thoroughly cleaned, and finally rolled out into perfect and peerless wafers or flakes, the most perfect food for mankind known.

A great nerve, brain and muscle food, delicious and unequalled as a breakfast food or for puddings, omelets, griddle cakes, or mixed with any stewed fruit.

Gives children strong constitutions, rosy cheeks, good eyes, strong nerves, sound teeth, and to grown persons an active brain and strength of nerve and muscle.

Taking beef as a standard, at 18 cents per pound, Fruen Best Wheat Wafer's food value is over 50 cents per pound.

Superior to Oat-meal, as while it is more perfectly nourishing it does not over-heat the blood or irritate the stomach like oatmeal.

A. R. HILL, 21 S. Front St., Phila.

Wholesale Agt. for Fruen Cereal Co., Minneapolis, Minn.

Hanscoms'. Our prices are the lowest, our variety the most complete, and quality as near perfect as can be had. Shall we mail you a price catalogue for comparison? No liquors or other offensive goods or methods resorted to. 1311 Market St., Phila.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, ELEVENTH MONTH 11, 1899.

{ Volume LVI.
Number 45.

A GOOD WORD EACH WEEK.

XLV.

THE possibilities of inward silence can be but distantly referred to in words. The clearness of inward vision which sometimes results from it must be experienced to be fully understood.

CAROLINE E. STEPHEN.

From "Quaker Strongholds," the chapter on Worship.

THE LAND OF PROMISE.

ALTHOUGH the faiths to which we fearful clung
Fall from us or no more have might to save;
Although the past, recalling gifts it gave,
O'er lost delights a doleful knell have rung;
Although the present forth from ashes sprung,
Postpone from day to day what most we crave,
And, promising, beguile us to the grave,—
Yet toward the future we are always young!
It smiles upon us in last lingering hours,
If with less radiance, with a light as fair
As tender, pure, as in our childish years:
It is the fairy realm of springing flowers,
Of songs and ever-springing fountains, where
No heart-aches come, no vain regrets, no tears!
—*Florence Earle Coates.*

BALTIMORE YEARLY MEETING.

(*Report continued from last week.*)

ON Second-day the Yearly Meeting opened its business sessions with a large attendance. Several of the epistles from other yearly meetings were read and much interest in them was manifested. A good deal of time was given to the discussion of the proposition continued from last year, to hold the meetings in joint session. The men were ready for this change a year ago, but several of the women expressed the feeling that the separate meetings gave a dignity to their sex which would be in a measure lost if they were no longer held responsible for the conduct of business. After a very full expression and a careful weighing of the sense of the meeting, it was decided to hold three sessions of this yearly meeting jointly and the other sessions separately.

In the men's meeting, after a thoughtful discussion of the meeting's ability to raise all needed money, \$215 was appropriated toward the expenses of the Chautauqua Conferences; women Friends concurred in this action.

In the women's meeting the answers to the first three queries were read, and in connection therewith many Friends bore testimony to the inward peace that comes to them who are faithful in their attendance at meetings, and to the blessings that follow an adherence to the beautiful language of Friends among all people and under all circumstances.

In the evening there was a meeting of the First-day School Association. Three epistles were read, which were full of fruitful suggestions. Joseph S. Walton, of Philadelphia, gave an address, which called forth strong expressions of appreciation and gratitude; his theme was the preparation of the heart for the reception of the Heavenly guest, and the duty of the First-day school to make the necessity of this preparation clear to even the youngest pupils.

On Third-day morning the men and women Friends met in joint session. The more than usually impressive silence, which rested upon those assembled, was broken by earnest vocal prayer.

The first business was the reading of the report of the Standing Committee of women's meeting on the Purification of the Press. In response to letters sent out by this committee, resolutions in sympathy with its efforts have been adopted by international, national, and many State editorial associations, as well as by farmers' granges, women's clubs, and other influential bodies. Numerous letters of appreciation have been received from editors in all parts of the country, and the interest and coöperation of ministers of other denominations in the city of Baltimore has been secured.

The labors of the committee were warmly commended, and the meeting appropriated \$100 for its use next year.

The report of the committee on First-day schools was very encouraging. During the past year circulating libraries have exerted a beneficent influence. The meeting showed its appreciation of the words of this committee by increasing the appropriation for its use from \$300 to \$350.

After the reading of the remaining epistles the session closed as it began, with solemn silence and vocal prayer.

In the afternoon the minutes of the Representative Committee were read. The committee on Indian Affairs presented a report of more than usual interest, showing that their work has been carried on at the minimum cost for maximum benefit. In addition to the kind of work done in previous years a helping hand has been extended to the Mission Indians in southern California, whose lands, given them by solemn treaty, were awarded to white claimants by the courts. The Indians Committee coöperated with the Indian Rights Association in an appeal to the Supreme Court of California; the decision in the court being against the Indians (though three of the seven judges were in their favor), an appeal has now been made to the Supreme Court of the United States, and the Attorney-General has permitted the coöperation of his department in securing justice for the Indians; pending the decision of this court they will remain in possession of their lands.

Margaretta Walton expressed thanks that for this down-trodden people there are still those among Friends who have watchful eyes and feeling hearts.

The report of the Darlington Friends' Home, 1700 Bolton street, shows that there are now in the Home four permanent boarders, and that several of the teachers and pupils of the new Friends' School are there comfortably provided for. The committee on Philanthropic Labor is assisted by committees in each of the monthly meetings, which work under the charge of superintendents of the following departments: Peace and Arbitration, Temperance, Purity, Anti-Narcotics, Improper Literature, Mission Work for Women and Children, and Prison Reform. Among so much that was interesting and encouraging, we may note the allusion to the labors of the Women's Disarmament League of France; the efforts made to secure scientific temperance instruction in Virginia; the distribution of 1,600 copies of a leaflet entitled "The Danger Signal," to students of the medical schools and the university; and the helpful work done in mothers' classes and conferences.

In the Philanthropic meeting, on Third-day evening, the main feature was an address by Edward B. Rawson, of New York, who gave reasons why Friends should study the problems of Capital and Labor, Domestic Service, and Race Prejudice. The key to the solution of all these is—Love; they will be settled when each one makes an honest effort to look at the situation from the point of view of the one on the other side.

On Fourth-day morning the Visiting Committee reported that they had visited a number of meetings and many families; \$150 was appropriated to the use of this committee, and the thought was emphasized that Friends are glad to be visited by those who have not, as well as by those who have, the gift of vocal ministry.

An interesting part of the report of the committee on Education was that referring to the new school building adjoining the meeting-house, which is a substantial stone structure 54 by 66 feet, four stories in height, erected and equipped at a total cost of \$40,445. Of this amount \$26,108 has been raised, and it is hoped that by another year the whole amount will be contributed. There are now in the school 168 pupils, twenty-five of whom are Friends and twelve that have one parent a member; these are under the care of seventeen teachers, twelve of whom are Friends.

A feeling tribute was paid to the beneficent influence among Friends and others of the school for so many years under the care of Eli M. Lamb.

At the close of the session, William Wood, a beloved minister more than eighty years of age, expressed his gratitude for the beautiful quiet that had prevailed during the three joint sessions, and for the dignity with which the business had been conducted. Isaiah Lightner gave thanks for the privilege of again mingling in the yearly meeting with the friends of his youth. Then, after a quiet waiting for the Divine benediction, the meeting adjourned.

Fourth-day afternoon the First-day School Asso-

ciation concluded its deliberations. The remaining epistles were read and a fitting reply to them approved. The lesson leaves, and the methods of using them, were discussed at some length, and the question was asked (but not answered), Why in the Old Testament series the Golden Text has no apparent connection with the rest of the lesson?

In the evening the public meeting for worship was well attended; there were sermons by Phineas J. Nichols, O. Edward Janney, Nathaniel Richardson, and Isaac Wilson. The latter spoke with especial power of the "greater things" that the followers of Christ are to do.

On Fifth-day morning the meetings were held in separate session, and were devoted to the answering of the queries. In connection with these Friends were cautioned to await the Divine guidance in deciding what diversions are harmful, and were enjoined to extend love and forbearance to erring ones. It was also queried whether, if each one had been obedient to the Inward Voice, there would not have been more than twenty new members added during the year by conviction.

Two letters prepared by the committee on Isolated Friends, one to adults and one to children, were approved by the meeting. A sub-committee of six was appointed to cooperate with similar committees from other yearly meetings, to consider the best interests of these isolated Friends.

In the afternoon the meeting again assembled in joint session. An epistle to the other yearly meetings, covering the labors of the week, was united with. The treasurer's report showed a balance on hand of \$881.09, and \$2,000 was directed to be raised the ensuing year. Elisha H. Walker was reappointed treasurer.

O. Edward Janney introduced a minute on the subject of temperance, which was adopted. It spoke of the growing influence of the saloon in politics, as manifested in the virtual nullification by one department of the government of a law of Congress, and urged Friends to teach the principles of total abstinence, to oppose license in every form, to urge the extension of local option legislation, and to impress upon representatives in Congress that the sobriety and morality of the people should be their first consideration.

A minute was adopted by the meeting expressing its appreciation of the presence of ministering Friends from other yearly meetings, and their words of counsel and encouragement. The visitors spoke with gratitude of the many kindnesses bestowed upon them, and gave thanks from the fullness of their hearts for the strength that had come to them through this spiritual contact with other lives, and the daily manifestation of the Divine Presence in the midst. Under the consciousness of this presence the meeting adjourned to convene next year, in joint session, if permitted by Infinite Wisdom.

A source of strength during the week was the devotional service held each morning from 9.15 to 9.45, and on Fifth-day evening. To these the young were specially invited, and were encouraged to give

expression to helpful thoughts that might arise within them. With a few exceptions ministers old in the work restrained themselves from extended communications, and many brief but living testimonies were presented. On Fifth-day evening Margaretta Walton spoke beautifully to the young, urging them to dedicate themselves now to the Father's work, and assuring them of the strength that will be given to surmount all obstacles, and of the inward peace that is the sure reward of victory. E. L.

FIRST-DAY SCHOOL SCRIPTURE LESSONS.

1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 47.—ELEVENTH MONTH 19.

FALL OF ISRAEL.

GOLDEN TEXT.—Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail. . . . Surely I will never forget any of their works.—

Amos, viii., 4, 7.

Scripture Reading, II. Kings, xvii., 1-41.

THE reign of Jeroboam II. in Israel was distinguished by the appearance of a new order of prophet. Those who had preceded this period had proclaimed the unity of their god, indeed; but it was simply that of their tribal god. Jehovah had been a Hebrew god; he had no special interest in Moabites or Ammonites, in Syrians or Assyrians, except as they were concerned in the affairs of the chosen people. The prophets of the earlier time had insisted on purity of ceremonial worship. The followers of Jehovah must not introduce the rites of Baal-worship, nor the sacrifices appropriate to Chemosh or Ammon; but the ceremonial was essential. The distinctively Hebrew forms must be lived up to, or Jehovah would not be content. Righteousness had been demanded by the prophets of every generation; but righteousness had been simply one of the means of winning favor with God; the moral life had been in large measure merely obedience to an outward law. Not that higher visions of the greatness of God, of the uselessness of mere form, of the beauty of holiness, had not appeared to many; but the total effect of the messages of the earlier prophets had not included the infinite nature of God, nor his universal fatherhood. In Amos and Hosea, and many who carried on their labors, this new note was sounded. "Unlike the earlier prophets, rejecting political intrigue and force, they depended entirely upon the truth of their words for their acceptance. At the same time they did not appeal to the fanaticism of the masses. . . . Their demands were so unfamiliar, and the principles which they annunciated so different from those generally accepted, that they were at first regarded only with suspicion." (Kent.) They preached the universal supremacy of God, the impossibility of purchasing his favor by formal worship, the necessity for personal righteousness from within.

Amos was a herdsman of Judah. His writings show that he had probably traveled and had wide acquaintance with social and political conditions in the nations surrounding Israel (Amos, chaps. 1 and 2). The facts that we gather concerning him indicate

that a considerable degree of education and culture was common even among the peasantry. He was probably the first of the prophets to commit his message to writing—a practice probably due in part to the difficulties and dangers of oral presentation under the despotic sway of the later kings.

Although the house of Amos was in Judah, his message was associated wholly with the court of Israel. His words, skillfully introduced by condemnation of the sins of the enemies of Israel, constituted a stern rebuke to the luxury and vice of the court, the pollution of justice at its fountain-head, and a clear-cut demand for obedience to the fundamental laws of right written in men's hearts. He had little influence or following. He seems, indeed, to have been looked upon with contempt, so that the chief priest felt it necessary to do no more than to advise him to run away home and not trouble him any more (Amos vii., 12, 13). This advice the prophet seems to have followed, and it is probable that after his return to Judah he arranged and wrote down his prophecies for future generations.

Hosea was an Israelite who dwelt in one of the cities, if we may judge from his reference to city life. In general, his message was the same as that of Amos, though its form was influenced by his personal character and experience. Moreover, he added to a clear vision of the stern punishments sure to follow upon the wickedness of his people a strong and abiding sense of God's love. More than any other down to the time of Jesus was this characteristic of Hosea.

The Judean contemporary of Jeroboam II. during the most of his reign was Uzziah (or Azariah). We will return to the history of Judah, after noting the decline and fall of Israel. After the death of Jeroboam II. (740 B.C.), the great empire which he had built up fell to pieces with a promptness which showed the weakness of its foundations. Only his personal vigor had held it together. Of the six kings of Israel who followed him, four were assassinated. Zechariah, son of Jeroboam II., was slain by conspirators, and the chief of them, who seized the throne, was in turn slain by Menahem, military governor of Tirzah. His weakness is shown by the fact that he impoverished his country to pay a large sum for the favor of the Assyrian monarch, Tiglath-Pileser III. (Pul—II. Kings xv., 19, 20), in order to strengthen his authority. This great conqueror had already subdued the countries to the north of Israel, and had even threatened Judah. Menahem's son was dethroned by an uprising led by those opposed to the Assyrian alliance. A coalition was formed against Assyria by the new king, Pekah, which included King Rezon of Damascus and some of the Philistine cities. They attempted to force Judah to join them, besieging the king in his capital. But the Assyrian king, by a series of rapid campaigns, defeated and entirely subjugated the territory of the coalition. Pekah was slain, and Hoshea, a creature of the Assyrian king, replaced him. On the death of the Assyrian (727 B.C.), hope of help from Egypt brought about a last revolt. A change of dynasty

placed the king of Ethiopia (Shabak, or "So"—II. Kings, xvii., 4) on the throne of Egypt, and he promised aid against Assyria. His promises proved of no avail. Shalmaneser IV., the new king of Assyria, was upon Israel before help could arrive, the country was overrun, and, after a long siege of three years, Samaria was captured (722 B. C.) by Sargon, successor to Shalmaneser. The city was plundered. Thousands of the leading inhabitants of Israel were carried away to Assyria, where they were made into colonies, while they were replaced by a mixed multitude from Assyria, Babylon, and Arabia. These in time adopted the god and the ceremony of Israel and became the Samaritans. But the kingdom of Israel was at an end.

VISITS TO DOUKHOBOR VILLAGES.

Job S. Gidley, in the Friend, Philadelphia.

ON Seventh-day morning, the 5th of the Eighth month, we visited the two villages on the Swan River, which we had passed by on the previous day. One of these was near to the ford, the other was a mile or more further up the stream, but on the same side. To save two or three miles' drive for our horses, we had sent word the day before to the people living at the latter place that we proposed, the next day, to pass over the trail on the south side of their village, and that we would be pleased to have them come and meet us if they desired to do so. Having made a satisfactory visit at the village near the ford, we proceeded on our way up the hills, through the "brush," for a mile or more, where we saw a few Doukhobor men and women on the trail who had come to meet us.

They turned and followed us. When we reached the top of the hill, in sight of the open prairie, which is at the south of the village referred to, we saw a fine company of Doukhobor men and women, standing together in the bright sunshine, all dressed in their best attire. When we got within hearing distance we found that they were chanting a plaintive melody. It was truly an impressive sight.

When we reached them they soon ceased singing, and a sweet, solemn silence ensued, which was broken by a supplication by E. H. V., this being followed by testimonies, which were listened to with close attention.

One must be void of feeling not to be touched by such a scene. Here was a meeting for worship held upon the prairie, under the canopy of heaven, where the Dispenser of our manifold blessings seemed near at hand. It brought to mind thoughts of the simple way in which the early Christians performed their worship.

After our meeting was over, a few of the women went to their village to get something for us, presenting a nice handkerchief to E. H. V. and another to myself. As we took leave of them they began again singing one of their Russian psalms.

We thought to stop on our way from this place to Fort Pelly, and feed our horses and partake of refreshments, but, it being very dry, there was no suitable place to get water for ourselves and horses, so we made no halt before reaching Pelly, about the

middle of the afternoon, tired and hungry, having ridden about thirty miles, according to the driver's estimate, the longest continuous journey that we took.

We stopped this time at E. A. W. R. McKenzie's, whose daughter, about twelve years of age, soon had a bountiful luncheon prepared for us, by which we were greatly refreshed.

After resting a little we left for the Assiniboine River, about half a mile away, where we were so much delayed on our outward journey. The ford was soon reached and crossed in safety, and, after a drive of about two hours, we reached the village near White Sand River, visited on the 1st instant. Here we saw fields of rye, oats, and barley, all looking well. The next morning, after having had a religious opportunity with the people, we bade them an affectionate farewell, not knowing whether we would ever meet them again. Some of them, however, went with us to the next village, where we took our mid-day lunch, and had the second meeting of the day.

Here we saw Nastasia Verigin, who told us that she had three sons who have been exiles in Siberia for several years. She is eighty-three years of age. She pleaded with us to do all in our power to have these exiles liberated, that they might return to their people. Judging from their pictures, which were shown us, these looked as if they might be numbered among the best of this long-persecuted people. We saw the wife and two daughters of one of them, and fine-looking people they were. The daughters were nearly grown to womanhood. While sitting in their house, in silent waiting among them, just before leaving, E. H. V. appeared in supplication, craving that the Most High would soften the heart of the Czar to let these people go, for vain is the help of man. The Doukhobors were also encouraged to put their faith and hope in God, and to remember that if "ye have faith, even as a grain of mustard seed, ye may say unto this mountain, Remove hence to yonder place, and it shall remove."

Before leaving this house, while we were seated on the piazza in the sunlight, a half-dozen little Doukhobor boys, whose ages ranged from five to seven years, stood before us, and each in turn recited a Russian psalm, after which I showed each how to count ten in English, using his fingers as counters. A few minutes later each one came to me and counted in the same way without making a single mistake.

I hardly expected to see a piazza attached to a log house, but we saw quite a number of them in different places. This house, taken throughout, was the best arranged and best finished of any that we saw. It even had a good cellar under one end, about ten by fifteen feet, and six or seven feet in depth. This was the only cellar seen under any of their houses.

After visiting the next camp, a mile or a little more further towards the west, and holding a meeting with the people, we took a circuitous route towards the east and south, re-crossed White Sand River by the bridge, traveled a long distance, and reached the largest village of Doukhobors, north of Yorkton, which is sometimes called "Winter Quarters." Here we found about six hundred people.

A considerable number collected together on our

arrival, in the west part of their camp, where we held a meeting that was felt to be a tendering season of Divine favor.

We then proceeded to the east side of their village, where we met the patriarch of the Doukhobors, John Machortoff, who told us that in his youth he saw two Friends in Russia. He took supper with us, in the nurse's tent.

In the evening there was another meeting, which was even larger than the one held in the afternoon, it being the fifth meeting held during the day. E. H. V., in her supplication at the last meeting, rendered thanksgiving for the manifold favors of the day.

After visiting all the other camps, save one, on White Sand River, and holding a meeting at each village, we reached Yorkton late Fifth-day evening, the 10th of the Eighth month.

On Seventh-day, the 12th, we left Yorkton for Good Spirit Lake, at the north and east of which are seven villages of Doukhobors; Herbert P. Archer, one of the committee appointed by the Canadian government, accompanying us. We reached the first village, some thirty miles or more from Yorkton, late in the afternoon, and spent the night there. The next day we visited and held meetings in four villages, then drove about a mile further north, where lived Robert Buchanan and his wife, who are much interested in the Doukhobors. One of our drivers had formerly lived here, and recommended it as an excellent place for us to spend the night, which we found to be true on accepting their kind invitation to remain with them. Learning of a village about a mile to the north of this place, as the sun was still above the western horizon, I wandered off toward the Doukhobor camp. As I passed alone around among their houses and tents, although I could not understand much of their language, yet by a few simple words and signs I found that they were in Halifax last winter, and that they recognized me.

One man invited me to stay all night with him. This he did by laying his head in his hand, inclining his body and pointing toward his tent. I thanked him, and replied that we would visit them on the morrow.

In the morning Robert Buchanan started for his hay field, but his wife went with us to the village already alluded to, and I noticed that she was gladly welcomed among the Doukhobors. After holding a meeting at this village we visited the other two, where we also held meetings, and returned to Robert Buchanan's.

On Third-day morning we turned our faces homeward, stopping at a farmer's by the name of Hutchinson, who formerly lived in England, and is a member of the Society of Friends. His family consists of a wife and three children, and a young Doukhobor woman in their employ.

This farmer has a nice garden, and succeeds in raising an early variety of sweet corn. We saw some nearly ready for the table. This was the only corn of any considerable size seen north of Yorkton.

We reached Yorkton before nightfall, having been away four days.

Although the Doukhobors have been seriously handicapped in having so little to do with, they have nevertheless made an excellent beginning, and one is greatly impressed by seeing what they have accomplished in building their houses, sawing their lumber (by hand), making bricks, plowing their lands, cutting and stacking their hay, and in attending to various other duties. They are a peculiar people, worthy of the favorable consideration of every lover of peace and goodwill in our land. Doubtless there will be suffering among them this winter, unless they receive assistance from those who are charitably inclined.

Their needs are many and various. Their houses were unfinished, most of them lacking windows. Very few families are supplied with any kind of artificial light. A supply of other food than bread would benefit them greatly.

I see no reason why they will not be able to succeed in the home of their adoption, if they are carried safely through one or two winters by the assistance of those who are interested in their welfare.

A RECENT observer has noted that as a religion (that is, a denomination) becomes older it tends to become more careful as to its orthodoxy, and less careful as to its morality. In other words, it becomes more careful to have a correct formula. A denomination like Friends, which is now well into its third century of existence, needs to consider this statement, and to see to it that it be careful on the one hand to have firm hold on Truth, and, on the other, to let the natural result of its faith show itself in right living. A distinction has been made between religion and morality; but either without the other is weak and ineffective.—[The Interchange, Dr. R. H. Thomas, Baltimore.]

36

SELF-CONTROL.—We know of a man who bought, at a low price, a blood horse, because the animal was so much in the habit of balking as to be useless. The buyer was noted for his great firmness and self-control, qualities whose temper the horse severely tried, as he was driven to the farm, some twenty-five miles distant. Horse and man were twenty-four hours traveling those twenty-five miles, but not a word of anger, not a stroke of the whip, did the horse receive. Hundreds of times he balked, and was met with a patient firmness, which at last, conquered. The horse never balked after that memorable drive. The man did not take a city, but he captured a horse by ruling his own spirit.—[People's Comrade.]

36

WHENEVER we yield ourselves obediently to the true law, a higher principle of order enters our life; we rise out of childish weakness, out of animalism and evil; we are renewed and transformed into children of light; we become conscious of a steady upward tendency, and of a godlike and immortal quality.—*Charles G. Ames.*

36

AFFECTION is a kind of moral gymnasium, in which the disciples of Christ are trained to robust exercise, hardy exertion, and severe conflict.—*Hannah More.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, ELEVENTH MONTH 11, 1899.

REMEMBRANCE OF THE CIVIL WAR.

IN defense and attempted justification of wars in our own time the example of the Civil War of 1861-65 is not unseldom cited. The right and wrong of that conflict, the fact that the southern arms were identified with the institution of slavery, and that their triumph would have meant the destruction of the national unity, are earnestly brought forward.

Those who would desire to justify wars of aggression in the time in which we are living will admit, no doubt, that the conditions which existed in 1861 were very different indeed from those that existed in 1898. And they would be obliged to admit also, we should say, that the experience of the American people in 1861-65 was such as should have made them determine never to tolerate proposals of aggressive warfare. The Civil War was such a struggle as the world had not seen. It was bloody and destructive beyond all previous experience. It inflicted wounds that even yet are unhealed, and caused loss and waste which have never yet been made good. In 1865, when the flag of the United States was formally replaced on Fort Sumter, at Charleston, Henry Ward Beecher, in his oration, spoke of the war thus:

"The soil has drunk blood and is glutted. Millions mourn for myriads slain, or, envying the dead, pray for oblivion. Towns and villages have been razed. Fruitful fields have been turned back to wilderness. It came to pass as the prophet had said: 'The sun was turned to darkness and the moon to blood.' The course of the law was ended. The sword sat chief magistrate in half the nation; industry was paralyzed; morals corrupted; the public weal invaded by rapine and anarchy; whole States were ravaged by avenging armies. The world was amazed. The earth reeled."

These are terrible words. They are so terrible that they seem as if it were not possible they could be true. Nevertheless they are true. It is a just description. The language is exact. It is because many who saw the war are dead, or because the impression it made on them has become less vivid; it is because the generation that has grown up since 1865 cannot know as their fathers did the reality of the case; that now the Civil War is lightly looked back to, and its character and proportions are unappreciated. In 1865, the return of Peace was hailed with joy that cannot be described. Even in the South, where the cause for which the white people had contended was lost, there was a sense of relief that the frightful devastation had ended, and in the North, only the tragedy of the President's assassina-

tion tempered the universal gladness. Any one who would then have said that before the century was out the country would be taught that war was not an undesirable thing, and that it should be considered the first duty of the people to arm and drill as soldiers, would have been thought to have lost his senses.

Is it, then, that men learn nothing by experience? Have we in the United States not learned any lesson from the Civil War? Were its pains and wounds not a lesson to be remembered, but only to be forgotten?

THE articles by Howard M. Jenkins on English Friends are concluded, but pertinent questions relating to the subject will be cheerfully answered through the INTELLIGENCER, so far as we are able to do so.

H. M. Jenkins has in hand some half dozen articles on special visits or experiences in England which he did not find time to write of in detail, in his letters sent at the time. The first of these, "A Drive to Warwick," appears this week, and the others will follow. When they are completed, he thinks he will have exhausted the list of subjects which he has had in mind relating to his visit abroad.

THE "race" sympathies, of which we have had so much, have not prevented this abominable war in South Africa, where the so-called "Anglo-Saxons" are fighting another branch of the Teutonic stock. Something more than race sympathy is needed to civilize the world—the tie of Christian brotherhood.

BIRTHS.

TYSON.—In Philadelphia, Ninth month 6, 1899, to Charles B. and Marion B. Tyson, a son, who is named Charles Mortimer Tyson.

MARRIAGES.

PANCOAST—WHITEHEAD.—Tenth month 18, 1899, at the home of the bride's parents, in West Philadelphia, L. Bertha Whitehead, and Edwin A. Pancoast, of Mickleton, N. J.

DEATHS.

DAVIS.—Suddenly, Ninth month 11, 1899, Alice J. L., wife of Ellwood Davis, of Edgewater Park, N. J., aged 50 years; a member of Haddonfield Monthly Meeting. A beloved and loving wife and mother, whose loss is keenly felt. * * *

McALISTER.—Tenth month 10, 1899, Alfred S. McAlister, son of James and Elizabeth N. McAlister, and grandson of Elwood and Ann Eliza Borton, in the 31st year of his age; a valued member of Wilmington Meeting, Delaware, and much interested in First-day school work.

It is with a sense of great loss that we record the decease of this dear young Friend. After two years of declining health the Heavenly Father has seen fit to remove him from "works to reward," in the prime of his manhood and usefulness.

He was ever ready and willing to do what his hands found to do, and very early became interested in the work of the First-day school—later, and for several years, he was a faithful and conscientious superintendent.

He was equally interested in other lines of work in our Society, helping to share the labors of these with an earnestness of spirit that gave evidence his heart was in the work, and with a desire to be found serving in the Master's vineyard. "He

hath done what he could." May others, by his example, be stimulated to greater service! With the assurance that he has passed to the better, holier life beyond, may we be able to say, "Thy will, O Lord, be done." F.

HEACOCK.—Tenth month 30, 1899, Roy Antrim, son of Barclay B. and the late Deborah S. Heacock, aged 23 years, 9 months, 6 days; a member of the Monthly Meeting of Friends of Philadelphia.

KNIGHT.—In Carversville, Pa., Tenth month 29, 1899, Alfred Knight, aged 65 years, son of the late Charles and Mary Ann Cooper Knight, of Newtown, Pa.

PANCOAST.—In Camden, N. J., Eleventh month 4, 1899, Dillwyn Parrish Pancoast, M.D., aged 62 years. Interment at Mullica Hill Friends' ground.

SHOEMAKER.—Eleventh month 4, 1899, Charlotte W., widow of Benjamin A. Shoemaker, in her 86th year; a member of the Monthly Meeting held at Green Street, Philadelphia.

DOUKHOBOR REPORT.

WE have received some further contributions to the Fund; they are acknowledged below. In this connection we would mention that sums reaching us later in the week than Third-day morning cannot be acknowledged in the issue of that week.

We have handed over to the Philadelphia Friends who are forwarding supplies for the sick and children, \$250 additional. As already said, the funds received will, for the present, be devoted to this object.

THE "INTELLIGENCER" FUND.

Abington Friend,	\$100.00
Collections by David Ferris (see list below),	18.00
A Friend, Philadelphia,	100.00
"Leaflet Fund,"	12.00
R. H.,	2.50
A. E. A.,	2.00
Cash, "to assist Doukhobors,"	5.00
T. H. S., Philadelphia,	5.00
A. B., Philadelphia,	5.00

Total, \$249.50
Reported previously, 323.50

Total, \$573.00
Paid for supplies for sick and children, \$550.00

In hand, \$23.00

COLLECTIONS, WILMINGTON MONTHLY MEETING.

David Ferris desires to acknowledge the following collections in Wilmington Monthly Meeting for the Doukhobor Fund:

J. W. H. Watson,	\$10.00
Eli Hilles,	2.00
Edw. Bringhurst,	5.00
J. N. Gawthrop,	1.00
Total,	\$18.00

Wilson Sturge, of Birmingham, who had been very helpful in connection with the Friends' aid to those Doukhobors who settled last year in Cyprus (subsequently removing to Canada), died on shipboard, near Malta, on his way home, on the 4th of last month. He was the son of Charles Sturge, who was Mayor of Birmingham in 1862-3, and had been at one period in the British Consular service. He was in his 66th year. His labors in Cyprus were highly appreciated; the Doukhobors spoke of him, in the Russian style, as "little grandfather,"—"little" being with them a term of endearment.

Mary Ann Marriage-Allen says: "Wilson Sturge was greatly disappointed that the Doukhobors could not stay in Cyprus. Friends had done so much in procuring land for them, and he had superintended the house-building and farming operations, distribution of food, etc.; but their constant illness and great mortality convinced him that their stay was impossible."

EXCURSION DAYS IN ENGLAND.

I.

A DRIVE TO WARWICK.

WE had thought—my kind entertainer, Benjamin Gooch, of Ettington, and myself—that we should start at half-past ten, but it was more than an hour later, in fact 11.45, when we left the door of our friend William B. Gibbins—near by—and drove down the avenue, under the old trees, into the Warwick road. At Benjamin's insistence I had taken the place of honor on the trap, the seat beside Thomas the coachman, and my friend mounted on the seat behind. "Charley," the lively square-trotting bay horse, shook his head and set off with as much spirit as if he shared the anticipated pleasure of the trip.

It is just about eleven miles from Ettington to Warwick. You descend the range of low hills on which the village stands, and then you have nearly ten miles of almost level road through one of the finest sections of Warwickshire. So Charley never gave up or seriously slackened his steady trot, mile after mile, as we covered the ground at the rate of nearly nine miles an hour. The sun shone pleasantly, the fitful showers of the preceding few days seemed to be over, and we said to one another—all except Charley—"What a lovely day for the drive!" As for the horse, indeed, he was a good deal busied with the flies, for though there are practically no flies in England in-doors, (I nowhere saw a window- or door-screen), there are some in the open air, in summer, and Charley resented their attacks upon him most distinctly. His tail had been "banged," but not "docked"; "Mr. Gibbins won't have the 'orses docked," said Thomas. "He is right, very right," I replied; "excellent Mr. Gibbins!"

The wheat was in the stack, as we went by the fields and farm-steads. There are no barns in England of our sort, (I mean southeastern Pennsylvania), large enough to hold the crops of the year. The wheat is placed by the barn and stables in round stacks, and the hay mostly in long "ricks." These are covered with straw thatch—so well covered that I judge no one amongst us, now, has the art of placing the thatch so closely, neatly, and securely. There is a wide difference between English farming and ours, on account of the different climate. The winter in England is mild compared with ours. It is not necessary to house the stock so long or so closely. The careful provision for many weeks of frozen ground, and possibly severe storms, is scarcely needed at all. It is rather surprising to be told that even in the Lake Region, in north-western England, elevated and mountainous as it is, and so far north of our latitude, the coaching horses of the summer "season" are turned loose in the autumn (not fall; the word is considered quite odd in England), to run on the "fells"—mountains—till spring, very little attention being given them, or feed provided for them, other than the pasture they find. (The sheep also feed over the fells, continuously, and it is usual to consider a flock of a given size as being permanently attached to each tract of the mountain land.)

The road is good; it is stoned, of course, a

"turnpike," as we would say, but as the word turnpike originally meant the long swinging bar, or "pike," which is closed in order to make the traveler stop and pay his toll, it is evident that it would not apply to a road on which no toll is taken. This road to Warwick is well kept, though not so good as some I had seen. It is lined with hedges, some trim and neat, some rather irregular and broken, making the leap easier for the huntsmen. "Yes, it's a great country for hunting," said Thomas; "and they ride along the footpaths if they like, so the paths can't be kept nice." I cannot quite get a word to describe the face of the country; it is not flat, nor is it low; it is not meadows, and it can hardly be called rolling; but it is nearly level, and has the air of rural beauty and comfort to a degree that few parts of England that I have seen can equal. It is the country of the Avon (*A-von*, not *Av-on*) and as we approach Warwick we shall see the pretty river winding on our left, and shall cross it by a substantial stone bridge (there are no others than stone ones in England, unless it be that poor old swinging iron one over the Tweed, at Dryburgh Abbey), before we reach Warwick.

There are fine trees all along, many oaks, some poplars rising aloft, but especially tall and stately elms; these are so plentiful that there is a local name for them, "Warwickshire weeds." Except in the parks of the rich people, however, there are no woods, no forests, no "belts" of "timber"; the trees rise out of the hedgerows, stand beside the road, and gather about the houses. Sometimes there is an avenue of them, and Benjamin Gooch pointed out where a severe wind-storm,—almost one of our cyclones, on a small scale,—had leveled and ruined such a double row of splendid trees, a year or two ago.

The road on which we are driving is the great north and south road of the region, down—behind us—to Banbury, up—ahead of us—to Warwick, Kenilworth, and Coventry. We are in the midst of old battle-fields; on the right hand may be plainly seen Edgehill, and the place on it where the first battle of the Civil War was fought, in 1642. Backward, a few miles, is Evesham (*Eve-sham*), where Simon de Montfort, that giant figure in mediæval English history, was defeated and slain in the battle with Edward I., in 1265, and where, in the old abbey, he was buried. Over this road have marched the armies of the contending factions in the Wars of the Roses,—for the town we aim at was the home of Richard Neville, Earl of Warwick, "the Kingmaker," who fought first for Edward IV., the last Yorkist, and then for Henry VI., the last Lancastrian, and who fell in the fierce battle at Barnet, in 1471.

We pass through villages typically English. Here is Wellesbourne-Hastings, and in a little open space stands a spreading oak tree, under whose branches Joseph Arch, the agricultural laborers' leader, now a member of the House of Commons, called the men together a few years ago for consultation over their depressed condition. On the left hand, across the fields a little way, but not plainly in

view, is Charlecote, the home of the Lucys, and of that Sir Thomas Lucy who is said (*said*, mind) to have judged Shakespeare on the charge of deer-killing. Farther on, in a loop of the Avon, and just before we reach the bridge over it, is Barford, where Joseph Arch, M.P., lives,—an old man, now, and perhaps not long to sit at Westminster. And a mile or so farther, the road from Stratford-on-Avon, a few miles south-west, comes up and joins ours.

The clocks struck one as Charley broke his square trot, at last, into a walk, and drew us bravely up the sharp hill by the West Gate, into Warwick. "I thought we'd do it in about an hour and a quarter," said Thomas. Over the arch of the West Gate sits the old chapel, now used in connection with the "Leycester Hospital," but a good deal older than that institution, though it dates from 1571, in the days of Queen Elizabeth, half a century before George Fox was born.

Would any one ask, "Why drive from Ettington to Warwick?" I hope not. But if they should, the answer is ready—for the drive itself and to see Warwick, and to call on Mary Radley. We got out at her house, and vainly rang the bell. Thomas went on to put up Charley and the trap at the Warwick Arms, and to be ready to return at 6.30. We vainly rang the bell, I say, for Mary Radley was out, but we inquired and left word for her in the little shop opposite, where the woman in charge showed her kindly interest in our visit.

Then we set off for the castle. It is one of the finest, in use as a residence, in all England, and, for a shilling, you may see the court-yards, etc., and the show-rooms. Benjamin and I paid the charge, got our tickets, entered the driveway hewn from solid rock, passed through the double gateway between the huge Cæsar's Tower and the almost-as-high Guy's Tower, and were in the inner court-yard. Then with others we were admitted to the state apartments, and shown through—very intelligently and civilly—by the person appointed to that service. We saw the pictures,—there are some by Rubens, and some by Van Dyck, and a Rembrandt,—the family relics, Cromwell's helmet, arms and armor without number, rare old tapestry, the splendid inlaid table of the gilt drawing-room, and the fine Venetian mirror of the cedar drawing-room. The rooms, en suite, extend 330 feet, and the windows look out on the Avon peacefully flowing sixty feet below. Into the great hall we went last, and as we passed out could not but remember the ruined fortunes of the present Earl of Warwick, for his old castle and other property is now administered as a bankrupt estate for the protection of the inheritance rights of his son. The Countess of Warwick is a brilliant and conspicuous "London Society" woman; there is a fine full-length portrait of her by Carolus Duran, the great French portrait painter, in one of the rooms, and the countenance did not seem, I thought, to contradict the stories of her social ambition.

We went down to the great bridge over the Avon. A loaded coach from Leamington drove by, the guard sounding his horn. From the bridge, a fine view of

the Castle, with its lofty wall and great towers, is had ; this is the usual photograph of it. Then we walked along the river bank, by quaint old houses, to the site of the old mill, which stood here directly under the Castle walls, and which furnished bread, we may be sure, to Warwick the King-maker, and to many others within the Castle, before and after, for "glory," after all, is dependent upon bread.

And from the old mill we went to the old church of St. Mary's. It crowns the hill in the centre of the town, and its tower may be seen from all the country round. Benjamin went up into the tower for the view ; I went into the church itself, and the chapels, especially the Beauchamp Chapel, where Richard Beauchamp, Earl of Warwick, who died 1499,—seven years after the first American voyage of Columbus,—has a famous tomb, and where Robert Dudley, Earl of Leicester, Queen Elizabeth's favorite, also has a splendid tomb, and on top of it he and his last wife, Lettice, lie side by side in effigy. Who would think, seeing the reposeful marble figures, that he is believed to have connived at the death of his first wife, Amy Robsart, over at Cumnor Hall, in Berkshire (in hope to marry the Queen), and that Lettice, who lies here so sweetly beside him, is believed to have poisoned him, because of her infatuation for Christopher Blount ?

But we must get on. Night approaches, and we have eleven miles back to Ettington. We went to the Leicester Hospital (which is not a hospital, in our sense of the word, but a home for twelve old soldiers), and then we crossed the street to Mary Radley's. Tea was spread for us, and we sat and chatted with her, and with other callers. Her house is in front of the Friends' meeting-house, and of the old burying-ground, in which lies the dust of William Dewsbury, who was imprisoned at Warwick, for conscience' sake, for eighteen years, in the time of the early Friends, part of the time in a horrid dungeon.

Our call was quite too short ; our dear friend is most hospitable to visiting Friends ; scores of them come to her door, from America, every year, and she receives them all with a welcome not to be forgotten. She is interested in the history of the Society, and very familiar with it ; she is interested also in genealogy, and knows the relationships of most of the Friends in England. Benjamin and I were obliged, presently, to say that we *must* go, and Thomas came with the trap, Charley as eager to get home as he had been eager to get to Warwick. And we drove back at the same gait we went, except that we had to go more slowly in mounting the Ettington hills, so that it was a little past eight when we drove up under the trees to William Gibbins's door. Dinner was on the table, and William is a host not to be denied—though I must say Benjamin did excuse himself. So we cheerfully chatted at the table, with our host and his other guests, young cousins from London, and gave them our tale of the pleasures of the day's drive to Warwick.

H. M. J.

COMMISSIONER William A. Jones, of the United States Indian Bureau, after careful study, announces that a full-blooded Indian has never developed insanity.

NEWS OF FRIENDS.

EASTON AND GRANVILLE HALF-YEAR MEETING.

As we are always interested in hearing accounts of the various quarterly and half-year meetings, through the columns of the INTELLIGENCER, I thought it might be of interest to some to have a brief account of Easton and Granville Half-Year Meeting. It opened on the afternoon of Third-day, the 24th of Tenth month, with meeting of Ministers and Elders, held at North Easton. Only a few of the members were present, owing to illness of themselves or families.

We were made glad by the presence of our friend, Isaac Wilson, whose encouraging testimony we trust may long remain with us.

Fourth-day, the 25th, meeting assembled at Easton in the old-time meeting-house, where was held the one-hundredth anniversary of its erection, 25th of Twelfth month, 1887. (An account of which may be found in INTELLIGENCER, Second month, 1888.) Meeting somewhat larger than usual in recent times, many coming from other meetings, and many interested ones from outside our own fold. We were again refreshed by an hour's loving counsel from I. W., after which we proceeded with the business coming from our four monthly meetings, Saratoga, Pittstown, Granville, and Easton. A few Friends left timely remarks for our consideration, upon topics which had claimed our attention ; then adjourned.

The next hour was spent in social mingling, and in serving and partaking of refreshments. Our Young Friends' Association had arranged for a meeting at this time, the subject to be considered, Peace and Arbitration, as befitting these troublous times. An original paper, by Phebe A. Hoag, opened the order of exercises. It was highly approved, and a lively discussion followed, evincing a depth of thought and feeling that comes from true conviction.

Interesting and appropriate selections were read, one by Lucy P. Allen, taken from a lecture by Carl Schurz, and two from the *Peacemaker*, by Abby Thomas and Martha A. Wilbur. The general feeling, as expressed, was that the day had been profitably spent.

Fifth-day, the 26th, we had our usual religious meeting, well attended, where living testimony was given forth from concerned minds, which cannot fail to leave an impress upon the hearts of those convened, thus making us all feel that it was good to have been there.

E. B. W.

The following is a paragraph from the report of the Philanthropic Labor Committee to Baltimore Yearly Meeting :

"For the two greatest English-speaking nations, with their claims to high civilization and Christian enlightenment, to be engaged in mortal combat with weaker or inferior nations, instead of being to all governments and all nations bright examples of toleration, justice, and right, especially at this time in the world's history, is a dark commentary on human reason, revelation, and religion. And this, too, while the representative powers of the nations were en-

gaged upon the grandest plan for the peaceable settlement of national differences that the world of mankind has ever known—that of universal peace, arbitration, and disarmament.”

Richland Monthly Meeting (Pa.), which was held at Stroudsburg on the 3d instant, was a satisfactory occasion. About thirty-five attended, among them Friends from other monthly meetings in Abington Quarter, and Joel Borton, of Woodstown. Joel remained over First-day. The attendance on First-day morning included nearly a hundred persons, and encouragement was felt.

It should have been stated in connection with the report of Baltimore Yearly Meeting, that at the opening of the afternoon session on Second-day, Edward Stabler, Jr., and Elizabeth M. Koser were reappointed clerks, and A. Haviland Hull and Rebecca J. Broomell assistant clerks.

All the quarterly meetings, and Fishing Creek Half-Year Meeting, in Philadelphia Yearly Meeting, are now drawing the quotas assigned them of the fund for the support of Homes. Caln, Southern, and Fishing Creek have made temporary arrangements for the care of such members as they may have needing Home accommodation.

Friends' Book Association sends us the following correction, received too late for "Friends' Almanac" for 1900:

Flushing Monthly Meeting is now held on the first First-day of the month, after meeting for worship.

At Baltimore Yearly Meeting many Friends noted with pleasure the presence in their midst, at several sessions (even on rainy days), of a faithful member of the meeting, Mary Moore Dixon, now in her ninety-sixth year.

PELHAM M. M. CENTENNIAL.

THE Apostle Paul tenderly entreats, "Let us every one please his neighbor for his good to edification," inciting, by reminding that even Christ "pleased not himself." So we as followers of Christ, have remembered that we have those abroad, who would be interested to hear tidings of our welfare—to glean something more about us, than a knowledge that we live, move, and have a being.

Of late we have been exercised by a time of remembrance, on occasion of our centennial anniversary. In consideration of the adjustment of our allotment, and lack of ability for public entertainment, we have not been able to do otherwise than originate a simple way of our own to commemorate the event.

Pelham Monthly Meeting sends greetings and salutations of Love, in manifestation of Christian fellowship to all whom it may concern; informing, that our Ebenezer has taken the form of a memorial minute upon the pages of Pelham Monthly Meeting Book, which is as follows:

"Being reminded of the fact that Pelham

Monthly Meeting met, as such, for the first time on these grounds, just one hundred years ago, upon *fourth-day of Tenth month, 1799*, unity of expression was given to record the memory, and thus commemorate our centennial anniversary.

"Through all the vicissitudes of the lights and shadows overcasting our pathway adown the years, we feel to acknowledge the mercy and faithfulness of God. Though in our retrospection we are humbled as we are painfully reminded that the mistakes of our life have been many; and that our zeal has not always been characterized by that all-around wisdom which is best for Society. Still we feel to record the loving kindnesses of our Heavenly Father toward us,—who hath led us all the way—and as we keep close to him, his presence is ever felt to be loving and compassionate; so that we do realize that "Underneath are the everlasting arms." AMELIA R. PAGE.

Ridgeville, Ontario, Canada, Eleventh mo. 1, 1899.

AMBITION EXPRESSED IN WAR.

Address of Professor W. N. Trueblood, Earlham College, Richmond, Ind.

I AM, of course, aware that some hold that ambition is a good and noble passion. But "a tree is known by its fruits," and I call their attention to the fruits of ambition. I point them to the wars of Darius, Cyrus, Alexander, Cæsar, Charlemagne, Philip, Rollo, Napoleon,—to the ruin of them, to the labor of men's hands destroyed by them, the sustenance of men's lives wasted by them, to the stacks and stacks of human bones that marked their battlefields, till they rotted in the elements—and say to them, these are the fruits of ambition. And they must answer, yes. But they will say it was this same ambition that made these men great; and I will say yes, and their million victims dust. They will say that this ambition is always attended with a rise, and I will say, yes—a rise and a fall; a rise in one direction and a fall in another; a rise in that when it entered men they, indeed, began to rise above the brutes, as well as above one another; a rise in that their huts and caves grew into domed and spired palaces, as we see them to-day; a rise in that their rude tribes and clans expanded into nations and empires, and in that their simple barter developed into a commerce complex as desire and wide as the seas.

But it was attended with a fall, also; a fall from innocence, a fall from rest, a fall into a torment of egoism that brooks no superior and smites everything that stands in its way; a fall into a thirsty, appetitive, jealous, haughty life, that spreads war all around it, pushing everything else down that itself may rise. This ambition, the source of war; an unholy thing instead of a holy; a malicious thing instead of a just; an insubordinate thing instead of an orderly. It would, indeed, clothe the earth with beauty and wealth and power as it does, and it would destroy it all, as it does, the moment it is claimed by another.

THE London authorities have decided upon the novel municipal step of devoting £10,000 to the erection of a building to shelter families whose houses are in progress of disinfection after outbreaks of infectious disease.

LITERARY NOTES.

MANY Philadelphians, as well as a wide circle of others, will be glad to learn that Houghton, Mifflin & Co. will bring out at once Susan I. Lesley's faithful and delightful transcript of New England life, "Recollections of my Mother." The book first saw the light some twenty years ago, being then printed for private circulation only, and has been since twice reprinted, but is now for the first time formally published.

The Life of Charles Francis Adams, Minister to England during the Civil War, has been written by his son, Charles Francis Adams, for the "American Statesmen" series, and will appear soon.

The Springfield (Mass.) *Republican* is a weekly of twelve pages per week. It is an exceptionally "clean" paper—we mean as to sensational news, details of crime, etc. It is one of the most earnest opponents of the war against the Filipino people we know of,—a real advocate of peace and good will among all men. We know of a good many persons to whom its weekly visits have come to be like the old-time visits of the New York *Tribune*, in Horace Greeley's day, or the *Anti-Slavery Standard*, in Oliver Johnson's and Aaron Powell's.

The books of Ralph Waldo Trine (New York: T. Y. Crowell & Co.), are having a large sale. "What All the World's A-Seeking" is in its fifteenth thousand; "In Tune with the Infinite," in its sixteenth thousand; "The Greatest Thing Ever Known," in its tenth thousand. The author has written an additional chapter, "Character-Building Thought Power," to be added to "In Tune with the Infinite." He has also published a booklet of forty pages, "Every Living Creature; or, Heart-Training Through the Animal World," in which he urges the importance of the humane instruction of children.

The Enterprise Publishing Company, of Poughkeepsie, N. Y., has published a sixteen-page pamphlet on the schools and school books of Jacob and Deborah Willetts, who successfully taught for more than forty years at the Nine Partners School, in the town of Washington, Dutchess county, N. Y. There are many persons who recall the work of these two famous teachers, and among the Society of Friends their names are very familiar. The pamphlet is from the pen of Joel Benton, and a copy will be mailed by the publishers upon the receipt of ten cents in two-cent stamps. It has portraits of Jacob and Deborah Willetts.

As evidence pointing to the conclusion that the "war craze" is a real mental disease, a "poem" was published in England a fortnight ago by A. C. Swinburne, dealing with the Transvaal troubles, in which the language was so gross and so violent that it caused a general feeling of shame. William Watson, the poet (English) has written a sort of apology for it, to one of the London journals, in which he says that Swinburne did not have a good theme—that "the assassination of a state, and the strangling of a people, are not heroic themes, and never while the world endures shall they evoke one note of noble song."

The *Atlantic Monthly*, this month, opens with an article by Booker T. Washington, on "The Case of the Negro," from which we make extracts. His leadership in the affairs of his race is hardly questioned, now, and he speaks therefore as "one having authority." Rollin Lynde Hartt, whose papers on Montana and New England Hill Towns have caused such lively discussions, treats of "The Ohioans" in a similar style. Bradford Torrey furnishes an appreciative tribute to The Attitude of Thoreau toward Nature; how he loved the swamps, the desert, and the wilderness; how true he was to his ideals, and how his work has enriched the world and benefited it.

The agitation in the Church of England over Ritualism is the occasion for two articles in the *North American Review*,

this month. Arthur J. Balfour, the Government leader in the House of Commons, argues against the Ritualists, saying that they injure the standing of the Church, and that the disputes among churchmen over mere details of ceremonial are unseemly; the Earl of Portsmouth argues that the headship of the Church by the Crown, (instead of the Pope), is a most desirable arrangement.

Other notable articles in this number include those by M. de Martens and Seth Low, on the Hague Conference, and a very earnest one by Bernard Lazare, a French publicist, entitled "France at the Parting of the Ways," in which he urges that the supreme lesson of the Dreyfus trial is that liberty is incompatible with the continuance of the "clerico-military oligarchy called the army."

Educational Department.

GEORGE SCHOOL NOTES.

THE regular meeting of the Whittier Society, on the evening of the 21st, was called to order by the president, Maurice Griest, and the minutes were read by the secretary, Bessie K. Johnson. Gilbert Underwood gave a good oration on "The Permanence of our Nation;" recitation, Alice Jarrett. Malcolm Farquhar read an essay on "Independence Day." The paper, containing a number of interesting articles, was read by Horace Way. Scenes from "David Copperfield" were presented by Grace Woodman, James Gilyson, Wallace Sharpless, Maurice Griest, Anna Tyler, and Marguerite Allen.

Young Friends' Association met on the 28th, Mildred Eves president, William Smith secretary. An interesting account of the Doukhobors, prepared by Carrie Atkinson, was read in her absence by Lydia Walton. Ralph Jackson gave some account of the sect called Mennonites. The prominent idea of the meeting was Friends' opposition to war. The question, "Resolved, That the Spanish War was Unnecessary," was very earnestly discussed by Howard Carpenter, Herbert Henrie, Curtis Eves, Ella Gillingham, Thomas Eyre, and Willet Stover. Marian Watson read "A True Story," by Bayard Taylor.

Alfred Crewitt presided at the meeting of the Penn Society, on the 4th, with Bernice Eves as secretary. Cordelia Wilson recited "Bertha's Debut." In an essay, Robert Brown told of the various prominent Industrial Expositions that have been held in the United States. A good edition of the Society paper was well read by Bertha Stover. An oration showing considerable thought was delivered by Russell Hibbs, subject, "Has McKinley's Policy Failed?" Meeting closed with an amusing dialogue, called "An Economical Boomerang"; participants, Emma Sheppard, Willet Stover, Esther Watson, Helen Thomas, Russell Hibbs, and Alfred Crewitt.

Principal Maris was one of the instructors at the Teachers' Institute, Doylestown, on Fifth-day, 2d instant.

George School was represented at the First-day School Association, held at Race street meeting-house, on the 4th, by Professor George H. Nutt and Ella Gillingham.

"Founder's Day," Eleventh month 6th (the anniversary of the opening of the school in 1893), was celebrated by games in the gymnasium and on the grounds, a half-holiday being given for the occasion. * *

SWARTHMORE COLLEGE NOTES.

On Second-day, the 30th of last month, after morning collection, a brief address was given by Mr. Chamberlain, who for some years has been laboring among the natives of Brazil. His aim has been the introduction of the Bible into that country, and on this subject he spoke with much feeling.

A most instructive and inspiring lecture was given on the 3d instant by Dr. Richard G. Moulton, of the University of Chicago, the well-known editor of "The Modern Reader's Bible." The lecturer took as his subject, "The Literary Study of the Bible," and proceeded to show how such literary study is essential to a real understanding of the Scriptures. Neither devotional reading nor the so-called "Higher Criticism" can reach its greatest value without a thorough knowledge of the literary form of the Bible.

The lecture was thoroughly enjoyed, especially by those

who have been studying the New Testament in Pres. Bird-sall's First-day morning Bible Class.

Dr. Day's classes have been especially interested in his recent discovery of a coagulant for the purification of water, by which water before unfit for drink has been rendered perfectly pure and clear. The process is described as wonderful in its simplicity and effectiveness. M. S. H.

ABINGTON SCHOOL NOTES.—The reorganization of the Atlee Literary Society was effected on Tenth month 13. This Society has held no regular meetings since the early part of the year 1896. The officers elected for the ensuing three months were: President, James Young; Vice-President, Eleanor Reese; Secretary, Ruth Styer; Assistant Secretary, Alice Griscom; Treasurer, Elwood Shoemaker; Editor, Anna Hampersoomian. The Society meets every two weeks.

The Seniors have begun the preparation of their theses. This early beginning ensures the early completion of the theses, and the work will therefore in no way interfere with the other preparations for graduation.

The girls residing in the school gave a Hallow E'en sociable to the other students and to the graduates and friends of the institution, on Seventh-day evening last.

A course in stenography and typewriting has been established to meet a demand on the part of a number of pupils. It is under the direction of Frank D. Clifford, formerly with the publishing house of J. B. Lippincott Company, of Philadelphia.

Dr. Emily G. Hunt gave an instructive and interesting lecture here on the afternoon of Tenth month 11. Her subject was "Our Birds."

The number of pupils enrolled to date is 102. There are more who intend to enter later. Before the school year is over it is expected that the enrollment will reach its usual size. This is encouraging, considering the substantial change made in the teaching force of the school last spring.

The Shakespearean entertainment, which is to begin as in past years, just before the Christmas vacation, is in course of preparation.

TEACHERS AT AIKEN.—All our old teachers have returned, the Schofield School *Bulletin* says, with the exception of Isaac Fisher, a graduate of the Tuskegee School, who is replaced by Walter S. Buchanan, from the same institution.

Conferences, Associations, Etc.

HORSHAM, PA.—Horsham Friends' Association met Tenth month 29. The meeting was called to order by the president, William F. Morgan. Anna D. Hallowell opened the exercises by reading an excellent essay entitled "Friends." She gave a short history of Friends, and in closing expressed her sincere desire that something be done to increase our numbers, and also that many of our members be more regular in the attendance of our religious meetings.

"Who Shall Roll the Stone Away?" was the title of a beautiful poem, recited by Mary Webster, which was followed by the reading of a selection, "Plainness of Speech, Behavior, and Apparel," by Hannah M. Parry. The keynote to the article was *simplicity*. She said, "the dress does not regulate the heart, but the heart the dress."

Silas C. Morris read an interesting paper, in which he compared our Discipline with that of the Baltimore Yearly Meeting. He found the essential points to be very similar, but the Baltimore Discipline treats its different subjects a little more definitely than does our own. In closing he said: "God has given to us the most important principle that was ever given to any people and that is the principle of the guidance of light in the soul. To make these principles known and felt is an obligation resting upon us, and one of the means of attaining to this, letting our light shine, as it were, is through our Young Friends' Association."

Comly Walton, Macre Walton, Jane K. Jarrett, Susan H. Jarrett, and Carrie W. Morgan were appointed to attend the Friends' Association Conference, at Woodstown. Many beautiful sentiments were given, and after a short silence the meeting adjourned. MARTHA M. PARRY, Sec.

NEWTOWN, PA.—The regular meeting of Newtown Friends' Association was held on Fourth-day evening, Eleventh month 1, at the home of Silas and Sarah F. Cary. After a period of silence, the exercises were opened by the president reading the 37th Psalm. The minutes of the last meeting were read and approved.

There being no further business the literary program of the evening was opened by Thomas W. Stapler reading an article on "The Origin and History of the Discipline," written by Joseph Elkinton for *The Friend*. Friends had no discipline until 1735, or seventy years after the founding of the Society. Philadelphia Yearly Meeting, founded in 1682, appointed a committee in 1703 to collect advices received from George Fox and London Yearly Meeting into a code which was adopted the following year, and enough manuscript copies ordered to supply each quarterly meeting.

The next paper, giving a short "History of the Main Facts of the Pentateuch," prepared by Laura White, was read by Elizabeth S. Kenderdine. The paper gave a brief review of the part of the Bible known as the Pentateuch, also noticing how some of the legendary matter recorded therein resembles the traditions of other peoples. As an appropriate sequel to the paper R. Anna Reeder recited a poem committed in her school-days, whose hero was the great Hebrew leader.

The question, "Give the origin, history, and object of Friends' Association," was answered by Elizabeth G. Stapler. Before answering the question the writer had written to Wm. W. Birdsall, Anna Jenkins Ferris, and Isaac Roberts for information, and received prompt and very satisfactory replies, which were read. All agreed with the writer that the object for which the Association was formed was a serious one, and that the history, discipline, and literature of the Society was sufficient material to form an interesting program, though they did not desire to exclude a live, modern topic from which good lessons may be derived.

Robert Kenderdine next read an article from the *American Friend* relating the manner in which Friends were connected with the origin of four American universities.

The report of the Executive Committee was next read, giving the program for the next meeting. Delegates appointed to attend the Association conference to be held at Woodstown, N. J., were T. S. Kenderdine, Elizabeth Kenderdine, Thomas W. Stapler, Elizabeth Stapler, and John Stapler. Roll was called for sentiments, and the meeting adjourned to meet Twelfth month 6, at the home of T. S. Kenderdine. A. W.

WESTERN FIRST-DAY SCHOOL UNION.—This was held at London Grove meeting-house, Seventh-day, Tenth month 28, with a large attendance.

Encouraging reports came from eight of the eleven schools in the Union: Hockessin, Horneville, Centre, Mill Creek, West Grove, New Garden, Kennett Square, Doe Run, and London Grove. By invitation, Dr. Joseph S. Walton addressed the afternoon session on "The purposes of First-day School work." He said it is wise to study Bible History in a very considerable way, that we may have a knowledge of the Oriental customs of the people of which the Bible tells; but there is something better than that study; we are getting ready to receive the Great Guest, and should teach the boy and girl in the First-day School all the way up, that this intellectual part is the abode when this Great Guest may appear, and if we "keep our lamps trimmed and burning," we shall be ready to receive Him when He does come.

Interesting and well-rendered exercises, consisting of readings and recitations, were presented by the members of London Grove First-day School.

A discussion upon the "Lesson Leaves" in present use, was a profitable feature.

The next Union will be held the fourth Seventh-day in Fourth month, 1900, at Centre, Delaware. E. P. W.

THIRD HAVEN, MD.—Third Haven Young Friends' Association met on Fourth-day evening, Ninth month 20, at the residence of Henry Shreve. The minutes of the previous meeting having been read and adopted, there followed the

reading of an interesting paper, with Matilda J. Bartlett editor; Pauline de W. Bartlett contributing current events.

Elizabeth N. Tylor and Frank A. White, affirmative; Samuel S. Yeo and Anna P. Kemp, negative, composed the two sides for a debate: Resolved—that Friends should proselyte. "Where would the Society of Friends be to-day?" said one of the affirmative, "if George Fox had not proselyted?" "We should give forth the light that is given to us." The other side stated that "George Fox sought to make men *good*, not Quakers." "We can not proselyte and maintain our dignity."

The question of having the constitution of the Association re-written in a book apart from the minutes was discussed, and when it was agreed that this plan be adopted, a committee, consisting of Matilda Bartlett, Henry Shreve, and Keturah Yeo, was appointed to revise the constitution.

A new departure in the closing exercises proved very interesting. Each member named and located some place—town, city or country—giving an item of interest in connection with the same. After a brief silence the meeting adjourned.

ANNA WHITE, Secretary.

MANSFIELD, N. J.—A meeting of Young Friends' Association was held at the home of Charles Hancock, Tenth month 18, with 27 members present. A committee of five was appointed to nominate new officers, and five persons to serve on the Executive Committee for the ensuing year.

The following were appointed delegates to attend the General Conference at Woodstown on the 18th: G. Frank Harvey Thomas S. Gibbs, Martha E. Gibbs, Ethel Zellely, Amy H. Bowne.

Thomas B. Harvey answered the following question: "Has any other Society suffered persecution as much as Friends for their religious principles?" He could find no record of any other society having been so persecuted. Quite a number of interesting comments were brought forth. The Biography of John Woolman was next given by Ethel Zellely, which was interesting and instructive, encouraging us to lead pure, helpful lives. He visited Mansfield in the year 1764. "The Quaker Widow," by Bayard Taylor, was recited by Mattie and Bertha Taylor, in costumes of Friends.

After a brief silence, we adjourned to meet at George Bowne's, Eleventh month 16. M. E. GIBBS, Sec.

COMMUNICATIONS.

A NOTABLE EPITAPH.

Editors FRIENDS' INTELLIGENCER:

SOME weeks ago, the INTELLIGENCER published a short article referring to epitaphs, and invited its readers to send copies of any specially beautiful or noteworthy specimens. It also presented at the same time an epitaph copied from the tomb of a young minister of Dublin, Ireland, which was unusually fine in thought and expression.

As an instance of this kind of writing, worthy of remembrance, I send herewith a copy of the inscription on the tombstone of Col. Frederick Taylor, at Longwood, Chester county, Pa. It was written by his brother, Bayard Taylor, and has an especial interest for Friends, because of the connection of the Taylor family with the Society of Friends. Frederick Taylor fell at Gettysburg, and there is a stone on the battle-field, marking the spot where he fell.

To those who remember the sacrifices made by the loyal families of the North to sustain "government by the people," and free the slave,—many of which sacrifices were made by families of Friends—it will no doubt seem as it does to the writer, that in beauty, and pathos, and fidelity to truth, these lines of Bayard Taylor cannot be excelled. They are as follows:

"Youth, with purest promise crowned;
Love, that held him fondly bound;
Pride of soul, untaught to bow;
Noble heart, and fearless brow;
Hand to help, and will to bless;
Old, heroic, tenderness;
Richest life in brain and limb;—
All, he gave, and we gave him."

R.

BENJAMIN FRANKLIN ON WAR.

Editors FRIENDS' INTELLIGENCER:

I notice the saying, attributed to Benjamin Franklin, and printed as a "Memory Gem," in the Old Testament Lessons: "There never was a good war or a bad peace."

Can you tell me where I may find this in his writings?
Tenth month 31. H. S.

[It occurs in a letter from Franklin to Josiah Quincy, dated at Passy (Paris) September 11, 1783,—just after the close of the Revolutionary War. Franklin says in conclusion of the letter:

"But enough of these petty personalities. I quit them to rejoice with you in the peace God has blest us with. . . . We are now friends with England and with all mankind. May we never see another war, for in my opinion there never was a good war or a bad peace."

The letter will be found in Bigelow's Life of Franklin, volume 3, page 235.—EDS.]

FRIENDS' MINISTERS IN ENGLAND.

Editors FRIENDS' INTELLIGENCER:

I did not observe that H. M. J., in his articles describing the Society in England, stated the number of ministers there were. Can you give me the figures, also the number of Elders and Overseers? B. O. S.

[The number of recorded ministers, as reported to the yearly meeting this year, is 352—209 men, 143 women. This was an increase of 14 over the preceding year. There were 512 Elders,—254 men, 258 women; and 1,164 Overseers,—578 men, 586 women.—EDS.]

SOUTHAMPTON, L. I. MUSEUM AND LIBRARY.

Editors FRIENDS' INTELLIGENCER:

In the issue of Ninth month 9 there was a "correction" of my letter from the Shinnecock Hills in the issue of the previous week. So far as the name is concerned the correction was right, but where it said that Samuel L. Parrish "was the donor of both" the Art Museum and Library to Southampton, it was a mistake.

Believing as I do that honor should be given to whom honor is due, especially where women are concerned, I wrote to the Librarian for a correct statement, and received from Edward H. Foster, Treasurer of the Rogers Memorial Library Company, the following:

"In reply to your letter in reference to the Rogers Memorial Library in this village, I would state that Miss Harriet J. Rogers gave the sum of \$10,000 and valuable real estate to found the same. After the purchase of the site of the building, our summer residents contributed quite a sum, that was put into the structure. About this time the mother of Samuel L. Parrish died, and he and his two sisters gave \$5,000 in memory of her, as an endowment fund. Other sums have been given to be invested, and the interest of these, donations that are made each year, and \$200 from the Regents' Fund, keep it moving. To Miss Rogers belongs the full credit of laying the foundation of the scheme."

My absence from home and not seeing either the letter or correction until recently accounts for this delay.

ELISA H. SCHOFIELD.

Philadelphia, Eleventh month 1.

THE following letter reached us after school closed and was written on receipt of a set of harness shipped to Colorado: "I can hardly tell you how well pleased I am with the harness. The stock and trimmings, the workmanship and style, leaving nothing to be desired. If that stitching, or the greater part of it, is the work of the Schofield School boys, you are turning out first-class harness-makers. When in need of another harness, you will undoubtedly hear from this part of Colorado again."—[Schofield School Bulletin.]

THE "weather cracks" at the top of the Egyptian obelisk in Central Park, New York city, are becoming more noticeable, and it is said that steps must soon be taken to place it indoors if it is to be preserved in anything like its present good condition.

UNIVERSITY EXTENSION LECTURES.

THE University Extension lectures in Philadelphia present an attractive program for the winter. The first lecture was given this week (the 7th instant) by Professor Richard G. Moulton, now of the University of Chicago, at Association Hall. Prof. Moulton was one of the pioneers in this work, and his ability in it has rarely been equalled.

Other courses of lectures to be given include: A course of six, illustrated, by Dr. Frederick H. Sykes, on "English Writers of the Present Era." They will be on Third-day evenings, from Eleventh month 14 to Twelfth month 19, at Griffith Hall, 1420 Chestnut street, at 8 p. m.

An illustrated lecture by Dr. William B. Hale, on "William Morris: Poet and Craftsman," at Association Hall, on the evening of First month 2.

A course of six lectures, illustrated, by Garrett P. Serviss, on "Great Men," at Association Hall, in First and Second months.

A course of six lectures by Professor Edward Howard Griggs, on "The Divine Comedy of Dante," at Griffith Hall, in Second and Third months.

A lecture by Professor Bliss Perry, on "Robert Louis Stevenson," at Association Hall, Fourth month 3.

PHILA. F. D. S. ASSOCIATION.

THE effort to increase the interest in the semi-annual gatherings of this body resulted in a somewhat increased attendance at the meeting on the 4th, at 15th and Race Sts., though there were still many representatives that failed to respond to the roll call. One union, that of Concord, it was observed recorded nearly all of its delegates as being present. The proceedings were full of interest and well repaid those who made the effort to be there.

The morning session was occupied by briefly written reports from all of the Unions, and a verbal one from Fishing Creek, indicating much earnest work being done in most of the schools; a few however need not only fostering care but vigorous help. To the latter class the school at Stroudsburg belongs, where Friendly laborers are so few.

The Lesson Quarterlies came in for a full share of attention, and it is gratifying to note that there seems to be an awakened interest in Bible study.

In the afternoon session was presented an admirable program, which was too full, however, to permit time for the discussion of the many points that should have been emphasized or objected to. The first was an excellent presentation of Lesson No. 48 of our present Quarterly, Old Testament series, and all who witnessed the conduct of the class (volunteers from Girard Avenue School), by Isaac H. Hillborn, and the intelligent replies by the pupils, could not fail to be impressed with the value of these Lessons, when well studied.

Second on the program was the reading, by Cynthia S. Holcomb, of a paper from the *Ladies' Home Journal*, which treated the subject of the want of success in Sabbath Schools in a manner calculated to arouse thought perhaps, but certainly from a standpoint of inexperience. The reader, however, often introduced bright thoughts of her own, which were suggestive.

The third paper—or rather talk, for the time was very limited,—by Charles Paxson, on "Large Classes of Adults," gave in a general way an illustration of the conduct of the Conference Class at 15th and Race streets, which has been successful for many years in interesting a large number of persons in Scripture Readings and kindred subjects.

The feeling at the close of the meeting was one of encouragement. One Friend observed that "the Association now seems to be taking an upward start," a conclusion which it is hoped will be warranted by its future sessions.

THE prevailing use of electricity has brought about a large increase in fires, owing to crossed wires. Ten years ago there were only sixty-five such fires, and last year there were 958.

SLAG left after the making of steel by the Bessemer process is now being conveted into phsphate for land fertilization.

METEOROLOGICAL SUMMARY FOR NINTH MONTH, 1899.

Mean barometer,	30.081
Highest barometer during the month, 16th,	30.449
Lowest barometer during the month, 12th,	29.7
Mean temperature,	67.2
Highest temperature during the month, 8th,	89.
Lowest temperature during the month, 27th,	45.
Mean of maximum temperatures,	76.2
Mean of minimum temperatures,	58.1
Greatest daily range of temperature, 15th, 16th, 18th,	25.
Least daily range of temperature, 11th,	7.
Mean daily range of temperature,	18.
Mean relative humidity, per cent.,	73.3
Mean temperature of the Dew Point,	56.2
Total precipitation in inches, rain,	3.94
Greatest precipitation in any 24 consecutive hours, 1.38 inches of rain, on the 25th and 26th.	
Number of days on which .01 inch or more of rain fell, 9.	
Number of clear days 15, fair days 9, cloudy days 6.	
Prevailing direction of wind from the South.	
Thunder storms on the 3d, 8th, 26th.	
Light frost on the 15th in suburban districts.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 71.5, on 6th.
Minimum temperature of wet bulb thermometer at 8 a. m., 45, on 27th and 30th.

Mean temperature of wet bulb thermometer at 8 a. m., 58.8.

Maximum temperature of wet bulb thermometer at 8 p. m., 74.5 on 3d.

Minimum temperature of wet bulb thermometer at 8 p. m., 41 on 30th.

Mean temperature of wet bulb thermometer at 8 p. m., 60.8.

Mean temperature of wet bulb thermometer for this month, 59.8.

NOTE.—The means of the daily maximum and minimum temperatures, 76.2° and 58.1° respectively, give a monthly mean of 67.2°, which is 2° below the normal for Ninth month, and 4° below the corresponding month of 1898.

The total amount of precipitation for the month is about 1 inch more than the normal. JOHN COMLY, Observer.
Centennial Avenue, Philadelphia, Ninth month 30.

GRANDMA KNITTING.

WHILE she sits beside the window
With her bonny, silver hair,
As a child I watch her needles,
How they clash and glisten there;
Cool the maple swings its shadows,
And the balsam branches croon
Soft and low and sweet and tender,
In the drowsy afternoon—
And Grandma knitting.

When the busy cares are over
And the fret and tumult cease,
And the lull that follows after
Brings a little spell of peace;
In the restful evening shadows
Growing deeper more and more,
In the quiet of the gloaming,
Oft some sweet tune humming o'er,
Sits Grandma knitting.

Round the hearthstone in the winter
While the frosty voices call,
And the firelight's fickle dancing
Weaves its shadows on the wall;
With the old clock ticking ever
To the flicker of the flame,
There's the music of the needles,
And the smile of love the same,—
And Grandma knitting.

This was in the happy years of childhood,
Happy years of long ago;
And the restless feet have wandered
Swift and farther than we know;
Ah! the visions that have vanished
As the sunshine from the hill,
Since I stood there in the twilight
With the voices now so still,—
With Grandma knitting!

Yet I see her still in vision,
 All the sweetness of her smile,
 Looking out across the shadows,
 Creeping eastward all the while;
 See her in her cushioned rocker,
 Sitting by the open door,
 While a band of sunshine slumbers
 In the silence on the floor,—
 And Grandma knitting.

—Benjamin F. Leggett, in *Christian Endeavor World*.

A CYCLE TOUR IN GERMANY.

B. F. and E. W. Battin (lately teachers in George School, now studying in Germany) contribute the following to the Doylestown (Pa.) *Intelligencer*, from Jena, Ninth month 8.

A FIVE week's cycling and tramping tour through parts of Germany, Holland, Belgium, and Switzerland has given us a much clearer idea of the administration of the public roads of those countries; and, without our having made any systematic inquiries as to the methods of building and repairing and the cost of maintenance, the impression gained from superficial observation is a satisfactory one.

From Jena our course at first lay northward to Eisleben. We wheeled through Thuringen, at first along the banks of the Saale river; after an hour's ride we went across country from Camburg to Naumburg, another point on the river which in the meantime makes quite a bend. The road was typical of the main Thuringian highway; a well kept, smooth stone roadbed about nine feet in width, so rounded that no water remains in the road; on either side a foot-path of dirt more or less trodden according to the nearness of villiages; then the sodded ditches out side of the foot-paths and finally a row of trees. Throughout Central and Western Germany the roads were built on this plan; they differed in width, state of repair, and grading, and in some places the shade trees were lacking on one or both sides.

These trees are either for shade purposes or are fruit trees, carefully tended, which produce a good revenue for the maintenance of the road. The Lombardy poplar is the most striking of the first class and perhaps the most common; as these poplars are so very slender they are planted close together and consequently with their great height furnish a fair shade except when the sun is directly over the road. Others of the shade trees are the elm, linden, beech, and horse chestnut. One can ride for miles on the sunniest days and be constantly in total or partial shade; and this feature makes touring in the summer months quite pleasant.

The fruit trees, however, presented even greater features of interest, for they furnish not only an excellent shade, but also a fairly regular source of revenue. They belong to the "Kreis," or township, as we would say, and are as carefully tended as the trees in the best kept orchard. One's first thought on seeing them is—Will not the fruit be stolen by those going along? The loss thus is, however, no greater than from private orchards along the roads; and there is, of course, a fine or imprisonment ready for the trespasser here as there is in so many instances in this land of the "Verboten." When the fruit is well advanced towards ripeness an auction is held and the different sections of the roads are knocked down to the

highest bidder. Thus the township receives a definite amount and the purchaser picks the fruit and markets it for what he can get. The fruits we observed were cherries, black, red, and ox-hearts, pears, plums of several varieties, and apples. In this latitude, 51 degrees and 52 degrees North, the fruits are later in maturing than in Pennsylvania; and the cherries being picked as we passed. The purchaser erects a cabin or camp in the middle of his section and remains on the spot with his family and force of pickers. The fruit ripens not only slowly but unevenly and it takes six or more weeks to gather in the cherry crop. Although there seemed to be an abundance of fruit it did not prove to be cheap, as we found when we would stop to buy some.

On leaving the Saale river at Camburg we ascended a steep hill, at first not rideable. After an hour of walking and wheeling we reached the plateau, when we had comparatively level ground until within five miles of the river at Naumburg. Then we had a coast down a section of road literally as smooth as a billiard table—five miles of such a grade that friction and gravity balanced each other, and we went speeding along as fast as we could wish and as smoothly as on a toboggan.

But when you strike the towns the roseate hues banish. As much as the country road surpasses ours, so does the average street of the small German town eclipse the worst of wagon-breaking, horse-laming cobblestone pavements of old Philadelphia or New York. The cobbles are more cobbly, and the Belgian blocks more blocky, than anything we can exhibit. It is quite safe to count upon walking through all the towns; but this is no great disadvantage for the tourist, since one needs plenty of time to appreciate the interesting street scenes.

From Naumburg to Eisleben we crossed a small watershed; but both the up and down grades were easy riding. The excellent road continued in the same condition, and the only drawback was that a long period of draught had made the roads dusty. Considering that we were passing over important thoroughfares, we seemed to pass or meet but few vehicles. This may have been due to the busy season of year; and certainly one important reason is this, that easy grades and fine roadbeds permit two to four times as heavy loads as we would make. Not so many trips are made nor so many horses or so much rolling gear required.

THE RIGHT WAY OUT.

New York Evening Post.

"WELL, what else would you do?" we are asked. "Granted that we ought not to have held the Philippines and that we ought not to be at war with our late allies, the fact remains that we are so. Would you back out now? Would you suffer humiliation in the eyes of the world by surrendering to Aguinaldo? Would you haul down the American flag?" The only humiliation in this case lies in the fact that the American republic, with its heritage of devotion to freedom and its grand example of the past, is now engaged in imposing a government upon another people against their consent and is pleading its own wrongful act as its excuse for continuing to do so.

Because we began with a crime against liberty must we go on? Why so?

The people we are fighting are poor and weak. They are but a handful. They are colored men. Even if they were fighting in a bad cause, there would be no glory in conquering them, and therefore no disgrace in ceasing to fight them. But when they are fighting for the right to govern themselves, we are told that we shall be humiliated if we do not go on and kill, burn, and ravage as long as they resist.

What would we do under the present circumstances? We would say to the Filipinos exactly what we said to the Cubans. Our Cuban policy was defined by a joint resolution of Congress in these words:

"That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island [Cuba], except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people."

The resolution was passed by the Senate and House and signed by the President on the 19th of April, 1898. It declared the nation's policy in plain terms as to all the territory involved in the war with Spain. The only reason why the Philippines and Porto Rico were not embraced in its terms was that nobody then contemplated the possession of those islands. If we were not to exercise sovereignty, jurisdiction, or control over the territory and people that we went to war for, then, *a fortiori*, we must have intended the same disclaimer to apply to territories and peoples which were only incidentally brought within the range and scope of the war. Any other conclusion is either foolish or dishonest. Any different interpretation would be ruled out of any impartial court in Christendom.

The answer to the question what we would do with the Filipinos under present circumstances, is therefore very easy. We would say to them exactly what we have said to the Cubans from the beginning: "We will help you to form a government for yourselves, and then we will leave the control of the islands to the people thereof, and with this end in view we will stop shooting if you will do the same." Does anybody doubt that the war would come to an end immediately?

When the advocates of the war policy in the Philippines are confronted with the Cuban resolution, they say that the two cases are entirely different; that the Filipinos are "savages," and that they cannot be trusted to form a stable and orderly government. This argument had a good deal of force in the beginning, because we were accustomed to think of all the Malays as barbarians. During the past six months, however, and largely through the information collected by the Philippine Commission, our ideas have undergone a change. We have discovered that the people against whom we are fighting are civilized, enlightened, and also a Christian people.

Driven from this ground, the advocates of the war policy say that Aguinaldo and his followers represent only a small fraction of the inhabitants of the islands, and that the others would submit to our rule peacefully if he would stop fighting. Well, why not

test that assertion by stopping ourselves? We see no objection to allowing all the inhabitants to choose the kind of government they want. Admiral Dewey has declared officially that they are better fitted for self-government than the Cubans. Let Aguinaldo and his followers begin with their government under our protection and with our cooperation. Then let the others choose whichever they prefer—our government or his. Nothing worse can come of it than our treaty with the polygamous and slave-holding Sultan of Sulu. This treaty puts the seal of hypocrisy on our assertion that we are striving to save the islands from barbarous rule. Nothing can be more barbarous than a Mohammedan autocrat, and yet we come to terms with him in order to save his people from the possible tyranny of Aguinaldo.

To sum up the situation there is no insuperable or serious obstacle to peace in the Philippines. The only thing wanting to that end is the honest application of the same principles that we promised to Cuba when we first declared war against Spain.

Doukhobor Notes.

THE following notes have been forwarded us by Joseph Elkinton, (of Media, Pa., son of J. S. E.):

Joseph S. Elkinton and William B. Harvey are now in Prince Albert, Canada, settling some of the Kars Doukhobors, who came by the last ship from Batoum, Russia. They had satisfactory interviews with the Government and railroad officials in Montreal, Ottawa, and Winnipeg. The Deputy Minister of the Interior had been west, and had been snow-bound in a train for three days, without sufficient food. The Commissioner of Immigration, Wm. F. McCreary, (whose letters from Winnipeg have been published in the INTELLIGENCER), had visited some of the Doukhobor settlements, and was personally much interested in them. He accompanied J. S. E. and W. B. H. to Prince Albert.

Some help has been sent the Doukhobors, but nothing at all adequate, as yet, to prevent suffering from lack of food. Another car-load of assorted groceries and clothing is being made up, and will be forwarded in ten days. All goods should be marked, "For Doukhobors, care of Joseph S. and Thomas Elkinton, 817 Mifflin St., Philadelphia."

A car of corn meal had arrived in Winnipeg, on Tenth month 31, and one of sour-kraut. The Commissioner of Immigration had also purchased a car-load of potatoes and one of onions.

Joseph Elkinton adds, in a personal note, (7th instant): "It is my desire to get the carload now being collected here off within two weeks, so it will reach Winnipeg or Yorkton, before father comes home. He thinks it desirable to have some one interested to see personally to the distribution of the goods. English Friends have sent \$1,500, a Russian, who came with the last ship loaned them \$2,000, and as much was sent from Russia, but \$50,000 will not be more than enough to see them through the winter and spring, and put them in shape to help themselves afterward."

Dog Goes With Foxes.

CASCADE township, Lycoming county, Pa., a current newspaper item says, has a dog that was stolen by foxes, and which now lives in the woods with the sly animals that stole it. N. J. Maloney, a farmer of the township, has had several chickens stolen by the foxes. Mr. Maloney was not the only person why missed some of his chickens. There were others. Some of the neighbors waited with shotguns for the thieves, and four or five foxes were killed. Instead of doing that Mr. Maloney put a six month's old pup in a kennel near the

chicken coop. He thought the dog would frighten the foxes away; but he was mistaken. The first night that the pup was put on guard the foxes made a raid, and, besides one or two chickens, stole the dog. It was thought that the foxes had killed the dog; but several nights ago he was seen going along the edge of the mountains with two foxes. The dog has assumed the slyness of a fox and can run nearly as fast as the foxes.

Jump in Prices.

THERE has been a great advance in hardware, the Wilmington, Del., *Morning News* says: "Various reasons are given. One is the giant Trusts formed among members of the iron grade." Copper wire, retailed some time ago at 24 cents a pound, is now 44. Ordinary nails, which were sold by the carload at 70 cents a keg, are now \$3.40 a keg. Agricultural tools have advanced nearly 40 per cent., and screws are 20 per cent. higher than six months ago. A dealer said that many articles were sold some time ago at unreasonably low rates, in which there was no profit for any one. "I do not believe that prices of what is called shelf hardware, such as locks and their correlatives, have advanced to an abnormal rate. The great advance in the case of wire and cut nails and plain and barbed wire has been effected by the manipulation of controlled interests, whose stock has lately been put on the market and sold. There is no reason for this but artificial control. I do not think it wise, either for consumers or dealers, to encourage these formations of combinations, enabling them to advance prices at one big jump."

The *News* adds: "Most of the local hardware stores sell glass, wire, twine, rope, and turpentine, and there has been a rise in the prices of these products. Panes of glass which some time ago were selling at 12 and 13 cents, are now retailed at 30 cents. Manila twine and tar rope, which has been retailing for 6 cents a pound is now wholesaling at 10 cents and retailing at 12 cents a pound. Binding twine cannot be bought for less than 14 cents a pound, about twice what it formerly cost. Turpentine, which is used largely in paints, has jumped to twice its former value, thus making paint higher."

The Meteoric Showers.

Scientific American.

THE predicted time of the coming showers of meteors is November 15, 1899, in the first hour of the morning of the 16th. Observers should be on the watch forty-eight hours earlier. One unfortunate circumstance is the fact that this wonderful display comes at the time of full moon. In 1866 this display was imposing, but was exceeded in 1833. There may be a hundred or a few hundred in an hour, or there may be many thousands. Begin the watch for them at midnight on the 13th and continue it until the morning of the 17th. The vigil will be shared all over the civilized world by thousands of bright people.

White Control in the Philippines.

SOME months ago I had a long talk with the Sultan of the Sulu Islands, says Hugh Clifford in the *Atlantic Monthly*, "and learned his view of the position of the Spaniards with regard to his territories. He laughed at any pretensions they might make that the land was a Spanish possession, and pointed out that they had never attempted to win a surer foothold on the islands than was afforded them by the land ceded for the erection of their forts. With the internal administration of the group, he declared that they had neither the right nor the power to interfere, and further inquiries on the subject bear out the Sultan's contention. Also a closer examination will show us that in many of the outlying portions of the archipelago the white men's control was purely nominal."

The Sulu Islands are part of the Philippine group, The Sultan is the ruler, a slaveholder, and polygamist, who is subsidized by the United States Government.

Protestants Killing One Another.

Christian Register.

WHILE certain zealous Protestants are hailing the Philippine War as "opening one more door for Christ in the Orient," the organ of the Papal Court, the *Osservatore Romano*, is looking with similar faith and hope to the conflict between two heretical powers in South Africa. "Can it be that this war is providential?" it asks. "Will Protestantism be exhausted by it? Has the period of the great transformation of the world begun, when the Church will accomplish a new conversion of the Gentiles? Let us have courage, determination, and faith in God, who is ever the God of armies." The same clerical journal, having expressed satisfaction over the verdict of the court-martial against Dreyfus, complains of those who find fault with Catholics "for not espousing the cause of a Semite accused of treason." This brings out from the London *Times* a rather direct question: "Who founded the Catholic Church but a Semite accused of treason?"

CURRENT EVENTS.

THERE have been no decisive operations in the South African war. The Boer forces have cut the telegraph and railway lines south of Ladysmith, so that little news has been received from there for several days, except one message sent, it is stated, by a carrier pigeon. The Boers have practically surrounded the place, but their inferiority in artillery makes it doubtful whether they can capture it. There have been many rumors of its capture, all of them, it would appear, unfounded. Additional troops continue to be dispatched from England.

IN the elections held on the 7th instant, the results at this writing appear to be: Ohio elects Nash, Rep., Governor; Maryland elects Smith, Dem.; Nebraska elects Holcomb, Fusion; Kentucky elects the Republican candidate, owing to the division of the Democratic vote. Other States voted about as usual. Jones, Mayor of Toledo, who ran independently for Governor of Ohio, is said to have received about 100,000 votes.

OFFICIAL denial is given to the idea that the Filipinos are "savages" by the holding of an election in the island of Negros, October 2, under direction of the United States military officers. The officials elected in the town of Bacolor were "installed" on the 6th instant. General Smith, the U. S. Military Governor, swore in the Judge of the Supreme Court, and he in turn swore in the civil officers. They are all natives. "Great importance" is attached to such elections, a dispatch states.

Military movements continue in the Philippine Islands very much as for the past six months. There are repeated announcements that some decisive successes by the United States troops may be expected soon.

ENERGETIC efforts have been made in Holland to send money to the Red Cross work in South Africa, and surgeons and hospital supplies to the aid of the Boer wounded. The Emperor of Germany and the Czar of Russia have appointed a meeting at Potsdam (near Berlin) on the 8th instant. It is commonly believed that the subject of mediation is to be considered. The general feeling of European nations is hostile to England. The St. Petersburg correspondent of the *Cologne Gazette* asserts that "the Russian hatred of England is fanatical."

JOUBERT, the commander of the Boer forces in Natal, is said to have protested to General White, the British commander at Ladysmith, against the use of the terrible explosive called lyddite, in battle. It is used to fill the shells thrown by the heavy guns; in bursting it breaks up the shells into minute fragments and is much more destructive than ordinary gunpowder. A recent description says: "Lyddite is the most destructive explosive that can be handled with safety by its user. Ounce for ounce it is from five to seven times more

destructive than nitro-glycerine and from forty to fifty-six times more powerful than the best gunpowder. A shell full of lyddite thrown into a regiment produces the same effect as dynamite exploded in a stream full of fish—plus blood and mangling and the sounds of creatures in anguish."

THE Ladysmith correspondent of the London daily *Mail*, speaking of a recent engagement at Nicholson's Nek, says that after it "the Boers showed great kindness both to the wounded and the prisoners. This elicited the highest praise. They collected water for the British wounded and gave the blankets off the captured mules for hospital panniers. Some of them asked the soldiers for their embroidered belts as mementos of their great victory, but were told that many of them contained money, the pay of the men. In many cases they then refrained from making their requests. Some of the wounded dropped their money, but the Boers would not take it."

THE payments from the United States Treasury for four months (to Eleventh month 1), have been nearly 184 millions of dollars (\$183,851,152). Of this only about forty millions was for ordinary peace uses. The War Department took over fifty-seven millions, the Navy over nineteen millions, and pensions and interest on the old war debt about sixty-six millions more.

In the Portland district of Maine, on the 6th inst., Amos T. Allen, Rep., was elected to Congress to fill the vacancy caused by the resignation of Speaker Thomas B. Reed. He advocated the "expansion" policy, and his opponent, McKinney, Dem., opposed it. Allen's majority, 4,650, is about 1,000 less than Reed had in 1898, and 6,000 less than he had in 1896. The three leading Republican newspapers in the district, the *Portland Press*, *Portland Express*, and *Bridgeton News*, oppose the imperialist policy but supported Allen.

NEWS AND OTHER GLEANINGS.

THE Schofield School *Bulletin*, Tenth month, says: "We are cutting the last of our hay (on the School farm), and have already under cover twice the quantity ever made before. Our cotton is the best in the neighborhood; we expect to pick a bale from each acre planted. The average of South Carolina last year was about one-third of this."

—The night schools of Philadelphia do an important work. One of the largest is the Meredith School, on Fifth street above German. The pupils, 730 in number, men, women, boys, and girls—are nearly all of foreign birth. The best of order is observed, and all the pupils apply themselves dili-

gently to their work. A large majority of the pupils work during the day. Some of the girls, who are employed in Kensington mills, daily walk to and from their work, and their time is so limited that they go direct from their work to the night school.

—A Massachusetts man writes to the *Springfield Republican*: "I have just returned from a journey to the West through Oregon and California, and from such conversation as I had I think the feeling against the war is very strong. San Francisco is making a great deal of money and the newspapers support the war; but outside, among the ordinary voters, the opposition is very strong, and the returning soldiers have spread the opposition."

—The death is announced in England of Jane Arnold Forster, widow of the late William Edward Forster, M. P., who was Chief Secretary for Ireland in the Cabinet of W. E. Gladstone. She was the eldest child of Dr. Thomas Arnold, of Rugby, and sister therefore of Matthew Arnold. She was born in 1821. She and her husband had no children, but they adopted the four children of her brother William D. Arnold, who took the surname of Arnold-Forster.

—The committee appointed by the New York Presbytery at its June meeting to confer with Prof. Arthur C. McGiffert, of Union Theological Seminary, has failed in the attempt to induce him to withdraw from the Presbyterian ministry. At the final meeting, recently held, it was decided to abandon the attempt, and so to report to the Presbytery. A "trial for heresy" is likely to follow.

—Some incredibly silly person in authority, some time ago, had a flag stuck in the top of William Penn's hat on the statue on top of the City Hall tower. A recent storm blew it down. The *Ledger* says truly, "it was incongruous and undignified. Now that it has blown away, it should never be replaced."

—The report of the Auditor of the United States Post-office Department shows that there was a deficit for the year of over \$6,000,000. The money order business was conducted at a loss.

—The Pullman Palace Car Company has absorbed by purchase the Wagner Company, paying therefor 200,000 shares of Pullman stock. This agreement has yet to be ratified by the stockholders of the two corporations.

—The Chicago School Board has appointed fifty medical inspectors in an effort to prevent the spread of infectious diseases among the children.

—A Washington despatch says it has practically been decided to establish a Colonial Bureau in the War Department, to take charge of "all matters pertaining to the outlying dependencies of the United States."

FOUR million women of the United States work. In this number are teachers, professors, lawyers, clergymen, journalists, chemists, assayers, detectives, postmen, guides, and veterinary surgeons.

MORE than 40 per cent. of the people of Great Britain could not write their names when Queen Victoria ascended the throne. At the present time only 7 per cent. of the population are in that condition.

JAPANESE newspapers are published in Brooklyn, San Francisco, and Honolulu, and Japanese magazines at Los Angeles, and Sacramento. They are either lithographed or produced by some manifold process.

A NEW YORK woman has patented a bicycle attachment for repelling the attacks of dogs, consisting of a perforated box containing pepper or other substance, with a bulb on the handle bar to force air through a tube into the box to discharge the pepper.

MORE than 12,000,000 acres of the Sahara have been converted into fertile soil with the aid of artesian wells.

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NOTICES.

* * The Annual Meeting of the General Conference of Young Friends' Associations will be held at Woodstown, N. J., Seventh-day, Eleventh month 18. Morning session 10.30 to 12. Afternoon, 2 to 4.

Morning program: "Need of Increased Interest in Business Meetings," paper by Susan H. Jarrett. Discussion opened by J. Hibberd Taylor West Chester, and Alvin Haines, Abington Association.

Afternoon: "The Friendly Renaissance," paper by Robert M. Reese. Discussion opened by Mar. R. W. Thorne, Moorestown, and Ely J. Smith, Solebury Association.

A general invitation is extended to all interested Friends.

A special train will leave Market street wharf, Philadelphia, at 9.30 a. m., Camden, at 9.35, making no stops between Camden and Woodstown. Excursion tickets \$1.05. Return trains leave Woodstown at 4.30 and 6.07 p. m.

A cordial invitation to remain over First-day is extended to visitors, by Woodstown Friends. On behalf of the Executive Committee.

WILLIAM WALTON, Chairman.
ANNA S. ATKINSON, Secretary.

* * Donation Day of Friends' Home for Children, 4011 Aspen street, West Philadelphia, will be Third-day, Eleventh month 21.

The good work has continued during the past year, although a smaller number of general contributions has been received. Money and clothing will be very acceptable, but we shall also be very glad to receive donations of produce. Many farmers have potatoes, apples, turnips, etc., that are not good enough for market, but which would be very acceptable to us. Contributions, in kind, may be sent to A. T. Eavenson, 318 North 20th street, Philadelphia, or Edward C. Dixon, Secretary, 1420 Chestnut street, Philadelphia.

* * A Conference will be held at Byberry Friends' meeting house, on First-day afternoon, the 18th inst., at 2.30 o'clock. Subject, "Peace and Arbitration." Under the care of Abington Quarterly Meeting's Philanthropic Committee.

J. Q. ATKINSON, } Clerks.
ARABELLA CARTER, }

* * The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 15th, in the evening, at 7.30 o'clock.

* * Friends Visiting Committee of Salem Quarterly Meeting have made the following appointments for Eleventh month:

26 Salem, 10 a. m.

* * T. B. Pandian, of Madras, India, will give an illustrated lecture on "Rural Life in India" in the lecture-room of Friends' Central School, 15th and Race Streets. Third-day, Eleventh month 14, at 8 p. m. T. B. Pandian's lectures are very interesting as well as instructive, and it is hoped there will be a large attendance. EMMA WALN, Clerk
Committee on Best Interests.

* * A Circular Meeting under the care of the Western Quarterly Meeting, will be held at Mill Creek, on First-day, Eleventh month 12, 1899. To convene at 2 o'clock p. m.

OSCAR F. PASSMORE, Clerk.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

ELEVENTH MONTH:

19. Haverford, 10 a. m.

26. Reading, 10 a. m.

TWELFTH MONTH:

3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

* * Quarterly meetings in Philadelphia Yearly Meeting occur as follows:

ELEVENTH MONTH:

- 9. Abington, Byberry.
- 28. Burlington, Trenton, N. J.
- 29. Southern, Camden, Del.
- 30. Bucks, Langhorne, Pa.

* * First-day evening meetings, in Philadelphia, in Eleventh month, are held at Race Street, at 7.30 o'clock. The full attendance of Friends is solicited.

Young Friends' Association.

The Young Friends' Association Office is now open in the Association Building, 15th and Cherry streets, where those wishing information may apply between the hours of 8.30 a. m. and 5.30 p. m. Address all communications to

YOUNG FRIENDS' ASSOCIATION,
15th and Cherry Sts., Philadelphia.

Young Friends' Association.

The Young Friends' Association of Philadelphia will hold a regular meeting in the Lecture-room, Fifteenth and Race streets, on Second-day evening, Eleventh month 13th, at 8 o'clock. All are invited.

PROGRAM

A Talk by Howard M. Jenkins on A Visit to English Friends.

ESTHER S. STACKHOUSE, Secretary.

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THIS volume, which was left unfinished by the author at the time of his death, has been completed by his sister, Elizabeth Powell Bond, and is published by his widow, Anna Rice Powell. It contains reminiscences of the leading Anti-Slavery Advocate, William Lloyd Garrison, Wendell Phillips, Lucretia Mott, Lydia Maria Child, John G. Whittier, and other reformers. It will have special interest for Friends, and all interested in Philanthropic Work, and will be of peculiar value to the young. The author had repeatedly said that he intended this book to be his "legacy to the young people." The volume contains several portraits and cuts of letters not heretofore published.

Price, \$2.00; by Mail, \$2.20.

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Journal of Education, (\$2.50),	4.35
The Living Age, (\$6),	7.60
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North American Review, (\$5),	6.10
St. Nicholas, (\$3),	4.60
Lippincott's Magazine, (\$2.50),	3.80
Scattered Seeds, (\$0.50),	2.35
McClure's Magazine, (\$1),	2.90
The Farm Journal, (\$0.50),	2.20
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The New World, (Relig. Rev.), (\$3), \$4.50

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PHILADELPHIA, ELEVENTH MONTH 18, 1899.

{ Volume LVI.
Number 46.

A GOOD WORD EACH WEEK.

XLVI.

THE rest is at noonday ; but the travels begin at the breaking of day, wherein are but glimmerings, or little light, wherein the discovery of good and evil are not so manifest and certain ; yet there must the traveler begin and travel ; and in his travels (in much fear and trembling lest he should err), the light will break in upon him more and more.

ISAAC PENINGTON.

THE STILL HOUR.

THE quiet of a shadow-haunted pool,
Where light breaks through in glorious tenderness,
Where the tranced pilgrim in the shelter cool
Forgets the way's distress,—

Such is this hour, this silent hour with Thee !
The trouble of the restless heart is still,
And every swaying wish breathes reverently
The whisper of thy will.

Fountain of Life, in thee alone is Light !
Shine through our being, cleansing us of sin,
Till we grow lucid with thy presence bright,—
The peace of God within.

If, in our thoughts, by thee made calm and clear,
The brightening image of thy face we see,
What hour of all our lives can be so dear
As this still hour with thee ! —*Lucy Larcom.*

BUILDING BEFORE OUR OWN DOORS.

Read to students of Swarthmore College by Dean Elizabeth Powell Bond, Eleventh month 5, 1899.

LET me recall to your minds the story of the rebuilding of the walls about Jerusalem. Nehemiah, cup-bearer to the Persian king, Artaxerxes, learned of the desolation that had come upon Jerusalem, the city of his fathers, and he felt himself called of the Lord to undertake the restoration of the walls. He acknowledged in deep humility that his people had dealt very corruptly, that they had not regarded the commandments and statutes received at the hands of Moses ; but he remembered, too, a promise given to them through Moses : " If ye return unto me, and keep my commandments, and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." In a spirit of complete self-forgetfulness he set himself the task of making Jerusalem the secure city of his people, renewed in their faithfulness to the laws of Moses. He obtained permission for absence from the king's court and went to Jerusalem. At night he secretly inspected the ruined wall. Having viewed the devastation, he said unto the Jews, the priests, and the nobles and rulers : " Ye in the distress

that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire : come and let us build up the walls of Jerusalem, that we be no more a reproach." The earnest, sincere appeal reached their hearts, and they said : " Let us rise up and build." The record gives in detail the order of the builders, and it is interesting to observe that of many it is recorded that they built against their own house. " Eliashib, the high priest, rose up with his brethren the priests, and they builded the sheep gate." " Next unto him builded the men of Jerieho." " From above the horse gate repaired the priests, every one over against his house." " After them repaired Zadock, the son of Immer, over against his house." " After him repaired Benjamin and Hashub over against their house."

The secret of their quiet, expeditious building—an undertaking which Sanballat and Tohiah would laugh to scorn, was this : that each man rose up at his own place, and there where he stood, put his hand to the work. If, like children, Malchiah had striven for the place of Shallum at the fountain gate ; or Ezur had sought a less difficult post than his place over against the armory at the turning of the wall, alas for their building ! Their time would have been lost in aimless running to and fro, their strength would have been dissipated ; and the restored wall could not have gladdened their eyes. But each man, loyal, faithful in his own place, went to make up the great army of builders under whose hands grew the protecting wall about their beloved city.

This reminiscence of Jerusalem has turned our thought backward more than twenty centuries. Now, let us call home our thought from that far-away time in far-away Jerusalem, quickened by the impressive lesson of that history—that the waste places of the earth are best restored when each man builds over against his own door, joining his work to his neighbor's. If Jerusalem had need of well-built walls to resist the assaults of aggressive barbarians, not less does every city or town, every college or home of this day, need the invisible walls of a righteous public sentiment to protect it from the deadly assaults of human selfishness. See if there is not an echo from that long-ago appeal of Nehemiah in behalf of Jerusalem, in this recent appeal of a Philadelphia editor :

" Politically and morally, the city must go from better to better or from worse to worse. All the efforts of the Municipal League, the Business Men's League, and kindred organizations, supplemented by all the help the newspapers can give them, have been insufficient in the past to keep it from drifting the wrong way. It will take a strong and long continued pull to turn it in the other direction, but it can be done if every citizen who desires better things will take hold and pull to the extent of his ability, if that

ability shall extend no further than the casting of his vote."

The dangers of the present are not those of long ago, but they are dangers none the less. Philadelphia has no fear that an armed force will arrive to take possession of city offices. It is the fraudulent election that is feared; it is the concentrated power of wealth threatening the liberty of the citizen that is feared; it is the debauching influence of the drink-habit and of vice that threatens the safety of the city. It is the indifference of good men and women that leaves the conduct of city affairs to the unprincipled. Nor can an armed force be arrayed against these dangers. The world has moved on and upward from that lower plane of life in which the armed force was the sole measure of strength, and the final appeal for all causes. But having come to higher standards of judgment and justice, if these are not maintained by individual loyalty and faithfulness, there can be but one final result, a fatal fall downward to the barbarism of past centuries.

How is it, that this is a theme for this hour of worshipful thought? I would say that in the hour set apart for worship; for dwelling in our thought upon our highest ideals; for the conscious reaching out of our souls toward our Heavenly Father we cannot separate worship from service. God has need of us—for our brain, for our willing hands and feet. Just as he uses sunshine and rain, even winds and frost to work the wondrous transformation from the little brown seed to the field of golden grain, so does he need us each and all to work out his infinite plans for the progress of the human race. I have to believe that our whispered adoration and our hymns of praise are sweet to the Infinite Heart of love only as they are the accompaniment of our appeal, "Here am I, Lord, what wilt thou have me to do! Let my voice serve to bear thy message to some waiting soul. Use such honesty as I have attained to, such steadfastness as I am capable of, such gentleness as I can be gentle with, such wisdom as has been given me to be a help in thy infinite work." Therefore it is, that into these hours of highest thought and most earnest seeking we must bring the problems of the world, and thus begin the building of the walls before our own door.

There is a special fitness, it seems to me, in bringing this thought to the minds of the young. The world never outgrows its need for men and women trained to steadfastness and integrity. Engineering steadfastness and integrity are indispensable to the development of the physical resources of the earth. Steadfastness and integrity of soul, the stamp of relationship between the human soul and the Divine, these are the immovable foundation upon which all building for the Lord, must rest. College life fails of its highest purpose if its young men and women do not go back to the world from their temporary seclusion, trained to serve the needs of the world,—God's world, let us remember. Let us name our college life the thing that it is—a *training school for the world*. In very truth it is the world in miniature, it has all the public and all the purely personal interests of the great world beyond our walls. There are

presidents and secretaries to be elected; there is the college paper to be supported; there is the college settlement work to interest us in one part of the world's claims upon us; there are college athletic interests to be maintained; there is that subtle, invisible thing which we name college spirit, really the exponent of our high-water mark in thinking and doing. All these factors of college life, not less than the individual records in scholarship, have to depend upon the steadfastness and integrity of the individual student,—have to depend upon the wall he is building before his own door. How could there be better training for the world!

And there is another name which our college life should bear; it should be worthy to be called "a School of Applied Christianity," founded upon the two commandments which Jesus declared the summing up of "all the law and the prophets"—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,"—"Thou shalt love thy neighbor as thyself." Schools of applied science train students in the practical uses of electricity, and the workings of the law of gravity. The school of applied Christianity must train its young in the applications of Christ's law of love. He himself makes the measure of our love for God whom we have not seen, the love which we show to our fellows hour by hour and day by day. It might be a helpful exercise for us as a school of applied Christianity to try to test the spirit of our daily life by our conception of what Christ's life among us would be if he were visibly with us, sharing our various absorbing interests. Would he give himself up to any impulse for play that chanced to seize him in working time, and then, availing himself of other students' labors make pretence that his work was done, or would he do the work assigned him sincerely and honestly? Would he move about our halls or sit at our tables as if he were their sole occupant; or would he remember that as one of many, he had to control some personal desires, and fit his personal indulgences to the welfare of all the rest? Would he sit in judgment and spread broadcast his harsh comments upon his neighbors to poison the spiritual atmosphere of our halls; would he give wings to his words to send them stinging and blighting wherever they should touch? Or would he quietly build a wall of conduct before his own door so strong and protecting and beautiful withal, that his neighbors would wish to build in harmony with his own and join their work to his?

I plead that we may join together to make our college life a "School of Applied Christianity," so filled with the spirit of Christ that when we make mistakes they may be over-ruled for good; when we falter by the way our strength may be renewed; when we go out into the world we may be centers of wholesome, uplifting influence.

Don't always search for the serious side of things. The man who has no eye or ear for the ludicrous is an unhappy mortal. Next to virtue, the fun in the world is what we can least spare.—*Anon.*

FIRST-DAY SCHOOL SCRIPTURE LESSONS.
1899.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 48.—ELEVENTH MONTH 26.

THE KINGDOM OF JUDAH.

GOLDEN TEXT.—Fret not thyself because of evil doers. Neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass. And wither as the green herb.—Psalm, xxxvii., 1, 2.

Scripture Reading, II. Kings, xvi., 1-20.

THE tragic end of the kingdom of Israel left the whole burden of the special mission of the Hebrews upon the southern kingdom. Up to this time most of their religious activity had been found in the north. In the south the orderly sequence of rulers and the regular service of the Temple served to stifle in a measure those manifestations which at once indicate and produce strong feeling. The conflict between good and evil stimulated the former as well as the latter. If in Israel were found the greatest depths of degradation, there also were the heights of exaltation. If it produced the oppressor Ahab and the bloody-minded Jehu, it produced also Elijah and Hosea. Where the deep valleys are there also are the mountain tops.

It must be understood that the whole population of Israel was not transported into Assyria; on the contrary, almost all of the working classes remained. The "lost tribes" of Israel are a myth; there never were any "lost tribes." But the few thousands who were taken away were men whose force of character had made them leaders of the people, both in church and in state; so that when they were removed national existence was no longer possible. As already indicated, the foreigners who were settled among those who remained in Israel were gradually assimilated to the native population and adopted its worship. They survive to this day in a hundred or two of Samaritans who still continue their form of worship in northern Palestine; but they have never been recognized by their neighbors of Judah.

We return a little to follow the fortunes of the southern kingdom. The long reign of Azariah-Uzziah (II. Kings, xv., 1 and 32; also II. Chronicles, Chap. 26) is in large measure parallel with that of Jeroboam II. in Israel. We have seen that Judah became subject to Israel during the reign of Amaziah, the predecessor to Azariah. This condition probably continued throughout the following reign, though it may have amounted to no more than nominal suzerainty and a small tribute. Edom continued subject to Judah, and several of the Philistine cities were captured. Hebrew colonies were settled in the new possessions. Commerce was carried on with the far east by the way of the Red Sea. In spite of the subordinate position of the southern kingdom, therefore it was a time of great prosperity and internal peace. During a great part of his reign the king was a leper (II. Kings, xv., 5; and II. Chronicles, chapter 26). The priestly author of Chronicles attributes his affliction to an attempt on the part of Azariah to personally perform the offices of priest. (II. Chronicles, xxvi., 16-21.) It is not improbable that some quarrel with

the priests is the basis of this story. The right of a king to serve as a priest was not disputed in the early days of the monarchy except in the case of Saul. (II. Samuel, xxiv., 25; I. Kings, iii., 3, 4; I. Kings, viii., 22 and 62; I. Kings, xii., 32, 33.) The author of Kings says of Azariah that "he did that which was right in the sight of the Lord." (II. Kings, xv., 3.) Even in Chronicles, David and Solomon are recorded as having offered sacrifice and that without criticism. (I. Chronicles, xxi., 26; II. Chronicles, vii., 7.) The writer, however, condemns the same act on the part of Azariah.

"In accordance with the inexorable Hebrew custom (concerning lepers) which made no exception even for a king, Azariah was obliged to dwell in a separate palace. His son, Jotham, assumed charge of the court and discharged the public duties of the king as judge of the realm. (Kent.)

Jotham became king in name as well as in fact on the death of his father, but lived only two years thereafter, leaving to his son, Ahaz, a heritage of impending danger. It was at this time that the coalition of Syrian estates with Israel against Assyria was formed, and an attempt was made to force the king of Judah to join them. Jerusalem was besieged, and a strong party, even within the city, favored submission. This crisis brought to the front Isaiah, the greatest of Hebrew prophets. With the unfailing instinct of the whole series of prophets he pronounced against all intermeddling in foreign affairs. There should be no submission to the allies on the one hand, no appeal to Assyria on the other. And his policy was that of common sense also, as seen from the vantage ground of later generations. For a small, weak state like Judah there could be no safety except in isolation and insignificance. But the Jewish king was deaf to the voice of the prophet and to reason alike. Once more the Temple was despoiled, and its riches were sent to the Assyrian king to buy his interference. Tiglath-Pileser came promptly and the immediate danger was at an end. But Judah was now subject to Assyria. Even the ceremonial of the Temple was altered to conform to the manner of the new master; and even worse things than this are to be laid at the door of king Ahaz. "He walked in the ways of the king of Israel, yea, and made his son to pass through the fire according to the abominations of the heathen." (II. Kings, xvi., 3.) This is the formula for the sacrifice of children, and shows us that we are still dealing with an undeveloped state of society in which the ideal of God is so degraded that men hoped to buy his favor by the slaughter even of their children.

It is strange to note such barbarous rites in the same land and time that produced Isaiah, that master-prophet, who so unsparingly condemned the merely ceremonial worship, and who proclaimed righteousness as the sole necessity (Isaiah, chapter one). But such contrasts are not rare in history. It is to the straying sheep that the shepherd is sent. It is in the midst of evil that the voice of the prophet is clearest. It is a part of the mystery of the world that God's truth, spoken in the multitudes, reaches so few; that the multitude tramples upon their message and

despises the messenger. Remembering this, let us not turn aside from messages which men deride. Among the despised we are most likely to find gods, prophets. That any message meets the ready applause of the crowd, is of itself a proof that it is no much-needed message. "Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets." (Luke, vi., 26.)

EXCUSE-MAKING.

Sunday School Times.

A FRENCH woman, Madame De Stael, showed more wit than wisdom in saying, "If we knew everything, we should excuse everything." Madame De Stael believed in God, and that he knows everything, but she hardly would have dared to speak of him as excusing everything. The Scriptures represent him as condemning no less than justifying, and they represent the fact as one of the grounds of our faith and hope in him.

The disposition to seek excuses and "make allowances" for everything is the mischievous exaggeration of that spirit of humanity and sympathy which laudably characterizes our time. As in so many other instances, the pendulum which once was swung too far towards severity in judgment, is in danger of swinging as much too far towards a maudlin pity for great offenders against right. We set ourselves to right the harsh judgments of the past, and end in obliterating all lines of moral distinction. Even Judas Iscariot finds an apologist in De Quincey. The Borgias have been defended by some over-zealous champions of the papacy, although wiser scholars of that communion decline the undertaking. Benedict Arnold has found an apologist in an American citizen. Every bad king of England, except John, has found some one to wield the whitewash brush. Judge Jeffries has been held up to our admiration as a fairly just and upright interpreter of the law. And there seems no limit to the amount of sympathy that has been available for the authors of the Reign of Terror.

The outcome of such writing of history is to obscure all moral standards, and to make a study which should be truly ethical in its influence exactly the reverse. History sorely needs a return to the model set by the prophets and prophetic historians of Israel, who never feared to give a scoundrel his right name. The spirit of moral judgment which pervades these Hebrew annals is that of the Ten Words of Sinai. Good men are rebuked for their faithlessness, and bad men are pilloried for their iniquity, in a way which satisfies the conscience. Lord Acton says that the revival of such a spirit is the crying need of modern historical literature.

Worse even than this reduction of the villains of the past to a tolerable and neutral gray by whitewash is the habit of excusing ourselves for our moral delinquencies. "They all with one consent began to make excuse," the Gospel says. Their excuse-making is emphasized as the index of a spiritual condition utterly alien from that of the kingdom of God.

They had such excellent, solid, and grave reasons for not heeding the summons. They were serious

people, those of the parable, with a sense of life's responsibilities and an eye on its important affairs. It was, in truth, no wonder they could not come, when they had so many things of greater importance than feasting to give attention to. But their excuses shut them out, and not one of them is to be allowed a place in the kingdom. For the spirit of the kingdom is to lay stress on the claims of others upon us, while excuse making does exactly the opposite. It puts forward the comfort, the convenience, or the whim of the individual, as a reason for counting him exempt from some duty he does not like. It gives to such reasons for neglect of duty a force we never would give them for a neglect of pleasure. It keeps a man from church because of slight indispositions and disturbances of the weather, which would not detain him from business. On a plea of needful economy it shuts purses against claims of benevolence or religion which open quickly enough to outlay on social follies. It finds much fault in teachers and preachers, and little but what is admirable in actors and singers. In fact, it is a mental habit, which amounts to seeing with one set of eyes the pleasures which draw us, and with quite another the duties which disturb or weary us.

The worst of all habits is the making excuses for ourselves to ourselves. We resolve our faults, and even our sins, into the effect of bad influences on us, or a bad heredity from our forefathers. Or we set them over against the virtues we credit ourselves with possessing, and find a comfortable balance in our favor. Or we regard our evil act or our neglect as an isolated fact, which stands in no real relation to our character. Or we compare ourselves with our neighbors, and find we are "no worse than other people," but perhaps a trifle better.

Blessed is the man who has not acquired the excuse habit! He must be one who has learned to live in the presence of the divine holiness, and to feel its constant summons to come nearer perfection. He must be one who realizes that a single cherished and unconquered evil keeps us in touch with the whole body of evil, so that he "who stumbles on one point is become guilty of all." And he must have learned that the whole energy of divine grace is at his service, to overcome his innate or acquired disposition to evil, and to remake him in the image of the Son of God. The humility that comes of self-knowledge and the hope that comes of experience will keep us from the excuse-making habit!

THE beauty of work depends on how we meet it, —whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night-fall, or whether we open our eyes with the sunrise to welcome it as an approaching friend, who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues. —*Lucy Larcom.*

"LIVE not for selfish aims. Live to shed joy on others, for no joy is ever given freely forth that does not have quick echo in the giver's own heart."

LIFE'S CLOSING YEARS.

Editors FRIENDS' INTELLIGENCER :

I WOULD invite all to a perusal or reperusal of your editorial of Eleventh month 4, and I add a kindly greeting to those near my own age. Dear comrades in life's closing voyage, may we be favored to feel the abiding presence of a holy, calming Power, making the entrance to the harbor the best part of our voyage. Life has its compensations. As the outward sight dims, the Father wills that the spirit's sight may grow clearer, beholding loftier heights and views of expanding beauty. As the outward ear grows dull, the inward ear may hear finer and more harmonious strains. The soul need never grow old, but live on and on in perpetual youth, its steps never tottering, but moving always in fullness of strength and rejoicing. Then we would be helping to confirm the faith of the dear youth in the Life Eternal. JEREMIAH J. STARR.

Fawn Grove, Pa.

THE SPIRITUAL LIFE.

"SPIRITUAL life" is that which distinguishes man from the lower animals, and that which man has in likeness with God. All the lower animals have physical life, the life of the body. All the lower animals have intelligent life, the life of the intellect or the mind. We may call this, on the one hand, reason, on the other hand, instinct; but we cannot define the line between the two, so that a child or the wisest of men can distinguish it. Man alone, while having physical and intellectual life, has also spiritual life (not the religious sense merely, but spiritual life), that which enables him to conceive of spirit, to think of spirit, to commune with spirit, to reach out after union with spirit. This is the one sure line which separates the lowest and most primitive, or most degraded, of men from the best and most highly trained of the lower animals. In the possession of "spiritual life" man is formed in the image or likeness of God.

In the recognition and cultivation of his spiritual life man employs and develops his God-like nature. A man may train and develop his physical nature so as to be the champion athlete of the city or country or universe, and yet be only on the plane of the bull or lion or elephant. A man may train and develop his intellectual nature, even on the religious side, and yet be nothing more than an intellectual animal, informed about the Bible as a book, and at the very front in all questions of higher or lower criticism, and ready to discuss the world's religions as the world's religions, yet without having exercised or brought into play his spiritual life or nature. The man who wants to cultivate his spiritual life, to be dominated by it, to manifest it to others, to be in closer fellowship with God, and to be more like God, can do so, will do so, and others will be aware of that fact. There are men who have cared for and developed their bodies so that their physical power manifests itself, who have trained and exercised their minds until their intellects are superior, yet whose spiritual life is prominent above all because it is most valued and most exercised. We ought to be that sort of persons, and yet more

so. That should be our direction of aspiration and of striving.—[Sunday School Times.]

"ADVANCED CIVILIZATION!"

New York Letter to Philadelphia Ledger, Eleventh month 6.

IT needs no sworn testimony to prove that this is a "wide open town." All that one needs is to walk through the city, and his eyes will give him all the evidence he requires. In fact, there is little or no effort at concealment. Liquor can be obtained at all hours, and on all days pool rooms are in full blast. As was reported on Friday, the Grand Jury has presented a list of eighty-four of them, and nobody is surprised. Vice walks openly through the principal streets of the city. Moreover, New York has become the home of prize fighting. Two champion fights have been held here this year, besides a large number of minor contests. At the fight on Friday night the Deputy Chief of Police was present throughout, and saw one of the contestants have two of his ribs broken, and the other so damaged that the blood flowed freely, but let the affair go on to a finish, while high officials of the city received the bulletins of the fight, round by round, at the Democratic Club. The boss of the city, Richard Croker, made no concealment of his interest in the encounter.

Now there are many good people who say that these things have to be in a great cosmopolitan city like New York. They argue that a big city cannot be governed like a small town, and that a liberal policy must be allowed. Even vice, they say, should be assigned a district, and as for prohibiting the sale of liquor even for one day, that is worse than useless. People will fight and gamble, they declare, and there must be a place even for prize fights and gambling. The most that can be done is to regulate and restrict these evils. This is what Tammany means by "personal liberty." That organization publicly champions not exactly a "wide open" town, but a town that is at least open. It abhors nothing so much as Puritanism. While there may be something in that view of the case—I am not arguing the matter, but merely stating facts—there is one thing that is utterly abhorrent to all good people, and that is, laying tribute on these evils of a great city, forcing them to pay liberally for their privileges to the political parties and bosses. That is the greatest evil of all, as wherever it exists it degrades politics to the lowest level.

NOT to murmur and complain at the mysteries of God's providence, but the more diligently to perform known duties, is the will of God concerning us. We may the more reasonably expect him to clear up mysteries when He sees us careful, whatsoever He saith unto us, to do it.—*Ford*.

YOUR cheerfulness and courage will add warmth to your manners. You will grow more winning unawares. A gracious manner, full of hospitality and cheerful composure, suggests self-poise, self-respect, and self-command, qualities that we all admire.—*Dorothy Quigley*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, ELEVENTH MONTH 18, 1899.

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"STRENUOUSNESS" IN LIFE.

It is a feature in our modern life that power, strength, the expression of force, and the exercise of control seem to be above all things desired. This is one explanation of the absorbing effort to get rich. Riches mean power. Money gives the ability to do what one wishes. With it, one may say to the mountain be thou removed, and to the river flow thou in a new place. With it, indeed, one may dominate his neighborhood, his town, his city, his state.

The expression of strength, however, is sought by other means than money. If one is not rich, he may be physically energetic, active, and dominant. The desire for this is seen, no doubt, in the "sportsmen" who go to shoot "game," and in the soldiers who go to war. Such trials of physical strength and endurance as may thus be obtained answer the demand for what is called by one of the governors of our American commonwealths "the strenuous life."

That life should be strenuous, in a proper sense, has long been declared. It is no new thing to preach the doctrine of a real and an earnest life, as opposed to a careless and an indifferent, or an indolent and sensuous one.

But what is it to be "strenuous"? The governor whom we have referred to regards fighting as the most effectual expression of strenuousness, and counsels mothers to teach their children to fight. Is it possible that earnestness is to be expressed in no other way than this, or at least in no way so fit and appropriate?

There are many strenuous people, undoubtedly, who do not fight, either with their fists, or with guns and swords. The earnestness of life, certainly, is not monopolized by those who wish to maim or to kill their fellow-men. There are, beyond question, men and women who are strenuous beyond the measure even of the soldier who turns the handle of the machine gun, or the captain who swims a river with his sword in his teeth. No one will find it difficult, if the task is essayed, to recall those in our own experience whose life has been strenuous indeed, though it did not include a share in wars and fightings. To assume that these only afford a field for a

real and earnest life is an assumption wholly unjustified and absurd.

Nor do we need, for the present purpose, to speak of those men and women who have displayed in the field of morals, or of social redemption and elevation, a sublime self-sacrifice and a noble devotion. The name of these is legion, their place in history secure, and our estimate of them not to be altered. No one can make Charles the Fifth, with all his armies, greater than Luther, or the militant dukes of Florence greater than Savonarola. If we turn from these altogether, and consider only those who have distinguished themselves by toil, by hardship, through dangers incurred on sea or land, it is evident that the physical strenuous life itself may be displayed by others than those who ride over and trample down other men in battle. The lives of the sailors, the light-house keepers, the coast life-guards, the firemen, the explorers, even the men whose unrelaxed vigilance carry the great trains of people over the iron rails,—all these show examples where earnestness of purpose is expressed to the full, and where high endeavor and brave perseverance unite.

Why, then, should any one teach the children of 1899—who will be the men and women of the opening years of the new century—that to be strenuous means to fight? Why should any one listen patiently to such abominable teaching?

[In some Notes published in the *Friend* (Philadelphia), from William B. Harvey, who is in company with Joseph S. Elkinton visiting the Doukhobors, he says: "There seems to be strong pressure brought against the party in power [Liberals] by their opponents, for the bringing of the Doukhobors into the country; much is said against them, in various ways, the object being for political effect."

What a vile thing that is which "for political effect" will traduce a poor, persecuted people, who are "void of offense" against all men, and who, indeed, are persecuted on that very account!

BOOKER T. WASHINGTON, speaking recently of colored ministers in the South, described one "not far from Tuskegee," who preached "plain doctrine,"—that is, he was candid as well as earnest in his exhortations to his people to lead a better life. He was raising corn and potatoes, and so was quite independent. And so, said B. T. W., "he had the advantage that he could preach what he believed, for he could support himself if the people did not like his plain doctrine."

What a volume in that piece of description! The minister who can give his message candidly is he who, like Paul, ministers to his own wants.

BIRTHS.

CARTER.—In Byberry, Pa., Tenth month 14, 1899, to William Henry and Elmina M. Carter, a daughter, who is named Helen S.

MARRIAGES.

COLES—COLLINS.—At the home of the bride, Eleventh month 1, 1899, under the care of Chester Monthly Meeting of Friends, N. J., Samuel R. Coles, son of the late William and Susanna R. Coles, of Colestown, N. J., and Lydia L., daughter of Charles and Elizabeth L. Collins, of Moorestown, N. J.

COLLINS—BRADDOCK.—Fourth-day, Eleventh month 8, 1899, at the residence of the bride's parents, Medford, N. J., by Friends' ceremony, under the care of Medford Monthly Meeting, Mary A. Braddock, daughter of Edmund and Hannah L. Braddock, and Wilmer Collins, son of Charles and Elizabeth L. Collins, of Moorestown, N. J.

DEATHS.

BEAN.—At College Park, California, Tenth month 31, 1899, Elizabeth Bean, in her 98th year.

She was the mother of Joel Bean, of College Park, well known to many Friends. She was born in New Hampshire, Tenth month 3, 1802.

BENJAMIN.—Of paralysis, at his home in Benjaminville, Ill., Tenth month 18, 1899, John R. Benjamin, aged 75 years.

He was the founder of Friends' meeting, and the pioneer settler, at Benjaminville, a consistent Friend and a good man, coming into the Society by conviction, when quite young.

BETTLES.—At Morgan Park, Chicago, Eleventh month 10, 1899, William Bettles, aged 70 years; a member of the other body of Friends, an upright man, and of strict integrity, who adhered to the ancient customs and principles of Friends. Many of our members have found a kind welcome at his home.

CLIFT.—On Fourth-day, Tenth month 25, 1899, after a few hours' illness, at the home of Barclay J. Smith, in San Francisco, Cal., Mary A. Clift, in the 67th year of her age; a member with Friends in San Francisco, and a native of New York State.

HAINES.—In Media, Pa., Eleventh month 6, 1899, Amos W. Haines, in his 61st year; a member of Chester Monthly Meeting, Pa. Interment at Plymouth Friends' ground.

PARRISH.—Eleventh month 7, 1899, at his home, Colorado Springs, Col., Thomas Clarkson Parrish, aged 52 years, (less 10 days) eldest son of the late Edward and Margaret Hunt Parrish, of Philadelphia; a member of the Monthly Meeting of Friends of Philadelphia.

For some years he was a member of the Colorado Legislature. His first wife was a granddaughter of the late James and Lucretia Mott.

SHOEMAKER.—Near Silcott's Springs, Loudoun county, Va., Eleventh month 12, 1899, after an illness of several weeks, Caroline T. Shoemaker, wife of the late Basil W. Shoemaker, in her 76th year.

She was the daughter of Spencer and Hephziba Thomas, of Upper Dublin, Montgomery county, Pa., both long since deceased; her home had been in Loudoun county, since her marriage, over fifty years ago. Of her children, ten in number, four sons and three daughters survive her.

DOUKHOBOR REPORT.

A FRIEND who sends us a contribution for the Doukhobor Fund, writes:

"Friends in particular should be interested in these worthy people, suffering as they do for their opposition to the war spirit, so prevalent at this time. If they (Friends) could be made to realize what it is to winter in this Northwest, short of food and clothing, I think they would feel like contributing liberally, according to their means."

A telegram from Joseph S. Elkinton, on the 12th, from the "North Colony" of the Doukhobors, eighty miles north of Yorkton, the nearest railway point, stated that he and his companion, William B. Harvey, were pursuing their journey to the different villages, and were well. (There are forty-five villages.) It had been a week since they left Yorkton.

It is intended to send in the car now loading at Philadelphia, a grist mill, with "burr" stones, and a small steam engine. Wm. B. Harvey writes that wheat can be had, at moderate cost, but they have not mills to grind it.

Russian-American dictionaries are called for. They are to be had in New York City, at about one dollar each, and Joseph Elkinton desires to forward a number in this car.

THE "INTELLIGENCER" FUND.

A. C. P., (per F. B. Ass'n),	\$1.00
E. C., " " "	1.00
C. L., " " "	5.00
C., " " "	25.00
A. F., Chester, Pa.,	5.00
T. C., St. Thomas,	5.00
J. M. F.,	10.00

\$52.00

Acknowledged last week 573.00

\$625.00

Paid for supplies for sick and children, 550.

Balance in hand \$75.00

A friend who was uncertain to whose order a check for the Fund should be drawn suggests that specific instructions be given. Please draw checks or the Doukhobors to the order of Howard M. Jenkins.

Acknowledgments above closed on Third-day morning, the 14th.

VACATION DAYS IN ENGLAND.

II.

DAYS ON ULLSWATER.

As I climbed down upon the guard's ladder from the top of the *char-a-banc*, in front of the Ullswater Hotel, I found my friend, the Principal of Dalton Hall, there to greet me. I had parted with him at Manchester in the middle of the Seventh month; it was now the 8th of the Eighth month. Meantime he and his family had come to spend a few weeks at Patterdale, on Ullswater.

However, it is true that Patterdale is not exactly on the Lake. It is southward a mile or more. My friend had rooms in a country house near a stream, the Goldrill, which flows northward into Ullswater. Near by is the post-office at Patterdale, on the coach-road which runs southward, over the Kirkston pass, to Ambleside, and northward—partly on the west shore of the Lake—to Troutbeck station, on the railway that passes east and west across the northern border of the Lake Country.

We walked, therefore, out of the pretty flower-gardens of the Hotel, up the road to Patterdale, and my luggage was sent presently to the lodging which my friend had secured for me at the post-office,—quite clean and pleasant it was, with the high fell rising steeply beside my chamber window, and where one felt especially safe, since the authority of the Queen, "V. R.," ruled the place.

Ullswater is a beautiful lake; some think it finer than Windermere or Derwentwater. The fells rise from the lake-edge at many places, and at others leave a modest margin of meadow or wood. It is seven and a half miles long. The water is dark and deep. There are a few islets, mere lumps of rock, with a stunted tree or two, and in some cases flowers or heather. A little steamboat plies back and forth from Pooley Bridge at the north end (whence there is a coach to Penrith on the railway already mentioned) to the little wharf in the grounds of the Ullswater Hotel, several times a day.

Now the pleasures of Ullswater, apart from that

of congenial company—the greatest of all sublunary pleasures, in any place—are chiefly those to be found upon its surface. There is a little fleet of boats to be hired, and if one knows how to use an oar the course is plain. So on the very day of my arrival, after we had had luncheon, we set off for the lake, and were soon floating and rowing down to the northward. The little folks from Manchester enjoy the boats, and Olive and Richard each pulled resolutely at an oar, as often and as long as they could be prudently allowed. We landed on one of the islets, and the visitor amused them—mildly no doubt—by suggesting that possibly it might be the very one where Robinson Crusoe and Friday had their home, and that perhaps as we approached they had hastened to hide and draw in their rope-ladder.

Next day, though the weather had been so fine on the day of my arrival, it was again serene and beautiful, creating a gentle surprise as well as satisfaction, for rain is common in the Lake Region. There are places in it where the annual fall is over a hundred inches, nearly three times as much as in southern Pennsylvania. We were glad of the good weather, for it had been appointed that on this day our friends the Swarthmore professor of history and his wife should come over from Grasmere to Ullswater for the day. They had been enjoying the Wordsworth country to the full, and now were to come by the coach through Ambleside, and over the long, and high, and steep Kirkston Pass. It is so high that it is "said"—but probably not truly—that the rude little stone house at the top is the most elevated dwelling in England; it is so steep that, as is common whenever there is a climb on the coach-road, the coachman intimates how pleased he would be if the passengers should insist on getting down to walk awhile; and it is so long that the passengers begin to wonder when they have walked to the top whether an abatement should not be made in their fares.

So, when the sun was about as high as he would get that day, we all set off from the Goldrill house to walk southward up the slopes towards Brotherswater, to meet the coach and greet our visitors. To the right, but not the nearest of the fells, Helvellyn reared his head—mighty Helvellyn, with the dark brow, tallest of all these mountains but one, where the traveler (a Manchester man, a Friend), perished in the snow and fog, years ago, and the dog watched beside him, giving themes to Walter Scott, and to Wordsworth, and doubtless to many more. To the left there were slopes that descended into the valley, and there were haymakers busy at their work, for hay is cut on the farm lands in the vales among the fells, and this was just the time of its gathering.

The coaches presently began to appear, first one and then another, driving gaily by. We drew to one side and scanned their passengers—modestly yet firmly—looking for our visitors, and at last, when we had begun to fear they had failed us, here they were! The driver drew up, and alighting they walked with us back to luncheon. What a day! The air was pure and fresh, the sun shone, the sound of the mowers sharpening their scythes came from the hay-

fields, the mountains were all about, the little Goldrill flowed beside us on its way to the Lake, and here we were without anxiety at the moment for the progress of students or the production of newspapers.

The afternoon could not be long, for our friends must leave at four for their return, so we set off promptly after luncheon for a boat-ride, and rowing as far down as the time permitted, brought them back to the hotel grounds to take their coach back over the Kirkston Pass. They joined with us in saying how pleasant it had been. And why not?

Now the third day was to be my last on Ullswater. On Sixth-day morning (the 11th), early I must leave for Edinburgh. It was hardly likely that in the Scottish capital, or elsewhere, one would find Nature more kind. The sun again rose clear and beautiful on the 10th. No rain even yet! So we set out in the morning for a full day on the Lake. We would eat luncheon on its banks,—aye, and drink tea on them, as well. With such plans did we embark,—our friend, the Principal, and Margaret, and the little folks. We rowed—at least they did—down the Lake, we passed all the islets, getting no glimpse of Crusoe or of Friday, passed the place on the east shore, where on previous days there had been a tent or two of campers out, and pulled still on and away down to the west shore, almost midway of the Lake. Here we landed, and presently ate our luncheon, then rested and enjoyed a noon nap. There were haymakers in the meadows near by, women and men raking up the mildly-wilted grass,—for it dries only with hesitation, if not reluctance, in this moist, cool air,—and there were other boats out on the lake. We had, however, certain schemes in mind. We were to walk to Aira Force, and so see one of the beauties of Ullswater. And what is Aira Force, do you ask? A waterfall in a glen. It falls about eighty feet. The glen reminds you of Watkins. There was water coming over very finely,—a sufficient stream making the leap and dashing on the rocks below. And this is no mean thing in a waterfall, for plenty of people have gone to see "how the waters come down at Lodore," over by Derwentwater, filled with Southey's reiterations of their dashing, and splashing, and all that, and found hardly a drop sneaking over the brink. Aira Force is a beautiful fall with real water, and we did not begrudge the walk to it, though the sun beamed warmly down upon the road.

Resuming our voyage, we went on down the Lake. I could not help considering that we were going with the current, and that every mile we went away from home—from Goldrill House and Her Majesty's post-office—we must row back again against the current, but the Principal is a resolute commander, of the northern blood, whose ancestors it may well be were real Vikings, and we went on and on, passing new beauties of the fell side, seeing more and more lovely shadows and patches of sunlight on the heights, and saying again and again that it was delightful. A finer day, they—who know Ullswater well—said they had never seen on the lake, and of course I could say the same. We passed to the eastern shore, rounded a promontory, entered a little bay—perhaps

I should say a sound—at the head of which is Howtown, where the steamboat calls, and landed on a bold, wooded bank, to boil the water, make the tea, and so sustain nature until we could get home for supper. It was now coming on toward evening, the sun was behind the fell, the air was cooler, and we were glad to have the tea and the bread and butter. Once more we embarked, and clinging to the oars—two at a time, the editor trying to do a decent share—we pulled for the head of the lake. The sun was set, evening was come, but the long, soft twilight of latitude sixty-two north served us for tying up the boat, carrying the oars and cushions to the boat-house, and trudging back to supper. “What a day!” we all said again. H. M. J.

NEWS OF FRIENDS.

SAN FRANCISCO NOTES.

MARY A. CLIFT, a member of the little colony of Friends who meet at Swarthmore Hall, on Harrison street, died quite suddenly at her temporary home in that city on Fourth-day, Tenth month 25. Hers had been an active, earnest life for the welfare of others. She had spent several years in missionary work on the West coast of Africa; also been engaged in the same work on the West coast of South America, as well as in Europe, and in many states of our own land. Her strong point was laboring among men in prisons, in charity homes, on the water front, and wherever sin and sorrow were most apparent. Her ministry and her work among Friends were very helpful and much appreciated.

She was laid away in Laurel Hill Cemetery on the 27th, a large concourse of Friends and friendly people gathering in Swarthmore Hall to pay respect to her memory. Many earnest testimonies were borne to her worth. She was careful to maintain the plainness of Friends in dress and language, and to encourage those around her to do the same. As she lay in her coffin, carefully dressed by loving hands, in her gray dress, with plain cap and kerchief, it brought back many home memories to old and young who seldom see the Quaker garb in this Western city.

She was in her sixty-seventh year; was well known to Friends of Ohio and Indiana, where she labored long and earnestly as a minister and faithful worker for the Master. Her life, if written, would make an interesting chapter in the history and work of Friends. She leaves one son, Clifford, who is an engineer on a deep water vessel, but was in port at the time of his mother's death.

The Semi-Annual Conference of Friends was held at College Park, near San José, (sometimes called “Joel Bean's Meeting”), on Seventh-day, the 4th instant. It is something like our quarterly meetings: the forenoon session is devoted to worship; a warm lunch, or dinner, is served under the trees in the yard, and then a business session is held. Many interesting subjects were discussed and advanced, outside of the routine meeting business. Several of the professors and teachers of Leland Stanford University are members of this meeting, and take part in its conferences. R. Esther Smith, who is engaged with

“The Silent Workers” of San Francisco, in the work among mothers and children, was present by invitation, and to present the character of this work, which she did with much ability, interesting all present, and receiving many words of sympathy and encouragement and some material aid for the work.

This Company (the Silent Workers) has largely increased its room in Sunshine District during the past month, adding to the work already begun a “Day Home,” or “Baby Farm,” where 100 infants and little children can be nicely cared for during the day, while the mothers go to work; also a reading room for girls and boys; an office or headquarters, and lodgings for the workers.

Six young women are constantly employed in this work and about forty volunteers give an afternoon once a week. If any young woman Friend among the readers of the INTELLIGENCER, who is a trained kindergartner, or capable of teaching physical culture, and assisting in other helpful branches of educational work among the needy ones of the earth, desires for any reason to spend a year or more in California, she will meet a welcome response by addressing The Silent Workers, Sunshine Hall, 936 Harrison street, San Francisco, Cal.

Friends are much interested in the prospective visit of Isaac and Ruth Wilson, of Bloomfield, Canada, to the Pacific Coast. A warm welcome awaits them among all branches of Friends.

Arthur H. Dowe, who has mingled somewhat with Friends in the West, started East a few days ago. He feels an urgent call to the mission field in India, but expects to remain on the Atlantic Coast for the winter, and become better acquainted with the various bodies of Friends. He is a strong advocate of the George Fox doctrine, and was first drawn to Friends by reading his life. B. J. S.

An inquiry has been made of us concerning the location of Friends' meeting-house in San Francisco. It is held at Swarthmore Hall, on Harrison street, between First and Second streets, four blocks from the corner of Second and Market streets, First-day morning at 11 o'clock. A Union Sabbath School (non-sectarian) is held at Sunshine Hall, 934 Harrison street, on First-day afternoon at 3 o'clock.

Abington Quarterly Meeting was held at Byberry, Pa., on the 9th instant. The day was pleasant, and the attendance about as usual. In the meeting for worship, Joseph B. Livezey, of Mt. Royal, N. J., spoke at some length, and Samuel S. Ash, Nathaniel Richardson, and others, rather briefly. In the meeting for business the chief item was the reporting of names proposed for the Committee in charge of the Quarterly Meeting Home, at Norristown; they were approved.

Philadelphia Quarterly Meeting was held at Race Street on the 7th instant. The attendance was about as usual. Men's meeting, after separation for business, was small. Samuel B. Haines, of New York, and Joel Borton spoke. In men's meeting Isaac H. Hillborn was reappointed Clerk, and Harrison Streeter

Assistant Clerk. The committee on the provision of lunch at Valley meeting-house, at the time the Quarterly Meeting meets there (once a year, in the Eighth month), reported that Valley Friends did not desire to make any change at present. The Philanthropic Committee reported on the work undertaken at 151 Fairmount avenue, Philadelphia (described in the INTELLIGENCER, Eleventh month 4), and the meeting granted \$200 in aid of it.

John Orr Green, an Elder, with a minute from Belfast Monthly Meeting, Ireland, was acceptably in attendance at Race Street meeting, Philadelphia, last First-day evening, also at Green Street in the morning.

It was agreed by both branches of the Yearly Meeting at Baltimore that in future the meetings will be held in joint session, the trial of the new system in the three sessions this year having been satisfactory.

WILLIAM SAUNDERS' DOUKHOBOR VISIT.

Dr. William Saunders, an intimate friend of James T. Shinn, of Philadelphia, is in charge of the Central Experimental Farm, at Ottawa, Canada, as head of the Agricultural Department of the Dominion. He has recently visited the Doukhobors in their new settlements, and as his testimony is impartial and reliable, we quote at some length from a letter to James T. Shinn, dated Tenth month 8, 1899.

I WANTED you also to know how greatly these long-suffering people appreciate the kindness shown them, by not only the Canadian Government and people, but also by the generous aid sent by the good Friends in Philadelphia, and in England.

I went to this district partly to see the country, and partly to see how far I could make our own agricultural work beneficial to these people, and I can now see many ways in which I can help them, and shall be glad to do all that is in my power to further their interests, and I know that the Canadian people will be willing to sanction any reasonable expenditure sufficient to keep these worthy people from suffering. They do not, however, ask for help, and in the pleasure they feel in being free from persecution they seem happy and contented with the most frugal diet. I feel sure that in a very few years they will become a prosperous community, and henceforth live happily in the enjoyment of freedom.

On Sunday I made the necessary arrangements for a start northward; on Monday morning we took provisions for ourselves and the horses for three days, a large fur robe, and a pair of heavy blankets, so that we might be able to sleep out if necessary. I also got an order for an interpreter, who lives fifteen miles out on the trail, and is employed by the Government, to go with us to the first two villages, and after that we were to be our own interpreters and get along as best we might with words and pantomime. The first village we (that is my driver Jack and myself, with the interpreter) stopped at was about thirty miles from Yorkton, and the second about forty miles. As it was now getting dusk when we reached the second village, I thought at first we would spend the night with the Doukhobors, but after seeing the conditions of this village, I reconsidered the matter.

This camp has as yet but few houses, and each house is a single room used for all purposes—eating, cooking, and sleeping. In the first one visited we found about forty people in all, mostly women and children. In the next house they were less numerous, about twenty-five in all. In the third there were five horses at one end, and about a dozen, more or less, of children at the other. The larger building would be, I think, about 25 by 35 feet, the smaller ones about 20 by 30. The furniture in all the Doukhobor houses is home-made, and consists of a few stools and one or two benches. The beds are made with a continuous row of poplar poles arranged along both sides of the room, about two feet from the floor. On these some hay is laid, and on the hay a thick piece of coarse felt, and on this felt such bed-clothes as are available. In the buildings densely populated, a second tier of beds is built, and the people lie with their heads to the wall and their feet out.

I thought the prospects poor of either a quiet or comfortable night at either of these places, so I talked the matter over with Jack the driver, and we finally concluded to push on to Fort Pelley, which was eleven miles distant, leaving our interpreter with the Doukhobors. It was cloudy and very dark, so that we were often unable to see the horses' heads, but we kept the trail without any mishap, and about 11 we approached the Assiniboine river. I never liked fording a river in the dark, but Jack had been over this trail a number of times, and so we started, and in a few minutes we were over, and in ten or fifteen more we were at the Fort. The Factor, Mr. McBeth, had gone to bed, but we roused him up and got him to take us in. We had driven 60 miles that day, much of it over rough trail, and being tired I was soon asleep. At 8.30 next morning we were ready for a fresh start. About 11 we passed through one or two other Doukhobor camps but did not find any one with whom we could communicate, so we pushed further on and forded the Swan river, over the roughest ford I ever saw, the bottom being made up of a succession of big boulders which threatened every moment to upset our rig, and tumble us into the very rapid stream. We got safely over, after which a drive of two or three miles brought us to another village where we knew there lived a Doukhobor boy who could speak some English, Fred Ivan by name. His father was Ivan Ivan, who left Russia some months before the general exodus took place, and resided at Purleigh, near London: there he learned some English and in part adopted their ways of living. I found Fred to be a very bright boy about (I should think) 14 or 15 years of age. He was two months in Winnipeg last winter, and learnt what English he knows while there. His sister, some two or three years younger, also spoke some English. The father and mother are very nice people, and very hospitable, as far as it is possible for them to show hospitality. Before I had quite exhausted Fred Ivan's stock of English, a Russian young lady appeared on the scene, Miss Welastchikina, who is a physician, a graduate of the University at Berne, in Switzerland; she spoke English fairly well, and from her I learned much of the condition of the people.

They are all vegetarians and as far as I could learn none of them will eat meat. Their fare at present is very meager; dry bread made from the cheapest grade of flour, soup made with flour and water, with cabbage, beets, and onions, was as far as I could find out, the fare of most of the people; but in some instances they had potatoes. I did not find butter, cheese, or eggs in any of the settlements, but I did not hear a word of complaint. I think Ivan Ivan's settlement is perhaps about as well off as most of the villages, and there I got fuller particulars from the nice little lady, the Russian Doctor, than I could get elsewhere. In that community there were 90 souls, seventeen of the men were away working on the railways and among farmers, earning from \$1.25 to \$1.50 per day; these men have remitted to their several villages from \$20 to \$25 a month each, and from the money thus earned a stock of flour is being laid in, sufficient for winter. They also buy such supplies as they need in building their houses, such as windows, hinges for doors, and more or less lumber. In Ivan Ivan's village there are four horses and a colt, and one cow,—I think horses enough to furnish one for each family there. I inquired from the wife of Ivan Ivan as to the share of their family of the milk of this cow, and was told it was a small cow, not giving much milk, and for their family of seven, five children and themselves, they had a teacupful night and morning! Of fowls they had one hen and one cock, so I did not inquire further as to the supply of fresh eggs. They seemed very careful of such animals as they have, but they must have more before long.

They have got a good deal of land broken, about 100 acres at Ivan Ivan's village, but the men were most of them were absent, [in the spring, at the time of arrival] and the horses were engaged in bringing in supplies most of the time, and about one journey to Yorkton, 90 miles and return 90 miles, is all they can do in a week. The women undertook to do most of the plowing. It took (to use the language in which it was given me) seven pairs of women to each plow. I inquired how much of the 100 acres I saw had been plowed by the women, and was told that they had done the larger part of it. The land is good, but it will not be in very good shape for seeding next spring; still I have no doubt they will get a fair crop from it.

The houses they are building are warm and comfortable, and they have plenty of wood for fuel on their lands. They will also, I think, get in a fair supply of potatoes. The women are going out to work, to help settlers, wherever there are any, within twenty miles of the villages, and while it will take a good deal of food to supply 5,000 people,—which is about the number of Doukhobors in that part of the country,—they seemed very contented, and I did not hear a word of complaint and all seemed busy doing something.

I left that settlement on Tuesday afternoon and went north and east, which led us near some of the other villages, but having no interpreter I did not think I could gain much further information; besides

Dr. Welastchkina had promised to write me and give me particulars regarding the other villages. I learnt from her that she was much in need of medical supplies, and on reaching Winnipeg yesterday I reported this need to the proper authorities, and made arrangements to have the necessary supplies sent on without delay. It seems much more difficult to help a community of vegetarians in this country than a community of meat-eaters, but I think they would prefer to starve than eat meat. They are just the sort of stuff of which martyrs are made.

It would take too long to tell the story of our adventures after leaving Ivan Ivan's, but early Wednesday afternoon we reached a little frontier town in the Dauphin district, tired and hungry, as we had left everything we could leave behind us with the Doukhobors. The latter part of the journey was very rough, over new trails through a wooded country, where the trees were not cut very close to the ground, the stumps being left a foot or more high, and so thick that it was not possible in driving to avoid more than a part of them. Although pitched about in every direction, I escaped without injury, except to one of my fingers, which in driving over an extra high stump got jammed between the wheel and the vehicle. Fortunately I had a handkerchief convenient, which I tore up and bound the protruding flesh and staunched the blood. It was very painful for about an hour, but afterwards the pain subsided, and it has given me very little trouble since.

I had something over fifty miles of driving in the Dauphin country, then took train at the town of Dauphin on Friday morning, and reached Winnipeg that night. Next morning I reported to the Government officers the condition in which I found these people and Mr. McCreary, the chief officer, promised to have the medical supplies sent on at once. He also told me that ten or twelve more cows were on their way to the settlements, and he had that morning received a telegram from some of the Friends in Philadelphia to buy a car-load of potatoes, and a car of onions, and forward them to the settlements. I did not know until I visited the district that the Friends in Philadelphia and in England had done so much to help these worthy and persecuted people. But there I learnt of the kind visits of Joseph S. Elkinton, William Evans, [Job S. Gidley], and Eliza H. Varney, and of the very substantial help which has been received, for all which these poor people feel truly grateful. The Canadian Government has, I learn, much exceeded the sum which was placed in the estimates, and which was then thought to be sufficient, but considerably more yet must be done before these good people can be quite independent.

The Cincinnati *Enquirer* says: "The publisher of a local trade paper has just received an inquiry from Smyrna, Turkey, for ready-made frame houses or cottages of two stories, with veranda on the first floor, shingle roof, either painted or white, complete in every detail, excepting the window panes. They must have from three to five rooms, not counting the servants' quarters and range in price from \$200 to \$1,000 and upward. They must be shipped 'knocked down.' From 1,000 to 2,000 houses a year will be ordered."

THE REVIVAL OF POLYGAMY.

ATTENTION has been sharply called by the election of Brigham H. Roberts as member of Congress from Utah, to the revival of polygamy. He has, it is stated, "at least three wives," all of whom he has married "since the Edmunds anti-polygamy law of 1882, or since the Congressional anti-polygamy law of 1862." He was convicted of living with plural wives, and was imprisoned upon sentence pronounced Fifth month 1, 1889.

Petitions against the seating of Roberts, on account of this, are being widely distributed and signed. They will be presented to the House, when it meets on the 4th of next month.

The League for Social Service, whose offices are in New York City, (105 East 22d street), and of which Josiah Strong is president, has interested itself in this subject very earnestly, and has prepared and circulated a series of Anti-Mormon leaflets, seven in

print herewith, (by courtesy of the American Baptist Home Missionary Society), showing those portions of the West in which the Mormon power is strongest. The centre, of course, is at Salt Lake City; Wyoming, Idaho, Nevada, Arizona, and New Mexico are largely under control; and Oregon, California, and Colorado are to some extent influenced.

AN AGED FRIEND'S REVERIE.

SOME of us can still enjoy the feast of reason; our nerves still tingle with pleasure, still respond to the beautiful in nature; the noble aspiration and the kindly thought still charm as in youth. The soul never grows old. As time progresses we expand our wings, and rise into the clearer atmosphere of Faith and Love that emanate from the throne of Divine Majesty.

Jesus Christ met his disciples not with cruel condescension that swept their self-respect away, but lifted them to his own level, imbuing their minds with his own elevated ideals, increasing their confidence in the good and true, encouraging them to be like himself, at one with the Father—his Father and our Father. He recognized their aptitude for the work required; in the ability of each to be his messenger to promulgate the Truth revealed by the All-Father, the glad tidings that the prodigal should return to be received with joy, and in my Father's house are many mansions.

How blessed it is when, with love richly freighted,

we can go down the stream of time and meet Eternity unappalled!

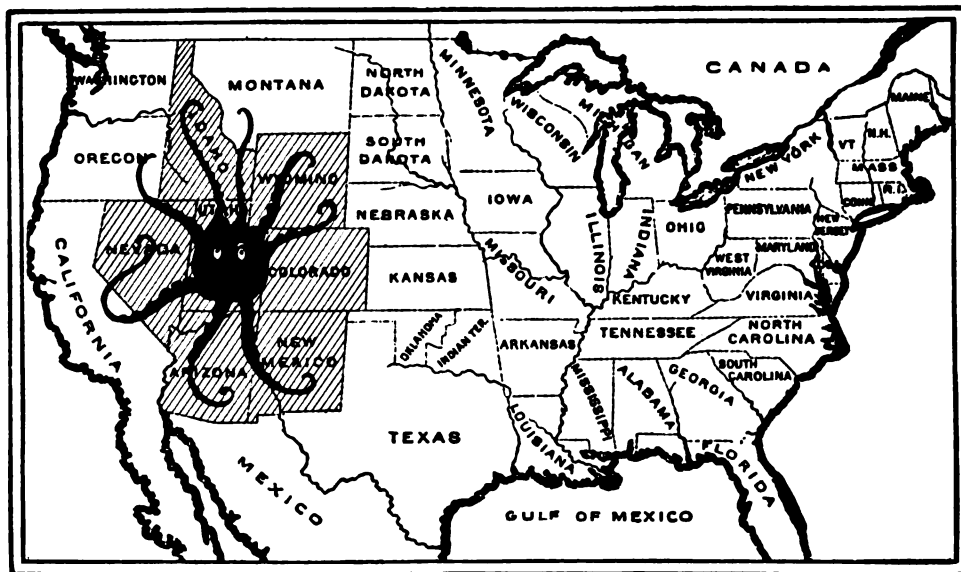
M. J. G.

West Chester, Pa.

CONSIDERING all the blundering, all the suffering of our brave soldiers, all the loss of precious lives, all the vast expenditure of treasure in efforts to maintain the dubious title which Spain gave the United States, on paper, to the Philippines, would it not be more decorous and seemly to forego all future reference to "Providential interference," and to regard the entire Philippine business as one directed by a merely human agency? That would seem to be, at least, more reverent and more in harmony with demonstrable facts.—[Philadelphia Ledger.]

HOBSON CITY, the new town in Alabama founded by and for the use of the colored race, has its charter, its Mayor, its Council, and city officers, but it lacks the wherewithal to make it go. It has no money, and as no taxes can be assessed until next year, the Mayor has asked for voluntary contributions to meet absolute expenses.

ALTHOUGH more wells have been drilled in the Indiana district this year than in any previous twelve months, the State Gas Inspector reports that there still remain 250 square miles of untouched territory, and that scarcely one-third of the available gas-field has been thoroughly drilled over.



THE MORMON "OCTOPUS."

number, in which the whole question is discussed, and the methods of the Mormon missionaries, the present attitude of Mormonism, its political power, its "articles of faith," its history, etc., are all set concisely forth for popular reading.

One of those who have given special attention to the subject is Dr. John Eaton, formerly United States Commissioner of Education, and later president of Marietta College, Ohio. General Eaton has reprinted in a pamphlet a series of articles which he recently wrote for the *Christian Herald*, in which he sets forth the evidence which compels him to believe that Mormonism, including polygamy, is a most serious menace to the country.

The number and the activity of the missionaries sent out by the Mormon church are certainly very remarkable. From Brooklyn as a centre it is stated that as many as 140 have been operating, and from Chattanooga, Tenn., as a centre as high as 600. For the year 1897 the claim was made that 63,370 adherents had been added to the church.

Regarding it as an "octopus" in society and in politics, an illustration has been made, which we

LITERARY NOTES.

HEADLEY BROS., London, have just issued new editions of the two books by Edward Backhouse and Charles Tylor, "Early Church History" and "Witnesses for Christ." These books originated with the late Edward Backhouse, a Friend, of Sunderland, England, who died in 1879. The materials for them were mostly collected by him, and then were arranged and edited by Charles Tylor, whose historical writings are well known.

The present edition of "Early Church History" is the fourth, the others having been issued in 1884, 1885, and 1892. The book treats of the rise of the Christian church in the period beginning with the Christian era, down to the death of Constantine. There is a Biographical Preface by Thomas Hodgkin, in which he explains the scope of the work, and points out its necessary limitations.

Of the other book, "Witnesses for Christ," this is the third edition, the others having been issued in 1887 and 1894. It treats of the history of the Christian church from the 4th to the 13th Century.

The design of Edward Backhouse was to examine the early history of Christianity from the view-point of a Friend. Practically all we have concerning it is the work of writers of the Roman church, and their treatment of the subject is that of religious partisans. They deal largely with "heresy" and "heretics," but who were those heretics? Some perhaps, as Thomas Hodgkin remarks, may have been wild and licentious doctrinaires, some Judaical reactionaries, some logical philosophers, oppressed with the world's troubles (as now), and longing to bring its affairs into harmony with God's laws, and some, again, were probably "honest assertors of the freedom and spirituality of the Gospel against the innovations which were turning the servants of the Church into a pretentious priesthood, and its armies into a tawdry pageant." All alike they were opposed and overcome by what finally hardened into the Papal system, and out of which the Protestant bodies have emerged.

These two books are sold at an almost nominal price—in England 1 shilling (25 cents), each, net. They would be of much use to students and First-day schools who are at work on the period referred to—down to the 13th Century.

A special edition of some of Whittier's poems has been made by Houghton, Mifflin & Co., those chosen being the "Tent on the Beach" collection, eleven in number, with "The Exiles," "Barclay of Ury," "The King's Missive," and "How the Women went from Dover," added. A dozen fine illustrations in photogravure has been made by Charles H. and Marcia O. Woodbury. The list of contents will convey to any one familiar with Whittier's poetry how much of a Friends' book this is.

After all, one of the best things in the whole book is the figure of Robert Pike, of Salisbury, who refused to obey the order of Major Waldron, of Dover, to whip the three Quaker women, "from town to town." What a good thing it is to have, in time of trial, a really brave man—or woman!

One of the noblest of Americans in public life—now, or at any time—is Senator George F. Hoar, of Massachusetts. Really, it seems surprising that his honorable and patriotic position is not the daily object of general honor. In last week's *Independent* he has a fine article on "Our duty to the Philippines." That journal has not in a good while used six of its pages so well. Would that the article might be everywhere read and regarded!

The books of Adeline D. T. Whitney have been well known and popular for many years. Beginning with "Faith

Gartney's Girlhood," she has written quite an extended list, many of which have become standards on the shelves of family and library readers. Her latest work, "Square Pegs," is a story of much interest. (Boston: Houghton, Mifflin & Co. \$1.50.)

PUBLICATIONS RECEIVED.

DOROTHY AND HER FRIENDS. By Ellen Olney Kirk. Pp. 351. \$1.25. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

THE TENT ON THE BEACH AND DRAMATIC LYRICS. By John Greenleaf Whittier. Pp. 110. Illustrated. \$1.50. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

THE LITTLE FIG-TREE STORIES. By Mary Hallock Foote. With illustrations by the Author. Pp. 183. \$1.00. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

Conferences, Associations, Etc.

CINCINNATI, O.—The Friends' Association of Cincinnati met at the home of W. H. McDowell, First-day afternoon, Tenth month 29. The meeting began with a few moments' silence; the minutes of the last meeting were read; and then the program for the afternoon was taken up.

Edna Hopkins read Whittier's beautiful poem, "First-day Thoughts," and Professor E. H. Foster gave an interesting talk on the subject, "If George Fox should come to Cincinnati." He followed the life of George Fox from the serious, sober-minded boy to the man of marked characteristics and strong personality; he told how he taught religious toleration and the equality of men, and then spoke of the good he could do for the world if he were here to-day in the midst of existing social and political conditions.

The discussion which followed Professor Foster's talk was led by E. H. Griest, and was participated in by several of the members. The reading of an article from FRIENDS' INTELLIGENCER completed the program, and the meeting adjourned.

GRACE D. HALL, Secretary.

WOODSTOWN, N. J.—At a meeting of the Young Friends' Association, held at Woodstown, Eleventh month 21, the president read the 1st Psalm. Officers were elected to serve the coming year. Delegates were appointed to attend the General Conference of the 18th. We are looking forward to the holding of this meeting at Woodstown with pleasure.

The paper of the evening was read by Ellen M. Coles. It consisted of some history of our early Friends; of those who came to this country in the ship *Welcome* with William Penn, to escape persecution; of the many privations and hardships which they were willing to endure for the sake of religious freedom. It told also of some of the earliest meetings held in New Jersey and their distance one from another, and in conclusion queried whether we of the present day appreciated sufficiently our many privileges.

E. L. D., Secretary.

WRIGHTSTOWN, PA.—The Wrightstown Young Friends' Association held its first fall meeting at Wrightstown, [Bucks county, Pa.] on First-day afternoon, Eleventh month 5. The opening chapter was read by the president, Marion H. Scarborough, and Elizabeth Brooks Balderston, secretary, read the minutes of last meeting, giving a summary of a beautiful paper written by Mary Scarborough.

Reports and other business took up much of the time, but the young people present took an active part in the discussion that followed the reading of Discipline by Anna Merrick, and some of their questions were answered by older members.

The meetings held last year were very small, but the young people who took part seemed to be earnest. This year new interest seems to have been awakened, and new members are coming to the front, eager to learn about Friends' principles and doctrines.

The program was not long, as many changes come about in a season, and some who had been appointed are not in the

neighborhood, but every one seemed to be willing to talk and the hour for adjournment came only too soon.

M. A. J., Correspondent.

NEW YORK AND BROOKLYN.—The Young Friends' Association of New York and Brooklyn was invited by the members of Flushing Meeting to hold a special meeting there. About fifty young Friends and a dozen older ones went out to Flushing on the afternoon of First-day, the 5th instant, in two parlor trolley-cars, which took them within ten minutes' walk of the historic old meeting-house. The usual business was transacted, with many interesting references, under the head of Current Topics, to the peculiar people called Roicrafters, who do beautiful work in binding books by hand.

Then followed an address by Mary A. Nichols, on the "Proper Use of First-day," or Sunday, as she preferred to call it. She said that she had reached no definite conclusion on the subject, and had done all on Sunday that she had done on other days of the week. Her feeling of right or wrong depended upon her motive. Sunday through history has been a day for devotion and moral training, and there is no need of change. The summing up of religion is found in the text, "Add to your faith virtue; and add to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." (II. Peter, v., 6, 7.) Love is a foundation of what our religion should be. We cannot get into this state unless we are in the best condition of mind and body. We must do on Sunday what will make us stronger and better and recreate mind and body. It is better to be known as a conscientious person than as an observer of certain forms and customs. It is not *what* we do, but *how* we do it.

In the discussion which followed, many agreed with the speaker, but a few expressed the view that the old customs of regularly attending meetings for worship and social mingling were best. This was not contrary to the spirit of the address, for Mary's central thought was a plea for "spiritual liberty to do as we think right, not moral license to do as we please."

ANNA H. McCORD, Correspondent.

SOLEBURY, PA.—Young Friends' Association of Solebury [Bucks county, Pa.], met on the 12th inst., at Solebury meeting-house. Florence R. Kenderdine reported on Discipline, Martha C. Ely on Current Topics, Edith Michener on Literature, and Ely J. Smith on History. Hugh Michener gave the report of the Executive Committee as follows: Paper, "Our little Worries," Annie M. Smith. "What justification is there for the war in the Transvaal at the present time?" John S. Williams. Reading, Martha Simpson.

A very excellent paper followed, written by Martha B. White. It was in answer to the question, "Against what customs of the present time should Friends bear testimony?" A recitation was given by Mary D. Ely. "What are the essentials to a useful life?" was answered by Mabel Haddock, in a paper read by Laura Haddock. Hugh Michener gave a reading. Emma L. Rice was appointed to report on History, Florence R. Kenderdine on Literature, Eastburn Reeder on Discipline, and Edith Michener on Current Topics.

The meeting adjourned until the second First-day in Twelfth month.

F. R. K., Correspondent.

CORNWALL, N. Y.—A meeting of Cornwall Friends' Association was held at the home of Rowland Cocks, Eleventh month 5. After the adopting of the minutes, delegates were appointed to attend the Conference of Friends' Associations, at Woodstown, N. J.

It was decided to resume the Socials, which were discontinued during the summer months. A paper, entitled "Our Small Meetings," was read by James Seaman. In this paper it was shown how the responsibility rests upon each individual, and the belief was expressed that our meetings would no longer be small if each one would accept this responsibility. Theodore K. Barton read an article on First-day Schools, and Rowland Cocks a selection from the INTELLIGENCER, "Christian Ideas on Business Affairs."

Many appropriate sentiments were given, and the meeting adjourned to meet at the home of Theodore Ketcham, Eleventh month 26th.

BLANCHE E. BROWN, Sec.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

ON the evening of the 6th instant, Science Hall was the scene of a lecture,—or rather of an informal talk,—by Professor Hodge, of Clarke University, Mass. The subject was "Brain Fatigue," and the lecturer illustrated his remarks by the use of charts. The lecture was especially designed for the classes in Psychology and Anatomy, but was very interesting to all who had the privilege of hearing it. By his original research in relation to neural activity, Professor Hodge has won a wide reputation, and has become an authority on the subject of which he treated in his lecture.

The contests in extemporaneous speaking aroused much enthusiasm and interest last year. President Birdsall's announcement that prizes for such contests would be again offered this winter was, therefore, received with pleasure. The prizes of twenty-five dollars each are two in number, one for the young men and one for the young women.

There are an unusually large number of students in the Latin department this year.

A meeting of the Young Friends' Association was held in the College parlor, on the evening of the 12th inst. A graphic and interesting account of the Birmingham Summer School, at Birmingham, England, was given by Mary Travilla, of West Chester. Katherine Pfeiffer, of the Class of 1900, then read an excellent paper on the Observance of the Sabbath at College. The discussion was opened by Ernest Taylor, 1902.

M. S. H.

COMMUNICATIONS.

THE USE MADE OF THE "INTELLIGENCER."

Editors FRIENDS' INTELLIGENCER:

FOR several years past I have been a subscriber to the INTELLIGENCER, and welcome its arrival each week, finding in it much valuable reading. After perusing its contents I send it to a friend in Rhode Island, and I think you will read with pleasure the following extract from a letter I just received from her, as it shows how the paper is appreciated, and it might be an encouragement to others who subscribe to pass their copy on to others when they have read it. My friend writes, after thanking me and expressing her own enjoyment of the paper:

"After reading it I have taken it to an inmate of the 'Old Ladies' Home,' a bright old lady of eighty-five years, who is particular as regards her reading, and who values it very much. After reading and committing some of the texts to memory, she passes it along to another friend of hers, an aged woman who, after reading it, gives it to a friend to be taken to the Soldiers' Home; so you see it has quite a history and I trust has done much good, as such reading as that could not fail to do, it seems to me."

A. M. P.

South Orange, N. J.

W. C. T. U. RESOLUTIONS.

Editors FRIENDS' INTELLIGENCER:

I think many of your readers would like to see the two resolutions adopted at the recent National Convention of the Women's Christian Temperance Union, at Seattle, referring to imperialism and the canteen. The one on the canteen was adopted almost unanimously, the other with small opposition:

"We deeply deplore the attitude taken by our nation with respect to the Philippine Islands, and since governments can derive their just powers only from the consent of the governed, we protest both against the policy which would compel a foreign power to submit to the rule of the United States and against the war through which the Administration is striving to enforce its policy."

"We protest against the manifestly forced and unjust interpretation of the anti-canteen law as rendered by Attorney-General of the United States Griggs, and upheld by ex-Secretary of War Alger and we urge upon the chief executive of our nation, William McKinley, as commander-in-chief of our army and navy, an immediate consideration of the case which will result in such action as shall be in accord with the expressed will of the people and his own high oath of office."

West Chester, Pa.

S.

BOOKS RECOMMENDED.

Editors FRIENDS' INTELLIGENCER :

There are three books I should like to recommend to readers of the INTELLIGENCER. These are :

1. Young's Bible Concordance, with Index to the Hebrew and Greek of the Scriptures. This learned work can be had of the New York Book Exchange, 764 Broadway, N. Y., at the low price of \$2.50.

2. Dr. Andrew D. White's History of the Warfare between Science and Theology. This can be had at most libraries by those who do not care to buy it themselves. So, also, can—

3. Dr. Charles A. Briggs's Study of the Scriptures. Like No. 2, this last displays great research and learning. The 678 pages which it contains give a succinct history of each book of the Bible. No one can read it without obtaining a clearer and better understanding of them. Dr. Briggs, as is well known, is a recognized "divine" of the Episcopal Church.

Abington, Pa.

PERSONAL AND OTHER NOTES.

WHAT is called the "Cambridge Conferences," held at Cambridge, Mass., under the direction of Lewis G. Janes, will be continued for the fourth year, this season, from Eleventh month to Sixth month next. They are held at the home of Mrs. Ole Bull, in Battle street. The leading idea is "to afford opportunity for comparative study in Ethics, Philosophy, Sociology, and Religion." The speakers announced include Frank H. Sanborn, Prof. Crawford H. Toy, of Harvard; Edwin D. Mead, T. W. Higginson, Prof. Royce, and others.

On the 18th of Third month, President Birdsall, of Swarthmore College, has engaged to present a paper on "George Fox and the Society of Friends."

H. D. Cranor, of Conshohocken, Pa., will be glad to correspond with some of the descendants of William Jones (son of David, of Plymouth, Philadelphia county), who married Rebecca Yarnall, First month 20, 1739-40, daughter of Philip and Dorothy (Baker) Yarnall, of Chester county.

CONCORD Q. M. BOARDING HOME.

[Report to Concord Quarterly Meeting, Darby, Tenth month 31, 1899.]

IN this, our ninth Annual Report we have to record more deaths than during any previous year, but when we consider the age of some of our people, and the feeble health of others, it is not a matter of surprise that such is the case.

On Eleventh month 8, 1898, our oldest boarder (Betty J. Reed), passed quietly onward in her 99th year, having spent the last seven years of her long life in the Home household, receiving every needful attention.

On Twelfth month 31, 1898, Ruthanna M. Kendall suddenly departed in her 78th year, and in less than a week (First month 6, 1899), another (Sarah Wolf) was summoned in her 84th year, dying, as she had so earnestly desired, without causing trouble or care to any one. On Second month 16, 1899, Edith H. Green left us, aged 77, after an illness of some weeks. All were buried from the Home, as well as a transient boarder, Jennie L. Reedy, aged 44 years, whose last days of a suffering life were made comfortable by her connection with the Home, as her expressions of gratitude for the privilege amply testified.

A more recent death was that of A. Elizabeth Darlington, on Ninth month 20, 1899; she was an invalid for many years, tenderly cared for by a devoted sister, aided near the last by others. This detailed account is given to show that the Home fulfills its intended mission in providing for the aged or infirm at a time when a resting place and care are needed.

At the present time the permanent boarders number fifteen, with frequent transients, and other permanents in prospect.

The Home has been kindly remembered during the year by generous donations of money, furnishings, and provisions, and one bequest.

We have been enabled to reduce our debt of \$1,350, reported last year, to \$500, as well as to add to our endowment fund, also to make improvements by additional light and heat, more toilet accommodations, with needful papering and carpets; the funds for some of these being provided for that especial purpose by interested friends of the Home.

The Managers feel grateful for all such substantial aid, yet they earnestly desire that our Friends continue their interest and manifest it by their annual subscriptions and other donations, from time to time.

The increased size of our buildings and the constant wear and tear therein, always necessitate expenditures, more than the low rate of board and low rate of interest from the endowment fund can meet.

To those who have not seen our Home in its present enlarged capacity, we would suggest a visit, as its pleasant location and homelike surroundings can but commend it to their favor.

In conclusion, it seems fitting to speak of the cheerfulness and content of many of our family. This beautiful spirit of contentment is by no means the least of the encouragements to carry on our work.

LYDIA H. HALL, President.

MARY McALLISTER, Secretary.

METEOROLOGICAL SUMMARY FOR
TENTH MONTH, 1899.

Mean barometer,	30.226
Highest barometer during the month, 22d,	30.572
Lowest barometer during the month, 31st,	29.633
Mean temperature,	59.
Highest temperature during the month, 12th, 18th,	80.
Lowest temperature during the month, 22d,	33.
Mean of maximum temperatures,	66.9
Mean of minimum temperatures,	51.
Greatest daily range of temperature, 10th,	26.
Least daily range of temperature, 6th,	5.
Mean daily range of temperature,	15.9
Mean relative humidity, per cent.,	77.5
Mean temperature of the Dew Point,	49.2
Total precipitation in inches, rain,	2.06
Greatest precipitation in any 24 consecutive hours, 0.76 of an inch of rain, on the 6th.	
Number of days on which .01 inch or more of rain fell, 7.	
Number of clear days 13, fair days 7, cloudy days 11.	
Prevailing direction of wind from the Southwest.	
Lunar Coronæ on evening of 17th.	
Solar halo on 30th.	
Meteor on the 17th.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 66, on 18th.
Minimum temperature of wet bulb thermometer at 8 a. m., 31.5, on 22d.
Mean temperature of wet bulb thermometer at 8 a. m., 51.7.
Maximum temperature of wet bulb thermometer at 8 p. m., 66.5, on 17th.
Minimum temperature of wet bulb thermometer at 8 p. m., 35, on 21st.
Mean temperature of wet bulb thermometer at 8 p. m., 54.
Mean temperature of wet bulb thermometer for this month, 52.8.

NOTE.—The mean temperature of this month 59, is 2.7 above the normal for Tenth month, and one-half degree above the corresponding month in 1898.

The total amount of precipitation during the month is about one and one-quarter inches less than the normal. There was much fog and the percentage of humidity was high.

Heavy white frost occurred on the 2d, and killing frost, with ice, on the 3d and 22d.

The Lunar Coronæ on the evening of the 17th was unusually bright, the colors well defined.

A beautiful Lunar Rainbow, of rare occurrence, was seen on the 18th at 4 50 a. m.; the moon, nearly at its full, was in the west, and the rainbow to the eastward.

JOHN COMLY, Observer.
Centennial Avenue, Philadelphia, Tenth month 31.

THE Mississippi State Board of Health is pronounced in favor of the policy of isolation and disinfection of first cases of yellow fever, rejecting the old plan of local shotgun quarantine against infected towns as barbarous, inefficient, and destructive to the best interests of the State.

THE Compania General of Manila, the largest cigar-making concern in the world, employs 10,000 hands, and turns out every year 80,000,000 cigars, 40,000,000 cigarettes and nearly 3,000 tons of cut tobacco.

SONNET.

[In commemoration of the first landing of William Penn, in 1682.
Read at the meeting of the Colonial Society of Pennsylvania, November 8, 1899.]

How beautiful she looked in that far day
With all her canvas flying in the breeze,—
The stately "Welcome," from the stormy seas,
Wafted on dove-like wings along the bay!
"Peace on the Earth," her fluttering pennons say,
And from her deck a voice: "Good-will to men!"
For he had come, the courtly Quaker, Penn,
Full of his dream of philanthropic sway.

And must the feet of Progress ever be
Incarnadined by still recurring wars,
While from her path is swept each barbarous horde?
Oh, may this Land, now under thrall of Mars,
End her red slaughter by the Asian sea,
And sheathe her once inviolable sword!

Columbia, Pa.

LLOYD MIFFLIN.

"MANNERS."

Edward E. Hale, in *Christian Register*.

AT the inauguration of Miss Hazard, President Eliot, in a most courteous address to Miss Hazard, congratulated her on the position she is to occupy as president of Wellesley College. With his own clear-sighted wisdom, and in that prophetic habit in which perhaps he most distinguishes himself, he said, in substance, that the presidents of the women's colleges have white paper to write upon: they are not tied up in the tangles of mediæval traditions. And, among other hopes with which he illustrated this remark, he said that he thought they might be able to inculcate manners with more success than the old colleges had done.

The remark has challenged some indignant comment among teachers, and I am told that it has called out some protests which I have not seen.

It seems to me that this must be from a misapprehension of what he meant by manners, or, perhaps, from that narrow view which should confine "manners" in the little realm of the etiquettes or decorums of ordinary social life. In truth, however, the evils and dangers which Dr. Eliot had in mind are much deeper than those which are discussed in a handbook of etiquette. They are not to be ranked among the infelicities which can be corrected by three lines in a ladies' newspaper addressed to Pollie or Maggie, who write for information.

For instance, I happen to know a gentleman who has taken pleasure for many years past in sending through the women's colleges young women selected from the public schools by their teachers as being specially fit for the "Higher Education." My friend has paid the whole expenses of these young women through their college courses, at a charge of I do not know how many thousands of dollars. This year a dozen of them, more or less, graduated at different colleges. Of that number one wrote to him to thank him for his generosity, and to invite him to her Commencement. All the others took their diplomas without one word to him or any expression in any form of gratitude.

Again, a distinguished leader of this community, who died a few years since, cautioned me with the

caution which his father had given him when he came to manhood. The father said: "I think you will like to help young men in their education. Take care never to accept from them any written obligation. Here are two or three thick files of such obligations which I have taken, and which the writers have forgotten. It always makes me cynical to look at them."

Once more, the treasurer of a large educational fund, who had for many years sent annually a dozen or twenty checks to students who received benefits of that fund, told me that in ten years' time he had never once had a receipt in acknowledgment of his payment. In the annual audit of his accounts, he always had to present the checks which these young men had been obliged to endorse.

I put in print these three disagreeable anecdotes because I think they illustrate a remark which I heard made by the late Mr. Memminger, of Jefferson Davis's cabinet. It was at a club in Charleston, S. C., in 1848, that Mr. Memminger uttered a remarkable protest against public education. He said, virtually, that it cut the tap-root of gratitude. He said that, if the children received this priceless gift from the State, it would wean them from the love of their fathers and mothers. He said that public education was destructive to the tenderness of home. What was pathetic in this was that it was said that he himself had been brought up in an orphan asylum, and knew nothing of that tenderness for whose defence he was contending.

May it not be fairly asked if some of our children do not grow up with an impudent self-conceit, nursed and bred by our declamations about public education? Fools, speaking to them on anniversaries, tell them that they are the most important beings in the world. They know that the State taxes itself for their training, as it does not for armies and navies. And the danger is that these little gentlemen and ladies shall come to think that they belong at the head of the board, and that these unfortunates who teach them, who feed them, who clothe them, are a sort of Helots, quite unworthy of any respect beyond what a supercilious patronage may express.

The whole discussion of manners, if it is to be of any use, will bring us back to the central truth,—that these colleges and these schools exist for education, and not simply for the petty details of instruction. To make of them mere information bureaus is to degrade them. We have no use for them unless they can make men out of boys and women out of girls. This means character. It means that, first of all, boys and girls, young men and young women, shall know who they are, why they are, and what they are to live for. They are to know that they are in a world where each lives for all and all for each.

If they can grow to this knowledge under the contagion of the teachers to whom such training is intrusted or by the dignified and noble spirit of the body of the young people among whom they live, good manners are secured. It may be, though it will probably not be, that a girl may direct a letter upside down; but the letter will say the right thing. It may be that she will use the wrong fork at the dinner table, but she will be sure to thank God for the dinner.

THE FAMINE IN INDIA.

The Wilmington (Del.) *Every Evening* prints a letter from Sarah Allmond Smalley (a daughter of ex-Mayor John P. Allmond, of Wilmington), who with her husband, Dr. Charles F. Smalley, is engaged in missionary work in Girgaon, Bombay. She gives sad details of the terrible famine in India.

Two years ago, just before we started for India, the Provinces of Berar and Central were just recovering from a famine. In this portion of India the monsoons cover a period of four months, June and September included; during the other months of the year, no rain. This year, the monsoons have again failed in Berar and Central provinces. It is safe to say that during the past five years, there has been but one heavy fall of rain in Berar. On that account the water level has sunk considerably over ten feet,—that was the distance some time back,—during the past five years. In many places there is an entire dearth of water; in others the water is dipped from the wells by means of cups. Cattle are dying by the hundreds, and the outlook is frightful. (Berar is northeast of Bombay.)

This year there has been no rainfall in Guyerat, a province north of Bombay. Government has already declared famine and is doing much for the people, in starting relief work. But famine wages are very low; there are many aged, infirm, and children who cannot work, and grain is fabulously high. There is sufficient grain in the country for two years, but it is in the hands of the money-lenders, who have run the prices up to about three times the usual prices already, and are gathering the grain from all parts of India, and will still increase prices as much more as they can, unless their control of the market is broken. I say they already have run it up to three times its price. You will remember that the time of monsoons is just over, and there are yet eight months before any prospects of rain.

Mr. and Mrs. Tuller, the superintendent and wife of our mission, have just returned from Guyerat, where we have a number of mission stations. The people, natives, are denying themselves for food for their cattle; men getting eight annas use five annas for the cattle and three for themselves. (An anna is equivalent to two cents.) Famine wages are: For men, from three to five cents a day; women from two and a-half to four cents a day. Nearly all the men have large families.

They have stripped the trees of leaves for cattle, and in many places cut large limbs from trees. For this reason there is no shade for miles.

We heard the other day that some of the people from Guyerat are bringing their women to Bombay and selling them for wives to the Mohammedans for 15 rupees. In our money that would amount to \$5.

Mr. Tuller has written to the *Christian Herald*, suggesting that companies might be formed of Christian capitalists to send shiploads of grain to Bombay to be sold at the actual cost to missionaries and others who would agree to sell it to the people at the same price, the cost of distributing it, the railway carriage, and wages of trustworthy men to attend the shops, and other charges, to be paid out of the money sent for famine relief. In this way both money and grain can be used.

A Railway Train Incident.

A GENTLEMAN prominent in legal circles in Boston was recently riding in a train, and in the seat before him was a young and gayly dressed damsel. The car was pretty full, and presently an elderly woman entered, and finding no seat vacant but the one beside the young woman mentioned, sat down beside her. She was a decently-dressed woman, but apparently of humble station, and she carried several clumsy bundles, which were evidently a serious annoyance to her seatmate. The young woman made no effort to conceal her vexation, but in the most conspicuous manner showed the passengers around that she considered it an impertinent intrusion for the new-comer to presume to sit down beside her. In a few moments the old woman, depositing her packages upon the seat, went across the car to speak to an acquaintance she discovered on the opposite side of the aisle. The lawyer leaned forward to the offended young lady and courteously asked if she would change seats with him. A smile of gratified vanity showed how pleased she was to have attracted the notice of so distinguished looking a gentleman. "Oh, thank you ever so much," she said effusively, "I should like to, but it would be as bad for you as for me to sit beside such an old woman." "I beg your pardon," he responded with undiminished deference of manner, "it was not your comfort I was thinking of, but the old lady's."—[Boston Record.]

Sense Preferred to Sound.

IN the record of the Franklin (Mass.) Public Library there is a notable incident incorporated. When Benjamin Franklin, in 1785, then being minister to France, learned that a new town in his native State had been named in his honor, it was with an intimation from a nephew that the gift of a bell would be very acceptable for the new meeting-house. In a characteristic letter to a friend in England, asking him to select and forward a library that might cost \$125, he said: "A new town in the State of Massachusetts, having done me the honor of naming itself after me, and proposing to build a steeple to their meeting-house if I would give them a bell, I have advised the sparing themselves the expense of a steeple for the present, and that they would accept of books instead of a bell, sense being preferred to sound." About 90 of the 116 volumes that formed this collection are now in the Franklin library.

CURRENT EVENTS.

THE "cruiser" *Charleston*, of the United States Navy, was wrecked on a reef on the north coast of Luzon, in the Philippine Islands, on the 7th instant. The officers and crew escaped in boats to the land. "The natives are friendly." In an action with the Filipinos, near San Jacinto, on the 12th, John A. Logan, a major, was killed. He was the son of the late General John A. Logan, of Illinois, Congressman and Senator from that State, and was thirty-four years old. He leaves a wife and children in Youngstown, Ohio.

THE operations in South Africa have continued, without definite result. The reinforcements from England are arriving, several troop ships having reached Durban, the port of Natal, whence the men are pushed forward to the north to join or relieve General White at Ladysmith.

THE British officials at Cape Town are stated, now, to be stopping all telegrams, even those of foreign governments. This is causing complaint in France and Belgium. The bombardment of Ladysmith by the Boers has continued, and Mafeking and Kimberly are still besieged. The English expect that the advance of the new troops will presently relieve all these places, before they shall be obliged to surrender. The English troops now in South Africa, on the way out, and under sailing orders, number 78,000. A number of the gold mines at Johannesburg are in operation, and the gold mined is immediately coined by the mints there.

THE returns of the election for Governor of Kentucky are very close between Taylor, Rep., and Goebel, Dem., and the result is likely to remain in dispute for some time. Violent

measures are feared. William J. Bryan has expressed himself as satisfied with the elections of 1899 in their indications of the vote for President in 1900. Many Democratic papers insist that with Bryan as their candidate again, the reelection of President McKinley will be a foregone conclusion. It is now generally conceded that McKinley will be renominated without opposition.

GENERAL Fitzhugh Lee says there are many difficulties in the way of a withdrawal of the American troops from Cuba. The people of the island are divided in opinion, and until the experiment of local self-government is made, no one can tell what should be done. General Leonard Wood, who has been in command at Santiago, is proposed for "Civil Governor" of the island. The right of the President, under the United States Constitution to appoint such civil governors, is questioned.

THE Czar and Czarina of Russia paid a visit by railroad to the German Emperor and Empress, at Potsdam, near Berlin, on the 8th inst., and were received with distinguished honors. The nature of the interview between the two monarchs has not been disclosed. It was perhaps without special result, as the present policy of the German Emperor is to court England.

It was officially stated in Berlin, on the 8th inst., that an arrangement, subject to the approval of the United States, had been reached between Great Britain and Germany, according to which the Samoan Islands, with the exception of Tutuila and the adjacent islands, will become German territory. Germany cedes to Great Britain the Tonga Islands, Savage Island, and two easterly islands of the Solomon group. Tutuila, of the Samoan group, will be given to the United States. This arrangement, it is understood, is the price for Germany giving England a "free hand" in the crushing of the Boers.

The Berlin correspondent of the London *Daily Mail* says he has learned that the Samoan agreement contains secret clauses relating to South Africa, whereby the plans of Cecil Rhodes are advanced a step toward realization.

NEWS AND OTHER GLEANINGS.

A DISPATCH from London, 8th instant, announces the death of Jacob Bright, of Rochdale, brother of John Bright. He was born in 1821, and was educated at the Friends' School, at York. He represented different divisions of Manchester in

Parliament for nearly thirty years, and was deeply interested in measures for the amelioration of the lot of women, and the extension of their privileges as regards property and legal and civil rights. All through his career he was a consistent Radical, and he was a devoted supporter of Mr. Gladstone and home rule. It was largely through his efforts that the right of municipal voting was extended to women in 1869, and he advocated giving them the Parliamentary vote also.

—Frederick Weyerhaeuser of Chippewa Falls, Wis., has closed a deal for 1,000,000 acres of timber lands from the North Pacific company. This timber is located on the Pacific coast, and the price paid is \$6,000,000. This is said to be the greatest timber deal ever closed by a single individual in the history of the lumbering and logging industry.

—A dispatch from Montreal, November 14, announces the safe passage of the new steel steamship *Porto Rico* (American), bound from Toledo to New York, through the Soulangier Canal, the first large boat to pass through the canal, which is the completing link in Canada's 14 foot waterway from the Great Lakes to the ocean.

—The Presbytery of New York, on the 13th instant, decided to refer back to the General Assembly the case of Professor Arthur C. McGiffert, of Union Theological Seminary, accused of doctrinal unsoundness. The ministers of New York are about to engage in a general "revival," and fear that a "heresy trial" would be injurious.

—A La Crosse, Wisconsin, despatch says that the white pine lumber manufacturers have agreed upon a uniform mark-up in prices, taking effect at once. The advance is 50 cents per thousand in some grades of dimensions, and \$1 a thousand on some grades of uppers.

The Vice President of the United States, Garrett A. Hobart, who has been critically ill at his home at Paterson, N. J., and who was given up a few days ago, is at this writing somewhat better, though perhaps only temporarily.

—The Shanghai correspondent of the London *Times* says there is every indication of increased friction between Russia and Japan, owing to the latter's activity in Corea and the northeastern provinces of China.

—Signor Marconi, who sailed for Europe on the 8th, says that he has sold the American rights for his wireless telegraph system. He will not disclose the name of the purchasing company or the amount of royalty.

—An elaborate reception for the Emperor of Germany is being arranged in England under royal auspices, and the coming visit is of special political significance.

ONE of the oldest practitioners in Dauphin county, a retired physician, states that the young doctors of the present age are not as energetic as they were in his time. "When I first hung out my shingle," said the venerable M. D., "I found my services in no demand, but all the same I daily rushed out of the house with my medicine case and rode post haste into the country for several miles. The chances were that I loafed about the woods while absent, but it served to create the impression that I was doing business, and eventually my practice grew. Once my neighbors became suspicious, and they followed me so persistently on one of these wild dashes that I thought I was at last 'up a stump.' But all things come to the good man that I am," added the old physician, "and as luck would have it, I came across a woodsman who sat along the roadside with a cut foot. I dressed the wound and my fame spread." — [Philadelphia Press.]

THERE are four large rabbit farms in Indiana. The largest one is located at Wabash, and covers sixty acres.

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NOTICES.

* * The Annual Meeting of the General Conference of Young Friends' Associations will be held at Woodstown, N. J., Seventh-day, Eleventh month 18. Morning session 10.30 to 12. Afternoon, 2 to 4.

Morning program: "Need of Increased Interest in Business Meetings," paper by Susan H. Jarrett. Discussion opened by J. Hibberd Taylor, West Chester, and Alvin Haines, Abington Association.

Afternoon: "The Friendly Renaissance," paper by Robert M. Reese. Discussion opened by Mary R. W. Thorne, Moorestown, and Ely J. Smith, Solebury Association.

A general invitation is extended to all interested Friends.

A special train will leave Market street wharf, Philadelphia, at 9.30 a. m., Camden, at 9.35, making no stops between Camden and Woodstown. Excursion tickets \$1.05. Return trains leave Woodstown at 4.30 and 6.07 p. m.

A cordial invitation to remain over First-day is extended to visitors, by Woodstown Friends. On behalf of the Executive Committee.

WILLIAM WALTON, Chairman.
ANNA S. ATKINSON, Secretary.

* * Donation Day of Friends' Home for Children, 4011 Aspen street, West Philadelphia, will be Third-day, Eleventh month 21.

The good work has continued during the past year, although a smaller number of general contributions has been received. Money and clothing will be very acceptable, but we shall also be very glad to receive donations of produce. Many farmers have potatoes, apples, turnips, etc., that are not good enough for market, but which would be very acceptable to us. Contributions, in kind, may be sent to A. T. Eavenson, 318 North 20th street, Philadelphia, or Edward C. Dixon, Secretary, 1420 Chestnut street, Philadelphia.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Swarthmore, on First-day, Eleventh month 19, 1899, at 2.30 p. m.

CHARLES PALMER, Clerk.

* * *Acknowledgment.*—List of Contributions to Friends' Neighborhood Guild (formerly Beach Street Mission), from Eleventh month 2, to Eleventh month 11, 1899:

Jane Jackson,	\$2.00
Emily T. Longstreth,	5.00
Penn Sewing School,	75.00
E. B. S., for Manual Training	2.00
Marie C. Jenkins,	5.00
Anna C. Shoemaker,	1.00
Beulah L. Mitchell,	1.00
Two Friends,	1.50
E. C. and A. P.,	2.00
Henrietta D. E. Walter,	2.00
George B. Cock,	1.00
Fellowship Circle, King's Daughters	10.00
Henry George Ormsby,	5.00
William S. Emley,	25.00
Annie K. Taylor,	1.00
Lydia B. Paxson, for Manual Training,	10.00
Wm. P. Walter's Sons,	20.00

\$168.50

CASSANDRA T. CARR, Treasurer.
1719 North 18th St., Phila.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

ELEVENTH MONTH:

19. Haverford, 10 a. m.

26. Reading, 10 a. m.

TWELFTH MONTH:

3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

* * The Friends' Temperance Workers will hold a meeting at Girard Avenue and 17th streets, Philadelphia, Eleventh month 18, 1899, at 8 p. m. Lowell exercises are on the program. WALKER E. LINVILL, President.

* * Friends Visiting Committee of Salem Quarterly Meeting have made the following appointments for Eleventh month:

26. Salem, 10 a. m.

* * A Conference will be held at Byberry Friends' meeting-house, on First-day afternoon, the 19th inst., at 2.30 o'clock. Subject, "Peace and Arbitration." Under the care of Abington Quarterly Meeting's Philanthropic Committee.

J. Q. ATKINSON,
ARABELLA CARTER, } Clerks.

* * Quarterly meetings in Philadelphia Yearly Meeting occur as follows:

ELEVENTH MONTH:

28. Burlington, Trenton, N. J.

29. Southern, Camden, Del.

30. Bucks, Langhorne, Pa.

* * First-day evening meetings, in Philadelphia, in Eleventh month, are held at Race Street, at 7.30 o'clock. The full attendance of Friends is solicited.

PERSONALLY-CONDUCTED TOURS VIA PENNSYLVANIA RAILROAD.

SEASON OF 1899-1900.

The Pennsylvania Railroad Company announces the following Personally Conducted Tours for the season of 1899 and 1900:

Mexico and California—A forty five day tour will leave New York, Philadelphia, and Harrisburg, February 13. Fourteen days will be spent in Mexico and eighteen in California. The party will travel over the entire route by the "Mexico and California Special," the finest train that crosses the continent.

Florida—Four tours to Jacksonville will leave New York and Philadelphia, January 23, February 6 and 20 and March 6. The first three admit of a stay of two weeks in the "Flowery State." Tickets for the fourth tour will be good to return by regular trains until May 31, 1900.

Old Point Comfort, Richmond, and Washington—Five tours will leave New York and Philadelphia February 3, March 3 and 31, April 14 and 28.

Old Point Comfort—Six tours will leave New York and Philadelphia December 28, February 3, March 3 and 31, April 14 and 28.

Washington—Six tours will leave New York and Philadelphia December 28, January 18, February 15, March 15, April 10, and May 3.

For detailed information apply to Tourist Agent, 1196 Broadway, New York; 860 Fulton street, 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.

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* * Will our friends when addressing letters to us please add BOX 924? Since our removal we find it difficult to get our letters placed in the Box.

* * Those who think that a "Thanksgiving" dinner (or any other good one) without mince pie would lack something as essential as the turkey or the cranberry sauce, may find an interest in the announcement of Atmore's Mince Meat, a preparation which we are assured is of the best meat, citron, raisins, and all the other ingredients of good mince meat. "It is always fresh, and is sold ready to put right in the pie. It contains no chemicals to preserve it, nothing enters into it but the purest, most wholesome ingredients."

* * The INTELLIGENCER at the present time, has a larger circulation and a wider influence than ever, and is better than at any previous time in its long and useful history, covering a period of nearly fifty-six years.—Norristown (Pa.) Herald.

SWARTHMORE COLLEGE ANNUAL MEETING

The annual meeting of the STOCKHOLDERS OF SWARTHMORE COLLEGE will be held at Friends' Meeting-house, Race and Fifteenth Streets, Philadelphia, Penna., on Third-day, Twelfth month 5, at 2 o'clock, p. m.

ROBERT M. JANNEY,
ABBY W. MILLER, } Clerks.

Donation Day

Friends' Home for Children, 4011 Aspen Street, Philadelphia, on Third-day, Eleventh month 21, 1899.

Donations of Money, Dry Goods, Provisions, etc., will be gratefully received.

Young Friends' Association.

The Young Friends' Association Office is now open in the Association Building, 15th and Cherry streets, where those wishing information may apply between the hours of 8.30 a. m. and 5.30 p. m. Address all communications to

YOUNG FRIENDS' ASSOCIATION,
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Cases of 9 Bags, \$2.75.

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two finest and richest wheats grown, without any of the
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In ordinary flour 80 per cent. of that part of the grain
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Fruen's Whole Wheat Flour contains all this val-
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Makes a delicious, sweet, light brown bread.
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A JUDGE of the old school is said to
have once summed up a very complicated
case in the following terms :

"Gentlemen of the Jury—You have all
heard the evidence, you have also heard
what the learned counsel have said. If
you believe what the counsel for the plain-
tiff has told you, your verdict will be for
the plaintiff; but if, on the other hand,
you believe what the defendant's counsel
has told you, then you will give a verdict
for the defendant. But if you are like
me, and don't believe what either of them
has said, then I don't know what you will
do."—[Household Words.]

THERE are fifteen hundred submarine
cables in the world, over which six mil-
lion messages are sent every year. Eigh-
teen lines cross the Atlantic ocean; but
the Pacific has never been crossed, for the
reason that no one nation has ever owned
or controlled a chain of landing-places
across it, and lengths of cable over three
thousand miles long are impracticable.

BOBBY was spending the afternoon at
his aunt's, and for some moments had
been gazing out of the window in a pain-
fully thoughtful sort of way. "What
makes you so serious, Bobby?" asked his
aunt. "Why, ma told me that I must
remember not to ask for anything to eat;
and I am trying to remember it."—
Union Signal.

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chronic cases. An investigation of this
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The Journal, 1873.

PHILADELPHIA, ELEVENTH MONTH 25, 1899.

{ Volume LVI.
Number 47.

A GOOD WORD EACH WEEK.

XLVII.

No man knoweth justification but as he knoweth it wrought within from Christ. . . None sees Christ the one offering but with the light which cometh from him.

GEORGE FOX.

Citation from his doctrinal writings. See Janney's Fox, p. 433.

HE WHO FOR LOVE.

HE who for love has undergone
The worst that can befall,
Is happier thousandfold than one
Who never loved at all.
A grace within his soul has reigned
Which nothing else can bring ;—
Thank God for all that I have gained
By that high suffering !

—Richard Monckton Milnes.

EXCURSION DAYS IN ENGLAND.

III.

STOKE POGES AND JORDANS.

MANY Americans go every year to Stoke Poges and Jordans—to the former because it is identified with the Penn family, and with Gray and his immortal *Elegy* ; to the latter because it is the burial-place of the Founder of Pennsylvania.

Very near the close of the Sixth month, namely on the 26th thereof, nine of us from Philadelphia and its neighborhood made the visit to these places. We went out from London to Slough, on the Great Western road, eighteen miles from Paddington station, and we got a conveyance there for the day's sight-seeing. This is the ordinary plan, but I would say at this point that for those who desire to see Jordans and the several places of interest in its neighborhood connected with William Penn, Milton, Isaac Penington, and Thomas Ellwood, it would be better to visit these from Rickmansworth, on the Metropolitan railway, leaving Stoke Poges and its neighborhood for a separate excursion, from Slough.

However, we tried to see both neighborhoods in one trip, and partly succeeded. Leaving Slough about 1 p. m., after a luncheon of the most unconventional character, we drove to Stoke Poges church. Here Gray is buried, and his mother. Her epitaph was composed by the poet himself, but there is nothing whatever referring to him. There is a large, oblong brick tomb, outside the east end of the church, covered by a flat stone, upon which may be traced this epitaph :

Beside her friend and sister
Here sleep the remains of

DOROTHY GRAY,

Widow,

The careful, tender mother
Of many children, one of whom alone
Had the misfortune to survive her.

She died March 11, 1753,

Aged 72.

Eighteen years later than his mother Gray himself was buried under this stone. "The friend and sister" was his aunt, Mrs. Rogers, who made the home for him when he came to Stoke Poges ; her house is near by, as we approach Stoke Common, its red walls almost hidden by thick laurels behind a high hedge.

We went into the little church, of course. It is itself very quaint and simple. Its "ivy-mantled tower" stands out against the "rugged elms" and "the yew-tree shade." At one side, within, is a brass tablet, giving the names of the Penn Family who are buried in the vault beneath : Thomas Penn (son of our Founder), his wife, Lady Juliana, and their children and grand children. Near the tablet is the large pew, really a railed-off apartment, devoted to the family of the "lords of the manor"—the Penn family in their time, until they sold Stoke Park, about 1849, and at present Wilberforce Bryant, of the great watch manufacturing firm of Bryant and May, of London, who has been for some years the owner of Stoke Park.

Dr. Hull read the *Elegy* for us, under the shade of the old yew tree. We had been inside the church, had stood by Gray's tomb, had filled ourselves with the spirit of the place ; then we went for a hasty walk around the old manor-house near by. It was partly pulled down a century ago, but a portion remains, heavily draped with ivy. This portion was built by Henry, Earl of Huntingdon, in 1555, and you may see the date cut in the stone over the arched doorway. Here Sir Edward Coke, the great lawyer and judge, lived many years, here he entertained Queen Elizabeth, here, in the troublous times of the Civil War, Cromwell's soldiers had Charles the First in confinement for a while. Gray refers to the house in his humorous, but rather tedious poem—never intended to be made much of ; nothing comparable to the "*Elegy*,"—called "*A Long Story*." Thomas Penn bought the place, with the manor-land that belonged to it, in 1760, and lived here (when not at his town house), until his death in 1775. It was his son John, the bachelor, the poet, the rather odd fish, but kindly man (who built "*Solitude*," the little house in Fairmount Park), that tore down most of the old manor-house, about 1790, and built the mansion at Stoke Park, near by. He erected, too, the monumental pillar to Sir Edward Coke, and the cenotaph to Gray, which stand in the Park near the church.

We looked across the beautiful grounds toward the great house. The pretty arched bridge over the little stream showed under the trees. A flock of deer, very tame, were feeding. I had a letter in my pocket from W. Bryant, permitting me and friends to inspect Stoke Park, but we dared not tarry longer. The afternoon was passing and we had much to do. We resumed our places in the wagonette and set off. The day was very pleasant. The sun beamed down,—just a little more ardently than we cared for, but not too much so for the hay that lay in the fields. Flowers were everywhere in bloom; in the wheat-fields were thousands of scarlet poppies. This part of Bucks is famed for its rural beauty. Around London in many miles you could not take a trip more charming than through the region between Slough and Rickmansworth,—about eighteen miles.

We drove somewhat out of our way in order to pass through the great grove, Burnham Beeches. It is now owned, I believe, by the city of London, and so will remain a public possession. The trees are curious,—nay, they are wonderful,—so old, so large, so gnarled, so wide-spreading. We drove slowly through, and picked out the road to Beaconsfield, reaching that village at last; it had seemed for a time to elude us.

From Beaconsfield you go north by east to seek the quiet, retired spot where Penn is buried. The road becomes more hilly; though indeed there had already been one or two hills south of Beaconsfield, where, with the driver's approval, we got down and walked. We asked the way repeatedly, and now to some effect, for we found persons who knew where Jordans was. Its location was unknown to our driver, and indeed is unfamiliar to dwellers generally, only a few miles away. I met many English Friends who confessed they had never been there. The fact is that in England William Penn is not so tall a figure as his father; an admiral there overtops a Quaker, any day, even if he was not a first-class admiral, and the Quaker was the founder of a great state.

The afternoon was drawing on when we reached the place where two wooded lanes fork, and in the point lies the old meeting-house and its burial ground. If we confine our thought to the idea that the dead are sleeping, here is indeed a fit place for slumber. The lanes are narrow, and lined with hedges, there are fine old trees, there are birds and squirrels, in patches of meadow land there was a gentle and silent mower pensively at work at the grass. We drove up to the gate and alighted. Pictures of the

old house have made it familiar to most Friends. Part of it is the meeting-house, part the dwelling of the care-takers. A little gate opens into the graveyard, and there, in a group are the stones that mark the remains of William Penn, his two wives, and ten of his fourteen children. Near by is gentle Thomas Ellwood and his Mary. The enclosure is grassy, not neglected, and yet not so well kept as one would like. Hundreds of Friends, notable in their day, left here their earthly frame and garment, now reposing without stone or mark.

We went into the meeting-house and sat on the old benches. We gathered, by permission, a flower or two from the borders which the woman caretaker had planted and watched,—and about which she had a just pride, for she assured us that there were few when she came. It was quite time, now, for England's five o'clock tea, and we hunted out from baskets and pockets everything eatable, saying, however, that we

should stop at Beaconsfield for refreshment as we went back. We had written our names in the register,—you do that over and over again, in England, commonly with a sixpence in company,—had taken a parting glance at the quaint, interesting,

charming, old place, then said farewell to our friendly caretaker, and near the time for an American tea we drove off southward toward Slough, abandoning the visit to Chalfont St. Giles and Milton's Cottage. We did stop at the inn in Beaconsfield, and some of us drank there, which we had no sooner done than we regretted, for though the drink was strictly non-alcoholic, it had practically no other merit, and was warm beside. There is very little ice in England, in summer.

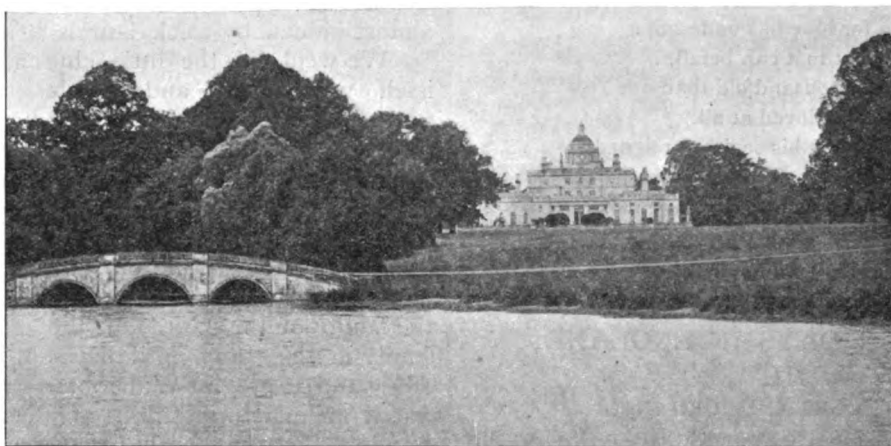
H. M. J.

THE summer vanishes, but soon shall come
The glad, young days of yet another year.
So do not mourn the passing of a joy,
But rather wait the coming of a good,
And know God never takes a gift away
But he sends other gifts to take its place.

—Marianne Farningham.



LET us set our affection on things above, not on things on the earth; for, you see, a life spent in brushing clothes and washing crockery and sweeping floors,—a life which the proud of earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut,—may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—Canon Farrar.



"STOKE PARK," BUILT BY JOHN PENN, 1790.

RELIGION OF THE SOUTHERN NEGROES.

From an address by Booker T. Washington, at Washington, D. C., Tenth month, 1899. Report in Christian Register, Boston.

A FEW days ago I was in Montgomery, Ala., and I found an organization composed of the colored ministers of that city; and it was exerting such an influence that it was impossible for a minister who was immoral in his daily life to get recognition in that city. It was impossible for any of those miserable men to pass as ministers. I found public sentiment in favor of a better ministry. I went to Birmingham, and I found an organization of a similar character. These ministers' unions are not only leading the colored people into more practical and higher religious life, but in many cases they are encouraging the people to go into business and to teach their children trades.

The negro is also beginning to apply his religion to the solution of the race problem which has so long vexed and tried our souls. He is becoming more liberal,—to look at things from a Christian standpoint. He is not only becoming more liberal in church creeds, but he is becoming more liberal toward the Southern white man; and the negro ministers in a large measure are leading off in efforts that are tending more and more to bring the two races together in all matters that pertain to their mutual welfare. The negro minister who once had a hold upon the people by merely abusing the Southern white man is now fast losing ground; and throughout the South an educated, liberal, high-toned set of ministers are fast appearing, who are willing to disregard race, color, and previous condition, in order that they may honestly and bravely do the thing which will bring peace and prosperity to the whole people, regardless of race and color.

We are learning to apply our religion in a way that we have never done before. A few days before I left Tuskegee I saw a colored man going to camp-meeting; and he had his whole family in a wagon which was drawn by two mules. I said to him, "Going to camp-meeting?" "Yes," he answered, "I belong to that camp-meeting. I knows you think I'se too poor to go, but I'm going. I tell you what, I've bought a house and I've paid for it; and I'm going to camp-meeting. I've got no mortgage on my crop, and I've got a right to go to camp-meeting. I've paid for this wagon that I'm going to camp-meeting in; and these dresses that the women have

got on, I've paid for them, and I'm going to camp-meeting, Mr. Washington. You see them two mules; no white man owns them. I done buy them myself. I've got the right to go to camp-meeting, Mr. Washington. Get up, June, get up, Joe, we are going to camp-meeting." That is the way we are learning to apply religion; and when a man gets to that point, he has a right to go to camp-meeting and enjoy his religion. But it is mighty hard to enjoy it in a wretched house, when it is cold in winter and when it is hot in summer. It is hard to be a Christian under such circumstances.

At Tuskegee, in connection with our other training, we have a Bible training school, where we recognize no sects. We have representatives of at least eleven different denominations, and the question of sect never comes in discussion. We not only teach the Bible, but, what is equally important, we have an understanding that each individual who comes must

work, not only with his brains, but with his hands. He must learn to work, so that when he goes out into the rural districts, where they can pay him only from five to ten dollars a month, he can help himself. We teach them that they must buy their land and plant it, and keep out of debt, and lay a foundation for improving the moral condition of the South.



THE GRAVESTONES AT JORDANS BURIAL-GROUND.

We make a great deal of the gospel of the tooth-brush, as Gen. Armstrong used to call it. We require every student to provide a tooth-brush, and, when we inspect the rooms, we look after these; and, when we get to the point where the student is willing to buy a second and a third brush of his own motion, we feel safe about the salvation of that individual, for we have never seen it fail.

A few weeks ago I was in a district not far from Tuskegee, and I visited one of these colored pastors. He had a church, a Sunday-school, fifty acres of land, and a comfortable house. He was raising corn and potatoes, and quite independent, so far as material circumstances were concerned. I went to the church, and heard him preach what is called in the South "plain doctrine." He had the advantage that he could preach what he believed, for he could support himself if the people did not like his plain doctrine.

In Birmingham I found another, a graduate from this Bible school; and I saw him doing missionary work. I went into a cabin where I saw him take a scrubbing-brush and a bucket of water, and show them how to clean the floor. When a man can put

his religion into scrubbing a floor, I think we are getting on pretty well, don't you?

Naturally, during the days of slavery, by reason of circumstances, the next world was emphasized. In his religious meetings the negro was prevented from discussing many points of practical religion which pertained to this world. Those who were his spiritual guides in those days found it more convenient to talk about heaven than earth, so that we need not be surprised if to-day, in his meetings, it is the negro's feelings which are worked upon largely, and it is the description of the glories of heaven that occupy most of the time in his religious exercises.

I was in a church where for an hour the burden of the minister's talk was to get religion and give up the world. I happened to be familiar with the circumstances of most of the people in that church; and I called him aside, and said: "When you told those people to get religion, I agreed with you; but I hardly agreed when you said give up the world. There aren't two of them who own any land, not more than five or six who own their mules. They are all in debt. Most of them mortgage their crops and get on without fit food or clothing. My good friend, it seems to me that your congregation has given up about everything that it could give up. So why do you tell them to give up the world? That is not what our people need to learn. They need to get religion and get the world, and mix religion in with the world; and, in proportion as they do that, their religion will help them in the every-day affairs of life." And, wherever strong, educated ministers have gone into the South, they preach a gospel good not only for the next world, but one good for this world.

We are learning in the South to use our religion in a way that it has never been used there before, and the white man is also beginning to use his religion in working out affairs in the South. A few days ago I attended a most interesting convention; and I saw there white men born in the South, former slaveholders, put themselves on record to the effect that henceforth they would give a larger proportion of their money, time, and strength to the lifting up of the black men at their doors. Of the \$544,000 which had been contributed by the churches to educate men and women in Africa and Japan and China, only \$23,000 was given to educate the black men at their door. They were frank enough to say that they had made a mistake, and to promise that more should be done for the negroes of the South.

It is the negroes' faith in religion that has made him patient and God-fearing through all the trials in which we have been compelled to live, especially since we got our freedom. He has faith in God and in the justice of his cause, and this faith will never forsake us.

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

NO FREEDOM WITHOUT CONSTRAINT.

Sunday School Times.

LIBERTY is impossible without limitations. Order cannot exist unless under regulations, although chaos and confusion can. This is a truth alike applicable in the realm of matter and of mind. It is true of all mechanical forces on the one hand, and of the most formal and conventional, or the most natural and unstudied intellectual processes on the other hand. In no sphere is there freedom without constraint.

In so simple a matter as having the current of a brook or a river run down hill, or of letting its waters be dashed or sprayed against the upright wall of a burning building, the guiding banks must keep the stream within bounds as its waters go, lest they wander off in an aimless search; and the constraining hose or pipe must confine the waters as they rise to their destination, or they will fail to do their best work, or any other. Not even a pile of dirt or a heap of sand can be raised many feet without a careful regard to the law of gravitation, and to the principles of mathematical proportion, as their substance rises above the base. There is no freedom in any such sphere without constraint.

However independent or original an artist of any kind may be, as musician, poet, painter, or sculptor, he must conform his work to the basal laws of his art, the laws of tone and sound, of measure, harmony, and rhythm, of color and form, or fail of securing true beauty and symmetry, with their power over the human eye and ear. He who indulges most felicitously and daringly in spontaneity of artistic creation is always one who most positively recognizes and is bound—instinctively, as it were—by the permanent and never-varying laws which underlie all good work in the realm in which he labors. In his sphere, as in every other, there is no freedom without constraint.

In affections, morals, and daily conduct, the best disposed man must recognize the binding force of fundamental laws, however he may be free in an absolute freedom over and beyond their bounds. No man can love his brother man on earth as he ought to, unless he first loves his Father in heaven as above his brother man. A man cannot keep the Second Commandment properly without recognizing the First Commandment as preceding the Second. Even the love which is the fulfilling of all law must first extend to the utmost bounds of the law itself in order to overflow those bounds and go beyond.

A man must love at least one person more than others,—love parent or child, wife, husband, or friend, with a unique and distinctive love—before there is any meaning or reality in his claim to love everybody as he should. There is no such thing as counting every day and all times alike for God, for country, for family, for worship, for business, for recreation, unless a man has some special time for each and every one of those interests, which for the present has predominance over all others. No man could be free to give more than the lowest proper demand of duty on his time or possessions, according as God had prospered him if he had no well-defined idea of what was the lowest proper demand of duty in proportion to his prosperity.

Freedom to eat, to sleep, to work aright, is never in utter disregard of times and seasons and rules and regulations. On the contrary, it has to be such hearty and spontaneous regard to them all as to conform to them without an effort, and without even a conscious thought that they are a bound or a limit. Freedom within proper constraints is the freedom in which the true athlete, or artist, or saint does his best work, and does it without any sense of being held in bondage or limitations.

One of Dr. Bushnell's great sermons is entitled "Routine Service Indispensable." It is from the text, "Give us this day our daily bread." In that sermon he lays down as a "great law of practical Christian living that we need to keep fixed times, or appointed rounds of observance, as truly as to be in holy impulse; to have prescribed periods in duty as truly as to have a spirit of duty; to be in the drill of observance as well as in the liberty of faith."

He reminds us that the very world we live in is a world of routine; that "the days and years, the moons and tides, the mornings and evenings, the eclipses and wandering comets, have their times exactly set and their rounds exactly measured. We can even make up their almanac for the most distant ages and cycles." And he suggests the question to those who undervalue routine in religion, that, "if the world itself, apart from its fixed rounds, or prescribed times, were only an uninhabitable chaos, what greater value is there likely to be, in their own acts and doings, when there is no fixed time in doing anything?"

Because liberty is under law, and not without law; because there is no freedom without constraint; because there is no spontaneity except within the bounds of necessity; because God has ordained routine as a privilege and a duty in every realm of his universe of which we have either knowledge or suggestion,—let us rejoice in the privilege of being ever under the law of love, and under love as a law, in the love of Christ, which constrains all who have freedom in him.

PASSING OF FRIENDLY INTERCOURSE.

The Friend, Philadelphia.

A NEW ENGLAND correspondent regrets the transferring of a Meeting on Ministry and Oversight from the day before the Quarterly Meeting to the morning of the Quarterly Meeting itself. This arrangement is for the sake of allowing attenders of both meetings to go and come by railway train on the same day. The regret expressed was for the loss of "the social part, the mingling together which we enjoyed as we went with our parents to the homes. This meant a great deal, and was a privilege this generation cannot realize. It kept our meetings on a higher plane than the conferences of other churches to which we are coming."

The modern curtailment of time for attending our monthly and quarterly meetings is accompanied by a lessening of interest in membership and of the virtue of hospitality. The former practice of parents of taking children with them in their carriages on a day's or a half-day's drive to monthly or quarterly meet-

ings, lodging one or two nights at a Friend's house, enlarging our social acquaintance in various neighborhoods of Friends, broadening and deepening our interest in the whole Society and mankind in general, opening up ways of our reciprocating hospitalities when our turn should come for entertaining Friends, was something of a liberal education in itself. But when there was added to this intercourse and enlarging of heart and mind, an attendance upon the solemnities and business of the Church which brought us together, an interest in the affairs of Truth was slowly but surely built up in the youthful mind, and a regular habit of attending our meetings for Discipline confirmed, which, in mature life, we would not, if we could, depart from. So a succession of those who love the right order of the affairs of our goodly heritage was trained for the service of their day. It is now growing harder and harder to find such a succession from the ranks of those who have not been brought up to join their parents in the attendance of all their Meetings for Discipline. We know of none who did not accompany their parents on these monthly and quarterly meeting excursions from home who have turned out to be helpers, to say nothing of members, of our Religious Society. But the privileges of extended intercourse of neighborhood with neighborhood in mutual visiting on account of these meetings was one of the most winning inducements to our early interest in Friends and what they stood for, and a gracious preparation for that deeper interest which, later on, needs not such entertainment.

Where are the helpers to conduct the affairs of our Meetings for Discipline to come from, except from among the attenders of those meetings? And who are likely to be the attenders, except such as are habituated to it from their youth? Our schools seem to bind our children away from Meetings for Discipline and to be raising up a generation unacquainted with them, and likely to be as absent during business life as we have trained them to be during school life. The present writer now thanks his parents for taking their children out of school to attend, during the proper hours, our mid-week Meetings for Worship and Discipline. The places of the schoolmates who laughed at them for this have long since been unknown in our Religious Society.

A departure from former simplicity, and an entering upon the slavery to modern standards of living, seem to keep the faces of heads of families too close to the grindstone of daily toil, or to place the control of their time too much in employers' hands, to maintain their ancient liberties and privileges incident to well-rounded membership. And the multiplication of modern conveniences for hospitality seems to leave all the less room for hospitality itself. So that a Society with the spirit of Society, or of being "members one of another," starved out by the world, would have only to blame every beginning of leaving its first love, who has so clearly prescribed his remedy in these words, "If ye walk in the light as He is in the light, ye have fellowship one with another."

FAITH is all too ready to fix itself in form.—*Dr. W. T. Davison.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, ELEVENTH MONTH 25, 1899.

Please address business letters to "Friends' Intelligencer, N. W. Cor. 15th and Cherry Streets, Philadelphia, Box 924."

Communications and contributions to "Editors Friends' Intelligencer," same address. Please add "Box 924"—as above.

ONLY ONE RIGHT STANDPOINT.

UPON questions which involve right and wrong there is not permitted to the conscientious man a freedom of opinion. There may be two sides to such questions, but there is only one right side. It is not allowable to plead that the wrong side is seen from our point of view, for only that stand-point which brings the right into view can properly be taken.

Perhaps this seems like commonplace, the stating of what no one denies. But it must be easily seen by any careful observer that strict adherence to the right is not very common,—that, on the contrary, most of those who profess truth in the abstract are apt, after laying down their principles, to begin a qualifying clause with a "but." Every one should be strictly honest—but it is found very difficult. No one should wander from the straight path—but the straight path, being narrow, is tiresome walking. In the abstract, it is right, no doubt, to live in peace—but, of course, there are times when you cannot.

There is one view-point for a consistent Friend, and only one. The fathers and mothers of the Society long ago defined it. They did not "balk their testimony." The principles which they laid down they adhered to, in fair weather and in bad weather, in good times, and in evil times. Many of them suffered loss of liberty, of property, and even of life, because they were steadfast and resolute in looking at things from the standpoint of the Christian, and because having so looked at them they would not depart from the course which they saw plainly opened. They were not people to hold a principle, and yet adopt an inconsistent line of action. They regarded honesty and justice as meaning honesty and justice,—no more, no less. To the pleader for something different, who proposed in general terms to do right, and then weakened his proposal with a *but*, they would have answered in the words of the old writer, "But me no buts."

The inheritance which Friends have from the olden time is expressed, and on the whole well expressed, in the codes of Discipline which survive as our rules of action, and which are measurably, but less fully than they deserve to be, remembered and regarded. The Discipline touches life at many points. It em-

bodies the strivings of many years, by many conscientious men and women, to define a righteous course. As we have it now, though it may not always employ the quaint language of directness that was used a century and a half ago, it still does not fail to make clear that of those who claim to be Friends there is required a simple, plain, and persevering adhesion to the path of truth.

As a matter of fact, the Discipline of Friends, if the majority of the world would join in its support, would practically cure the ills under which the children of men suffer. The simple adoption of the principles of truth, and justice, and honesty, and temperance, and moderation, as these are laid down and defined in the codes of the Friends, would eradicate evils that now seem imbedded in the social structure, and for which all sorts of ineffective remedies are continually proposed. It may be asked, why does not the world see this? why is it that instead of persistency in wrong, instead of "looking at things" from a standpoint which brings nothing but evil into view, mankind will not adopt the simple methods of the Golden Rule, the reasonable and straightforward road of right action? But these are old questions. Why is it that men, professing Christianity, do not follow Christ?—this has been asked for almost two thousand years, and remains unanswered.

WHAT is religion? In one of his lectures at the Birmingham Summer School, Dr. W. T. Davison (Wesleyan Methodist), said: "The pith and core of religion lies in the relation of the soul of man to the living God."

In his paper, "Education and Religion," recently published in the INTELLIGENCER, John William Graham says: "I am taking religion to mean a consciousness of the presence of God in daily life, and consequently the performance of the details of labor and pleasure, and the waging of the struggle with temptation, as in the Great Taskmaster's eye."

In an essay, "The Meeting for Worship," published in 1897, the writer, one of the editors of this paper, says: "Religion is individual. In the last analysis, divested of outward and unessential things, religion is the aspiration and the endeavor of the individual soul to grow toward God."

ONE chief object of the "Summer School" movement, observes the *British Friend*, "is to substitute reverent inquiry for dogmatic assertion." This is an excellent description of such Scripture study, and one well worthy of respect. The world has been largely ruled by dogmatic assertion, each new generation taking up and emphasizing, without further evidence, what a previous one had declared. And when we recall that dogmatic conclusions were in many cases the outcome originally, not so much of spiritual illumination as of

civil policy, or diplomatic demand, the case is all the more plain. Reverent inquiry is much needed; add to your faith virtue, and to virtue *knowledge*, is the advice in the epistle of Peter.

BIRTHS.

HUTCHINSON.—At Plainfield, N. J., Eleventh month 4, 1899, to Edward D. and Sadie Conrow Hutchinson, a son, who is named Arthur.

STUBBS.—Ninth month 13, 1899, at Delta, Pa., to Lewis Kirk and Sophia Hodgson Stubbs, a son, who is named Thomas Hodgson.

WALTON.—In Philadelphia, Eleventh month 5, 1899, to Benjamin and Emma T. Walton, twin children, who have been named Jane Kirkbride Walton and Brewer Gehly Walton.

MARRIAGES.

HODGKIN—WILSON.—At Bull street Friends' meeting-house, Birmingham, England, Eighth month 29, 1899, Thomas Edward Hodgkin, eldest son of Thomas Hodgkin, of Barmoor, Northumberland, and Catharine, eldest daughter of John Edward Wilson, of Wyddrington, Edgbaston, Birmingham.

DEATHS.

ABBOTT.—At Gainesville, Fla., Eleventh month 12, 1899, Samuel Abbott, in his 49th year, of Salem, N. J.

BEAN.—On Tenth month 31, 1899, at College Park, San José, Cal., Elizabeth Bean, aged 97 years. She was born in New Hampshire, Tenth month 3, 1802.

With an unusual retention of bodily and mental vigor, she continued her daily round of duty, and of loving service to those around her, and her constant attendance of meetings for worship, until her last illness, in Sixth month last.

Since then the months of weary waiting, and the many days and nights of suffering have been borne with meek submission and patience, while longing to be taken to her Heavenly home. Her convictions had long been strongly grounded in the spiritual verities of the Gospel of Christ, and her faith and hope wavered not in the last conflicts.

When she heard the words of the Psalmist repeated: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me," she at once added, "Thy rod and thy staff, they comfort me."

In a full age, rounded to completeness, she is gathered "as a shock of corn cometh in, in his season." "Her children rise up and call her blessed." J. B.

BEDELL.—At Manhasset, Long Island, Eleventh month 8, 1899, Jay Sands Bedell, of Clinton Corners, N. Y., in his 30th year, son of William and the late Mary E. Bedell.

Interment at Manhasset, Long Island.

DUTTON.—At the residence of her brother, Rowland J. Dutton, Burlington, N. J., Eleventh month 17, 1899, Sarah J. Dutton, aged 70 years.

HALLOWELL.—In Philadelphia, Eleventh month 15, 1899, Hannah Penrose, widow of Morris Longstreth Hallowell, in her 88th year; a member of the Monthly Meeting of Friends of Philadelphia.

HAWKINS.—On Second-day, Eleventh month 13, 1899, Mary Lamb, wife of Edwin R. Hawkins, and daughter of the late Isaac Pierson Mein; a member of the Monthly Meeting of Friends of Philadelphia.

HILLES.—At his residence, Wilmington, Del., Eleventh month 15, 1899, Eli Hilles, aged 73 years.

LIPPINCOTT.—In Philadelphia, suddenly, Eleventh month 13, 1899, Edward W. Lippincott, aged 52 years, son of Aaron and Ann W. Lippincott, of Pilesgrove Monthly Meeting, N. J.

Interment at Woodstown, N. J.

LEAR.—Eleventh month 13, 1899, at the home of George and Isabella P. Russell, Merchantville, N. J., Harvey P. Lear, in his 24th year. Interment at Malvern, Pa.

LONDON.—At Camden, Delaware, Eighth month 8, 1899, Sarah Lonton, aged 94 years; a member of Camden Monthly Meeting.

She was the daughter of John and Jane Nock Woodall, of Kent county, Delaware, and wife of Joseph Lonton. She possessed a cheerful and contented mind, and "loved her neighbor." She retained her intellectual faculties until the close of her long life, and was ready and willing to answer the summons to come up higher. *

MARTIN.—Eleventh month 14, 1899, H. Fairlamb, son of Howard S. and Ida H. Martin, Kimbleville, Chester county, Pa., aged 8 months and 1 week.

MARTIN.—At Bristol Pa., of lockjaw, Eleventh month 14, 1899, Alice D., wife of Dr. William Martin, and daughter of John C. Maule, in her 29th year.

MATLACK.—In West Philadelphia, Eleventh month 14, 1899, George W. Matlack, son of the late Nathan and Lydia Matlack, in his 73d year.

SMITH.—At the residence of her son-in-law, Charles E. Hires, Merion, Pa., Eleventh month 17, 1899, Rebecca J., widow of Charles Sheppard Smith, aged 77 years, 3 days; a member of the Monthly Meeting of Friends of Philadelphia.

She was the mother of the late Edgar K. Smith, whose early death cut short a life of much promise, and daughter of the late Andrew D. and Rebecca D. Keyser. *

SMITH.—Eleventh month 16, 1899, Ann J. Smith, late of 725 North Seventh street, Philadelphia; a granddaughter of Nathan Allen Smith, an esteemed minister among Friends, long since deceased.

Interment at Fair Hill Friends' ground, Philadelphia.

THOMPSON.—At her home in Coudersport, Potter county, Pa., Eleventh month 8, 1899, Cora Mann Thompson, wife of M. S. Thompson, and daughter of the late John S. and Mary W. Mann, the latter of whom died in First month last.

WEBSTER.—In West Chester, Pa., Third-day, Eleventh month 14, 1899, Catharine S., widow of William Webster, in her 79th year. Interment at Oakland Friends' ground.

WORTHINGTON.—At Mozart, the home of her brother, Eleventh month 2, 1899, Abbie L. Worthington, of Buckingham, Pa. Interment at Wrightstown Friends' ground.

DOUKHOBOR REPORT.

A FRIEND, S. J. P., of Landenberg, Pa., forwarding a collection made among members of Mill Creek Monthly Meeting, Del., says: "This contribution has been collected through the efforts of an aged invalid, who has been confined to her room for many months."

We have sent \$100 more to help pay for the supplies which are being sent from Philadelphia for the children and sick account.

At the meeting of the London committee ("Meeting for Sufferings"), on the 3d instant, John Bellows quoted a letter from Joseph Storrs Fry, who said it was "the purpose of our Heavenly Father to cast this burden upon Friends, not only to be a blessing to the Doukhobors, but also to be a great blessing to Friends."

THE "INTELLIGENCER" FUND.

J. C., Poughkeepsie, N. Y.,	\$5.00
L. K. S.,	2.00
S. C. F.,	10.00
Members of Mill Creek, M. M., Del., . .	16.25
Anna T. Jeanes,	200.00

\$233.25

Reported last week, 625.00

\$858.25

Paid for sick, and children, 650.00

Balance, \$208.25

This list of acknowledgments closes Third-day morning, 21st instant.

Please draw checks to the order of Howard M. Jenkins.

FRIENDS' LESSONS IN OLD TESTAMENT

No. 49.—TWELFTH MONTH 3.

ISAIAH AND HEZEKIAH.

GOLDEN TEXT.—The Lord is my rock, and my fortress, and my deliverer; my God, my strong rock, in Him will I trust.—Psalm xviii., 2.

Scripture Reading, II. Kings, xix., 1–37.

IN the early days of his ministry Isaiah confined himself to denunciation of the social and religious evils among his countrymen. But the national crisis of about 734 B. C., the time of the invasion of Judah by the northern alliance against Assyria, drew him irresistably into political life (Isaiah, Chapt. 7), and therefore he continued to take active part in public affairs. Though his efforts to prevent submission to Assyria had failed, and though the Jewish king had shown himself weak and unworthy, yet Isaiah turned to the future with that strong hopefulness especially characteristic of the Hebrew prophets. The near future should justify his policy and condemn that of the king. "A young woman shall bear a son and . . . before the boy knows how to refuse the evil and choose the good, the land of whose two kings thou art sore afraid, shall be unpeopled" (Isaiah, vii., 14 and 16—Polychrome Bible trans.). The Assyrians called in for help shall deal out destruction: "they will all come and settle in the ravines between the steep heights, and in the clefts of the rocks, and on all thorn hedges, and on all pastures" (Isaiah, vii., 19). Moreover, "the River, mighty and great (Assyria), shall overflow all its banks, and shall sweep onward into Judah, shall flow over it, and pass over it, reaching even to the neck" (Isaiah, viii., 7, 8). The disobedience of his people Jehovah would punish; yet he would not forsake them utterly: "His outspread wings shall cover the full breadth of the land." In the end they shall be preserved: "At eventide, behold terror! Before morning they are gone!" (Isaiah, xvii., 14). Many shall be destroyed, but a remnant shall remain. The kingdom may fail, but the Lord can raise up a new kingdom, and his purposes shall be accomplished. All will be well, since all is in the hands of Jehovah. But as for Israel, as for Damascus, they are condemned and shall perish.

The long look ahead, the trusting faith in the future, the hope in a king and a kingdom to come which shall truly stand for righteousness—these are most distinctly shown in the writings of Isaiah. But they are to be found in the words of all the great prophets. "It was the distinguishing mark of the Jewish people that their golden age was not in the past, but in the future . . . Their traditions, their fancies, their glories, gathered round the head, not of a chief or a warrior or sage that had been, but of a King, a Deliverer, a Prophet, who was to come" (Stanley).

The immediate results of the policy of King Ahaz seemed to justify his course. The invasion from Israel and Damascus was rolled back, and the lash of Assyria was upon their backs. Judah was subject, indeed, but this only implied a yearly tribute, which does not seem to have weighed heavily. Ahaz was enabled to pass on his throne to his son, Hezekiah—not unimpaired, indeed, since it was no longer inde-

pendent, but with all the appearance of strength and stability, Hezekiah became king about 715 B. C., while still but a youth. It was his good fortune to be largely influenced by Isaiah, and by his contemporary prophet, Micah. It was probably because of their influence that sweeping reforms were instituted in the religion of Judah. The time was ripe for such reform. The destruction of Israel made a strong impression on the people of the sister nation, and this feeling was no doubt utilized by the priests and prophets of Jehovah to strengthen the faith of Judah in their God. Under Hezekiah the "high places," whose altars had always been centres of idolatry, were "removed." "He brake the images and cut down the groves, and brake in pieces the brazen serpent" (II. Kings, xviii., 4). He trusted in the Lord God of Israel: so that after him was none like him among the kings of Judah, nor any that were before him" (II. Kings, xviii., 5). The foreign policy continued to be one of submission to Assyria, and we need not be surprised to find that Isaiah now approves this. For his fundamental idea was security in political insignificance. When Judah was protected from Assyria by the bulwarks of Israel and Syria, her best plan was to avoid notice by taking no part in their resistance to the conquerors. But since those countries had been swept away and Assyria was at her border—since her wealth had been displayed in the tribute sent by Ahaz—the same kind of reasoning would dictate a continuance of tribute. But unfortunately the policy of quiet submission was not continued. Hezekiah gathered together by degrees great treasure and abundant stores of munitions of war. It was probably at this time that the aqueduct was built (II. Kings, xx., 20), by which the water system of Jerusalem was improved. This accumulated strength encouraged the king to hope for success in an effort to throw off the foreign yoke. About 705 B. C. conditions seemed to be favorable for revolt. The conqueror, Sargon, had just fallen by the hand of an assassin, and was succeeded by his unknown and untried son, Sennacherib. In Egypt the Ethiopian dynasty had been overthrown, and the new king was anxious to strengthen his hand by alliance with the States of Syria. A new danger to Assyria had also arisen in the east. The Chaldean, Merodach-Baladan, who had contested the kingship of Babylon with Sargon, returned from exile on Sargon's death, and once more seized the throne of Babylon. He sent an embassy to Hezekiah (II. Kings, xx., 12, 13), ostensibly to congratulate him on his recovery from severe illness, but really, as Isaiah clearly saw, to spy out the land for alliance against Sennacherib. The new king of Assyria showed himself, however, a worthy son or his warlike father. By 702 B. C. he had put down the eastern rebel and was free to turn to the west, where the king of Judah, in spite of the protests of Isaiah, had cast his fortunes with Egypt and the other States of Syria. Sennacherib acted promptly. He reduced the Phœnician cities and placed over them an officer of his own choosing. Thence he moved on to the Philistine cities of Ekron and Ashkelon. Here he met the armies of Egypt and overcame them in a great battle. Most of the other rebels now submitted,

but Hezekiah still held out, while the Egyptians rallied for another attempt. The Assyrians now seized the fortified towns of Judah, and Hezekiah was induced to ask for terms. The tribute demanded was paid, and then the Assyrian broke faith by demanding the surrender also of Jerusalem. Encouraged by Isaiah, the Jewish king refused this command, and preparations were made for a siege. But before it was undertaken, Sennacherib's army was suddenly withdrawn from the west (II. Kings, xix., 35).

NEWS OF FRIENDS.

NEBRASKA HALF-YEAR MEETING.

FIRST-DAY morning, Ninth month 30, a company of Friends from Iowa, and different parts of Nebraska, gathered at our little meeting-house near Genoa. After a short silence our attention was called to the words of Jesus, "Verily, verily I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do." Christ, the fountain from which we gain daily strength, prepares us for the work which he desires us to do. As we grow strong we must faithfully perform the little duties which we will surely find if we are only watchful, for these are an inheritance from our fathers, they are individual responsibilities which we have no right to leave to others until we have done our part; thus we shall become ready for the mantle when it shall fall upon our shoulders; and if we labor not to attain, how can we expect to receive the heavenly treasure, and be able to do those greater things that Jesus spoke of. We were also urged to be faithful lest the people of Nineveh should rise up against this generation, and condemn them, for one greater than Jonah is among us, even the Christ, whom the woman of Samaria proclaimed, and to whom we are lovingly called. We were reminded of his great kindness and love, which he gives to all freely and upbraideth none.

First-day afternoon the necessary business of the First-day School Conference was transacted and a short program rendered. The story of "The Bare-foot Boy" was read, making prominent the thought that man can do nothing to uplift his fellows without being raised to a higher plane himself. This was followed by an account of the wonderful impression made upon a hardened inmate of a reformed school by the reading of Whittier's poem, "The Eternal Goodness." A well-rendered recitation entitled the "Song of the Dying Swan," made us feel that we are in a measure "our brother's keeper," and that God is indeed a helper in every time of trouble. A short time was devoted to the discussion of the following question: "How may isolated Friends work most efficiently?" Many helpful suggestions were offered. We were counseled to be ready to do at all times what our hands find to do, with hearts full of love to our fellow-creatures, and faith in God, remembering that the harvest is white on every hand. One of the younger members thought that it might be well to strive against isolation. When we are making changes in location, or seeking employment, we often would do well to consider just those places where Friends are already located.

Second-day the meeting for business convened at 11 a. m. The reading of the minute presented by Nathan Edsall called forth expressions of gratitude that this Friend and his daughter, Della Cory, were permitted to mingle with us at this time. After the reading of the first query an exercise was presented as to how we might reach those who habitually absent themselves from meetings for worship and discipline. It was thought that the continuance of our meetings depends largely upon the faithful performance of this duty.

After the reading of the answer to the epistle from Prairie Grove Quarterly Meeting, a Friend expressed the thought that there was need of greater unity among all good people working in the Philanthropic fields, especially along the lines of temperance a special desire was felt that each should do his individual duty.

A very acceptable greeting was read from Isaiah Lightner and wife, the former having never before been absent from Nebraska Half-Year Meeting. We missed these, and other Friends who are usually in attendance, but were prevented this year by sickness and other unavoidable circumstances.

Remembering that we pass this way but once and should leave no generous word unsaid, no kind deed undone, and feeling that our gathering together had been pleasant and helpful, our meeting drew to a close.

Norris S. Fifield, Katie E. Shotwell, Committee.

SHREWSBURY AND PLAINFIELD H. Y. M.

Shrewsbury and Plainfield Half-Year Meeting was held Eleventh month 16, at Plainfield, N. J. Samuel S. Ash and Sarah were in attendance, with a minute from the Monthly Meeting of Friends of Philadelphia, and quite a number of Friends from New York and other meetings were also present. The meeting was well attended and of interest.

A memorial of Rahway and Plainfield Monthly Meeting of our friend Aaron M. Powell was read and adopted, and directed to the Yearly Meeting. A loving greeting was directed to be prepared by the clerks and forwarded to the meeting of Young Friends' Associations, to be held at Woodstown on the 18th instant.

After the adjournment an excellent lunch was served in the upper room of the meeting-house, and greatly enjoyed, with the pleasant social mingling of Friends which this makes possible.

At 3 p. m., a meeting of the Philanthropic Committee's Association was held. A paper had been promised on "Dependent Children," but a telegram had announced that the reader was unable to be present, and a spirited and interesting discussion was engaged in by many Friends, and the merits of the ancient proverb—"Spare the rod and spoil the child" were contrasted with the modern one of—"Spoil the rod and spare the child." The necessity of separating the pauper children from the adults in almshouses was fully discussed, as well as the most approved methods of discipline and correction in the Homes for these children. Our Friend informed us that whipping had been entirely abolished in th

Colored Orphan Asylum in New York, with excellent results, and that they had substituted depriving insubordinate children of some enjoyment or luxury provided for good ones—that they had watermelon parties which the bad children were not allowed to attend. This raised the question whether this was not a severe form of corporal punishment, and the statement was made that the colored children would rather take the whipping any time and have plenty of watermelon!

Quite a company of Friends had supper at the meeting-house; others were entertained at Friends' homes in the city. A temperance meeting was held at 8 p. m., ably addressed by Henry W. Wilbur of New York. On Fifth-day morning, the 17th instant, the usual Youths' Meeting was held, and was felt to be a favored season, although not so large as that on the previous day. Altogether, it was felt to be an occasion of pleasure and profit; the words of counsel extended and the spiritual uplift experienced will be for the growth and strengthening of Christian character to those who were privileged to attend.

R. S. H.

[From another correspondent.]

The Meeting of Ministers and Elders convened on the afternoon of the 15th, and was a favored season, with more than the usual number present. Samuel S. Ash, of Philadelphia, was with us, and his spoken words, with the silent ministry of other visiting Friends, were strengthening and helpful.

Fifth-day, the 16th, was a beautiful day and many gathered to the Half-Year Meeting. In the Meeting for Worship, Samuel S. Ash and Frances J. Williams ministered to the spiritual needs of those present. We were urged to be faithful to the Divine Guide, and trusting in the Father's strength, go forth prepared to do whatever He might require of us. In the business meeting the usual subjects were considered; besides which a proposition was received from the Shrewsbury Monthly Meeting that the time for holding the Half-Year Meeting of Ministers and Elders be changed from Fourth-day afternoon to Sixth-day morning at 9.30 o'clock. The proposition met with approval, and will be carried out in the future. The Rahway and Plainfield Monthly Meeting presented "A memorial of our beloved friend, Aaron Macy Powell." This, on being read, called forth many touching tributes to his memory, and expressions of the loss we have sustained by his death. The memorial was approved, and will be forwarded to the Representative Committee of the Yearly Meeting.

The Sixth-day morning meeting was one to be remembered. Earnest words were spoken by Robert S. Haviland, Samuel S. Ash, and Frances J. Williams. It was the close of what had seemed a spiritual feast, and we were filled with thankfulness that so many earnest, loving hearts had been drawn to meet with us, and that they had given forth so freely and cheerfully the good things entrusted to them for our counsel and encouragement; not only the messages from the ministers in the gallery, but the kindly suggestion, the helpful words, and loving sympathy of all.

M. F. V.

At the meeting of the Meeting for Sufferings of London Yearly Meeting, on the 3d instant, the subject of Peace was brought up by reading the minutes of last month, recording efforts made by the Meeting to prevent war in South Africa.

Ellen Robinson (Liverpool), expressed the hope that Friends would be faithful in their testimony against all war as contrary to the spirit of Christ. We are told that now all should keep silent. On the contrary, it is the time to make our voice heard, dwelling on the un-Christian nature of war. It is a duty to try to counteract the flood of misrepresentation overwhelming the judgment of the nation.

Several Friends united in encouraging faithfulness in unmistakable testimony against war at this juncture.

GLIMPSES OF FRIENDLY NEIGHBORHOODS.

Editors FRIENDS' INTELLIGENCER:

On the First-day following Baltimore Yearly Meeting I attended the Friends' meeting in Washington. There are a number of Friends living in or near this city, but some of them are not always faithful in their attendance at meeting. The number present each First-day ranges from twenty to seventy. For several years past the vocal ministry has been irregular as the attendance, but Sarah R. Matthews, a recommended minister of Baltimore Monthly Meeting, has recently removed to the Capital. The seats formerly in use almost made meeting-going a penance; these have been replaced by substantial benches that are as pleasing to the eye as they are grateful to the sitter; the new seats, with their neat cushions, add much to the comfort of the worshippers.

At the close of the meeting most of those assembled remained to the First-day school, which consists of a large adult class and a small children's class. The former, which used the Old Testament lesson leaves, was very interesting, because the one appointed to have charge of it for the day had made careful preparation. There is a Young Friends' Association connected with this meeting which meets monthly, and also holds a joint meeting four times a year, with similar associations of other churches. This is a practical step in the direction of religious unity, without any giving up of individual convictions.

After bidding adieu to the kind friends in Washington I next visited the Sandy Spring neighborhood, where I attended the mid-week meeting and enjoyed the hospitality of three delightful homes. Perhaps there is no other farming community in the United States, ten miles from a railroad, where there are more enlightened citizens than here. It is one of the oldest and best-known Friends' settlements; the meeting and First-day school are well attended, and there is a flourishing day school of about seventy pupils, with three regular teachers and a pupil assistant.

In this enterprising community there are three farmers' clubs, a "grange," a W. C. T. U., a Home Interests Association, a benevolent society, a young folks' literary society with a Greek name, and several other organizations whose objects have escaped my

memory, all of which meet monthly. And with them all the large houses are well kept, and the ladies find time to sew carpet rags, and do other "fancy work."

There is however reason to believe that some of these favored people are fallible like other mortals. It is related that at one of the farmers' gatherings, a guest of an inquisitive turn spied a horse-rake in the barn with several pounds of snow adhering to it, and the omnipresent small boy volunteered the information, "Papa brought that in this morning, because the Farmers' Club was going to meet here to-day."

One of the notable things here is the book club, which numbers fifty families, and has been in successful operation for twenty years. A committee selects and buys enough books to give one to each family. In each book is the list of families as they come in turn, and whoever fails to send the book on at the end of two weeks must pay a fine. When the books have made their rounds they are sold at auction to the highest bidder, many of them finding their way into the neighborhood library. The money thus received forms the nucleus of a new fund, and the total expense is not over fifty cents a year for each family.

I returned to Baltimore in time for Baltimore Monthly Meeting, which is held in the evening, and in which the young people take an active interest. The Young Friends' Association was held on Sixth-day evening; two interesting papers were read and discussed, and some time was devoted to social com-mingling. The Association met in the library of the meeting-house and was a very enjoyable occasion.

The quarterly meeting of which Baltimore Monthly Meeting is a branch, was held at Little Falls meeting-house, in Harford county, on the 11th, 12th, and 13th of this month. Seventh-day was devoted to the meeting of ministers and elders, First-day to a public meeting, and Second-day to the business meeting, preceded by the usual meeting for worship. All of these were well attended, the weather being very favorable, and in all of them there was evidence that the Christ-power was in the midst. Joel and Mary Borton from Woodstown, New Jersey, as well as the writer of this letter, were present with minutes. Several of the ministers belonging to the quarter also spoke acceptably. One of the concerns expressed in the meeting was that some way might be devised, perhaps by the appointment of a committee, to distribute the guests more evenly at quarterly meeting times, but no definite action was taken. The First-day School Conference on First-day afternoon was an interesting occasion. It was very encouraging to hear so many young people give expression to the thoughts that arose in their hearts.

The community around Fallston is also an old and prosperous Friends' settlement. The Amoss family has lived on the same land for six generations, and the graves of the early ancestors may be seen near the house. William Amoss, who belonged, I think, to the second generation, was the founder of Little Falls meeting. He was a member of the Church of England, but on First-day morning he went off by himself and sat for an hour on a log in

silent meditation. He did this for several successive Sabbaths and soon others joined him and a meeting was established.

It was also at this meeting that a woman Friend who had a concern to visit men's meeting, found when she had risen to her feet that words failed her; after standing for a few moments she simply said, "And the oil gave out!" and then went back to the women's meeting.

In all of the meetings and families visited there was evidence of a living interest in the Society of Friends and its testimonies; and I felt throughout the full force of the inspired words, "Give and it shall be given unto you; full measure, pressed down, and shaken together, and running over." E. L.

MILITARY GAMBLERS IN GERMANY.

Berlin Letter to N. Y. Evening Post.

IN a certain sense the trial of a number of officers of the gaming club, Der Harmlosen, was of even greater interest to the student of public events in Germany. That this is no longer the pious, God-fearing, simple-minded Germany of yore, the land of thinkers, the country "of high thinking and low living," this trial strikingly proved. True, such men as were here arraigned or heard in evidence are to be found in every large and luxurious town, and "sports" of more or less hardihood and recklessness may be met with as frequently in New York or Chicago as here. But there were several peculiar features. One of them was the fact that the members of this club and those introduced by the latter belonged, with few exceptions, to the circles of the highest German aristocracy and of the army, and represented not exceptions, but types. The other was the fact that the morality, the tone, of these men was proven by themselves to be surprisingly low and debased. Proof was produced that they had not scrupled to despoil comrades and friends of their entire fortunes, driving them into ruin and suicide, and exacting these gambling debts pitilessly to the uttermost farthing, under an unwritten but powerful law of their own making. One man they fleeced of 400,000 marks within a single night, and left him to a shameless death.

There were many instances sworn to in court showing beyond any doubt that the code of morals of these young and middle-aged men, though by birth the very flower of the nation, is worse than that of many a professional thief of low extraction. And another and perhaps even more startling feature of the case was that the court itself seemed to have no adequate realization of the iniquity, but treated these high-born offenders with a degree of consideration and forbearance which it certainly would not have shown to them if they had happened to be of plebeian birth. This demonstrated very glaringly that Prussian justice is no longer what it once was—even-handed and impartial. Altogether, the trial, which monopolized public attention for several weeks, uncovered many undesirable conditions in Germany. Several previous sensational trials of a similar character, such as the one in Hanover, six years ago, are not yet forgotten, but this one is worse than any before.

Literature.

RECENT ISSUES OF VERSE.

"PLAIN TALK IN PSALM AND PARABLE," by Ernest Crosby, is the passionate outcry of a refined socialist against the hollowness and hypocrisy of much of our modern life. The author dedicate his book to—

"Tolstoy, bold, archaic shape,
Rude pattern of the man to be,
From 'neath whose rugged traits escape
Hints of a manhood fair and free."

Fashionable church-going, organized charities, "the old serpent with his three heads—rent, interest, and profit," and various of the imperfect devices and poor conventions of our so-called modern civilization, come in turn under the lash of this reformer. One of the strongest pieces is a celebration of William Lloyd Garrison. For the workers in the slums, and for the noblemen of Russia who are learning the new sense of brotherhood, the writer has warm sympathy.

The verses are notable as being nearly all cast in amorphous metres, free and rambling like the lines of Whitman and Stephen Crane. A few of the pieces follow the regular forms, and from one of these, "Dear Old England," we quote two typical stanzas:—

"There the cottage, calm and still,
Nestles down beside the hill,
And lane and hedge and ancient beech
Seem just created each for each.

Wherefore flee from fields and downs
Crowding into ugly towns?
Wherefore plough the distant main?
What, have you sold your souls to gain?"

(Boston: Small, Maynard & Co.)

"Glasgow born, Berwickshire bred, and of Midlothian and Fife extraction," is what Horace Deluscar tells us of himself in the preface to "Songs to Merris." The nearly 300 pages of the volume prove this new Celtic poet to be eloquent and melodious, and not ungifted with a broad Scotch humor and caninness. His best work lies in his eight score sonnets. In spite of their regrettable errors in taste here and there, these little poems contain lines that seem like beautiful echoes from the sonnets of Shakespeare.

The new note of universal brotherhood, which is forcing itself into the songs of the better poets of our time, is present here; and indignant sympathy for the poor of cities,—

"Slummed in close factory garrets, where they moan,
Steeped to the lips in want that breedeth sin."

It speaks for the sustaining poetic joy of this author that he can turn from picturing the sorrow of life in smoke-dimmed cities to sing so clear and sweet a lyric as this:—

"I hear the plash of distant waves
Along the sounding shore,
As each one high and higher laves,
Then sinks to rise no more.
The birds are calling wildly sweet
Across the ferny lea,
The butterflies and bees are fleet,
And lonely is the sea.

But high above the blended noise
Of wave and bird and bee,
The haunting cadence of thy voice
Comes ever home to me.
This glorious earth and sea and sky
Once unto me so dear,
I care not for them now, not I,
Unless thou too art near!"

(London: Gay and Bird.) JOHN RUSSELL HAYES.

Caroline H. Pemberton, of Philadelphia, whose literary power was expressed in a little volume, "Your Little Brother James," which was widely read and appreciated, some time since, has produced a new book, "Stephen the Black," that will hardly be overlooked, we think, even in these days of floods of printing. It is a compact powerful story, pathetic, but lighted by humor.

The story relates to present day affairs,—conditions, indeed, that may well engage the serious attention of every thoughtful person. The action turns upon the figure of *Theresa*, a negro girl in a skin almost white, the child of that widespread and even now hardly reduced system of racial intercourse which the South has for centuries presented, and which yet is accompanied by intense race repulsion. The events are all graphically narrated; there is no dull page. The period is the present. The place is Alabama. Social and economic conditions in the South are lighted up by the events of the story.

(Philadelphia: Geo. W. Jacobs & Co.)

It is announced that Henry M. Alden is not to retire from the editorship of *Harper's Monthly*. It had been suggested that he would do so, as a consequence of recent reorganizations. He has been editor of *Harper's* for many years.

Sir Walter Besant begins in the *Century*, the coming month, a series of papers illustrating life in East London as it is to-day. His manner of treating the subject is that of the novelist, rather than the essayist, for he takes as his point of departure the birth of a typical girl of the East End—"One of Two Millions in East London,"—and traces her career to the time of her marriage at seventeen to a young countryman who has come up to town to make his living as a porter. Liz is a "Board school" girl, and Sir Walter holds that what the average East Londoner learns from books at school he afterwards forgets; but that the civilizing influence of the schools is incalculable, and has marvellously transformed the East End within the past thirty years. No one knows more of the life of the poor in London than the author of "All Sorts and Conditions of Men."

The illustrations are by Phil May, who collaborates with Joseph Pennell in illustrating Sir Walter's article.

The suggestion by Thomas Ellwood to John Milton, "Thou hast said here much of 'Paradise Lost,' but what hast thou to say of 'Paradise Found'?" out of which suggestion Milton's poem "Paradise Regained" sprang, is well known. Afterward, in London, Ellwood says, the poet "showed me his second poem, and in a pleasant tone said to me, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of!'"

A passage in "Paradise Regained," Book IV., ascribes to Jesus, answering Satan, in the Temptation, words which Hepworth Dixon (in his *Life of William Penn*), thinks are due to Ellwood and the Friends. Jesus is described as saying:

"He who receives
Light from above, the fountain of all light,
No other doctrine needs."

The *Atlantic Monthly* for December might in some senses almost be called a Chicago number, for three of the most striking and salient articles are by Chicago authors. Harrie Monroe's "The Grand Canon of the Colorado" is a brilliant

and effective sketch of nature and natural scenery; Ella W. Peattie's lively "The Artistic Side of Chicago" pictures the æsthetic, artistic, educational, and literary features of the great city, while the short story, "The Detectives," by Will Payne, is an example of Chicago writers in romantic fiction.

PUBLICATIONS RECEIVED.

A DIVIDEND TO LABOR. A Study of Employers' Welfare Institutions. By Nicholas Paine Gilman. Pp. viii. and 400. \$1.50. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

SOME PAPERS AND ADDRESSES from the Friends' Summer School, Birmingham, September, 1899. Pp. 152. Cloth, 3 shillings; paper, 2 shillings. Birmingham: Morland and Henson; London: Headley Bros.

STEPHEN THE BLACK. By Caroline H. Pemberton. Pp. 282. \$1.00. Philadelphia: George W. Jacobs & Co.

Conferences, Associations, Etc.

CONFERENCE OF FRIENDS' ASSOCIATIONS.

THE usual autumn general conference of Friends' Associations was held in the Friends' meeting-house at Woodstown, N. J., on Seventh-day, the 18th instant. There were two sessions, one beginning at 10.45 and closing at 12, the other from 2 until 4. Luncheon was served by Woodstown Friends most hospitably in the lecture-room of Friends' School, a short distance from the meeting-house. The day was pleasant, and there was a good attendance, nearly four hundred persons being present, something less than half coming on the special train which left Market street, Philadelphia, at 9.30 a. m.

Joel Borton, of Woodstown, acted as chairman, and at the opening of the morning session extended a cordial greeting to all. M. Elma Livezey served as secretary. Of 125 delegates appointed, 86 were present, among them being several from New York city, and Robert S. Haviland, of Chappaqua.

A greeting from Rahway and Plainfield Half-Year Meeting, New Jersey, in session a day or two before the Conference, was read, and a response directed to be sent.

The program included two general topics, one for each session: "The Need of Increased Interest in our Business Meetings," and "The Friendly Renaissance." Upon the former, Susan H. Jarrett, of the Horsham Association, presented a paper, and on the latter a paper by Robert Reese, of Baltimore, was read by Helen G. Borton. There was an animated discussion of each subject, many Friends speaking. The first reader was followed by J. Hibberd Taylor, of West Chester, Pa., and by Alvin Haines, of Abington, these two having been appointed, and then there were remarks by Robert S. Haviland, Edward B. Rawson, Howard M. Jenkins, Samuel S. Ash, Dr. Sarah T. R. Evenson, David Ferris, Charles M. Stabler, Anna Janney Lippincott, Ezra Lippincott, and John R. Satterthwaite.

Upon "The Friends' Renaissance" brief addresses following the paper were made by Mary Wilson Thorne, of Moorestown, N. J., and Ely J. Smith, of Solebury, Pa., and there were further remarks by several of those who discussed the previous paper, and by Mary Ann Burrough, Elizabeth Lloyd, Jennie Waddington, William Walton, Grace L. Wright, John Cox, Jr., Samuel C. De Cou, Ellis W. Bacon, Paul Williams, Wm. S. Epperson, and Emma Gillingham Holloway.

A brief statement was made by Anna Jenkins Ferris, upon request, concerning Friends' Associations. They began in 1888 with that of Philadelphia. There are now nearly forty of them, and a membership of nearly 4,000.

The New York and Brooklyn Association has adopted the plan of interesting younger members, not yet ready to join its ranks, by the formation of a "Junior" Association. It meets at the same time with the senior one, in a different room. It has begun with sixteen members.

CAMDEN, N. J.—Camden Young Friends' Association held its second meeting for the winter in the meeting-house, Eleventh month 7. Minutes being read and adopted, the

report of the special committee to nominate officers to serve for the ensuing year was then presented.

The work prepared for the evening was a paper on the Life of Mary S. Lippincott, by Lucy S. Cooper; the paper was very instructive and interesting. Chester Monthly Meeting, to which Mary S. Lippincott belonged, early recognizing her gift for the ministry, acknowledged her a minister in 1830. Fifteen years later she was made clerk of Philadelphia Yearly Meeting of Women Friends, which position she held for nearly a quarter of a century. The clear judgment of the clerk and her quiet waiting upon the Power which she had known to be able to direct in all things, would quiet the troubled waters, and the meeting under such influence often returned to that quietness and confidence in which is its strength.

"Should Friends engage actively in Politics?" was the second paper for the evening, and was ably handled by William H. Ivins. It showed much thought and study. The writer contended that Friends should not engage actively in politics in the sense of becoming active 'politicians,' such as we usually class under that name, but that they should become active and intelligent men in public affairs, using the same judicious forethought that would be exercised in their private business, having for their motto, "The greatest good for the greatest number." The question then arose of *how* Friends could take part in politics?

The article on Quakerism, begun in the last meeting, was continued and finished. Friends to serve as delegates for the Woodstown Conference were appointed: Anna B. Sheppard, Edward Roberts, Jr., Marianna Burrough, Howard M. Cooper, and Laura Collings. The meeting then coming to quietness adjourned till next month. LAURA COLLINGS, Secretary.

MICKLETON, N. J.—At a meeting of the Young Friends' Association, Eleventh month 11, the president read the 102nd Psalm as opening exercise. The minutes of last meeting were read and approved. Elizabeth L. Engle read a part of the 17th chapter of Janney's History, containing many interesting accounts of early Friends. Hannah L. Peaslee read "Hiawatha's Wooing." A portion of the Discipline concerning "Membership," was read by Priscilla Crispin.

Hannah A. Heritage read an interesting paper which she had prepared on the Life of John G. Whittier, followed by the reading of one of his poems, entitled "At Last." James G. Engle also recited one of his beautiful poems, entitled "The Brother of Mercy." An article on Meteoric Showers was read by Benjamin C. Heritage.

A Nominating Committee was appointed to bring forward names of persons to serve the Association as officers for the coming year, and report at next meeting. Remarks from visitors were given, which we all appreciated. Announcements were made for the next meeting, and the roll called, nearly all answering to their names by repeating a sentiment from Whittier.

Adjourned to meet Twelfth month 9. E. L. D., Sec'y.

PHILADELPHIA.—The Young Friends' Association met 13th of Eleventh month, 1899. The standing committees were called on for reports. The Literature Committee had received four pictures from Emma S. Webster, which she desired to have presented to the Association. The Current Topics and History Committee had no special reports to make. The Executive Committee announced a change in the rule governing the treasurer of the House Committee. A. Maria Jones, 1020 Green street, had been elected a member.

The program of the evening was a talk by Howard M. Jenkins, on a Visit to Friends in England. He alluded to the fact that there had been no official intercourse between the English body and our own for over seventy years—since 1827. There are in England, including Wales and Scotland, about 17,000 members, and in Ireland about 2,500. There are but nine meetings in Scotland, mostly small, those at Glasgow and Edinburgh being the most important. There are thirty-six meetings in Ireland, the largest being those in the cities Belfast, Dublin, and Cork, and at Bessbrook, the great linen-manufacturing town of the Richardsons. Dublin Yearly Meeting is the head of the meetings in Ireland, but is subordinate in authority to London.

The speaker said one was impressed with the generally substantial and well-arranged meeting-houses, many having reading-rooms and accommodations for visitors; he mentioned particularly Devonshire House, in London, and Manchester, Liverpool, York, and Scarborough. So far as he had seen, in the business meetings the clerks appeared exceptionally capable and fair, confining discussions to the subjects under consideration, and directing the business well. He spoke of the devotional character of the Friends in England, so far as he had opportunity to observe,—of the number of prayers in the religious meetings, and the reading of the Scriptures in families at breakfast time, and in the evening. He thought the monthly meetings were careful in "keeping account" of their members, knowing when and where any removed, etc. Speaking of those prominent in the Society, he mentioned several men Friends, and said the women were now coming to an equality in Society affairs with the brethren.

After the close of the talk, which occupied an hour, several questions were asked and answered, and John Orr Green, a Friend from Ireland, spoke briefly, exhorting Friends present to prayer.

Delegates were appointed to the Conference at Woodstown, and the Association adjourned.

ESTHER S. STACKHOUSE, Secretary.

LITTLE BRITAIN, PA.—Penn Hill Young Friends' Association held a regular meeting Eleventh month 12, 1899. The chairman opened it by reading from one of Drummond's essays.

The central thought for the evening being "Opportunities of Friends," the following papers were presented: "Friends in the Community," by Howard Coates; "Opportunities among Children," by Cora Wood; "Opportunities in the Young Friends' Associations," by Harry Bicknell.

The work of such schools and colleges as Race Street, George School, Swarthmore, and others, where our youth are taught the strengthening influence of the "quiet hour," was treated by the essayist in a clear and forcible manner. In our Young Friends' Associations we have opportunities for public speaking which will the better prepare us to take up the work of the Society when our elders lay it aside. Let us remember that the lives we live, the paths we tread, are opportunities for leading others toward the Light. It was not by creed, nor belief, neither by expressions, nor faith, but by good works, that Jesus said that others seeing, "should be led to glorify our Father who is in Heaven."

Walter Wood read "Labor not Accursed," Edith O'Reen recited "God's Promises." "If Christ Were Here" was also recited.

The routine business finished, many good sentiments were given, and after customary silence, we adjourned to meet in two weeks.

PHEBE L. COATES.

BROOKLYN AND NEW YORK.—At a regular meeting of the Young Friends' Association in Brooklyn on the 12th instant, Edward B. Rawson announced that the *Young Friends' Review* would have to be given up for lack of funds, as it was feared might be the case. In answer to the question, he stated that the *Review* stands in the same relation to the INTELLIGENCER as the Young Friends' Association does to the meeting. [We learn that the *Review* will be continued.—EDS.]

Henry M. Haviland, in presenting Current Topics, said that although several wars are in progress in different parts of the world, peace principles seem to be gaining ground among people of England and America.

Franklin Noble reported for the Literature Section, mentioning John Fiske's new book, "Dutch and Quaker Colonies in America," which gives a creditable account of Friends, and a noble portrait of William Penn. He also spoke of a book, "Narragansett Friends' Meetings," by Caroline Hazard, and of an old book by Anthony Benezet, to whom, in a large degree, the Society owed its prominence in early anti-slavery times.

The topic of the evening was "A Visit to the Shakers." Harriett Cox McDowell gave a brief account of her visit last summer with Dr. McDowell to the Shaker settlement, near Mt. Lebanon, N. Y. She described the usages of the Shakers

at length. They have well-kept farms, and large barns. They are divided into four "families," occupying four large houses, with two Elders at the head of each. Eldress Anna White welcomed the visitors at the "North Home," where all strangers are received.

The Shakers are vegetarians, consuming milk and eggs, however, very largely. They make butter and fatten cattle, selling to those who have no scruples about eating meat. At meals, no one speaks; visitors are given a separate table. They are thrifty people, making close bargains, but fair ones. They do not vote, but pay their taxes without controversy. Many articles are made for sale, including chairs, cloaks, candied orange peel, simple medicines, etc. Nurses find little work there, for there is little sickness. They never marry, because Jesus did not.

Many children are adopted by the Shakers, who come to them from all parts of the country, and at the age of twenty-one years they are allowed to choose whether they will remain in the settlement or "go out into the world." The Shakers are strict in peace principles, and live in harmony with each other. "Yea" and "nay" are used in conversation, though they do not use "thee" and "thine," as Friends do. They believe in confession, and in a dual divinity, the Fatherhood and Motherhood of God. In their religious service they shake their hands as an expression of hatred to all evil. They have many curious customs and interesting opinions, and it is well worth one's while to pay them a visit.

A. H. M.

HUNTINGTON, INDIANA.—Young Friends' Association met Eleventh month 17, at Huntington. The chairman opened the meeting, after which the minutes were read and approved.

The routine business being completed, the question was discussed as to whether it would not be more profitable for the Association to meet more frequently. It was decided that the meetings be held every two weeks instead of once every four weeks, and that these meetings be held alternately at the homes of the different members, where it is thought that more freedom and sociability will be enjoyed.

Nehemiah Brown then read a well-written paper, entitled "Prohibition versus Moral Suasion." The paper was ably discussed, after which meeting adjourned to meet Twelfth month 3, at the home of Vincent Moore.

ELLA MOORE, Secretary.

PLYMOUTH, PA.—The Friends' Association met at the school-room, on the evening of the 17th instant, Isaac Roberts presiding.

Professor Benjamin Smith read an excellent paper on "Mid-Week Meetings." A paper on "Immortality" was read by William P. Livezey, and another by Annie M. Ambler. Each was followed by discussion.

The next meeting will be held at the same place on the 15th of next month.

PEACE CONFERENCE AT BYBERRY.—Despite the threatening weather, a fairly large audience gathered at Byberry meeting-house on the afternoon of the 19th instant, to discuss Peace and Arbitration. Sarah C. James presided, and opened the meeting by reading the 12th chapter of Romans.

Shepherd Cleaver recited "The Brown Man's Burden," and Sarah Knight read "The Falling of Thrones." Lukens Webster spoke briefly, saying he believed these meetings are just as important in their way as were those of one hundred years ago, when the people resolved to be free and independent. The proposed increase of army and navy appropriation, making in all \$200,000,000 for military purposes, is appalling.

Amanda Deyo then delivered an address of power and interest. In beginning she quoted the platform of the Peace Union, "Peace of God which passeth all understanding." She said, in part, that if we confine ourselves to seeing only what armies are doing, we might be discouraged, but she meant to present what is being done in many countries to bring about the reign of Peace. The front pages of our daily press show woe and evil of many kinds, but on the editorial page we can find much that is encouraging. Never such an

age as this—the power of mind over matter is in a higher stage of development than ever before. She believes if we were liable to be imprisoned for holding such meetings as these, there would be a rapid development of character, and if we could feel the infowing of Divine Spirit in our hearts, now as in those earlier days, as great things would be accomplished. We are seeking the rights of human-kind to-day, and all God desires of us is an upright life—to “deal justly, love mercy, and walk humbly with thy God.” She spoke of the influence of the good French Quaker (Stephen Grellet), who went to Russia and preached so powerfully that it left an impression on Russian minds, and the indirect result was the Czar's call which resulted in the Peace Conference at The Hague, where twenty-six nations met to consider how to avoid war. There was never a time when women were so much concerned in public life as now, and when the Women's Council met in London at the same time as the Hague Conference, the most important subject claiming their attention was Arbitration, and twenty nations were represented. Next year when the same Council meets in Paris, they, 12,000,000 strong, are going to ask the world for disarmament.

James Q. Atkinson felt that as we in this body (and in the Nation largely) profess Christianity, and to be followers of Jesus, and if his teachings taught anything they taught, and still teach, that it is wrong to kill, it is strange that any nation professing Christ can deny practically the sanctity of human life.

Mary Richardson voiced the appreciation felt by many of the views expressed, and desired to particularly emphasize the thought of parents' influence. Here she felt the seeds of Peace and Temperance must be sown in order to bring forth good fruit in later years. After a short silence, the meeting adjourned, under a feeling of deep thought and earnestness.

Byberry, Pa.

ARABELLA CARTER.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.—The close of the first term, on the 25th instant, marks a change in the work of several of the classes. The Senior class in Sociology under Dr. Hull has thus far been engaged in a brief survey of History. This course has consisted entirely of lectures upon early Colonial, and Revolutionary times. The remainder of the year will be devoted to the study of Sociology proper.

Dr. Appleton's classes in the “World Literature” course have completed a thorough and detailed study of Pope's translation of the “Iliad.” For the study of the “Odyssey,” which will next be considered, Butcher and Lang's literal prose translation will be employed.

On the morning of the 17th instant, ex-superintendent Hall left for the West, followed by the regrets and good wishes of the entire College, both Faculty and students.

The Thanksgiving vacation will begin on Fourth-day, the 29th instant, and work will be resumed on the 4th of next month.

M. S. H.

PERSONAL AND OTHER NOTES.

A FRIEND, B. J. S., writing from San Francisco, says:

“There are seemingly no divisions among Friends here; in our work all are as one. While we may entertain different views on various subjects, they are no more made of in our work or worship than if we held different views on civil affairs.

“I notice your removal from No. 921, and am glad of it. You are forming a common center in the new place for the Friends' work. When you hear of any among you coming our way, encourage them by words to make Sunshine Hall their headquarters for receiving letters or making appointments for Friends or others where address is not known. We shall be glad to welcome all such at all times, and expect to be able in a short time to furnish guides or companions to those who have but a brief time to stop in the city and want to see as much as they can while here.”

William J. Hall, who has resigned his position as Superintendent at Swarthmore College, to make his home in the mountain States, left Swarthmore on the 17th inst., for Trinidad, Colorado. He had not fixed positively on a place of residence. His family will join him a little later.

Quite a large party of Friends have arranged to go on an excursion trip to Palestine, by the steamship *New England*, of the Dominion Line, to leave Boston on the 1st of Second month next, and return in Fourth month. Among those who intend going are Robert S. Haviland and wife, and Jane C. Washburn, of Chappaqua, N. Y., Phebe C. Wright and Mary Willets, of Sea Girt, N. J., Emily P. Yeo and Frances M. and Eleonora Robinson, of Richmond, Indiana. Altogether, there are some thirty-seven Friends (of both bodies) booked for the trip.

Our friends R. S. Haviland and wife will probably leave the steamer, on its return through the Mediterranean, and go north to England for a brief visit, returning from Liverpool or Queenstown (by another ship), about the end of Fourth month.

Matilda Garrigues, in a private note, on the 14th instant, from Pasadena, Cal., says: “Sister Mary [McAllister] and I arrived in this pleasant place on the 12th. We left home [Philadelphia] on the 1st of the month.” They expect to remain for the winter in California.

Albert B. Bayes, an English Friend, an elder in Brighthouse Monthly Meeting, has, we learn from him, been attending the Friends' meeting (not of our body) in Denver, and on the evening of the 12th instant gave an address on the Distinctive Doctrines of the Society of Friends. He has been about six months in Canada and the United States, and may remain about six months longer; he expects to come east in the spring.

COMMUNICATIONS.

HOW CHARITABLE BEQUESTS SUFFER.

Editors FRIENDS' INTELLIGENCER:

REFERRING to recent comment on the “war taxes” and other taxation placed on charitable bequests, I am acquainted with the experience of an educational institution in the South, which recently was given by the will of a very wealthy deceased person a bequest of \$50,000. The Faculty of the institution had the subject sharply brought to their attention when they found that the State tax and the war tax amounted to 20 per cent. of the whole sum, taking \$10,000 of the bequest, and leaving \$40,000.

J. A. T.

Eleventh month 16.

AN INQUIRY ABOUT NEWSPAPERS.

Editors FRIENDS' INTELLIGENCER:

Please tell me if there are any daily newspapers published in Philadelphia that are not issued on the first day of the week,—and if there are any what is their character.

Washington, D. C.

S. T.

[There are two daily—morning—newspapers that do not issue a “Sunday” edition, the *Public Ledger* and the *North American*. The former is well known as a conservative and unsensational paper; its price is two cents. The other is one cent; it has recently been sold by the family who long owned and conducted it, the McMichaels, and is now quite an enterprising newspaper, particularly devoted to the purification of politics.—EDS.]

CHARITABLE REPORTS.

YOUNG FRIENDS' AID ASSOCIATION, New York City, has sent out its twenty-sixth annual report. The Association was organized in 1873, and incorporated in 1890. It is specially devoted to the aid of poor families in New York. The report states that one feature of its work is the direct application of funds entrusted to it, without the employment of salaried agents. “The service of its members is freely given, but the constitutional provisions of the Society exercise a guardianship over these services, which insures careful examination of cases taken up.”

“During the year the Society has had oversight of forty cases, each ‘case’ representing a family or part of a family. Of these, twenty-five have been upon the books previously. Fourteen have been discharged as not needing further care, and three have been released by death. One of the latter

has had assistance for many years. He had been a soldier in the Civil War and was consumptive.

"Two families under care were enabled to go to the country, where they are able to maintain themselves comfortably.

"A young man and wife, driven to the wall by the march of progress in their trade and reduced to absolute destitution by sickness and hostility of landlords were reestablished by purchasing for them a modern attachment for their machine, which enabled them to again enter the field of competition. One helpless old woman, by the payment of her tuition, was secured admission to a Home; but another case, which needs similar care, is yet unprovided for. The hopelessly long waiting lists on the books of all the worthy institutions for aged people are a discouraging feature of the work, and a subject which needs investigation and agitation."

The receipts for the year amounted to \$1,706.05, (including a balance of \$10.36 from the previous year), and the expenses to \$1,685.26. The receipts were in part interest on invested funds, (\$2,000), and \$538.48 received at the annual fair.

The Fair for the present year, it is announced will be held next week, Eleventh month 24 and 25.

The officers of the Association are Anna M. Jackson, president; James Foulke, vice president; Wilmer A. Briggs, treasurer; John Cox, Jr., recording secretary; Cornelia J. Shoemaker, corresponding secretary; with a Board of Directors.

It is desired that contributions for the Fair, except of a perishable nature, be sent to Friends' Seminary, No. 226 East 16th street, on or before Eleventh month 23.

FELLOWSHIP FOR ALL THE WORLD.

[DAVID FERRIS writes us: In 1862 Julia Ward Howe stirred the Nation with her "Battle Hymn of the Republic." And now at eighty years of age she throws her influence as strongly for Peace as in former days she made it count for war. She has spoken publicly in Boston in behalf of Universal Peace, and now addresses a still larger audience in this new poem, written for the *Sunday School Times*.]

THE MESSAGE OF PEACE.

Bid the din of battle cease;
Folded be the wing of fire;
Let your courage conquer peace,
Every gentle heart's desire.

Let the crimson flood retreat,
Blended in the arc of love,
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race:
Hope that quickens, prayer that lifts;
Honor's meed and beauty's grace.

As in Heaven's bright face we look,
Let our kindling souls expand;
Let us pledge on Nature's book
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law,
Fellowship for all the world.

SWITZERLAND produces annually more books than any other country, in proportion to the number of inhabitants, one Swiss in every 3,000 being an author.

CURRENT RELIGIOUS COMMENT.

INCENSE AND CANDLES.

"It is a great strain upon our natural optimism," says the *Interior* (Pres.) of Chicago, "to read just now our English exchanges. We lay them down with a dazed sort of feeling and invariably glance at the calendar upon the wall to make sure where we 'are at.' It must be 1899 years since the birth of Christ, according to that tablet, but is that possible when, as we find, a kingdom is torn up over the question of candles and incense and priestly processions? Is it possible that Jesus talked with the woman at the well so long ago, and told her that any worship 'in spirit and in truth' was acceptable to God, and that no other was, and still men weep and lament because they cannot kneel before candles and disinfect their prayers with aromatic gums? And after all the efforts of our Lord and his disciples to banish 'bodily exercise' and 'the washing of pots and of kettles' and the observance of 'days and seasons,' here they are all back again as the very substance and fundamentals for Christianity, and yet, God be thanked, there are some even in the Church of England who understand that 'the fruits of the Spirit are love, joy, peace in the Holy Ghost.' But we could wish there were more to whom the simplest truths of the Christian religion were not hidden."

CHARACTER ABOVE ENVIRONMENT.

"One of the most popular fallacies of our day," says the *Watchman* (Bapt.) of Boston, "is that character is the product of environment; that if you put people into the right surroundings they will be righteous. The entire drift of the New Testament is against this theory. Its teaching is that the right soul does far more to change external conditions than the right external conditions do to change the soul. No sensible man overlooks the influence of circumstances upon character, but he sees that however influential they may be, they are not finally determinative. It is upon that fact that the Christian theory of how human life and society are to be purified and ennobled rests. Christianity makes its primary appeal to the human conscience; it brings a message to the intelligent personality; it aims to reconstruct life and society and institutions by transforming the personal conscious life of the individual. Just in proportion as it does this it succeeds, and just in proportion as it leaves the citadel of the human personality defiant to divine influences it fails. Let us do everything that we can towards ameliorating the external conditions of human life, but the moment the church substitutes service to the external requirements of man for her distinctively spiritual ministry, she misses the essential feature of her vocation; she fails to avail herself of her principal resource. Not only is God a spirit, man is a spirit. Not only must they who worship God worship Him in spirit and in truth, but they who serve man must serve him in spirit and in truth."

It is announced that the great trans-Siberian railway will be finished within about a year, and before the end of the century trains will be running over an unbroken roadbed from St. Petersburg to Port Arthur.

Anna W. Longstreth.

IN the *Christian Register*, Boston, Eleventh month 9, appeared a tribute to the late Anna W. Longstreth, of Philadelphia (deceased Ninth month 18), from which the following is taken :

"She was not tempted by wealth and the opportunity to enjoy a selfish leisure. The more she received, the stronger was the impulse within her to give, and to give not only her money, but herself, her intelligence, her sympathy, her active interest in all good things, and her personal presence and service where they were needed.

"Her husband, Mr. Edward Longstreth, had long since retired from business ; and in their beautiful home he and his wife extended a warm welcome to all wayfaring men and women who were doing the King's business. We would not speak of Mrs. Longstreth's unselfish devotion as if it were peculiar, marking a distinction between her and other women who have the opportunities which wealth brings. It would be more just to present her character and service as representing a type, happily increasing among us, of those who regard all opportunities of leisure and culture as opportunities for noble service to their fellow-men. Among all the new social phenomena which are attracting the attention of the deepest thinkers, nothing is more cheering than the growth of a class of men and women who use money, honestly made, as if it were a treasure which by wise administration might be transformed into intelligence, virtue, and social blessing. It is all the more a pleasure to Mrs. Longstreth's associates to praise her good works, because they know that she belonged to a goodly and increasing fellowship of blessed women who make the world happier while they are in it, and better after they leave it, for the good works they leave behind them."

Civilized Vocabularies.

IF the English language is soon to be the universal tongue, one is inclined to feel rather sorry for those who have to acquire it. For, according to a German statistician who has made a study concerning the comparative wealth of all the languages of modern civilization, ours is the one which heads the list with the enormous vocabulary of 260,000 words. Germany comes next, after a great drop, with 80,000 words ; then follow Italy with 75,000, France with only 30,000, Turkey with 22,500, and Spain with 20,000 words. Fortunately, the literature of a nation does not depend on the number of words in its vocabulary, for did not the French masters of the pen in the seventeenth century work with the small capital of 5,000 words?—[Westminster Gazette.]

Intemperance Among Women.

THE London *Lancet*, in referring to the British death rate from intemperance, directs attention to one of its most painful features—the increase of alcoholism among women. The deaths from chronic alcoholism in the year 1897, as compared with the year 1878, in men show an increase of 82½ per cent., those of females of 145½ per cent. ; and the deaths from cirrhosis of the liver in men an increase of 12 per cent., and those from cirrhosis in females of 26 per cent. The amount of disease caused by liquor, which falls short of a fatal termination, is necessarily a matter beyond all power of calculation.

Chatham's Boldness.

DURING one of the exciting discussions held in the British Parliament at the breaking out of the American Revolution, William Pitt, Earl of Chatham, the famous English Premier and friend of the American Colonies, said :

"America, my lords, cannot be reconciled ; she ought not to be reconciled, to this country till the troops of Great Britain are withdrawn from the continent ; they are a bar to all confidence ; they are a source of perpetual irritation ; they threaten a fatal catastrophe. How can America trust you with the bayonet at her breast? How can she suppose that you mean less than bondage or death?"

An Earthquake Register.

Swarthmore (College) Phoenix.

PROFESSOR CUNNINGHAM reports that the seismograph registered a very remarkable earthquake on Ninth month 10 ; a very slight one, Ninth month 20, and a considerable one, Ninth month 23. About Tenth month 12, a great earthquake, destroying more than 4,000 people, was reported from the Malay Islands. Professor Cunningham found a very peculiar registration on Tenth month 4, and thinks it may have been the same earthquake.

This seismograph is the only one in the United States. It was invented by Professor Milne, of the Isle of Wight (England), with whom Professor Cunningham exchanges reports.

Teachers' Salaries in Philadelphia.

IN the public schools of Philadelphia there are 109 men teachers and 3,050 women. The salaries of the 109 men teachers are as follows: Forty-four supervising principals, each \$2,065 ; seven principals, each \$1,865 ; one supervising principal, \$1,845 ; other principals—one, \$1,645 ; one \$1,600 ; one \$1,520 ; one, \$1,445 ; one, \$1,430 ; one, \$1,415 ; one, \$1,350 ; two, each \$1,295 ; one, \$1,265 ; one \$1,220 ; one former principal receives a special salary of \$1,200 ; assistant teachers—eleven, each \$1,100 ; eight, \$1,070 ; three, \$1,040 ; one, \$1,010 ; five, \$980 ; the salaries of the other men teachers are, one, \$1,045 ; one, \$1,000 ; two, each \$970 ; seven, \$845 ; one, \$815 ; one, \$785 ; one, \$765 ; two, each \$725 ; one, \$720, and one, \$590.

The salaries of the 3,050 women teachers are as follows: Two, \$2,065 each ; two, \$1,865 each, two, \$1,845 each ; thirteen supervising principals, \$1,450 each ; two principals, \$1,350 each ; fifteen principals, \$1,250 each ; one principal, \$1,220 ; one vice-principal, \$1,100 ; eleven supervising principals, \$1,045 each ; fifty-six supervising principals, \$1,000 each ; three principals, \$950 each ; one principal, \$845 ; sixty-seven first assistants, \$820 each ; four principals, \$795 each ; ninety-three principals, \$750 each ; one principal, \$725 ; thirty first assistants, \$720 each ; 125 principals, \$700 each ; eleven first assistants, \$695 each ; 499 assistant teachers, \$670 each ; thirty-five, \$640 each ; one, \$635 ; 1,243, \$620 each ; twenty-three, \$610 each ; 136, \$590 each ; twenty-five, \$580 each ; 136, \$560 each ; eleven, \$550 each ; 140, \$530 each ; 153, \$500 each ; ten, \$470 each ; fifty-three kindergarten principals, \$475 each ; eighty-one, \$450 each ; seven, \$425 each ; assistants, forty-five, \$400 each ; ten, \$375 each.

CURRENT EVENTS.

GARRET A. HOBART, the Vice-President of the United States, died at his home at Paterson, N. J., at 8.30 a. m., on the 21st instant. His death was due to disease of the heart, angina pectoris. He was in his 56th year. He was chosen vice-president in 1896, on the Republican ticket with President McKinley. His wife survives him, and a son, Garret A. Hobart, Jr., fourteen years old. A daughter, Fanny, died in 1895, aged twenty-two, while the family were traveling in Italy.

THE war in South Africa continues. There have been many rumors and reports, but hardly any information of a definite character is given out from English sources, and as the telegraph cables are entirely in English hands, no other news is available. In an engagement last week, Winston Churchill, son of the late Lord Randolph Churchill, was wounded and captured by the Boers. (His mother was an American woman, the daughter of Leonard Jerome, of New York.) There have been reports of "hard fighting" around Ladysmith on the 15th and 16th instant, and of "heavy Boer losses." The English reinforcements are probably pushing forward from Durban. The Boers, according to one account, have destroyed the important railroad bridge at Colenso, south of Ladysmith.

THE German Emperor, William, arrived in England, on the visit of which so much has been said, on the 20th. He came in an "imperial yacht," escorted by two war-ships, and landed at Portsmouth. He was accompanied by the Empress, and two of their sons, and a large staff of officials, including Count von Bulow, the German "Chancellor," or chief civil executive officer of the Empire. They proceeded immediately to Windsor Castle, where the Queen received them.

The object of this visit has occasioned much discussion, but no real doubt is entertained that it is part of the program by which England, Germany and the United States join in a virtual alliance, for the present, as against other nations, in reference to such affairs as the seizure of the Samoan Islands, the "partition" of China, and the wars in South Africa and the Philippines. The German Emperor considers it his best policy, at present, to cultivate England, though the feeling of the German people is generally hostile to her, and friendly to the Boers.

THE Secretary of the Treasury, Gage, on the 15th instant, directed that purchases of United States bonds, to the amount of 25 millions of dollars, be authorized. This was done, it is understood, because the rate for money had been high in New York City, for some time. The result was to advance the price of stocks. Considerable purchases of bonds have been made, amounting up to the close of the 20th, to about 7 millions. They are of the issues at 5 per cent., due in 1904, and at 4 per cent., due in 1907. The market price of the 15th is paid. There was much difference of opinion among bankers and financiers concerning the step, some saying that it was not necessary, and that it was only "speculators" who demanded it.

THE reports from Gen. Otis, at Manila, continue to be that his operations against the Filipinos are very successful. Several different towns are reported as taken. What these really amount to there is no way of judging. It is only plain that the war continues.

THE National Export Exposition, which has been open in West Philadelphia, on grounds near the University of Pennsylvania, since the 14th of Ninth month, is about to close, having been very successful. The attendance has been large. The admission charge on Seventh-days has been 25 cents, and the number of visitors, on several of these days has been nearly 50,000. (It was 40,960 on the 18th, the weather being somewhat threatening.) The 20th was "Philadelphia Day," and the attendance was again quite large.

NEWS AND OTHER GLEANINGS.

THE corruption of the elections in Philadelphia, known for years past to be gross, is attracting some public attention, and may possibly now be somewhat checked. The *Philadelphia Record* says: "We have statues of William Penn, George Washington, Benjamin Franklin, and other worthies of the past erected in various parts of Philadelphia. These statues should be draped in black and their faces masked in order that they may not look with their eyes of stone and bronze upon the shame of the City of the Declaration, where Fraud stalks unhindered and the people refuse to govern themselves." And the *Ledger*, copying the paragraph, says, "That is the truth."

—The leading newspaper at Manila, printed in English, is called *Freedom*. "The advertising columns present one significant feature. The greatest space and by far the greatest display are given to advertisements of intoxicating liquors, whiskey seeming to lead. There are seventeen such advertisements, two of them occupying half a page each. There are also eleven advertisements of hotels and restaurants."

—The *Philadelphia North American* says: "Recently the Standard Oil Company advanced the price of coal oil. This is the third advance in price within a short time, and the company is now getting an increase of a dollar a barrel over the price that prevailed six months ago. In that time there has been no corresponding increase in the cost of production, and, therefore, the Standard has added several

millions to its wealth, not by an expansion of its business, but by the simple process of squeezing the consumers."

—The report of the British Consul in Venezuela, Mr. Haggard, on bird hunting, indicates that the slaughter of birds goes on unchecked. As to aigrettes, he says that the number of birds killed in 1898 for this purpose was 1,538,738. No less than 870 birds have to be killed to produce less than 2½ pounds of the smaller feathers.

—The United States Navy, last year, cost about 30½ millions of dollars,—14 millions for the maintenance of the ships which were already in service, 10 millions for new or purchased ones, and 6½ millions for repairs.

Delicious Hot Biscuit

are made with Royal Baking Powder, and are the most appetizing, healthful and nutritious of foods.

Hot biscuit made with impure and adulterated baking powder are neither appetizing nor wholesome.

It all depends upon the baking powder.

Take every care to have your biscuit made with Royal, which is a pure cream of tartar baking powder, if you would avoid indigestion.

ROYAL BAKING POWDER CO., NEW YORK.

—A dispatch from London, on the 10th inst., says a heavy "siege train" is to be shipped at Woolwich and Devonsport, "which it is supposed is intended for the purpose of shelling Pretoria,"—the capital of the Transvaal Republic. The dispatch adds: "This will be the first employment of a modernized siege train by any European army. The progress of the reduction of the forts by lyddite shell fire, a preliminary to storming by infantry, will be watched with interest and curiosity by all professional soldiers."

—The Texas Attorney General has given an opinion in support of the practice of assessing corporation franchises for taxation, and the corporations will now carry the question into the courts. In Dallas county the total tax assessment is \$97,290,000, of which \$64,000,000 represents the assessed value of franchises.

—Andrew Carnegie, who returned to this country on the 6th instant, denied the reports that he intended to become a British subject. Of the two pending wars he said: "The war against the Boers is most infamous and unjust. It was brought about by England's lust for domain, and is on a par with our attack on the poor Filipinos. These two attacks are a disgrace to both branches of our race."

—Prof. George D. Herron, who has been professor of Applied Christianity in Iowa College, and who is widely known by his writings, has resigned his chair, on the ground that as the College was in need of financial support, and "men of means" would not give, while he remained he felt it his duty to disembarass the trustees. He reasserts his belief that the existing "system of private ownership of natural resources is a crime." He says he expects always to teach "the common and equal right of all men to the earth and its resources."

—The City Council of Americus, Georgia, by a majority of two upheld the Mayor in the case of the Christian Scientists sentenced for refusing to be vaccinated, and the cases have been taken to the Superior Court.

—A representative of the National W. C. T. U. presented to President McKinley, on the 18th, a petition for the prohibition of the sale of liquor and opium and the practice of gaming in Hawaii.

THERE is scarcely a family in the land into whose home a newspaper of some description does not find its way. The members of that family may never look inside the covers of a magazine, but they experience a sensation of loss if their newspaper fails to reach them.—*Newspaper Ink.*

THOUSANDS of persons in Germany live literally "on straw," making it up into blankets, panniers, boxes, knickknacks, hats, bonnets, etc. Professional schools have even been founded, where the trade is taught in all its varieties.

THE fact that one kind of advertising has failed is no indication that another kind would not win.

NOTICES.

*** A Conference under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Buckingham, Bucks county, Pa., on First-day, Eleventh month 26, 1899, at 2.30 p. m. Subject, "Improper Publications." All are respectfully invited to attend.

On behalf of Committee.

SUSANNA RICH, Clerk.

*** The Visiting Committee of Baltimore Yearly Meeting have arranged for meetings up to First month as follows:

ELEVENTH MONTH:

26. Gunpowder.

TWELFTH MONTH:

3. Washington, D. C.

10. Pipe Creek.

17. Forest Hill.

24. Aisquith Street, Baltimore.

31. Woodlawn.

JOHN J. CORNELL, Chairman.

*** The Home Influence Association, under the care of Philadelphia Quarterly Meeting's Philanthropic Committee, invites all interested in the care and training of children, to hold an informal meeting on Third-day, Eleventh month 28, 1899, at 8 p. m., in the meeting-house, 17th street and Girard avenue, Philadelphia.

ANNA K. WAY, Clerk of Committee.

*** Acknowledgment.—List of Contributions to Friends' Neighborhood Guild (formerly Beach Street Mission), from Eleventh month 11 to Eleventh month 18, 1899:

Anna C. Shoemaker, \$1.00

William C. Smyth, for Manual Training, 20.00

Lukens Bros, for Sewing School, 10.00

\$31.00

Richard French and Charles E. Hires kindly furnished wagons and men for hauling, moving, etc.

CASSANDRA T. CARR, Treasurer,
1719 North 18th St., Phila.

*** Friends Visiting Committee of Salem Quarterly Meeting have made the following appointments for Eleventh month:

26 Salem, 10 a. m.

ARMSTRONG & McKELVY

Pittsburgh.

DEYMER-BAUMAN

Pittsburgh.

DAVIS-CHAMBERS

Pittsburgh.

FAHNESTOCK

Pittsburgh.

ANCHOR } Cincinnati.

ROSESTEIN }

ATLANTIC }

BRADLEY }

BROOKLYN } New York.

JEWETT }

ULSTER }

UNION }

SOUTHERN } Chicago.

SHIPMAN }

COLLIER }

MISSOURI }

RED SEAL } St. Louis.

SOUTHERN }

JOHN T. LEWIS & BROS CO

Philadelphia.

MORLEY

Cleveland.

SALEM

Salem, Mass.

CORNELL

Buffalo.

KENTUCKY

Louisville.



THE truth of the matter is, there are so many mixtures of Zinc, Barytes, Whiting, etc., sold under misleading brands of "White Lead" and "Pure White Lead," that in order to obtain Pure White Lead it is absolutely necessary to make sure that the brand is right.

Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.



These trade-mark crisscross lines on every package.
GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
 Unlike all other goods. Ask Grocers.
 For book or sample write
 Farwell & Rhines, Watertown, N. Y., U.S.A.

Young Friends' Association.

The Young Friends' Association Office is now open in the Association Building, 15th and Cherry streets, where those wishing information may apply between the hours of 8.30 a. m. and 5.30 p. m. Address all communications to

YOUNG FRIENDS' ASSOCIATION,
 15th and Cherry Sts., Philadelphia.

VAIN REGRET.—"Did you step on one of those weighing machines when you were down town, Johnny?" "Yes'm. Weighed myself on two of 'em." "What did you do that for?" "Wanted to be sure about it." "Did you weigh the same on both?" "Nome. Fifty-nine pounds on one, and sixty-one on the other." "You foolish boy! You've wasted a cent on one of the machines, and you don't know which one."—[Chicago Tribune.]

"YOUNG man," asked the proprietor of the store, who was making the rounds of the various departments, "how can you afford to dress so elaborately and expensively on the salary we pay you?" "I can't," gloomily answered the salesman, "I ought to have more salary."—[Chicago Tribune.]

A LITTLE girl ran into a chemist's shop, and asked for a penny's worth of pills. "Anti-bilious?" asked the chemist. "No," said the child: "uncle's bilious!"—[Selected.]

LADY of the House (to peddler): "If you do not go away, I'll whistle for the dog."

Pushing peddler: "Then let me sell you a whistle, mum."—[Tit-Bits.]

THE disposition of the Japanese is apparently to look almost exclusively to the United States in educational matters, as the total number of Japanese students residing abroad, as shown by the census figures, was 2,465, and of this number 2,178 were in the United States.

NUMEROUS complaints had come before a certain public official in regard to the quality of food served to the inmates of one of the public institutions, and he determined to investigate. Making his way to the building just about dinner-time, he encountered two men carrying a huge, steaming boiler. "Put that kettle down!" he ordered brusquely; and the men at once obeyed. "Get me a spoon!" he next commanded. The man that brought the spoon was about to say something, but was ordered to keep silent. "Take off the lid!" was the next command. "I'm going to taste it." The two men, cowed by the official's brusqueness, watched him gulp down a good mouthful. "Do you mean to say that you call this soup?" the official demanded. "Why, it tastes to me more like dirty water." "So it is, sir," replied one of the men, respectfully. "We were scrubbing the floors."—[Exchange.]

ONE of the most marvellous features of astronomical photography is the way that a camera will register the images of stars invisible to the human eye. The same instrument which shows to the human eye stars of fourteenth magnitude, which in the entire heavens would register about forty-four million stars, shows to "the photographic eye" no less than one hundred and thirty-four millions! After an exposure of one hour and twenty minutes a photographic negative of the whole firmament would display to the astonished gaze of the beholder a luminous dust of four hundred millions of stars.—[Exchange.]

A NOVEL poster was seen by a recent sojourner in Nova Scotia. It was printed on rough paper with red paint, in a childish hand, and was tacked to a telegraph-pole in a conspicuous position: "There will be a concert and fair in Mrs. Parson's sitting-room to-day, July twenty, at two o'clock sharp. Admission: adults, five cents; children, two cents; babies, two for a cent."—[Exchange.]

A SHIPMENT of American black bass was made to France, and they have flourished so marvelously that to-day they are common articles of diet in the hotels and restaurants. When the bass were introduced the French streams were practically deserted.

ONE of the largest forests in the world stands on ice. It is situated between Ural and the Irkoutsk Sea. A well was recently dug in that region, when it was found that at a depth of 300 feet the ground was still frozen.

A LITTLE girl drew a dog and cat on her slate, and said to her mother, "A cat oughtn't to have but four legs; but I drew her with six, so she could run away from the dog."

THE total value of the lumber annually manufactured in the Northwest, including Michigan, Wisconsin, and Minnesota, is \$80,000,000.

IN Harrodsburg, Ky., there is a man who has a private coal mine that he uses as his fuel supply and will sell none.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade-mark. Cylinder tops are etched in the glass—"MACBETH PEARL GLASS"—another trade-mark.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburg, Pa.



SAVE 1/2 Your FUEL
 wasted up chimney.
 BY USING THE ROCHESTER RADIATOR.
 COST \$2.00 AND UP.
 Money refunded if not satisfactory.
 Write for booklet on economy in heating homes.
ROCHESTER RADIATOR CO.,
 45 Furnace Street, Rochester, N. Y.

ANNOUNCEMENT.

We will continue the manufacture of Custom Shoes and carry a **SELECT STOCK** of our own reliable work.

SAMUEL DUTCHER.

(SECOND FLOOR.) 45 North 13th Street.

Blankets and Comfortables.

We have bought a manufacturer's entire remaining stock at discounts that enable us to quote the following very low prices:

White Blankets—11-4, double-bed size, with red or blue borders—\$2.00 a pair.

White Blankets—11-4, double-bed size, slightly soiled; regularly worth \$3.75—now \$2.75 a pair.

White Wool Blankets—11-4, double-bed size, of excellent quality, with broad silk binding and handsome border colorings—specially priced at \$4.00 a pair.

Gray Blankets—heavy weight, brown mixed; made to sell at \$2.00 a pair—now \$1.50.

Silver Gray Cotton and Wool Mixed Blankets—generous size and weight—under value at \$2.00 a pair.

Winter-weight Comfortables—diamond stitched, cotton-filled, with coverings in neat designs—\$1.00 each.

Orders by mail receive prompt and accurate attention. Address orders "Department C."

Strawbridge & Clothier,
 PHILADELPHIA.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, TWELFTH MONTH 2, 1899.

{ Volume LVI.
Number 48.

A GOOD WORD EACH WEEK.

XLVIII.

THE example of the wise and good of every age proves conclusively that they who attain to the highest advancement in the spiritual life are least disposed to claim any merit of their own; for being admitted to a nearer view of the divine perfections they are led to think more humbly of themselves.

SAMUEL M. JANNEY.

From his Life of George Fox.

TWO VOICES.

ARE there not, then, two musics unto men?
One loud and bold and coarse
And overpowering still perforce
All tone and tune beside;
Yet in despite its pride
Only of fumes of foolish fancy bred,
And sounding solely in the sounding head:

The other, soft and low,
Stealing whence we do not know,
Painfully heard and easily forgot,
With pauses oft and many silence strange
(And silent oft it seems when silent it is not),
Revivals too of unexpected change:
Haply thou think'st 'twill never be begun,
Or that 't has come, and been, and passed away:
Yet turn to other none,—
Turn not, oh turn not thou!
But listen, listen, listen,—if haply be heard it may
Listen, listen, listen,—is it not sounding now?
—Arthur Hugh Clough.

THE NEED OF INCREASED INTEREST IN OUR BUSINESS MEETINGS.¹

BY SUSAN H. JARRETT, HORSHAM, PA.

THAT there is need of increased interest in our business meetings no one can doubt. That there has been an increase of interest in some particular meetings is a cause of rejoicing. Where it has been possible to make the time for holding the business meetings at an hour more convenient to busy workers, the additional attendance and consequent increased interest have been noticeable. There is inspiration in numbers, and there are members of our meetings who absent themselves from the business sessions not so much because of pressing cares, as because so few go, and they are quite willing to allow these few to bear the burden. There is a tendency among many to attend the larger meetings, while the primary business meetings are allowed to dwindle away and lose their strength.

Channing says: "The sense of duty is the

¹ Read at the Conference of Friends' Associations, Woodstown, N. J., Eleventh month 18, 1899.

greatest gift of God to the human mind, and all outward revelations are founded on and addressed to it. All mysteries of science and theology fade away before the grandeur of the simple perception of duty which dawns on the mind of a man and brings him into the moral kingdom of God. He to whom a conviction of duty is unfolded becomes subject from that moment to a law which no power in the Universe can abrogate."

To me this seems the keynote to our actions both with regard to our religious and secular obligations. No amount of convenient arrangements or attractive methods will take the place of that underlying sense of duty which alone will induce each individual to give his time and thoughts and strength to the affairs of the meeting. There must be a consciousness of need before there is a seeking after that which will supply the want, and it is only as a person becomes convinced of a duty or obligation that there arises the willingness to perform it. It seems right and proper, however, to make the time of holding the business meetings as convenient as possible for members to attend. I have learned that in the early days it was the custom for Friends in business to employ members of meetings wherever possible, so that arrangements could be made that both employers and employes might attend mid-week meetings. No doubt in the busy rush of these present times this plan is no longer possible, but it shows us how much the privilege of attending the meetings was prized at that time. The plan of having the business sessions in the evening, seems a very good one where it is suitable. But in country places where Friends live several miles from meeting it is quite out of the question, as older Friends could scarcely go after night. I have sometimes thought that were country mid-week meetings held in the afternoon there would be a larger attendance. The morning hours are very precious to the busy farmer and his equally busy wife, and while they may be very anxious to see the meeting kept up, yet they cannot feel their way clear to leave their work in the early part of the day, while possibly they might make arrangements to do so at a later hour.

The holding of our business meetings in joint session has seemed to me one of the most sensible changes that could be made. In the smaller meetings, especially when often there are scarcely enough members attend to constitute committees to transact the business, the separation of men and women, is attended with inconvenience, while the object of each gathering is the same. As a child I remember sitting near the partition in monthly and quarterly meetings, and having my attention gently distracted by half over-hearing communications in the other end, which I greatly desired to hear, and I even remem-

ber when the women were obliged to suspend business while some man with a loud voice spoke on the other side of the partition, making it quite impossible to go on for a time. This always seemed to me undignified, and I have rejoiced that so many of our business meetings are being held in joint session. It is one of the fundamental rules of our Society that there is no difference in the relation we bear to our Heavenly Father; whether male or female, each is alike accountable. Such being the case, it seems to me the time has come when the partitions should all be taken down and the business transacted in one body. There is little doubt that most of our younger members see matters in this light, and they certainly "need to be fed with the manna of to-day, and not with that of two hundred years ago," and we surely may with profit let go some of the forms which have become unsuited to the minds of to-day rather than lose the growth and life we need so much.

The Young Friends' Associations are doing much to awaken interest in the business meetings. No longer, we trust, can it be truthfully said that the children of Friends can not tell what they believe, as was perhaps the case before the days of First-day schools and Young Friends' Associations. The custom of reading parts of our discipline and commenting upon them is I think excellent. Indeed at one of the Association meetings at Horsham I was more impressed with the reading of an extract from the discipline, and the reader's comments upon it, than anything I had ever heard.

We all know how much depends on the president of an Association, whether the meeting be lively or dull, and I believe the clerk of a business meeting has a great deal to do with the life of the meeting. So much meaning can be put into the reading of a query, by a cultivated voice and an earnest manner. The time has certainly come when these things should be thought of in appointing a clerk. One whose personal influence is thus exerted can scarcely fail to draw out the sentiments of the meeting. There is great need of more expression in our business meetings, and I think the lack of it comes from a want of freedom with each other, a fear of not saying the right thing in the right way. Could we only put aside this hesitation, and speak out what is in our minds and hearts, what a change would come over our meetings of business.

The habit of speaking in a low tone takes away very much from the interest of a meeting, and adds greatly to the difficulty of the clerk in gathering the sentiments of that meeting. Clear and distinct speaking is a thing we most of us can cultivate if we will.

It seems to me a decided mistake to continue an appointment for a great length of time, while of course change should not be made hastily or inadvisedly. For instance, why should one person be clerk year after year, when there are others who could fill the position equally well? We want more interest, and the only way to get it is to make the members work. These appointments should be made very carefully, but the abilities of the members should be found out by putting them on committees and in various other ways. A judicious mingling of elderly and young

members on the various nominating committees is very important, that a sufficient degree of responsibility be felt in selecting those who are to serve the meeting in any capacity.

The reading of the queries! How different from a few years ago; the same words, it is true, but a different intonation seems to bring a new meaning. I have heard these queries called lifeless and monotonous and perhaps I once thought them so myself; but some time ago my attention was called to a series of articles on the History of the Queries taken from Friends' Quarterly Examiner, which was most interesting. In their two centuries of existence and the several changes which have been made in them by different yearly meetings, we may trace a great deal of the history of the Society. It was not until the year 1677 that representations from the various quarterly meetings were sent up to the yearly meetings, and in 1682, or eight years before the death of George Fox, these deputies from the provinces decided that the three following questions should be answered annually to them by the quarterly meetings.

"I. What Friends in the ministry in their respective counties departed this life since last Yearly Meeting?

"II. What Friends imprisoned for their testimony have died since last Yearly Meeting?

"III. How the Truth has prospered among them since the last Yearly Meeting and how Friends are in peace and unity."

I quote these first queries to show the difference between the questions asked then and those asked to-day. It would be an error to suppose that these queries which run through the history of our Society are an evidence of strength or soundness; on the contrary they are each of them an evidence of decline, for their number increased in proportion as the vitality of the Society decreased, and the subjects embraced in them became wider as Friends fell away from their early faithfulness. In those days there was no occasion to ask about due attendance of meetings for worship and discipline, or unbecoming behavior, when life and property were in constant danger. Will the time ever come, I wonder, when some of our present queries may be dropped out because no longer needed? We hope so, indeed; but in the meantime let us as earnest members of the Society of Friends try to live in such a manner that the answers to the queries may not need so many moderating adverbs.

Whatever we are willing to make sacrifices for, that we love. By this test do we love our gatherings for worship and discipline as we should? Are we willing to sacrifice our time, or money, or even our social engagements for the sake of our meetings? It is certainly a great mistake for Friends, especially women, to give so little financial support to the meeting, and that little is frequently given grudgingly. I heard a member of our own meeting say, "If we were taxed more, perhaps we would go to the business meetings to find out what was done with the money."

As to social engagements, I have always felt that many Friends abused the beautiful principle that all

days are alike holy, by filling their First-days with visiting and pleasure taking, especially in the country, and such neglect of religious meetings cannot fail to affect the business meetings. Not only this, but social gatherings, on First-day have done much to bring criticism on the Society of Friends and deservedly so.

When I was appointed to write this paper, I felt that I knew nothing about any business meetings except my own, not having had the opportunity of visiting others, on account of home duties. I have asked members of a number of other meetings how it was with them, and in every case they have acknowledged a need of increased interest. The thought naturally comes that there must be a prime cause for this neglect, something more than the hindrances of every-day life, and after deep thought on the subject I have come to the conclusion that we do not appreciate our privilege of birthright membership. It is indeed a blessed birthright that has come to us, but it has come without any work or sacrifice of our own and consequently is not valued as it should be.

I have long thought that young members after reaching the age of serious thought and judgment should be required to answer as to their belief in the principles of Friends, and their willingness to work for the best interests of the Society, before being admitted to all the privileges of membership. Indeed, I have known of several cases among young members who never attended any of the sessions of their monthly meeting until they wished to get married and desired the sanction and oversight of the meeting. Here is the weakness of our Religious Society. "The tie that binds" is held too loosely, and too few who profess its principles feel its pressure and respond to its touch. It is true in the physical world that every unit must do its work if we would have a perfect whole. Also in the mechanism for our comfort and convenience every part must be in good order, each rod and wheel must be able to bear the proportion of the strain. If a single part fails, the whole may be thrown into confusion. It is just so in the religious world; each individual must do his or her part, or the whole structure will suffer from the omission.

WISELY USING SILENCE.—While the Scriptures put the sins of omission among the worst and most damning, they also hint to us that our best services may be those of omission as well. This is true especially of our omitting the use of our tongues when it is wise and magnanimous to keep silence. Every man can recall instances in which he said what made him bite his tongue afterwards. But how seldom have we needed to be ashamed of silence under provocation! "I have observed many," says Ambrose, "who by speaking have fallen into sin, scarcely one who has by silence." We never fall by being silent for ourselves and our rights, but we must avoid silence when God and the truth require speech.—*Sunday School Times*.

THE secret of being loved is in being lovely; and the secret of being lovely is in being unselfish.—*J. G. Holland*.

"SWARTHMORE IDYLLS."¹

WHEN, four years ago, a volume of poems of John Russell Hayes appeared, it was my pleasing duty to commend this first volume of our young poet, and to express the belief that it would prove a prelude to many more charming works by the same pen. That belief has been encouraged by various fugitive pieces from the same source, and now more than ever by a charming little collection of pieces, containing sixty pages, in which he honors his Alma Mater by calling them "Swarthmore Idylls." As the renowned King Arthur was made even more renowned by the lines of Tennyson, so may Swarthmore's name gain additional honor as the days go by from these Idylls of one whom she ventures to crown as her youthful Poet Laureate!

Of the sixteen idylls and sonnets which the volume contains, nearly all refer directly or indirectly to the author's Alma Mater, its happy uplifting and ennobling influences, and its bright surroundings. The first of these is appropriately addressed to Swarthmore; and the following lines referring to the foundation of the college under the guidance of the Light Within, the Divine Immanence, deserves especial notice,—

"In thee, Swarthmore, are centered noblest hopes;—
Not without spiritual light they planned
And built, those Quakers of the olden school,
Here in the sweet and wholesome countryside,
Free from the city's tumult and its stain,—
Erecting here by Penn's primeval woods
An edifice to learning dedicate,
To science and the high humanities,
And beauteous arts that nourish mind and soul;
Their fair foundation gifting with the name
Of that old House in ancient Lancashire
Where Fox, the high-souled Founder of his sect,
Oft sought retirement from the world's loud noise
And steeled his godly heart for fresh crusades.
—And not a few with pilgrim feet have fared
From this new Swarthmore in the western world
To that old home and cradle of their faith;
And on these walls, 'etched with memorial green,'
An English ivy grows, fair living link
Binding our younger Swarthmore to the old."

From these opening lines and those that follow, I am tempted to quote many passages, but I feel that in attempting to select I am in danger of selecting all. I must, however, give my readers a foretaste of the riches in store for them. The Alumni will welcome, I am sure, such words as these,—

"To these calm precincts age can never come,
Save as the ivy comes on yonder walls
To clothe with fadeless green;—here Youth abides,
Here bright Enthusiasm hath her home,
And Faith and clear-eyed Hope are sisters here!
—Then, Swarthmore, we thy daughters and thy sons
Still turn to thee and feel the rosy touch
Of youthful days, the glamour and the glow
Of golden years and memorable hours."

And in the "Anniversary Ode," on the occasion of the 25th Annual Commencement, not forgetting the Founders who labored and sacrificed for what the present generation now enjoys, and who, we trust, "builded better than they knew," our poet says,—

¹ Swarthmore Idylls, by John Russell Hayes, with Illustrations by Robert Shaw. Wilmington, Delaware. The John M. Rogers Press.

"Wisely and well the seed was sown ;
O wisely be the gleanings done and well !
Be not unheeded or unheard the spell
Of memoried names, or of the memoried faces
From whose still station on thy walls
A sweet and silent consecration falls."

And in the lines read at the unveiling of a tablet at the birth-place of Benjamin West, P. R. A.,—full of fragrant memories of other days,—we read words like these, showing the poet's keen eye for all the beauties of nature,—

"He loved the silence of these woodland alleys,
He loved the colors of this peaceful sky,
He loved these sleeping hills and grassy valleys ;
Their tranquil beauty pleased his artist eye.
For many a summer hour
Delighted would he pore
On each dear native flower
Beside his father's door."

With a never-failing love for Learning's cloistered shades, in the lines expressing the happiness which they bring, the poet whom we so proudly call Swarthmore's, closes as follows,—

"O blest the peace that falls
In cloistered shades serene,
Where ivied college walls
Rise o'er the silent green ;
And happy is the youth
Who climbs the hills of Truth
And basks awhile in Wisdom's fair demesne !"

And take these beautiful retrospective lines which close the sweet idyll entitled "In College Days,"—

"In college days,—
Ah, comrades, when
Come those golden hours again ?
Come they e'er save through the haze
Of our dreams of yesterdays,
Récollections sweet and old
On the inmost heart enrolled ?"

In considering the other interests, attractions, and associations of Swarthmore, the silent and impressive influence of the Swarthmore meeting on First-day mornings, in—

"The quiet Meeting-house beside
The grove on Swarthmore's peaceful hill,"

is not forgotten. Let me quote a few lines which especially impress me, for it is well to call to mind such words in these times when music is properly more highly esteemed among us than in the past, although many of us hope never to see it introduced as a part of our regular religious meeting,—

"No ritual these precincts know,
Unless it be when yonder trees,
Responding to soft winds that blow,
Chant forth their leafy litanies.
And though no organ shake the air,
No hymns uplift melodious words,
Yet wandering breezes hither bear
The anthems of the happy birds."

In a recent address to Swarthmore students, Lyman Abbott took for the text of his brief but most impressive discourse, the words, "Hope, trust, believe." Our poet closes a sonnet on this subject as follows,—

"O valiant hearts and young, the rosy dawn
Is yours to-day, and your life's beauty vernal ;
Nor shall their primal radiance be withdrawn,
If in sweet consecration you receive

And cherish as a talisman eternal,
The message of that morn, 'Hope, trust, believe' !"

I will not mar the touching sonnet entitled "We Who Dwell in Sight of Thee," by any partial quotation, but give it entire,—

"Happy are we who dwell in sight of thee,
Dear Swarthmore,—with thy stately domes that rise
Serene as the encircling summer skies,
Thy storied ivies and each memoried tree,
Thy green that fades into the far-off lea,
Those woods that golden autumn glorifies,
And yon deep western vale where softly dies
The winter sun in lingering majesty !
Thy joyous children we, for whom the years
Are bounteous of the things that perish not,—
Friendships, sweet ministries, and true content.
Close linked together by the sentiment
Of love for thee, we share our joys and tears,
Nor ask the Father for a happier lot."

The eight illustrations have been carefully prepared for this volume by Robert Shaw, whose name will be a guarantee to all who know him and his work, of their beauty and fidelity to nature. These vivid representations of scenes so familiar to all Swarthmoreans will, with the well-chosen words of the author, bring back to them all, precious memories of many happy days.

That this volume comes from the John M. Rogers Press is also a guarantee of its excellence in all points which involve the more advanced processes of book-making of the present day.

I may here remark that the volume is most appropriately dedicated to the author's cherished professor, and my own former student and warm friend of many years,—*"W. H. A., Duci docto et dilecto."*

The book is introduced, upon the title page, by the inspiring and uplifting words of our beloved Dean, with which I feel that this inadequate notice is most fittingly drawn to a close,—

"These Swarthmore walls that rise toward heaven's blue,
Etched with memorial green, the ages long
Will in the dust lay low. But human hearts
Pure, sweet and strong, are walls invisible,
Growing more deep and broad in years that touch
The granite to decay—foundation sure
For building of the Architect Divine !"

EDWARD H. MAGILL.

FRIENDS' LESSONS IN OLD TESTAMENT.

No. 50.—TWELFTH MONTH 10.

JOSIAH'S REFORMATION.

GOLDEN TEXT.—Because thine heart was tender, and thou didst humble thyself before the Lord . . . I also have heard thee, saith the Lord.—II. Kings, xxii., 19.

Scripture Reading, II. Kings, xxii., 1-20.

THE cause of the retreat of the Assyrian army after its victorious career in the west has been a matter of much speculation. The Greek traveler, Heroditus, gives the Egyptian account of the same event about as follows: The Egyptian king was promised protection by the gods, and marched against Sennacherib with a small army. While they awaited the attack an army of field mice "fairly inundated the enemy, gnawing apart their quivers, their bows, and their shield straps, so that being deprived of their weapons they were put to flight." It is worthy of note that the

mouse is the symbol of pestilence among the Semites. The Bible record says (II. Kings, xix., 35) that "the angel of the Lord went out and smote the camp of the Assyrians." (See also Isaiah, xxxvii., 36.) We may suppose that a combination of circumstances, including disease, such as often attacks large bodies of men in foreign climate, a partial repulse in the battle with the Egyptians, and complications in the east induced Sennacherib to withdraw. However this may be, Isaiah's promise of safety to the city of Jerusalem was fulfilled, and his authority over the king was thereby so strengthened that his influence was supreme, from this time, while Hezekiah lived.

With the death of Hezekiah our information concerning Isaiah comes to an end. There is a tradition to the effect that he was sawn asunder in the persecution of the Jehovah-worshippers which took place in the next reign. For the reign of Hezekiah was followed by reaction. The long reign of his son was an evil one. "He built up again the high places; he reared up altars for Baal, and made a grove, as did Ahab, king of Israel; and worshipped all the hosts of heaven and served them. . . . And made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." (II. Kings, xxi., 3-7.) The successor of Manasseh was like unto him in evil so that his servants "conspired against him and slew the king in his own house." Josiah, his son, revived again the days of Hezekiah. Once more the king did right in the sight of the Lord, and "turned not aside to the right hand or to the left." Moreover a great event came to pass during his reign. By order of the king the Temple, which had been desecrated with foreign altars and idolatrous worship during the reigns of Manasseh and Amon, was to be renovated and purified for the renewed worship of Jehovah. In the course of these labors the priests discovered "the book of the law in the house of the Lord." (II. Kings, xxii., 8.) This is the first definite mention of written law in the story of the Hebrew kings. Moreover, it was evidently a matter of great surprise to the king and enjoined observances not familiar to him. For "when the king had heard the words of the book of the law, he rent his clothes" (II. Kings, xxii., 11), and he said "great is the wrath of the Lord that is kindled against us because our fathers have not hearkened unto the words of this book." (II. Kings, xxii., 13.)

What then was this "book of the law." "It is clear from the narrative of II. Kings, xxvii., xxiii., that book must have contained Deuteronomy; for although the bare description of its contents, and of the effect produced by it upon those who heard it read (II. Kings, xxii., 11, 13, 19) might suit Leviticus xxvi., equally with Deuteronomy xxiii., yet the allusions to the covenant contained in it (II. Kings, xxiii., 2, 3), which refer evidently to Deuteronomy (Deut., xxix., 1, 9, 21, 25), and the fact that in the reformation based upon it Josiah carries out (II. Kings, xxii., 13-19; xxiii., 3-5, 7, 9-11, 24, etc.) the principles of Deuteronomy, leave no doubt upon the matter." (Canon Driver of Christ Church, Oxford). The discovery must have been made about the year 621 B. C. Exactly how long before this time the book was written can only be a

matter for speculation. The whole tone of the book, however, indicates that it was an attempt "to provide a spiritual rallying-point round which, when circumstances favored, the disorganized forces of the national religion might arrange themselves again. It was emphatic reaffirmation of the fundamental principles which Moses had long ago insisted on, loyalty to Jehovah and repudiation of false gods." (Driver.) The various references to laws and usages, the forms of idolatry mentioned, the language all point to the latter part of the period of Kings as the time of its composition. When we find, moreover, that Amos, Hosea, and Isaiah (in those portions of the book of Isaiah admitted to have been written by him) make no reference to the law, and show no certain traces of its influence, while Jeremiah and the latter prophets show constant evidence of familiarity with it, we are forced to conclude that the essential portions of the book of Deuteronomy were written in the periods between the reigns of Hezekiah and Josiah. It was probably in the discouraging and evil time of Manasseh that some faithful prophet made this effort to supply a basis for reformation. And we see that it did serve under Josiah as the foundation for a great revival of power in the Jewish church. The law itself we will take up more in detail in the lessons of a later series. For the present it is enough to note that it demanded a high personal morality (the ten commandments being included); that it prescribed modes of legal procedure for securing public justice; gave detailed directions concerning methods of sacrifice and concerning the ceremonial worship in general, and condemned all common forms of idolatry.

As already indicated the discovery of the law in the Temple was followed at once by efforts to teach and enforce it throughout the kingdom. (II. Kings, chapter 23.) We learn also from the account of the reformation how much there was to reform—worship of Baal and of the sun and stars, licentious and immoral rites to Ashtoreth, recognition of Milcom, god of Ammon and Chemosh, god of Moab, side by side with Jehovah, god of Righteousness, the sacrifice of children—all this strange medley of observances, together with injustice, oppression, and general insecurity.

The appearance of the book of the law at such a time showed that the followers of the great prophets, of Amos, Hosea, and Isaiah, had not disappeared in the reaction following the reign of Hezekiah, though they had no influence with those in authority. The leaven of the truth was working from the small body, which accepted in good faith the words of prophecy to all those who were subjected to their influence. Without such a basis for reform among the people the efforts of king Josiah would have been vain; with such a body of the faithful among them the degradation of the reign of Manasseh could not be fatal to the nation.

A TRUE Christian, one who is deep enough in the godly life to have his affinities with God, will infallibly become a separated being. The instinct of holiness will draw him apart into a singular, superior, hidden life with God.—*H. Bushnell.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TWELFTH MONTH 2, 1899.

Please address business letters to "Friends' Intelligencer, N. W. Cor. 15th and Cherry Streets, Philadelphia, Box 924."

Communications and contributions to "Editors Friends' Intelligencer," same address. Please add "Box 924"—as above.

NINETEENTH CENTURY AFFLICTIONS.

BESIDES the wars whose smoke arises east and west, the Nineteenth Century's close has other afflictions, and the near relation of every part of the world to every other part permits the knowledge of these to travel far and wide. Help is asked on this side of the world for needs existing on the other side, and the remotest country comes to us, hoping to find sympathy and succor.

Two classes of persons, it may be confidently said, have a keen sense of these conditions. One of these classes are the help-givers, the benevolent, whose habit it is to try to alleviate human misery. They are appealed to daily and hourly. And another class are the conductors of the newspaper press, to whom there come, the year round, the pleas of those who have charitable undertakings which they want brought to public notice.

We have felt, and do feel, a near sympathy for the Doukhobors, whose troubles have come upon them solely because they cherish ideals like those of Friends. They seem to be especially wards of those who hold the Friendly convictions, and to have a claim upon us that cannot be disregarded. The schools for the colored children in the South appeal to us, also, and must be maintained. Our many local benevolences and charities, especially in the great cities, where benevolent effort can never afford slackening, are always on the lists of earnest concerns.

But how much more there is, how many other needs are disclosed! The famine in India becomes more and more acute. Details like those which we have recently printed from the missions in Berar and the Central Provinces we find in many newspapers, and piteous appeals for help are made. The Indian visitor who has been among us for some time describes vividly the hard fate of the Pariah class. We have restated to us, by those who have been engaged in helping the Armenians, the continued distress of many of the poor victims, widows and orphans, of the bloody work of four years ago in their country. And we have scarcely laid down the appeal made for them until we are asked to read and

consider the story of the "reconcentrados" in Cuba, and the dire necessity for help to re-establish them in productive labor.

To see these miseries we pause but a moment, and look only through one or two windows out upon the world. The record of them is not the whole story of the day, nor even a chapter of the story. And yet with this much known, how much of pain and misery the human family must endure! Does it not seem plain that men should tax themselves for good, instead of evil, for relief rather than injury, for repair and relief rather than rapine and destruction? Is not the world's claim for aid enough to absorb all the energies of those who have strength to spare?

THOMAS VAN NESS, a minister of the Unitarian body, has been writing in the *Christian Register*, Boston, a series of articles on a visit paid to the Russian Molokains, a sect not unlike the Doukhobors in many particulars. He found some of them in the Trans-Caucasus region of Russia. They are harshly treated, as are all other "sects"—dissenters from the Orthodox Greek church—and continual pressure is brought to compel them to conform. An elder, an intelligent though unlettered man, with whom T. Van Ness had an interview, said they wanted to leave Russia. "Inspired by the success which attended the Doukhobor emigration to Canada, there are now some 7,000 Molokains who would like to go to America." But, he adds, "the Russian authorities are averse to this exodus. If there is to be any movement of population, they wish to influence it toward Siberia and the near lands across the Caspian, and not towards the United States."

We have thought, from the beginning of the Doukhobor movement, that their success in leaving Russia would affect the other Russian sectaries, and make them seek a similar way of relief from their present troubles. When Aylmer Maude was here, a year ago, he spoke of the large numbers of dissenting religious people in Russia, who would be anxious to emigrate if that course appeared possible. No doubt more will be heard on this line.

THE minutes of Baltimore Yearly Meeting present the report of the Committee on the Purification of the Press, and the details given in it of the Committee's work are impressive. The responses to its efforts from editorial associations, press clubs, etc., and the similar or coöperative movements begun by various organizations, mostly of women, are encouraging to the hope that some corrective influence will presently be exerted upon the sensationalism and impurity which are poured out through the daily press. The work of Baltimore Friends in this direction deserves high praise.

BIRTHS.

JONES.—In Philadelphia, Tenth month 27, 1899, to David T. and Marion R. Jones, a daughter, who is named Elizabeth.

THORPE.—At Green Plain, Ohio, Eighth month 14, 1899, to William R. and Anna M. Thorpe, a son, who is named William Donald.

WILLITS.—At Glen Cove, Nassau county, New York, Eleventh month 5, 1899, to Charles F. and Grace O. Willits, a daughter, who is named Dorothy Jane.

MARRIAGES.

WHITELEY—MORRIS.—At the home of the bride's mother, Rhoda A. Morris, Eleventh month 9, 1899, by Friends' ceremony, Isaac L. Whiteley, of Cambridge City, Indiana, and Elmira J. Morris, of Milton, Indiana.

DEATHS.

BUNTING.—At her residence, 44 East 73d street, New York, on Sixth-day, Eleventh month 24, 1899, Ella Francis, daughter of the late Charles T. and Phebe M. Bunting.

A life full of works, and work well done. *

GRAHAME.—At his home, Germantown, Philadelphia, Eleventh month 25, 1899, suddenly, Israel Janney Grahame, aged 80 years; a member of the Monthly Meeting of Friends of Philadelphia.

This dear Friend has for many years been paralyzed, and unable to converse, but was cheerful and glad to receive the visits of his friends. He carried on pharmacy in Baltimore, for some years; after the death of John Jackson, Israel and his wife Jane P. Grahame conducted Sharon Boarding School, and later they had the Academy at Attleboro', Bucks county, Pa., (now Langhorne), but about 1876 he removed to Philadelphia, and again engaged in pharmacy, in which he was successful till incapacitated by ill health.

Being thoroughly convinced of the principles of Friends, his life was consistent with true Christianity. He was an active worker in the monthly meeting, for a number of years an overseer, and at the time of his prostration, clerk of that body.

He was cordial in his friendship, polite and gentlemanly to all, giving evidence that the love of Christ prevailed in his heart, and that he was endeavoring to live the life of the righteous, and though the closing was sudden, yet quiet and peaceful, doubtless he has received the welcome of the righteous, "Enter thou into the joy of thy Lord." T.

NICHOLSON.—Eleventh month 20, 1899, Augustin Nicholson, aged 65 years. Funeral at Springfield meeting-house.

SMYTH.—Eleventh month 22, 1899, Elizabeth F., widow of Lindley Smyth, in her 81st year, daughter of the late Ziba Ferris; a member of Spruce Street Monthly Meeting, Philadelphia.

SPENCER.—At the home of her daughter, Viola Griffith, Dayton, Ohio, Eleventh month 15, 1899, Louisa Spencer, widow of Nathan Spencer, near the 77th year of her age.

She was a member of Milford Monthly Meeting of Friends. Her Christian cheerfulness, and forgetfulness of self, and thoughtfulness for others, were an inspiration to those with whom she mingled.

Interment at Milton, Ind. *

TAYLOR.—Suddenly, in West Goshen, Pa., Eleventh month 22, 1899, Jesse J. Taylor, son of the late Joseph L. Taylor, in his 71st year; a member of Birmingham Monthly Meeting of Friends.

WEAVER.—At the residence of her son, Dr. Chandler Weaver, Fox Chase, Pa., Eleventh month 21, 1899, Rebecca Chandler Weaver, in her 67th year.

OH, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

INQUIRIES after happiness and rules for attaining it, are not so necessary and useful to mankind as the arts of consolation, and supporting one's self under affliction. The utmost we can hope for in this world is contentment; if we aim at anything higher we shall meet with nothing but grief and disappointment.—*Addison.*

DOUKHOBOR REPORT.

WE have a short list of additional subscriptions. We have paid over \$200 more to the aid fund, leaving a small balance in hand.

Joseph S. Elkinton and William B. Harvey have returned, it is presumed, from Prince Albert to Winnipeg. They went to Prince Albert to see the colonists now settled there, whom they picked up on their trip outward, at Winnipeg and Selkirk. Prince Albert is in Saskatchewan, at the end of a branch, from Regina, of the Canadian Pacific Railway, and is about 200 miles west of the main body of Doukhobors, the "North" and "South" colonies.

J. S. E. and W. B. H., in coming from Fort Pelly to Yorkton, about forty miles, had a severe experience on the 16th ult. They faced a severe snow-storm all the way. It is now light there no earlier than 8 a. m., and dark by 3. They were very fearful of losing their way, and the road was very rough, but they reached Yorkton in safety, for which preservation they are deeply grateful.

The first car-load of supplies for the children and sick, left Philadelphia on the 27th of Tenth month, and arrived safely at Yorkton. Joseph S. Elkinton was there, very opportunely, and gave oversight to the distribution. Representatives of the Doukhobors from several villages came down, and explained their several needs, so that the supplies could be intelligently distributed. Some villages are worse off than others.

Three carloads of corn-meal arrived and were very acceptable, the people seeming to understand very well how to use the meal.

A second carload of special supplies goes from Philadelphia this week. It includes 500 gallons of cottonseed oil and 150 sides of leather. A full carload of sugar, 75 barrels, was started on the 28th. Sugar was selected for its heat-making value, as the Doukhobors do not use meat.

Joseph Elkinton informs us that supplies of clothing and other goods (heretofore asked for, to be sent to 817 Mifflin street, Philadelphia), are not further desired, as it is not designed to forward more at present.

THE "INTELLIGENCER" FUND.

A. H., N. Y.,	\$ 10.00
A. L., Pittstown, N. Y.,	10 00
	<hr/>
	\$ 20.00
Acknowledged last week,	858.25
	<hr/>
	\$878.25
Paid over for relief,	850.00
	<hr/>

Balance, \$28.25

These acknowledgments are closed Third-day morning, Eleventh month 28.

Please draw checks or money orders to the order of Howard M. Jenkins.

No shattered box of ointment

We ever can regret,

For out of disappointment

Flow sweetest odors yet.

The discord that involveth

Some startling change of key

The master's hand resolveth

In richest harmony.

—F. R. Havergal.



REMARKING upon the absence of any inspiring poetry about the wars of 1899, the Minneapolis *Tribune* says: "If Mr. Kipling's latest brutal war ballad is a fair example of the martial poetry to be evolved from present military conditions, our leading poets will do well to persist in their silence—a silence that has prevailed since Lowell's sublime 'Commoration Ode' sounded the last and highest note called forth by the heroic struggle of our civil war. It may be, after all, that our poets have reached a stage of refinement when they do not find in the savagery of wars of conquest any true poetic inspiration."

EXCURSION DAYS IN ENGLAND.

IV.

OVER HEREFORD HILLS.

WHEN I said to Theodore Neild that I supposed there was not much fruit raised in that part of England, he was plainly enough rather saddened by my ignorance. It was much as if he had said to me in Pennsylvania, "I suppose you haven't much coal in these parts." For in Herefordshire, as I presently learned, not only do fine cattle grow and pasture, but apples and pears thrive in many orchards, and the county is rather proud of the fact. So, to see more of the fields and the fruit trees was one reason why we drove down from Leominster to Hereford—the city.

We ate our luncheon first, and made an afternoon trip. (Perhaps the critical reader may remark that luncheons and other meals are often mentioned in these papers, but I hardly think I need apologize for this; I found no one in England, resident or tourist, who was indifferent to these matters.) We drove out from "The Vista," the pleasant cottage home of our friend and his family, through the gardens, and orchards, and vegetable plots, with which it is surrounded. The cottage stands upon a hill west of the town of Leominster, and its "vista" is north-westward over descending slopes toward Wales. By narrow lanes, which made a near way, we sought the great road which runs south toward Hereford. We descended from the high ground, left Leominster away to the left hand, and presently were on the broad highway.

My friend drove. For the first hour the air was warm. We sat in a low-hung cart, one of those substantial vehicles beside which our American light carriages appear as mere cobwebs. He and I, ensconced in the deep, wide cart, appeared—neither of us being large persons, it is true—as mere trivial objects deposited within its ample space. The sleek and well-fed pony signified plainly that he felt the heat. "Come along! come along!" many times said my friend, in the gentlest and most amiable of tones. And then he confided to me, more than once, his grave wonder whether at that rate we should cover the thirteen miles and back by a reasonable bedtime. Endeavoring to encourage him, I said that the secret of making a long journey in good time was to keep in motion, at a steady rate—not driving "by fits and starts"; which my friend chose to interpret, jocosely, as a statement that, granted a continual motion toward a fixed point, the point must ultimately be reached,—and this he assured me was quite past denial! Thus did we beguile the way.

The road we were on follows the general direction of a stream, the Lug, which flows south to join the Wye near Hereford. Nearly midway is a long hill—long on both sides—Dinmore. We ascended slowly. Part way up, we met a gypsy cart, and the man, driving, shouted to us, in his language, which I cannot now recall, that it was a long, hard climb. The railway passes through Dinmore by a long tunnel, and over this we passed. Over to the right, a few miles distant, lies Radnorshire; to the left, farther off, is Worcestershire. But the hill is wooded, and there is

little opportunity for distant views. Squirrels ran across the road; it was a truly rural spot.

Reaching the summit of Dinmore at last, we set the pony in motion somewhat more rapidly down its southern slope, and as we counted off the milestones, even Theodore began to concede that we should probably get to Hereford; perhaps the pony had made up his mind that it was to Hereford we were bound, and he must make the best of it. We drove into the cathedral town at last, and it was but about two hours and a half since we left The Vista.

Hereford is an "episcopal city." Like Wells, and Lichfield, and Winchester, its cathedral is its main feature, the attraction for visitors, the centre of life for residents. I felt more interest in the cathedral because of its bishop, who is one of those who regard Christianity as demanding Christian qualities of character, and who, though he may think church forms and ecclesiastical paraphernalia of value, does not regard them as the substance of religion. I had heard his noble sermon at The Hague—as good a plea for peace as if David Ferris or Dr. Rogers-Eavenson had composed it for him—and so I was, as I have already said, the more interested in his city.

The cathedral, it may be said in a few words, is of red sandstone, and the walls, exteriorly, have been chipped off, to get rid of the weather-worn surface, a process whose wisdom is more than doubtful. It is an old building, begun in 1079, finished in 1530, and has thus several different styles of English cathedral architecture. The nave, the south transept, the choir, and piers of the tower, are Norman; the "lady chapel," (dedicated to Mary, the mother of Jesus), is Early English; the northwest transept is Early Decorated. The great central tower, 165 feet high, has a curious lantern, in which the stone-work resembles a great cage with massive bars.

From the cathedral we walked about the town. There is an interesting old half-timbered house, once a dwelling, now used as a bank, which stands in the square called the High Town. It was built perhaps in Queen Elizabeth's time, and has been well kept. From the High Town we wandered down to the riverside,—for we are here in the valley of the Wye, which, flowing eastward from its Welsh springs, and fed by many affluents, bends southward about Hereford, and passes down through one of the most romantic and beautiful regions of England, to join the Severn by Chepstow. There was a castle here at Hereford in old times, one of the two-score or so built by the Normans, "to hold the Welsh in check," but even its ruins have practically disappeared; its memory survives, however, in the name, Castle Green, given to the grounds and promenade beside the river. My friend and I walked about in the Green, and contemplated with some interest the column in honor of Admiral Nelson,—rather the more interesting perhaps because we were not sure to what fighting man it was erected, and were obliged to consult the always-valued pages of Baedeker, in order to learn.

There is an interesting museum, and we looked at that, then we sought a refreshment-room and drank some tea. As we walked near the gates of the

bishop's "palace," the bishop came driving in, drawn by a sober pair, at a moderate and dignified ecclesiastical pace. It seemed hardly decorous to stop him in the street merely to tell him I had heard his sermon in Holland, so we let him pass, and in all probability he does not even know that we were there to see him. We hastened to the hotel, mounted into the cart, and set off toward Leominster again. The sun was low in the sky—it sets late, however, in that latitude in mid-summer,—the air was cool and pleasant, the horse knew what he had to do, and we sped on our way. For several miles the road lies in the Wye valley, before the formidable Dinmore Hill is reached, but even up its slopes our nag stepped cheerfully on, and I counted off the milestones again to Theodore in evidence of our good progress. It was not so very late, after all, when we passed again up through the cut-off lanes to the grounds at The Vista, and alighted, to find good cheer and warm welcome awaiting us. H. M. J.

NEWS OF FRIENDS.

ILLINOIS Yearly Meeting, at its last sitting, decided to abandon, for the present, at least, its effort to secure a location where Friends intending removal could settle together. The committee appointed on the subject some years ago made the following report, which was approved:

To Illinois Yearly Meeting:

Soon after our last Yearly Meeting, one of your committee, together with a few others, visited one of the sections (favored as shown in our report made two years ago) on the western line of Idaho, and extending a few miles through government land in Oregon. We found much dissatisfaction among those who had purchased this land from the Government about the time of our visit three months before. Having had a promise previous to that visit, by the owners, that the canal and laterals would be begun by the first of Ninth month last, yet at that time it appeared to us they would not be begun until a sufficient number would occupy this land to warrant them in such expenditure, the land being practically worthless without irrigation. Although after that visit we felt more encouraged, judging by our correspondence, in gathering our Friends to settle near together than we had at any time before, yet in view of the facts existing have discouraged all from going to that locality. Yet we regret that our Friends who are looking for homes in the Far West cannot centralize, and thus be a benefit to each other as well as a strength to our Society.

MORRIS A. WILSON, Chairman of Committee.

DURING the year ending Sixth month 30, 1898, the army of railroad employes in the United States had 1,958 men killed and 31,761 wounded. This army consisted of 874,554 men. One employe out of every 446 was killed, and one out of every 27 was injured. Considering the fact that many of the employes are not exposed to special danger, this is a frightful record. The number of passengers killed was only one in every 2,222,126.

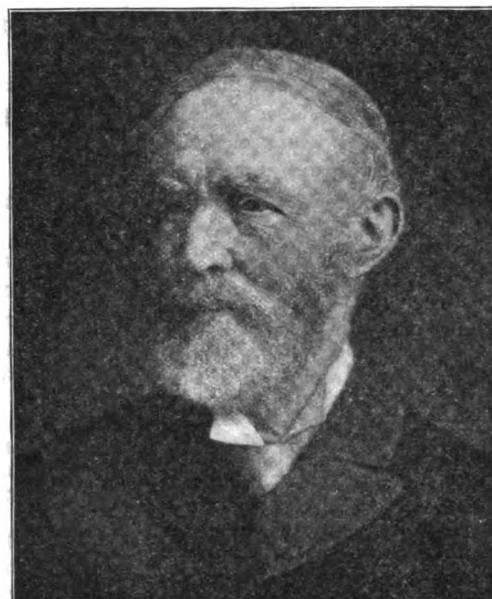
FREIGHT cars loaded with merchandise for the American exhibit at the Paris Exposition are arriving in Washington every day. They will be assembled there and put on board Government transports.

WILLIAM JONES.

WE give herewith a portrait of the late William Jones, of Sunderland, England, whose death at Balla Wray, on Lake Windermere, Seventh month 28th, last, was noted in the INTELLIGENCER of Eighth month 18.

He was the author of the interesting book, "Quaker Campaigns in Peace and War," which was reviewed in our columns in the issue of Sixth month 17. He was for several years Secretary of the English Peace Society, whose offices are in London, and whose present secretary is Dr. W. Evans Darby, who has recently visited Philadelphia. William Jones visited the United States in 1887 and in 1889 to promote the cause of International Arbitration.

He was a native Welshman, born at Ruthin, in Denbighshire, in 1826. His father was a convinced Friend, and brought up his children strictly according to Friends' principles, after the order of seventy years ago. Many interesting details of his early experiences are given in William Jones's book.



THE LATE WILLIAM JONES.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet
They come who publish peace.

—John Ruskin.

A CHICAGO despatch says that with the completion of negotiations now pending the Union Broom Supply Company will own 95 per cent. of the broom corn now in the market. It is said also that the trust proposes to begin the manufacture of brooms.

THE municipality of Birmingham, England, erected four thousand dwellings for artisans. Occupants and the city are satisfied with the new scheme, rents being cheaper, houses better, and the town's treasury has been fattened.

SOUTH of Ava, in Southern Illinois, is the banner corn-field of the world. It will give this year 600,000 bushels of corn, an average of 100 bushels to the acre.

LITERARY NOTES.

THE expected volume of "Reminiscences," by Aaron M. Powell, was issued last week, and is now on sale. It makes a book of 300 pages, and there are fifteen illustrations. The Introduction is contributed by Isaac H. Clothier, and is dated at Harbour Entrance, R. I., on the 1st of Ninth month last.

Aaron's work, at the time of his death, was not, as is known, complete, but he had finished seven chapters.

Notes of the outline of those which he further intended are given in the book, and it must remain a matter of deep regret that he did not survive to complete them. The chapters given mostly refer to his Anti-Slavery work, and give comparatively little later than the period of the Civil War; his later work for Temperance and for Purity, remained to be described. At the close of the volume his wife and his sister have placed in an Appendix, "In Memoriam," a brief memoir, and many loving tributes from friends, one of these from the pen of Dr. Edward H. Magill.

As a literary work, and a contribution to history, we find much value in Aaron's recollections of the Anti-Slavery movement in the State of New York. This region has not been so fully written of, heretofore, as some other parts of the country have been. A particularly interesting sketch is that of Joseph Carpenter, of Mamaroneck, N. Y., a Friend of the original stamp, a man of principle and power. His picture is given, and what a character it shows! When the colored people's dead at Mamaroneck were excluded from burial in other grounds, he gave a plot on his farm for them, and there—like Thaddeus Stevens—he directed his own remains to be interred.

There are interesting recollections of many persons of note—Garrison, Phillips, Joshua R. Giddings, James and Lucretia Mott, Susan B. Anthony, Whittier, Sumner, Lydia Maria Child, and many others, with whom Aaron was intimately associated, and of whom he preserved very interesting recollections.

The *Friends' Quarterly Examiner* (London), for Tenth month, has articles by prominent Friends, among them Caroline E. Stephen, John Stephenson Rowntree, and Wm. C. Braithwaite. The contribution of the last named is some "Gleanings from the Birmingham Summer School." He speaks of the lectures at that gathering, and dwells upon the remarkable ones by Prof. McGiffert, of New York, on "The Spiritual Conception of the Church." In these Prof. McGiffert described graphically the views and usages of the early Christians, and described also,—without being conscious of it, probably,—the status of Friends themselves. "To many," says W. C. Braithwaite, these lectures "were the crowning interest of the Summer School."

The paper by John S. Rowntree is a review of the "Catechism" adopted by the organized "Evangelical Free Churches" of Great Britain. He especially discusses the question in relation to the so-called "Sacraments," baptism and the Supper, and his remarks upon this subject are of special interest and value. The want of authority for these observances becomes apparent the moment there is any candid examination into them.

The *Century* announces that it will soon begin the publication of copious extracts from the journal kept by Dr. O'Meara, author of the famous volumes, "Napoleon at St. Helena." Less than half the journal was drawn on for that work, and the original, containing upwards of 160,000 words, was bequeathed by Dr. O'Meara to a friend, by whose heirs it has been placed in the hands of the editors of the *Century*.

McClure's Magazine, this month, contains the introductory chapters of "The Life of the Master," by Dr. John Watson ("Ian Maclaren"), which is to be a leading feature of the

magazine for some months to come. It has also a poem by Edwin Markham, the California poet, author of "The Man with the Hoe." A sketch of Edwin Markham, by the way, is promised the INTELLIGENCER for an early issue by an English friend and correspondent.

Ellen Olney Kirk, well known by her books for years past, and in late time especially by her stories for young people, has a new volume, "Dorothy and her Friends." It is, like all her work, earnest and wholesome; moreover, it is full of life, and with many touches of "nature" and of humor. The story relates to children and their out-of-door, open-air experiences and adventures, their fun and their troubles, their right doings and wrong doings, in summer time by the sea. It has several illustrations. (Houghton, Mifflin & Co. \$1.25.)

Caroline Leslie Field, who is the daughter, we believe, of Adeline D. T. Whitney, has a new book for children, "Nannie Happy Girlhood." It is a story of quite a little girl, and is very pleasantly told. There are four pictures, and the book has a charming cover. (Houghton, Mifflin & Co. \$1.00.)

A number of short stories—nine of them, to be exact—by Mary Hallock Foote, have been collected in an attractive volume, with the title, "The Little Fig-Tree Stories." They are mostly Western in their *locale*, and in their tone,—stories of the Rocky Mountains, of the Sierra Nevadas, of Idaho and California, of canyons and "camps." One, however, "The Garret at Grandfather's," belongs, no doubt, to the East. We do not need to say how popular a writer Mary Hallock Foote has long been. The stories originally appeared in *St. Nicholas*; they are collected, now, and the profits of the volume dedicated to Children's Hospital, San Francisco. There is a frontispiece illustration. (Houghton, Mifflin & Co. \$1.00.)

The "Self and Sex Series" of books by Sylvanus Stall, D. D., published by the Vir Publishing Company of Philadelphia, have had a very favorable reception and a large sale. The latest issue is "What a Young Husband Ought to Know." Like its two predecessors, it is intended to be "not a treatise upon impurity, but upon purity." Many prominent persons, in whose judgment we confide, recommend Dr. Stall's previous books,—among them Aaron M. Powell. (\$1.00.)

Several of the lectures and addresses at the Birmingham Summer School have been gathered into a neat volume by Morland & Henson, Birmingham. They include Canon Rawnsley's delightful lecture on Francis of Assisi, "A Visit to La Verna;" John William Graham's essay on Isaac Penington, Sir Edward Fry's address on the "Prevention of Corruption" bill, Pastor Cremer's account of Protestantism in France, Joan Mary Fry's paper on Tauler and Böhme, and the papers by Mary Anne Wallis, Horace E. Govan, Edward Grubb, and W. C. Braithwaite.

There are two editions: one in cloth at three shillings, and one in paper, at two shillings.

It will be conceded by all that *Scribner's* magazine accomplishes very striking results in its illustrations. The issue for this month has the fourth of Maxfield Parrish's cover designs,—a shepherd and his flock. Walter Appleton Clark has a remarkable series of pictures illustrating a ballad by Harrison S. Morris on the "Three Kings"—Gaspar, Melchior, and Balthazar. There is a picture story by Charles Dana Gibson, "Seven Ages of American Women," which, after the manner of that artist, shows humor as well as spirit.

In the literary contents, among other interesting things, Augustine Birrell, the English essayist and member of Parliament, contributes a review of John Wesley as a force in the development of British national life in the 18th century.

The identification of the spots where the "Northmen" landed and founded their settlements during their voyages to America of nearly a thousand years ago is an ever-living question. In the current issue of the *Popular Science Monthly* Miss Cornelia Horsford presents, in an illustrated article, en-

titled "Vinland and Its Ruins," the proofs from geographical, topographical, and archæological data, in favor of her father's (Prof. E. N. Horsford) theory that one of their principal settlements was on Charles River, Massachusetts.

The *Atlantic Monthly*, we regret to say, gives its leading place, this month, to a long article by a writer who argues the rightfulness of the English side of the Transvaal case. Hamilton W. Mabie discusses Edgar A. Poe's place in our literature, and assigns him a place with Hawthorne—one of those curious estimates that are hard to explain, for what is it of Poe's that survives to be put alongside Hawthorne's work? Henry D. Lloyd has an enthusiastic article on New Zealand, its paradoxical attractions, its solid advantages, its claims to be the most desirable and "the least bad" country in the world.

But perhaps the most interesting article of all is one entitled, "Wanted, a Chair of Tent-making," in which a writer who signs "Alfred Brown Layman," discusses the trials and troubles of the pastoral system in modern churches. His explanations are so striking that we must quote elsewhere from the article, more than the sentence or two which we might give here.

Conferences, Associations, Etc.

MOORESTOWN, N. J.—The Young Friends' Association met on the 10th of Eleventh month, at the Friends' meeting-house, which had been recently lighted by electricity.

T. B. Pandian, of Madras, India, lectured to a large and appreciative audience on the subject "Inner Life in India," portraying the condition of the outcasts of his country called Pariahs, who have been suffering for the last two thousand years from the system of caste. They are denied all social rights and education, and although liberated by England seventy years ago, are still practically slaves. They are not permitted to build their huts in or near the towns where the caste inhabitants reside, nor are they allowed to drink from the public wells. On account of the restriction, these Pariahs are often obliged to journey several miles for water and even then drink from stagnant pools. The condition of affairs can be better understood when we learn that the rain falls only during three months of the year, while during the remaining months the temperature is very high, and most of the wells are either dry or stagnant.

Mr. Pandian made an appeal in behalf of his poor countrymen, and hopes to return with funds sufficient to provide wells to alleviate the distress of the Pariahs, who although insufficiently fed and clothed, have to work for a whole month for the paltry sum of one dollar, while a woman is obliged to accept less than half.

That this charitable work may be accomplished is our earnest desire.

After a brief silence the meeting adjourned.

ADA M. LIPPINCOTT, Secretary.

MANSFIELD, N. J.—The Young Friends' Association of Mansfield met at the home of George Bowne, Eleventh month 16, with 29 members in attendance, who responded to their names with appropriate sentiments.

The committee appointed to nominate officers to serve the ensuing year offered the following names, which were approved: President, Robert Taylor; Vice-President, G. Frank Harvey; Secretary, Ethel Zelle; Treasurer, Charles Hancock. A portion of the Discipline was read by Charles Hancock.

"How does the Belief of Friends differ from that of other churches?" was answered by Thomas Bunting. He said in part: "Friends believe in the Inner Light, in the Divine Spirit in the soul of man. They believe there is but 'one Lord, one Faith, one Baptism.' They believe in a free Gospel ministry. Let us keep in remembrance that it is under the immediate teaching and influence of the Holy Spirit that all acceptable worship is performed." After giving a synopsis of the beliefs of the various churches, he concluded by saying that Friends generally accept the life, the teaching of Jesus, but do not take the "orthodox" view of the sacrifice.

"What Effect has the Sunday Newspaper upon the Home?" Paper by Anna B. Taylor, read by Mattie Taylor. How can we keep the commandment, "Remember the Sabbath day, to keep it holy," if we read such unprofitable literature as is contained in our Sunday papers? A man is what he reads. The thoughts he gets from reading enter into his intellectual make-up, and become a part of his very being. We are influenced by our surroundings, and the Sunday paper has a demoralizing, rather than an uplifting effect upon the soul. One of our esteemed ministers remarked upon a certain occasion, "It is right to read the papers in order to know what is going on in this progressive world, but O, do not forget the Bible." Remarks were made by Franklin S. Zelle and Thomas B. Harvey, and others.

The biography of Aaron M. Powell was given by Elizabeth Bowne. After an account of his life, and the many spheres of usefulness which he filled, she said, "While in thought and conviction truly a Friend, holding our great central truth of the Divine Immanence in every soul as the great and saving truth of Christianity, he was still ever a lover of truth wherever found, and being led by his life work as a reformer into intimate relations with members of all churches, he knew that truth was to be found in all, and deserved honor. If quiet contentment, peace, and full soul communion in the home life, if silent communion with the Holy Spirit, both in work and worship, constitute blessedness, how blessed his life has been!"

Amy H. Bowne gave a recitation, "The First Settler's Story." After the usual silence, we adjourned to meet at the home of G. Frank Harvey, Twelfth month 28, 1899.

MARTHA E. GIBBS, Secretary.

KENNETT SQUARE, PA.—The Young Friends' Association met Eleventh month 5, at 2 p. m. Isaac H. Hillborn gave an interesting account of the Jewish Tabernacle, using an instructive model. The entire time of the meeting was given up to his talk. A large number were present.

The time of holding our Association has been changed to the afternoon of the first First-day in the month.

The Association seems to have new life this year, and much interest is being manifested.

The topic to be discussed at next meeting is, "Friends' Literature and Its Influence upon Society."

GRACE L. WRIGHT.

FIRST-DAY SCHOOLS IN BALTIMORE YEARLY MEETING.—The report of the First-day School Committee of Baltimore Yearly Meeting gives statistics of 25 schools, 3—West Nottingham, Ridge, and Washington City—not reporting.

There are 108 teachers, and an enrolment of 1,409 scholars. All the schools use the Friends' Lesson Leaves. Eleven of them are open all the year, eight take a winter vacation, and six a summer vacation.

Educational Department.

SWARTHMORE COLLEGE NOTES.

THE examinations upon the work of the first term are now concluded in all the departments, and the second term's work is fairly begun. A number of students will, as usual, remain at College during the Thanksgiving vacation, which begins with the afternoon of Eleventh month 29, students returning for early lessons on Twelfth month 4.

On the evening of Eleventh month 24, a delightful exhibition was given by the Camera Club of the college. Stereopticon views were shown from photographs taken by the club members. All of the pictures were excellent from an artistic point of view, and they were characterized by great variety, some being from across the ocean, and many from familiar and much-loved haunts at home. Some of the most interesting and valuable photographs showed the "trails" made by the movements of stars across the photographic field.

On the 25th of Eleventh month occurred the annual Sophomore reception to the Freshmen. The members of the receiving class provided an exceedingly creditable program, and a very pleasant social evening was enjoyed by everyone.

M. S. H.

ABINGTON SCHOOL NOTES.

Regular meetings of the Atlee Literary Society were held on the 4th and 18th ult. The interest in these meetings is increasing, and there is every indication that they will be well attended and successful during this winter.

Great interest was shown by the pupils in the meteoric showers, which occurred about the middle of last month. On the night of the 15th ult., the Principal and Matron watched for the displays, and called the pupils at 4.30 in the morning, at which hour the "shooting stars" were falling every few minutes. The greatest number seen by any one person was seventeen.

A party of girls under care of the Principal and Mary B. Kirk visited the Exposition on the 18th ult. Two hours were spent in looking over the exhibits.

A sub-committee of the Yearly Meeting Committee on Education visited the school on the 24th ult. Those who were present were Joel Borton, Elizabeth Comly, Jane J. Haines, Nathaniel Richardson, Samuel Wickersham, and Sarah R. Sullivan. Before the close of the school, addresses were delivered by Nathaniel Richardson and Joel Borton. The school derived much encouragement from the visit of the committee.

Those members of the Senior Class who are interested in the study of Geology made an excursion to the railroad cut below Jenkintown Station, for the purpose of making an examination of the rock-formation at that point. The party also saw objects of interest which were not of a geological character, chief among which was the old sun-dial at the home of Isaac Mather.

The lecture delivered by Dr. Emily G. Hunt on the 8th ult., was very interesting to pupils, teachers, and parents. Her subject was "A Stroll on the Beach." The next lecture will take place at 1.30 on the afternoon of the 6th inst.; the subject will be "Ferns." Parents and friends of the school are invited to attend. D.

GEORGE SCHOOL.

Professor Charles M. Stabler, Grace Woodman, Alice Borton, Chester Pyle, and Herbert Henrie represented the school at the meeting of the Young Friends' Association at Woodstown, N. J., on the 18th.

Belle Vansant of the Biological Department lately received from the University of Pennsylvania a large box containing plants of various kinds to be placed in the Botanical Garden which the school has begun.

The Whittier Society held its monthly meeting on the 18th. Participants in the program were Mary Blackburn, Maurice Greist, Bessie Johnson, Horace Way, Maud Rice.

The hour of the Young Friends' Association on the 18th was occupied by Howard M. Jenkins in an interesting talk on the "Friends in England." At the close of the meeting teachers and students adjourned to the parlors and spent the remainder of the evening socially.

A special committee appointed to decide on a location for class trees, selected the high ground near the station and south of the stonewalk leading to the School building. A grove will be ultimately formed there. **

SWARTHMORE PREPARATORY SCHOOL.—The Principal reports, 10th month 24, that the Boys' Department was over full, and two waiting for vacancies; capacity of Girls' Department, double what it was in 1897-8, and only two vacancies. There were 62 boarding pupils and 80 day pupils, 84 boys, and 58 girls.

PUBLIC opinion does not exist for the great mass of blacks in the South. Want of morality does not carry any penalties to them, except when it takes the form of lynching. Now, no people can make progress in the world without virtue. Nor can they become virtuous without cultivation, intellectual, social, and religious. This refining influence must go hand in hand with industrial training in order to secure any lasting results to the race.—*New York Evening Post*.

THE difficulties in the way of general pacification are great, but, as has been well said, "more difficulties are in the way of its proving a failure."—*Charles G. Ames*.

PERSONAL AND OTHER NOTES.

DR. JESSE H. HOLMES writes from Oxford, England, that he has been cordially received there, and that the opportunities for study in the University have been kindly extended. He now proposes to use the Christmas vacation, about five weeks, for his trip to Palestine. Though he may take more time than that, it will nearly serve the purpose.

Martha Schofield writes from Aiken, South Carolina :

"We do very much need men's pantaloons, boys' clothing, and children's. People come many miles, and have to go away empty-handed. Women's shirt-waists will not do now, but will sell next summer. Knives and forks and plates will be welcomed. We have upwards of 90 boarders. Are getting ready for cold weather. We do hope for a supply of things in time for our Fair, Twelfth month 23."

William J. Hall writes from Trinidad, Colorado, that he has taken a house there for the rest of the winter.

Mary Hutchinson Savage, daughter of John Wm. Hutchinson, of New York City, has gone with her husband to San Juan, Porto Rico, for residence there. They sailed from New York City on the 23d ult.

For Friends' Intelligencer.

TO ENGLAND.

OH, England, where is thy honor?

Thy honor as of old,—

In the days so brave when the pledge thou gave

Was more in thy sight than gold!

How is thy greatness fallen!

How is thy faith foresworn!

Since thy children stood, as brave men should,

For the honor by true hearts won!

Even the cry of suffering Christians,

Betrayed by the brutal Turk,

Reached thy ear unheard, though thy plighted word

Was pledged to prevent his work.

Was there danger then that thy treasure

Might disappear in the fight?

Is a nation's word to be all unheard

When danger comes with the right?

Is thy faith held faintly by cowards,

With glance behind, before?

Is the voice so late with peace elate

The same that now shouts for war?

Is thy faith now based on thy cannon?

Has all faith in God been lost?

Are the weak alone to be overthrown,

And the will of the strong ne'er crossed?

Oh, England! Remember thy honor!

Return to the God of thy youth!

He can crown thee with greatness and power,—

With justice, and goodness, and truth.

Forsake thy low faith in thy cannon,

Thy lust for base power and gold;—

For these can but lead to the hour of thy need,—

To sorrow and ruin untold.

When the voice of the weak pleads for justice,

And appeals more to reason than rage,—

Do not thou forget, lest thou shouldst regret,

That thy voice is the voice of the age.

Oh, England! be true to thy vision!

Let thy voice bear the message of peace!

In the Name of thy God, tread the path yet untrod;

In the Name of the Lord, bid war cease!

R.

FIRST-class passengers on railways in England have increased only 10 per cent. in ten years, while the number of the third-class passengers has increased 41 per cent.

THE SPARROW'S CREED.

THREE little sparrows in the snow,
Just on the sill,
Who came almost an hour ago,
And wait there still.

They look inside and peck the pane ;
The sparrow's prayer ;
They wait and look and peck again—
What do I care ?

Have I not prayed and been denied,
Met no reply ?
Why should the birds be satisfied
Sooner than I ?

Why should I heed their hungry plea
For crumb or crust ?
I will give when God gives me,
And that is just.

But not a sparrow leaves its place
Upon the snow ;
They look inside with eager face
And will not go.

They feel so sure that I will hear
Who heard before ;
Having received, they have no fear
In asking more.

My hungry heart and selfish will
Are brought to bay
By sparrows on the window sill—
More wise than they.

I ask, then murmur, then despair ;
They ask and wait,
Sure of an answer to their prayer,
Early or late.

The clouds and doubting shadows flee,
My eyes grow dim ;
Shall sparrows have more faith in me
Than I in Him ?

Whose loving kindness made me whole
In all the past ?
Whose bounty has endowed my soul
From first to last ?

I scatter out the food they ask,
With lavish hand ;
Their creed, it is any easy thing
To understand.

Pray and wait ; and wait and pray,
Sure of reply !
Then faith comes back to its old-time sway
Though happy sparrows fly away
Fuller than I. —Selected.

STORIES of wonderful corn crops are told in all the Western States. Stalks from twelve to fifteen feet high are common, but in Kay county, Oklahoma, one stalk has been found that measures over twenty feet, beating the record made by a Texas stalk in 1896, which measured nineteen feet and four inches. This stalk has been sent to Washington to compete for a place at the Paris Exposition.

THE special expert sent abroad by the Agricultural Department in search of new seeds and edible plants has brought back an "overbearing strawberry," which it recommends highly. It is said to produce fruit for months on the same plants, and a small patch will supply a family table a whole season.

SEÑOR Capote's report gives 137 municipalities existing in Cuba. He finds that 282 towns and hamlets were destroyed during the war and that the approximate population of Cuba is 1,317,082, less by 314,065 than it was in 1887.

CLARA BARTON ON WOMAN SUFFRAGE.

A LETTER from Clara Barton on the right of women to the suffrage has recently been given to the press, and may be of interest to many. She says :

"I believe I must have been born believing in the full right of women to all the privileges and positions which nature and justice accord to her in common with other human beings. Perfectly equal rights—human rights. There was never any question in my mind in regard to this. I did not purchase my freedom with a price ; I was born free ; and when, as a younger woman, I heard the subject discussed, it seemed simply ridiculous that any sensible, sane person should question it. And when, later, the phase of woman's right to suffrage came up, it was to me only a part of the whole, just as natural, just as right, and just as certain to take place.

"And whenever I have been urged, as a petitioner, to ask for this privilege for woman, a kind of dazed, bewildered feeling has come over me.

"Of whom should I ask this privilege ? Who possessed the right to confer it ? Who had greater right than woman herself ? Was it man, and if so, where did he get it ? Who conferred it upon him ? He depended upon woman for his being, his very existence, nurture, and rearing. More fitting that she should have conferred it upon him.

"Was it governments ? What were they but the voice of the people ? What gave them their power ? Was it divinely conferred ? Alas ! no ; or they would have been better, purer, more just and stable.

"Was it force of arms—war ? Who furnished the warriors ? Who but the mothers ? Who reared their sons and taught them that liberty and their country were worth their blood ? Who gave them up, wept their fall, nursed them in suffering and mourned them dead ?

"Was it labor ? Women have always, as a rule, worked harder than men.

"Was it capital ? Woman has furnished her share up to the present hour. Who then, can give the right, and on what basis ? Who can withhold it ?

"In regard to my nationality, I was born in the old Huguenot town of Oxford, Mass. My father and mother were born there. My grandfathers and grandmothers, with two exceptions, were born, lived, died, and were buried there.

"There is, once in a while, a monarch who denies the right of man to place a crown upon his head. Only the great Jehovah can crown and anoint him for his work, and he reaches out, takes the crown, and places it upon his head with his own hand. I suspect that this is in effect what woman is doing to-day. Virtually there is no one to give her the right to govern herself, as men govern themselves by self-made and self-approved laws of the land. But in one way or another, sooner or later, she is coming to it. And the number of thoughtful and right-minded men who will oppose, will be much smaller than we think ; and when it is really an accomplished fact, all will wonder, as I have done, what the objection ever was."

THE DISASTER AT DARJEELING.

Our readers will recall the disaster in India, at Darjeeling, when the side of the mountain slipped, after heavy rains, and houses containing children were overwhelmed. This was at the close of Ninth month last, and the event was recorded in the INTELLIGENCER, Tenth month 7. From the *Christian Advocate*, New York, we extract part of a letter from a missionary (Methodist) Mrs. D. H. Lee, of Calcutta, whose six children were swept away, and all killed or fatally hurt. The letter says:

You will have heard ere this of the terrible landslide in Darjeeling, and how buried by it is all the earthly light and joy of our home. Our six children—four girls and two boys—were living in a beautiful two-storied stone building on the side of the mountain, just near our Methodist school, where they attended as day scholars.

We were buying property here in Calcutta, and repairing and altering the house to suit our work. Vida, our eldest daughter, aged seventeen years, was taking care of her brothers and sisters in that beautiful hill station until we could get settled.

On Sunday night, September 25, the house and all our darlings were buried under the mountain, and we would never have known the story of their triumph had not our boy Wilbur [13 years old] been miraculously spared to tell us. He had been thrown 100 feet down the mountain side, and knew nothing until toward morning he came to himself, and in the awful darkness saw a light in a house not far away. He tried to reach it, but sank back fainting. In the morning some kind friends discovered him, and after much difficulty reached and rescued him, and everything possible was done to warm and save him. After a two days' terrible journey of walking, riding, and climbing we reached him in time to clasp him again in our arms.

He then told us about that night. There had been a terrible storm and downpour of rain, lasting two days. They had spent Sunday indoors, a few slips taking place during the day. About ten o'clock in the night the storm increased, and the earth and great boulders began to roll down the hill, and the children felt they were not safe. They tried to escape, but found the road destroyed and the ways cut off on both sides—water rushing down the mountain side like the Ohio River, as Wilbur described it.

Vida led the children out, but was met with falling earth and stone and insurmountable debris. In the pitch darkness and the pouring rain and through the sound of the cyclone she felt she could not keep the children together. "I cannot let you get separated. I promised papa I would take care of Esther," she said; "so we will go back to the house, and if God wishes to save us, he can save us together; if not, he will take us together."

They returned, and made a fire in the upper room, where they dried their clothes and prayed, asking God to deliver them, if it was his will, and if not, to make them ready for whatever might come. While praying the corner of the room gave way, and they felt the house was going. Vida stood up and said, "Children, the house is going to fall, and we will all soon be in heaven." Wilbur said: "O mamma, if you could only have seen Vida's face—how it shone, and how beautiful she looked as she

talked to us! All fear was taken away. We just felt like we were all on the train coming into Calcutta to to you. We were so happy. We all said, 'Now, if papa, mamma, and baby Frank were only here, to go with us to heaven, how nice it would be!'" Vida took them into the room at the other end of the house, and again they knelt in prayer, our little Bengali girl with the rest. While praying there came a great crash. Wilbur sprang to his feet, with the lamp in his hand, just in time to see the wall fall in, and he knew nothing more until he came to himself in the darkness. Our hope is that the others knew nothing more until they found themselves sweeping through the pearly gates. Wilbur had four terrible wounds on his head, which caused lockjaw. He seemed to have been sent back to tell us of their triumph in that awful hour, and to assure us, in words most wonderful for a child of his age, of his own preparation for heaven, and then, after a week of much suffering, he joined his brother and sisters in the better home, and left us alone with only our baby, nine months old.

THE PRICE OF WHEAT.

Springfield Republican.

THE Government's final report on the wheat crop will not be given out until next month. Meantime the actual conditions of the market favor lower prices, and the Chicago quotation for December wheat has been gradually declining for some days until it now stands at about 67 cents. The price a year ago was about 66 cents. The advance to between 70 and 80 cents, which began last winter and was well maintained until within a few weeks, has thus been nearly wiped out, and the tendency of the market is still downward, notwithstanding the prevalence of a foreign war, which was expected to enhance the value of all foodstuffs.

It is becoming apparent that the world's great wheat harvest of 1898, and the smaller, but still large, crop of the present year, have sufficed to meet all current needs and restore the reserves to nearly normal figures after the extensive depletion of 1897. Visible stocks in Europe and America, according to *Bradstreet's*, now amount to 174,180,000 bushels, or 67,000,000 bushels more than at this time in 1898 and 43,000,000 bushels more than in 1897. Indeed, they are now only about 8,000,000 bushels below the supplies in view on November 1, 1896, and 24,000,000 below those of the same date in 1895, when wheat at Chicago was fluctuating not far above half a dollar a bushel.

An important factor in the present decline is Argentine shipments and outlook for the growing crop. It is now early summer there and the wheat crop of 1900 is approaching maturity. The promise of a larger harvest than ever is said to be excellent. But the immediate depressing factor is the continued outgo of the old wheat from that country long after the surplus from the harvest of the past season, should have been marketed. Last week's shipments of old wheat from Argentine amount to 1,752,000 bushels,—a weekly quantity rarely exceeded in the

height of the marketing season; and they bring the total shipments since January 1 up to 57,866,000 bushels. This compares with total shipments in 1898 of only about 23,000,000 bushels, and with a record total of some 59,000,000 bushels in 1894. These continued large exports out of season from the southern republic prove not only that the last Argentine wheat harvest was greatly underestimated, but that the growing crop is in such condition as to warrant the clearing away of the old grain to the unusual extent indicated.

It would appear that we are entering upon a normal period of cereal abundance and very low prices compared with what they have been in the past two or three years of world scarcity. American agriculture has profited vastly from the recent situation, as it did in 1879-81, and again in 1891-2, but those times of harvest failure abroad and plenty at home are unusual and come only about once in ten years.

JUSTICE BREWER'S VIEW.

From an address at Buffalo, New York, by David J. Brewer, Associate Justice of the Supreme Court of the United States.

I HAVE had no military education; I do not know how to conduct a war; I do not edit a "yellow" journal; and so I yield unquestioning assent to the claims made by army and navy gentlemen, that, in case of war, coaling-stations in different parts of the globe are desirable. And yet, with the incredulity and questioning spirit of a Yankee, I cannot but notice that we have gotten along safely for a hundred years without any coaling-stations outside of our own territory. And, further, it is clear that for a coaling-station territory as large as New England is not essential. But, beyond that, is there not such a thing as overdoing this getting ready for war? I have noticed that a man who goes about with a chip on his shoulder is very apt to have many quarrels, but the gentleman who minds his own business is ordinarily let alone and goes through life without a fight.

We have lived and prospered for 123 years with a handful of regular troops. We have preserved peace at home and have been respected abroad. Government by consent of the governed has little need of the soldier. So the world has come to believe, and so it is. Are we ready to forfeit this high position? Do we not endanger the very foundation principles of this government when we make the blare of the bugles and the tramp of the armed battalion the music which is heard on every side and the inspiration which attracts the ambition of our youth?

May God save the United States of America and keep them from the road so often traveled by nations, of increasing territory, accumulating dominion, rapidly and easily acquired wealth, luxurious splendor, a growing separation between the poor and the rich, decay and death; and may we always hear the solemn prayer of Abraham Lincoln, borne upward to Heaven from the consecrated field of Gettysburg, that government of and by and for the people may never perish from the earth!

AN OLD COLORED WOMAN'S HOME.

Anna M. Nicholas, in Laing School Visitor.

THE friends who read our little *Visitor* will remember the item in the May number calling attention to Nancy Green's request for some of "de good people up nort" to aid her in paying the few dollars yet due upon her little two-roomed cabin.

Several kind hearted ladies and one gentleman responded with one or two dollars apiece, and interested some of their friends and relatives until the amount was nearly reached. Then it was made up by Abby Munro, so that she could hold in her own hand the coveted "paper" [deed for the property] before my departure.

As the little amounts came to me and she received the money, she dictated letters of gratitude to the donors, which were duly copied and sent. Had we retained the originals we would be glad to publish extracts from them, to show the extreme delight of the old creature in the possession of her humble domicile. In one, she said, "I wisht Ise clost enough to rake you yard ebery day." In another, "If I nebber sees you yere, I shake hans wid you in glory." In another, "I like to hab my little house in your back yard in Heaben." In another, "Though I want a mansion in de sky, I want my little home here first, befo, I go."

When the last dollar was added to her little account book, and she was assured that the place was now hers, the old woman seemed to realize for the first time what "De ownin' ob de house" really meant.

We took her over to the city to see the deed executed. She had not been across on the new ferry, and her appreciation of the trip was extravagant. Even the old lawyer was touched when she showed him the book in which for four years her small payments had been recorded, "I'se made it all workin' in de field, at de wash tub, out a cookin', or a nussin'," said she, and he made out his bill at half price. By his advice we had her will made, leaving her little property to her favorite nephew "Jeames," whom she had raised "from a little mudderless boy, so high," and who has now a family of eight children of his own. The next morning, before we had had our breakfast, Nancy was announced. She was in a high state of exaltation, having been unable to sleep all night, "just a tinkin' what de Lawd hab done fur me. In what a wonderful manner de Lawd hab led me on, and I gits so happy I can't sleep," said she, and would have gone off into a camp-meeting shout had we not calmed her, and put a cup of hot coffee and some breakfast into her hands.

All will join us in wishing the persevering old woman a peaceful life during her few remaining years here, and an entrance into a Heavenly mansion when her Lord shall come.

REFERRING to the statements sent out from Manila and Washington that the Filipino forces have been—or soon will be—scattered and destroyed, the Springfield *Republican* remarks that the Americans are thus "sweeping away to exile or death those among the Filipino people who were best fitted to build up a native government. If our purpose were to wipe out every vestige of native possibility in this direction we could not proceed on better lines than we have done."

The Children Question.

To have a family and no means of support is a serious predicament, and it is not bettered by the fact that the family is large. A family with a bad physical or mental inheritance, or in the hands of incompetent parents, is not likely to be a blessing or a valuable asset in the world. But a family of well-born children, committed to parents who appreciate their charge and are equal to it, is one of the very best things going. The very best and most important thing in the world is folks.

Great is prudence; but it is worth remembering that there are chances of raising too few children, as well as too many, and while it is an embarrassment to have a young family on one's hands and run out of funds, it is also an embarrassment to find one's self past middle life and fairly in funds but short of children.—[E. S. Martin, in Harper's Magazine.]

The Evidence of Ice.

Thomas A. Edison.

WHY, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do of the existence of myself. Take, for example, the substance, water, that forms the crystal known as ice. Now, there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes, and oceans as fast as it froze, those places would be frozen up and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets.

What a Boy Costs.

A SCHOOL BOY sends us the following which is a plain statement of the cost of raising a boy or girl from the standpoint of a lad of thirteen years.

It does not take as much money to live in the country, or a small town, as it does to live in the city.

I read the other day that it costs \$5,000 to bring up a city boy and educate him and dress him well.

I said to myself, "That is because everything in the city has to be bought and living is high."

But I began to study the thing, and I found out that even a country boy costs his parents a good deal.

When you count what a boy eats and what he wears, and the school-books he has to have, and the doctor bills that have to be paid when we gets the measles or the scarlet fever, he will cost his folks at least \$100 a year.

I guess if a boy is pretty bad to smash things or to kick his shoes right out he costs more than that.

So when I am 21 and old enough to do for myself I shall have cost father more than \$2,000.

Mother cooked my vittals, made my clothes and patched them, washed and ironed for me, took care of me, when I was a little fellow and whenever I was sick, and she never charged anything for that.

If she were dead and father had to hire all that done, it would cost him another \$100 a year more and that's \$2,000 worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that? These are hard times.

When parents put \$4,000 on a boy, what have they a right to expect of him?

Is it fair for a boy to play truant at school?

Is it fair for him to play ball, go in swimming, or hang around town all the time, when maybe his father's potatoes are not dug nor the wood brought in for his mother?

Is it fair for him to disappoint them by swearing and drinking?

Some of our parents have put about all the property they have into us boys and girls.

If we make spittoons and whiskey jugs of ourselves, they will be poor indeed.

But if we make good citizens and substantial men they will feel as if they had good pay for bringing us up.

Let's make up our minds now to pay the debt we owe to our parents and we shall be happy and make them happy also.—[Exchange.]

A Wordsworth that is Wanted.

IT is often said that we lack glamour in America; that our perspective is limited; that we have no picturesque past. But all these things lie more in the eye of the beholder than in external objects. Natural beauty is as beautiful in New England as in Old. We have no Tintern Abbey it is true, but our greater lack is a Wordsworth to celebrate it. It is the mind, the love, the life of man which must reveal beauty to us who have our turn at living now.—[Caroline Hazard.]

Sun and Stars as Time-Keepers.

PROBABLY the majority of people suppose that the observatories obtain the correct time from the sun. When the average man wishes to give his watch the highest praise he says, "It regulates the sun," not being aware that a watch which would keep with the sun around the year would have to be nearly as bad as Sam Weller's. The farmer may safely decide when to go into dinner by the sun, but if the mariner was as confident that the sun marked always the correct time as the farmer is, he would be sure to be at times two or three hundred miles from where he thought he was. In other words, the sun—that is, a sundial—is only correct on a few days in each year, and during the intervening times gets as far as a whole quarter hour fast or slow.

These variations of the sun from uniform time caused no end of trouble between the astronomers and the fine clock-makers before it was discovered that sun time is subject to such irregularities. The better the clock, the worse it often seemed to go.

But as the variations in sun time are now accurately known, correct time might be obtained from the sun by making proper allowance, were it not for the difficulty of observing its position with sufficient exactness. The large disk of the sun cannot be located so perfectly as can the single point which a star makes. For this reason astronomers depend almost wholly upon the stars for obtaining accurate time.

There are several hundred stars whose positions have been established with the greatest accuracy by the most careful observations at a number of the principal observatories of the world. If a star's exact position is known, it can readily be calculated when it will pass the meridian of any given place—that is, the instant it will cross a north-and-south line through the place. The data regarding these stars are all published in the nautical almanacs, which are got out by several different observatories for the use of navigators and all others who have uses for them. These stars are known as "clock stars."—[T. B. Wilson, in Popular Science Monthly.]

Americans and the Boer War.

REMARKING upon the professions made by prominent American newspapers of sympathy with England in the war with the Transvaal farmers, the Springfield *Republican* says:

"The English are being deceived. America has not suddenly been transformed into a great hotbed of Anglomaniacs. . . . Our American imperialists would desert England in a moment if they thought that the interests of America, and particularly of American imperialism, were not benefited by a close English connection. It follows, too, that they are the most treacherous of friends. The real friends of England in this country are not those who cringe before her, or bespatter her moral sense with fulsome praise, or offer hypocritical apologies for her shortcomings, or cynically profess friendships for ulterior ends, but those who tell truth about her and who never feared to admire her greatness and her virtues when there was precious little 'sympathy' being passed between London and Washington."

CURRENT EVENTS.

CONGRESS will assemble for the "long session," at Washington on Second-day next, the 4th instant. It is understood that D. B. Henderson, of Iowa (Rep.), will be chosen Speaker with only the formal opposition of the Democratic minority. The message of the President is expected to deal largely with the serious questions arising out of the relations of Cuba, Porto Rico, and the Philippines to the United States.

SOME reports from South Africa speak of the kindness of the Boers to the English wounded. G. W. Stevens, war correspondent of the London *Mail*, in a letter which reached London by post on the 27th, describes a battle at Nicholson's Nek, and gives details of the humanity of the Dutch farmers, after the fighting ended. He says: "They gave whole men the water out of their own bottles; they gave the wounded the blankets off their own saddles and slept themselves on the naked veld. They were short of transport, but they were mostly armed with Martinis, yet they gave the captured mules for hospital panniers and the captured Lee-Metfords for splints."

Stevens also says that when the British officers hoisted a white flag to surrender, in one case the men "refused to see it, but kept on firing." This is of interest in connection with the charges made by both sides that flags of truce have not been respected.

THERE is reason to fear, despite the reports of Boer humanity, that the war in South Africa will soon become very embittered. Knight, a correspondent of the New York *World*, is reported as saying that at Belmont (where there has been a battle), the Boers displayed a white flag, and then fired on the English. On the other side, a letter is published in Paris addressed by the Transvaal Government to the foreign consuls at Pretoria (the capital) protesting against the use of the Kaffirs by the English, and charging under six different heads, upon information furnished by General Joubert, inhumanity, and the disregard of the so-called "laws of war." It must be kept in mind that all dispatches are "censored" by the English authorities.

THE reports from General Otis, for a fortnight past, have been mostly of one sort, announcing the "complete success"

of the military operations against the Filipinos. Numerous towns have been captured, prisoners taken, war supplies secured, etc. The "government" established under Aguinaldo is said to be broken up, and Aguinaldo himself almost certain of capture. His mother and his son are in the hands of the Americans. Buen Camino, who was "Secretary of State," is a prisoner at Manila.

THE war operations in South Africa have continued, and there is no present prospect of anything but further severe and deadly conflict. The English Government, through Sir Julian Pauncefote, at Washington, has notified the United States that a "state of war" exists between England and the two republics,—the Transvaal, and the Orange Free State. Numerous engagements have occurred in Natal, on the east, where Gen. Buller and Gen. Joubert are the opposing commanders, and in Cape Colony, where the English forces under Gen. Lord Methuen are operating, and are opposed by Gen. Cronje. The general result of the fighting seems to be that the English columns are pressing northward and forcing the Boers back, but only by hard fighting, and with severe losses on both sides.

IT was announced from Washington, on the 28th ult., that the bill framed by the Republican caucus committee, at Atlantic City, last summer, establishing the single gold standard, would be introduced promptly "as a Republican party measure," as soon as Congress assembles next week. It defines the standard unit of value in the United States to be the dollar of 25.8 grains of gold nine-tenths fine, or 23.02 grains of pure gold; provides for the coinage of the silver bullion now in the Treasury into subsidiary coin, and for the recoinage of worn and uncurrent subsidiary silver coin; makes provision for the issue of notes of small denomination; permits the issue of national bank circulation to the par value of bonds deposited; substitutes a franchise tax for the tax on bank circulation; and provides for the organization of national banks of \$25,000 capital in communities of 2,000 inhabitants.

REPORTS have been coming from Cuba for some days past that there is much unrest among the people on account of the proposal at Washington to appoint a "civil governor" of the island, this being interpreted to mean the retention of the

THE distances over which birds migrate varies between wide limits, and are often surprisingly great. The bobolinks, which rear their young on the shores of Lake Winnipeg, Canada, and go to Cuba and Porto Rico to spend the winter, twice traverse a distance exceeding 2,800 miles, or more than a fifth of the circumference of our earth, each year. The kingbird lays its eggs as far north as the fifty-seventh degree of latitude, and is found in the winter in South America. The biennial pilgrimages of the little redstart exceed three thousand miles and the tiny humming bird two thousand.

WE hear of happy families of animals. A novel case of this kind is now told. A gentleman in Maryland has succeeded in taming a hawk, and in teaching it to live on the most amicable terms in a henry, enjoying the companionship of the hens and turkeys, and apparently not knowing that they ought to be enemies, not friends. —[Exchange.]

"WHERE'S your papa, Nellie?" asked a mother of her little daughter. "He's out on the back porch," was the reply. "What's he doing there?" queried the mother. "His bicycle's all out of breath, and he's putting some more in," answered the small observer.

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island by the United States. A dispatch from Havana, on the 28th, to the New York *Herald*, says the cry "Independence or death!" was started last week, and "has spread like wildfire over the entire island. Among the lower classes of Cubans the condition is such to-day that only a leader, fearless and determined, is needed to cause a genuine uprising."

Various answers to this statement have been given out. One, from Washington, is that opposition to "civil governors" will only prolong the military occupation. From Havana it is announced that General Brooke has his troops throughout the island "in readiness," and that he is prepared "to stamp out indications of banditism by cavalry."

THE question of the seating of Roberts, the alleged polygamous Representative from Utah, is likely to be one of the most prominent matters for consideration in the House, at Washington, when it assembles. There is a strong effort making to exclude him entirely, not allowing him to take his seat. Whether this course should be taken, or he should be seated and then expelled, is under discussion. To expel him will require a two thirds' vote.

NEWS AND OTHER GLEANINGS.

CANADA, says *Meehans' Monthly*, seems to be very favorable to the growth of trees and shrubs, for all the supposed severity of its winters. In the catalogue of the Arboretum of the Experimental Farm at Ottawa, of which Dr. William Saunders is Director, 3,071 species, that have been tested, are enumer-

ated, the greater number of which are found to be quite at home there.

—The latest addition to the long list of city parks comes from St. Paul, Minnesota. A patch of some 100 acres is to be condemned for park purposes. It fronts on Lake Phalen, whence the city derives much of its water, and will be called Phalen Park.

—"If it were possible," says Bishop Spalding (Catholic), of Peoria, Ill., "though I do not see how it ever can be, it would be right, it would be a duty, to prevent half the marriages that take place. People enter into these relations in the same spirit that they would purchase a horse, a house, or a suit of clothes. They have no regard for the sacredness of the relations upon which they enter. Education cannot be a preventive of the necessity for charity, a preventive of pauperism and crime, unless it be an education of love."

—A Toronto despatch says that the suit of the Michigan lumbermen against the Ontario Government has been dismissed on all points, with costs. The proceeding was to test the validity of the act of the Ontario Legislature compelling timber licencees to manufacture into lumber all logs cut within the Province.

—A verdict for \$2,500 was given on the 25th instant in the United States Circuit Court, at Chicago, in favor of the Pennsylvania Railroad Company, in its suit against the city for damages done during the railroad strike of 1894. The company asked for \$25,000.

NOTICES.

*** A meeting under the care of the Committee on Philanthropic Labor of New York Monthly Meeting will be held in the Library Room, 16th and Rutherford Place, Twelfth month 9, at 7.30 p. m. An address will be delivered by Ernest H. Crosby, the subject being, "Count Tolstoy: his Philosophy of Life."

HENRY M. HAVILAND, Chairman.

*** A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Stanton, Del., on First-day, Twelfth month 3, at 3 p. m.

A train leaves Philadelphia on the Pennsylvania road, on First-day morning at 9.12, Chester at 9.45, and Wilmington at 10.18, and reaches Stanton at 10.30. It stops at nearly all way stations, and will be met at Stanton Station.

MARY P. HARVEY, Clerk.

*** Quarterly Meetings during Twelfth month occur as follows:

- 7. Salem, Woodbury, N. J.
- 14. Haddonfield, Haddonfield, N. J.
- 21. Fishing Creek H. Y. M., Millville, Pa.

*** Circular Meetings during Twelfth month will occur as follows:

- 10. Unity and Waln streets, Frankford, 3.30 p. m.

The attendance of Friends and others is solicited.

*** Burlington First-day School Union will be held at Crosswicks, N. J., Twelfth month 9, at 10 o'clock a. m. A general invitation is extended.

DANIEL WILLETS, } Clerks.
ANNA R. WALN, }

*** A meeting of the Friends' Temperance Workers will be held at Girard Avenue and 17th street, Philadelphia, Twelfth month 2, at 8 p. m.

A very entertaining program is prepared.

WALKER E. LINVILL, President.

*** Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

TWELFTH MONTH:

- 3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

*** For the benefit of Friends' School Associations or First day Schools, I have a line of pictures for Magic Lantern display,—a tour of the United States and Europe. This exhibit and talks upon it are given for just the actual expenses needed in connection with such an affair. I make no charge for my services. For further information inquire of or address

R. B. NICHOLSON.

523 Cooper street, Camden, N. J.

*** A regular monthly meeting of the Home Influence Association (under the care of Philadelphia Quarterly Meeting's Philanthropic Committee), will be held in Girard Avenue meeting-house, on Third-day, Twelfth month 5, 1899, at 8 p. m.

All interested in questions relating to the home and to children are invited to be present.

ANNA K. WAY, Clerk of Phil. Com.

*** The Young Friends' Association extends an invitation to Friends and others to be present at the opening of its new building, 140 N. 15th street, Philadelphia, Seventh-day, 9th inst., from 4 until 9 p. m.

*** A religious meeting will be held at Friends' Home for Children, 4011 Aspen street, West Philadelphia, First-day, Twelfth month 3, 1899, at 3 p. m.

All persons interested in the welfare of the destitute children are cordially invited to meet with us on this occasion.

S T. R. EAVENSON, M D.

*** The Visiting Committee of Baltimore Yearly Meeting have arranged for meetings up to First month as follows:

TWELFTH MONTH:

- 3. Washington, D. C.
- 10. Pipe Creek.
- 17. Forest Hill.
- 24. Aisquith Street, Baltimore.
- 31. Woodlawn.

JOHN J. CORNELL, Chairman.

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Genuine
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Yes, why not look into it? You are ill, perhaps. If so, we affirm that our treatment has cured cases as bad as your own. We bring testimony of those who have been cured. They describe their diseases and testify that they are cured by the use of Compound Oxygen Treatment of Drs. Starkey and Palen. They are ready to reiterate and confirm these statements at any time, and we are permitted to refer to them.

You have tried other means without success. You know where to find the remedy, or to learn all about it. Why not look into it?

To assist you, send for our book of 200 pages, in which you will find a history of Compound Oxygen, with numerous testimonials and record of surprising cures in chronic cases. An investigation of this treatment, by leading you to try it, may save your life. Home or office Treatment. Consultation free.

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Established 1844.
The Journal, 1873. }

PHILADELPHIA, TWELFTH MONTH 9, 1899.

{ Volume LVI.
Number 49.

A GOOD WORD EACH WEEK.

XLIX.

THE chief theological problem of the inner life among thoughtful men to-day is how to possess a thought of God not unworthy of his myriad universe . . . and yet a thought not too vague and vast to appeal to heart and conscience..

JOHN WM. GRAHAM.

From his recent booklet, "The Lord's Supper,"

IN EARNEST.

I THINK the immortal servants of mankind
Who from their home watch by how slow degrees
The World-Soul greatens with centuries,
Mourn most Man's barren levity of mind—
The ear to no grave harmonies inclined,
The witless thirst for false wit's worthless lees,
The laugh mistimed in tragic presences,
The eye to all majestic meanings blind.

O prophets, martyrs, saviours! ye were great,
All truth being great to you: ye deemed
Man more

Than a dull jest, God's ennui to amuse:
The world for you held purport: Life you wore
Proudly, as Kings their solemn robes of state;
And humbly as the mightiest monarchs use.

—William Watson, in *The Spectator*.

THE GROWTH OF THE CHURCH.

Written for and read to Fairfax Quarterly Meeting of Friends, at its session at Woodlawn, Va., Eleventh month 20, 1899.

THE reports sent in to our late Yearly Meeting from its several constituent quarterly meetings showed a small net loss of membership. What is the cause of this discouraging showing? Nearly all other branches of the Christian Church are fast gaining in numbers. Why is ours losing? Is there no longer need of our branch of the Church? Are our principles wrong? Will not their further dissemination benefit the world? We are not willing to admit that the days of usefulness of Quakerism are ended, nor that our principles are wrong, nor that their further dissemination will not benefit the world. Then why are we not increasing in numbers? There must be some cause, or causes, for not so doing, and we as professed Christians should try to find what the trouble is and see if we are not ourselves responsible. To my mind there are, and have for years been, several causes that have tended to thus deplete our ranks. Chief among which, in my opinion, is our aversion to what is generally called proselyting. Why this feeling ever entered into an organization as enlightened as ours, I cannot see; for is it not contrary to the acts and teachings of the blessed Founder of the Christian Church? Is it not contrary to the practice of every other branch of that Church? And is it not

contrary to the practice of every organization designed to advance the intellectual or temporal interests of man? Jesus not only called the people collectively to follow him, but he took time in his busy life to so often press the invitation by making it a personal matter. "Come thou and follow me." We claim to be his disciples, and yet many of us think that we are not authorized to ask our fellow-men to come into his church. We claim that our principles are good, that our church organization does us good, and yet we have been so selfish or so negligent as to keep these blessings all to ourselves, instead of going out into the highways and byways and pressingly inviting at least, if not constraining, others to come in and enjoy them with us. Yes, even worse than this,—we, in many cases, have not even invited those in who are, as it were, lingering at our very doors, and who perhaps have a dear friend, it may be a husband or wife, within the fold, and who would so gladly enter if assured of a welcome. But, oh no;—some of us think we must not ask anyone to come in—that that is God's work and, if he wants them in, he will compel them to ask to be let in. Ah, friends, this has been the great difficulty with us—we have depended on God to do it all. What are we for? Has not God given us something to do? I well know that he is able to do it all; but I bless his holy name that he has given us something to do; that he makes us his stewards, his ambassadors; that he works now, and always has worked very largely through human instruments. He could have penned his Holy Scriptures himself, but he gave to men the blessed privilege of preparing them for the uplifting of their fellow-men. He could have worked only directly on the soul of each of his creatures, but in his infinite wisdom and goodness he sent his beloved son to reveal himself to us. We as dutiful children should be so thankful that he has given us something that we can do to his honor and glory, and try to put ourselves in accord with his plans.

To-day there would be many more on the rolls of this Quarterly Meeting, if even the present generation had realized that they are stewards in God's hands to bring laborers into his vineyard. There is many a family outside our Religious Society that would now be with us had our members fully impressed them of a hearty welcome awaiting them within.

Many a husband or wife has grown old in our ranks with his or her life's partner and the children God has given them, not with us simply because we have not assured them that they are wanted. Just think of this, Friends. Think of how much happier and more useful such persons would have been throughout their lives if all had been within the

church, and all blessed with the protecting, uplifting influences of the same church home. Let each and every one of us ask ourselves have we been faithful stewards in this matter? Let us resolve that hereafter no brother or sister shall be deprived of the blessing of having his or her companion and children within the fold by any fault of ours. Let us go at once to see such families, even if we never have done so before, and try with God's help to convince them that we are interested in their welfare and that it will do them good, their companions and families good, and do us also good to have them enroll their names with us, and thus publicly show that they are on the Lord's side. If they are old in years it is none the less important that they have their names so enrolled, for although we are admonished to "remember our Creator in the days of our youth," we are also taught that it is much better to enter the vineyard at the "eleventh hour," than not to enter it at all.

Whilst I regard our aversion to proselyting as the chief cause of our not growing, it is not the only cause. But I will not tax your time to call attention to another. If we earnestly and prayerfully desire to come to the help of the Lord, and of his church, we will be made to see clearly our short-comings in all ways and how to amend them. Let us each remember in our every act that "thou God seest us," and in every case where a doubt arises, ask "what would Jesus do?" and do as his precepts and examples assure us he would do, and we will no longer be depressed by hearing of abandoned meetings or of depleted ranks.

"God's will is done on earth
By the help of his children true;
Thou knowest not the worth
Of the service thou may'st do,
When'er we do the best we can
We help to perfect God's great plan."

CHARLES E. CLEVINGER.

Stephenson, Va., Eleventh month 20, 1899.

FRIENDS' LESSONS IN OLD TESTAMENT

NO. 51.—TWELFTH MONTH 17.

THE END OF JUDAH.

GOLDEN TEXT.—I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people.—Jeremiah, xxxi., 33.

Scripture Reading, II. Kings, xxiv., 1-20; xxv., 1-12.

UNTIL the middle of the reign of Manasseh, Judah remained true to her Assyrian overload. The withdrawal of Sennacherib did not involve the freedom of the western countries, since it was due to no weakness of Assyrian arms. Indeed, Judah's chief cities had been ravaged and thousands of her people had been deported into captivity. Many years of quiet were necessary before the normal life of the people could be fully resumed. Meantime Esar-haddon had mounted the throne of Nineveh and was pushing his victorious arms far into Egypt, which was at last fully subjected to him. During his reign the power of Assyria reached its height. Not only Egypt, but the

tribes of Arabia, as well as the warlike nations of the north and the cities of the Mediterranean coast, acknowledged his sway. But the gigantic power was not to last. The general discontent of a score of subject nations was already a menace to the stability of Assyria. The son of Esar-haddon, the Sardinapolis of the Greeks, Assurbanipal, was the heir to a dissolving empire. About 640 B. C. Egypt won her independence under Psammeti I. Other revolts, especially those of Babylonia, Elam, and Chaldea, were put down with a strong hand, but they left a heritage of hate behind them. Other enemies also appeared on the northern border, in the hordes of Kimmerians and Scythians from the steppes of Asia and Europe.

In the midst of all this commotion Judah did not remain quiescent. We have no details, but it would seem that Manasseh was guilty, at least, of intrigue against his eastern masters, for we find him (II. Chron., xxxiii., 11) bound and carried a prisoner to Nineveh. He was released, however, and restored to his kingdom; and it would seem that he was moved to some reforms by his escape (II. Chron., xxxiii., 15, 16). The Assyrian sovereignty now continued uninterrupted to the reign of Josiah, the reformer, though some think it was no more than nominal in the latter part of this period. Meantime Babylon was again preparing for revolt. Under the successor of Assurbanipal, a Chaldean, Nabopolassar was appointed viceroy of Babylon. He soon formed an alliance with the king of the Medes, which was destined to overthrow the monarchy of the Tigris. Just before this culmination, however, the Egyptian king, Necho II., seized the time of a change of ruler in Nineveh to march against the States of Syria (B. C. 608). Whether in his loyalty to his Assyrian master or in resentment against the invasion of his territory, king Josiah threw his small force across the path of the Egyptian in the great battle-plain of Megiddo. His force was overwhelmed and the Jewish king was slain. The Egyptian army moved on, only to be finally defeated at Carchemish (605 B.C.) by the forces of Nebuchadnezzar, king of Babylon. Nineveh had fallen, and this new master reigned in the stead of the Assyrian king. The great city was reduced to a heap of ruins in the midst of which her great halls, libraries, and works of art have been preserved even unto this day. Once more Babylon ruled the valley of the great rivers, as well as the possessions of the fallen empire to the westward.

The fall of Nineveh made a great impression on the world of that day. After a period of quiet, following Isaiah and Micah, the voice of the prophets was heard again in Judah, in the reign of Josiah. Zephaniah, like the men of the earlier group of prophets, speaks of God's judgments against Judah for her sins of idolatry, luxury, and violence (Zeph., ch. i.). These judgments he illustrates by the fate of the nations round about, but especially by that of Nineveh (Zeph., chs. ii., iii.). The prophecy of Nahum is based wholly on the destruction of Nineveh, though, like those of the prophets generally, his words are especially intended to influence his own nation. The greatest of the prophets brought to the front by these times of stress was Jeremiah.

Unlike most of the prophets, Jeremiah was of the priestly class. His call to prophecy came just before the discovery of the book of the law (621 B.C.), which was the starting-point of the reforms of Josiah. There is no evidence, however, that either he or his contemporary prophets, Zephaniah and Nahum, took any very active part in these reforms. Indeed, the prophets had probably come to see that there was no great hope in formal observance of law. Though a man's every act is regulated by law, if his heart is not filled with love for his fellows, his righteousness will be barren of great results in character. Only government from within leads to the highest development. And this was the special message of Jeremiah: "I will put my law in their inward parts, and write it in their hearts . . . and they shall teach no more every man his neighbor . . . for they shall all know me from the least of them to the greatest of them, saith the Lord." Feeling this, it is not surprising if Jeremiah stood aloof from the promulgation of a formal law which so far regulated the lives of men that but little was left to be determined by the law within. Yet he himself shows the effect of the new law, quoting from it on almost every page; striving, no doubt, to write its high teaching on the hearts of the people, so that it should be no outer law, but should be obeyed in spirit and in truth.

Jeremiah's personal character seems to have been gloomy and discouraged. We do not find the keynote of hope which is so prominent in Isaiah and others of the prophets. Yet he was faithful to his high calling even in times of despair—forcing himself, even in face of persecution, to deliver his unwelcome message of the necessity for righteousness, of the uselessness of a merely superficial reverence.

The times were indeed times of despair. The death of Josiah, who had given himself up to the renewal of Jehovah-worship in its purity—who seemed to the reformers the ideal king—was a sad blow to the faith of Judah. Could not the Lord protect his own? Josiah's death was practically the end of the Jewish nation. For a short time the nation was subject to Egypt. After the defeat of Necho II. at Carchemish, Babylon became her master, Jehoiakim, brother of Josiah, being placed on the throne. But repeated revolts and intrigues with Egypt brought speedy punishment. In 602 B.C. Nebuchadnezzar took Jerusalem and carried the king into captivity, together with thousands of his fellow-countrymen. Under Zedekiah, who succeeded to the throne of Judah, another intrigue resulted in another siege and in the final destruction of Jerusalem (586 B.C.). In these troubled times Jeremiah, following the uniform policy of the prophets, urged the policy of quiet submission to the suzerain, and worked untiringly against alliance with Egypt. He was persecuted and imprisoned, but never faltered. As a reward, the Babylonian conqueror gave him his choice of residence after the surrender. He elected to remain in Judah, but afterward went to Egypt, where he died. As in the preceding conquest, the chief inhabitants of Judah were carried into captivity in Babylon, where the work of the prophets was carried on by new messengers of the Lord of Hosts.

THE "MOLOKAINS" IN THE TRANS-Caucasus.

Seeking the Molokains, a sect in Russia, somewhat like the Doukhobors, Thomas Van Ness, a Unitarian minister of Boston, had an interview with one of their elders, at night, very privately, in a little room in a village. He thus describes it in the *Christian Register*. We have condensed his article materially.

It was a close, hot night. Not a breath of air seemed stirring without, and the low room into which I was ushered appeared to me like a dry furnace. The heavy wooden shutters had been thrown open by Mr. H. (for hereafter I will call him so) on entering the room. At the same time he had taken the precaution to pull the curtains, so that no one without on the street could see the occupants of the room. His extreme care and the quietness with which he did everything—for I followed all his motions—did not add any to my assurance.

There was a gentle knock on the front door. Mr. H. arose quickly, and passed out of the room. I could hear some low conversation; and then he re-entered, followed by a large, heavy-set man, dressed in an ordinary suit of clothes and wearing high boots. His hair was long, though not disagreeably so, and parted in the middle. His beard and mustache were iron-gray, and underneath his abundant eyebrows there twinkled the kindest of blue eyes. The whole face was unmistakably Russian and of the peasant type, though far more intellectual than is usually seen among the peasantry of Middle and Northern Russia. Mr. H. simply said, "This is the Molokain elder," and then addressed a few words to the stranger, who shook hands with me heartily and commenced to inspect me from head to foot, as I did him. Somehow I had thought of this elder as a slight man with perhaps rather a fanatical, or at least a resolute, kind of face; and instead here was what looked to be a pleasant-faced, well-fed farmer.

At length I said to Mr. H.: "I wish you would ask him one or other of those ten questions. We'll then get down to something of value."

"All right," he returned; and with that he commenced a Russian conversation, I listening all the time to see whether I could catch its drift. Turning once again to me, Mr. H. said: "He tells me there are, all told, some 30,000 Molokains in this Trans-Caucasus region. How many more there are in Russia proper, he does not know. Further, he wishes you to know that, inspired by the success which attended the Doukhobor migration to Canada, there are now some 7,000 Molokains who would like to go to America. The Russian authorities are averse to this exodus. If there is to be any movement of population, they wish to influence it toward Siberia and the new lands across the Caspian, and not towards the United States. For that reason they are suspicious of all Englishmen or Americans who come among us. If it were known, he is saying, that I, a Molokain, am here with a Protestant minister who has no official right to be in our country, the authorities might send me into exile. However, I am so old now that I do not fear; and I am glad to give you hearty greetings for myself and my co-religionists."

"Is this true?" I asked in English of Mr. H.

"Possibly," he replied. "We are living under

military rule here, and there is no telling what might be done."

The Molokain elder beginning again to speak, Mr. H. listened to him, and then interpreted as follows: "In the Russian villages no more than two Molokain families to every 500 inhabitants are allowed. The consequence is that, though the parents will not go over to the orthodox (Greek) faith, yet a number of their children do. We are not growing in strength, he says, for that reason. We are not persecuted, but are subjected to many petty annoyances. In the Caucasus country there are now 5,000 Molokains and Baptists, who were banished in Alexander III.'s time. These people are very, very poor. Most of them are in the district of Kars. We hold it a sin to beg. Help is given only in extreme cases. Even then great difficulty is experienced in getting a Molokain to accept charity."

"Where do you get your money?" I asked through Mr. H.

"We get it by voluntary contributions, though in the poorer places the sum collected is distributed to the needy. The calls upon our communal safes have been so large and so continuous, owing to bad crops, famine, and the help we have rendered to the banished ones, and there is now no commune having over £12 in its safe."

"The Molokains are known from their neighbors because they still continue to wear their hair long. They do not shave, nor smoke, nor drink spirituous liquors. Even at weddings they are not allowed to drink. They place the emphasis on character,—life. Recently a number of the Molokains have been going over to the Stundists because they believe it necessary to be baptized."

"Put the sixth question to him" I said, when Mr. H. had finished with his interpretation. "I am particularly anxious to know if the Molokains are still believers in the spiritual essence of Deity."

The elder became quite animated when this question of the religious basis was asked, and I was more than ever sorry that my slight knowledge of the Russian language made it impossible to know exactly what he was saying.

"Yes," interjected Mr. H., nodding his head at the same time affirmatively, "he says the Molokains do not believe in images, shrines, icons, or any representation whatsoever of Deity. They hold that Jesus possessed the spirit of God, but we may all partake of that spirit." The elder was talking all the time in Russian while the interpreter was stating this to me in English, and it was no easy matter for Mr. H. to listen and explain at one and the same time. "I understand, I understand," he kept saying, for that particular Russian word I knew. Then, putting up his hand for silence, he again turned to me, and said: "They do not worship Jesus, nor Mary, nor any of the saints. Worship should be paid to God alone." "What is the form of their service?" I asked. "Interpretations from the Bible, Psalms, chants, sermons, texts, prayers from the heart," was the answer.

"Have you regular ministers or preachers?"

"No, the Doukhobors have. Their leaders

preach. We read chiefly from the New Testament. There are the Sabbatarians among us. When the spirit moves, they get up and speak or pray. However, we do not suffer because of the absence of regular preachers; for we have men among us who are able to interpret passages from the New Testament understandingly and intellectually. You misunderstand, when I say we do not pray. We do not have formal prayers. Yes, we sing the Psalms. Our service is very simple. At its conclusion the men kiss one another, then the women kiss one another; though this practice is objected to by some of us."

To my next question, "Have you any written literature?" the elder sadly replied: "No, nothing. We are not allowed to print, so that all we know of our past is from tradition and hearsay. Some of us came from along the shores of the Volga. Our chief colony was the Molochnaia, on the Molokai River, north-west from the Sea of Azov. Yes. Just back of the Crimea land. I told you," he continued, "that some of us believe in baptism, though I do not. It is merely an outer sign. The church (orthodox Greek) christens in childhood; but what can a child know of this rite and its value? Baptism, I hold, is the renewing of man by the teachings of Jesus. The word 'water' is used in a symbolic sense in the New Testament, just as is the word 'fire.'"

"In what way can we in America best help you?" I asked.

He sat silent, and pondered. By and by he answered, "Through helping us—those of us who wish—to emigrate, but particularly through literature, literature. Give us books, books, books."

"What particularly do you want?" I inquired.

"First of all, the Bible; *i. e.*, the Protestant version of the Scriptures, which is not allowed us by the authorities."

"Is this so?" I said in English to Mr. H.

"I think it is," he answered. "The ecclesiastical authorities do not allow these people to have in their possession other than the regular authorized (orthodox Greek) version of the Bible."

"What else do you want?" I inquired.

"Some liberal Biblical exegeses, the history of the ancient Christian Church in the time of the apostles, some Unitarian statement of faith, the orthodox Greek catechism, the Roman Catholic catechism, and some Protestant catechism."

The remainder of our conversation was devoted to ways and means of obtaining this literature and getting it into Russia. It will not be prudent to publish this part of our talk. I had just promised to send the elder a Protestant (Russian) Bible from London, and had written my name and Boston address upon a card which I was passing across the table, when suddenly there came a bang, which made me jump to my feet in nervous terror, while the other two were also alarmed as they turned to look back of them. The unexpected noise proved, however, to be nothing more than the heavy wooden shutter flying back to its place from the force of wind that had now begun to blow, and which threatened a heavy downpour of rain. The hour was now so late it

seemed best for us to break up our meeting. The elder promised to write out, in a more logical way, his beliefs, and have them forwarded to me by our prearranged "underground" railway. They could then be translated, and printed in England and America.

I shall not soon forget my parting on that memorable night with the Molokain elder. "Your visit has brought us light and hope," he said: then almost sadly, "but you will soon forget us." "No," I solemnly answered, "I will not forget you; and, as much as lies in my power, I will help you and our common brothers in the faith."

"Take my greetings and my blessing to your Boston. Ah! in your free land, you do not know how happy you ought to be. We are in darkness." I tried through Mr. H. to say some last words of cheer and courage.

He held me by the hand as we spoke, and then lifted his hands to heaven as in blessing. It was a solemn moment. Bending down, he kissed me first on one cheek, and then on the other, and almost instantly, without further word, passed out through the doorway.

During the rest of the night, or rather morning,—for it was past midnight before I left the house of Mr. H.,—I thought of that parting and the kiss of benediction. It seemed as though I had passed down and back along the ages. I could understand now the condition of the early Christians as never before. Something of the courage and resolution of those first days came to my soul through this Molokain. It is, therefore, with sincere thankfulness and gratitude that I pen these words of acknowledgment to him.

For Friends' Intelligencer.

THE LOOM OF LIFE.

WITH earnest thought, I from the past
Draw threads of varied hues;
But memory's shuttle flying fast,
Weaves not the pattern I would choose;
The colors fail in perfect blending;
Brightest ones have quickest ending.

But yet the loom moves swiftly on,
Nor heeds my efforts to control;
'Til the supply of threads is gone,
And discontent has filled my soul;
With tear-dim'd eyes I view the weaving,
Half with doubting, half believing.

Then through the mists I see a thread,
Unlike in texture from the rest;
Woven unbroken through the web,
And strong to bear severest test;
Then spake a voice: "'Tis Love Divine
Which doth thy human life entwine."

The vision of the loom has flown,
But 'mid the years of busy life,
The depth of Love I thus was shown
Remains to bless, thro' storm and strife,
And when for time the weaving's ended,
I'll view the work as God intended.

Delta, Pa.

SETH L. KINSEY.

ONE thing we must never forget, namely: that the infinitely most important work for us is the humane education of the millions who are soon to come on the stage of action.—Geo. T. Angell.

A PATHETIC DOUKHOBOR INCIDENT.

Eliza H. Varney, relating her experiences among the Doukhobors in the Eighth month last, writes as follows in a private letter to a friend in Philadelphia, from Bloomfield, Ontario, under date of Eleventh month 15, 1899.

I WAS most mercifully cared for. I feel I have every cause for thankfulness to my Heavenly Father for his care and protection; for his giving ability to labor in their midst, as he alone can, I humbly trust, not only to their comfort but edification. I must say I love them; and that love of the Truth was largely reciprocated by us all. Our interpreter seemed to be brought into deep and tender feelings at times by what he was interpreting. His name is ———. He is a Russian, but not a Doukhobor, unless he has joined them since.

One thing I have not written thee, and knowing thee likes to preserve all such things, I will tell thee what occurred at the close of one of our meetings. A man stepped into the open area, around which the Doukhobors were yet standing, and made a remarkable communication.

When he was a *very young* man, he said, he remembered that in the year 1818 two of our Friends (Stephen Grellet and William Allen), came to their meeting in Russia, and one of them said if they, the Doukhobors, continued faithful to their religious and peace principles, the time would come when they would have to endure persecutions, "and many would have to lay down their lives in prison, and in various ways; and their property would be taken from them, and they would be driven from their homes and exiled; and when all this was done, God would hear their cry and answer their petition, and would make a way for them—take them out of that land to a strange land, and to another nation, another people, and another language or speaking people, where they would make their homes, and when they were settled in that land, God would send some of our people [Friends] to visit them."

"And I have lived," he said, "to see that *all fulfilled this day!*" And he bowed his aged head almost to the earth in thankfulness to God. His name was Evan Marshintoff. He was a remarkably smart old man of ninety-seven years of age. J. G. [Job Gidley] said when they went to the fields, he out-walked many of our younger men.

There are several hundred Doukhobors still in prison in Siberia. Word came a few days ago that there was no hope of their ever being released. The weeping and wailing was hard to be witnessed,—to see wives and mothers mourning for their loved ones in that far-off land, and no remedy! It is hard to think of what it must be to endure such trials. Oh! if your Nation and ours could intercede for them, that the captives might be set free, and sent to their loved ones here!

WHO would come to others' aid
Must the price of grief have paid;
Who would play the pilot's part
Must the way have got by heart;
Who would be another's guide
Must by pain be qualified.

—Ella Fuller Maitland.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TWELFTH MONTH 9, 1899.

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Communications and contributions to "Editors Friends' Intelligencer," same address. Please add "Box 924"—as above.

RITUAL LEADS TO ROME.

THE question is asked and discussed, in England, and on this side of the ocean also, Why does the English Church tend Romeward? Why is it that the forces of the High Church party, the "Ritualists," increase, and the earnestness, the activity, of churchmen find expression so largely in an imitation of the Roman system?

That this is the tendency in England is not seriously denied. The "High" section of the Anglican Church has far outgrown in the past twenty years the "Low" section, and has also passed beyond the "Broad" section. So far has this been the case that in many churches the ceremonial has been openly made so much like that of churches belonging to the Roman connection that the difference can hardly be defined. The clergy in the ritualistic Anglican churches hold their places by English appointment, while Catholic priests derive theirs directly or indirectly from Pope Leo, but other than this the distinction between them is unimportant. When, recently, the two Anglican Archbishops ruled against the use of incense and of lighted candles, in churches, under certain circumstances, it was felt that only the edge of the question had been touched.

To those who look upon such subjects from the standpoint of Protestants and Puritans, and of that Puritanism which George Fox preached, there never has been any difficulty in discerning why a ceremonial church tended toward increase of ceremony, or why one in which the priest assumes to stand between man and God should more and more incline to ecclesiastical rigidity. Rome's great organization is the appropriate outgrowth of that inclination in the human mind toward "authority" and ceremony, and wherever a religious body gives itself up to these, whether consciously or unconsciously, its tendency is naturally toward the perfection of the system, toward the higher, fuller, more complete realization of the ideal.

This is seen among very plain people, and very simple religions. The steps by which the plain meeting-place developed into the grand, decorated, and

adorned cathedral can be readily traced in history, and almost observed in the experience of a single lifetime. The desire for "enrichment" of ritual is well known in our own day among certain Protestant bodies. The refinements of taste, the æsthetic demand, tend continually to take on that which pleases the senses. If the road of Ritualism be once entered upon, it leads straight away to that ritual which is most elaborate and most impressive, and if deference to "authority" in religion is once well seated, the logical growth is toward that authority which has for the longest time, with the greatest completeness, been established. In England it is easy to see that those who love that which is Papal rather than Protestant are unlikely to be satisfied finally with anything which has not the full Papal development.

In brief, Ritualism grows by what it feeds on. When form supersedes spirituality, when pomp overthrows simplicity, the face of the church is set Romeward. Rome holds the ground at that extreme. No other system compares with that which the Italian church supplies in formality, and ceremonial, and subordination of the individual authority. Where any religious body permits its forces to incline upon that side its tendency is plain.

IMPORTANT action was taken by the Legislature of Georgia on the 28th ult., in defeating, by a vote of 137 to 3, a measure called the Hardwick bill, designed to prevent all colored men from voting. It proposed a constitutional amendment by which nobody should be a competent voter unless he could not only read and write any paragraph of the Constitution, but also were able to understand and give "a reasonable interpretation" of it. Exception was made, however, that any man who was entitled to vote in Georgia, in January, 1867, or the "lineal descendant" of such man, might vote without being able to understand and to interpret, etc. The law would have put the vote of every colored man, and of many white men—those who were not "lineal descendants" of voters of 1867—at the mercy of the board of election officers in each voting-place, and was on its face a most unjust and dangerous measure. And the Legislature, it is encouraging to say, almost unanimously took that view of it.

DR. C. H. PARKHURST, of New York, in his sermon on "Thanksgiving Day," referred to a subject that recently had some consideration in these columns—"strenuousness" in life.

"The thing most wanted," he said, "in this age of the world, is the hero, the 'strenuous life,'—not understanding by the phrase that passion for knocking somebody over, or shooting somebody down, that springs from an over-wrought physical development, but such sense of moral strength and such an enthusiasm of moral doing as shall cheerfully and confidently array itself against the forces that invisibly make for evil in this struggling world."

THE meeting for Sufferings of London Yearly Meeting has authorized the opening of an Indian Famine Relief Fund, the immediate object being to relieve the distress in the district of India where the Friends' missionaries are at work. The number of persons in all India now receiving relief is 828,000, and of these one half are in the Central Provinces.

BIRTHS.

MILLER.—In St. Louis, Missouri, Eighth month 31, 1899, to Zaidee T. and George B. Miller, twin daughters, who are named Zaidee Tennent, and Maria Tevis; grandchildren of Caroline H. and the late Francis Miller, of Sandy Spring, Maryland.

McKEE.—Eleventh month 22, 1899, to James Herbert and Emily Mitchell McKee, of Philadelphia, a daughter, who is named Margaret Cloyd.

MARRIAGES.

PHILIPS—CRANSTON.—Under the care of Wilmington Monthly Meeting, at the residence of the bride's parents, Twelfth month 1, 1899, Edward M. Philips, son of Caroline E. and the late Isaac D. Philips, of Wilmington, Del., and Bertha Cranston, daughter of John A. and Martha S. Cranston, of Newport, Del.

YARNALL—WATSON.—Fourth-day, Eleventh month 29, 1899, under the care of the Monthly Meeting of Friends held at Green Street, Philadelphia, William Smedley Yarnall, of Media, Pa., and Susan Verree, daughter of James V. and Elizabeth M. Watson, of Philadelphia.

DEATHS.

CORSE.—In Baltimore, Md., in the afternoon of Eleventh month 14, 1899, Caroline D. Corse, daughter of the late William and Deborah S. Corse; a member of Baltimore Yearly Meeting.

SMEDLEY.—At Bryn Mawr, Pa., suddenly, Twelfth month 1, 1899, Dr. Isaac G. Smedley, in his 45th year; a member of the Monthly Meeting of Friends of Philadelphia.

He was a son of Thomas D. and Elizabeth G. Smedley, and grandson of Isaac and Lydia L. Garrett, the latter an esteemed minister. His wife is a granddaughter of Benjamin and Margaret E. Hallowell, and of Edward and Ann A. Townsend, all well known in the Society of Friends.

Beloved by a large circle of friends and patrons, his accidental death has caused many sorrowing hearts. **

[Dr. Smedley was accidentally killed, at Bryn Mawn Station, in attempting to get on a moving railroad train. He was unable, the daily newspaper report says, to retain his grasp of the hand-rail, and being turned about, his head struck on the steps of the adjoining car, causing fatal injury. He fell on the station platform unconscious, and died a few minutes later in the waiting-room. He was born near West Chester, Pa., Second month 10, 1855, graduated at Swarthmore College in 1876, and at Hahnemann Medical College, 1880. He was regarded as among the foremost specialists in gynecology.]

SULLIVAN.—At her residence, Monrovia, Md., on the morning of Eleventh month 26, 1899, Annie E., wife of John W. Sullivan, in the 54th year of her age.

She was a highly esteemed member of Bush Creek Particular and Pipe Creek Monthly Meeting. A faithful wife and loving mother. *

WARNER.—At the residence of her son-in-law, J. A. Cadwallader, Titusville, Pa., Eleventh month 23, 1899, Edith Weatherby Warner, widow of George Warner, of Burlington, N. J., and formerly of New York, aged 91 years; a member of New York Monthly Meeting.

WILLETS.—At her home, in Andrews, Huntington county, Ind., Eighth month 24, 1899, Albina Willets, wife of Philo Willets, and daughter of the late Charles and Phebe Shinn, of Maple Grove, in her 60th year.

Compelled by a long and tedious illness to change a busy and active life for one of entire inactivity, her patience and

Christian disposition bore a true likeness to the One whose follower she had been her entire life. She was ever faithful to the duties of life, always ready with a comforting word for the afflicted, open handed to the needy, and a most devoted wife, mother, and sister. C.

ELIZABETH R. HARRIS.

At her residence in Fountain City, Indiana, on the evening of Tenth month 7, 1899, Elizabeth R. Harris, widow of Thompson Harris, passed out of a life of prolonged suffering to the quiet repose of death.

Some sixteen months ago Elizabeth became afflicted with a singular form of disease that baffled the skill of physicians, and which gave her great suffering, as she was unable to breathe when lying down, either day or night. This distressed condition continued for over two months, when it suddenly gave way, and although greatly reduced, she gradually regained a moderate degree of health, which continued through the winter and early spring. As the warm weather came on her old trouble began to annoy her; and that she might have the benefit of the skilled physicians of Richmond, she went to the home of her brother, Joseph C. Ratliff, to stay for treatment, but after three weeks of great suffering, she was brought home without having received any benefit. Her days and nights of inability to lie down passed into weeks, and even months, and in a practice of over fifty years I have never witnessed such prolonged and agonizing suffering. That her frail and delicate organization could endure so much so long was a marvel to her physicians, and to her dear, loving children, who so faithfully watched over and administered to her many wants.

During all this time her mind remained clear and unclouded, except when stupor was brought on by the administration of medicine which her great suffering made unavoidable. But her constitutional vigor gradually gave way, and on the evening of the 7th she peacefully passed into the sleep of death.

Elizabeth was the daughter of Cornelius and Mary Ratliff, of Richmond, Indiana, and was consequently a birthright member of the Society of Friends, and although living too far away to attend its meetings, her life was a fitting illustration of its teaching. Her whole life was spent in efforts to make the society in which she moved purer and better, and this made her life a blessing to all around her. And while those of us who were so intimately acquainted with her will greatly feel her loss, it is to her dear children and grandchildren that her death comes with its crushing weight. Especially is this true with Sadie Williamson and her two dear little boys. Just at a time when grandmother's counsel will be so much needed by them, death has taken her to a clime where suffering and sorrow will be unknown. Let us hope that this bereavement will be the means of bringing them nearer to Him who has promised to be a father to the fatherless, and a guide to all who will put their trust in Him. T. W. T.

ABRAM R. VAIL.

Near Quakertown, Hunterdon county, N. J., on Seventh-day afternoon, Eleventh month 25, 1899, Abram R. Vail, in the 77th year of his age; an elder and clerk of Quakertown Monthly Meeting.

The death of this valued Friend was very unexpected. He had gone to a peach orchard on a distant part of his farm, with an employé, and while engaged there was stricken with heart-disease, quickly becoming unconscious, and dying in a few moments after those working near had observed his condition and hurried to him.

Abram R. Vail was descended from an old family of Friends in New Jersey. He was born Second month 16, 1823, near New Market, Middlesex county, his father being John A. Vail, and his mother's maiden name Deborah Harned. His father died when he was nine years of age. He remained with his mother until 1851, when he bought and moved to the farm near Quakertown, where he had since lived. In 1845 he married Jane D., daughter of Jonah Vail, who, with eight children—three sons and five daughters—survives.

He was all his life much attached to the principles and testimonies of the Society of Friends, and very consistent in supporting them. To the interests of the Society he ungrudgingly devoted time and labor for many years. Though living a long distance from the places where his Quarterly Meeting—Bucks—convenes, he was very seldom absent from these gatherings, where his presence was much appreciated by many Friends. The brief testimonies which he occasionally uttered bore evidence of having emanated from the alone source of all true ministry. It was increasingly his concern to live each day as though it might be his last, and we have the consoling belief that though suddenly called, he was found with his lamp trimmed and burning, ready for the change from time to eternity.

The funeral, which was large and solemn, was held on the 29th ult., in the meeting-house to which he wended his way twice a week for so many years to worship with his fellow members, in spirit and in truth, that Heavenly Father who had been so kind to him, and in serving whom he had found his greatest pleasure. Several testimonies were borne to the worth and uprightness of his Christian life among the children of men. "Mark the perfect man, and behold the upright, for the end of that man is peace." **

DOUKHOBOR REPORT.

FURTHER subscriptions to the Fund are acknowledged below. The report closes at noon on Third-day, the 5th. We have made no further payments, and think it may be best to retain for the present, such sums as may come in, to see where the next "pinch" may occur.

THE "INTELLIGENCER" FUND.

Sadsbury Preparative Meeting, Pa.,	\$10.00
Individual members of Sadsbury Prep. M.,	9.00
Friends, Madison, Wis.,	2.00
L. A., N. Y.,	25.00
M. A. J., Penrose, Ill.,	5.00
E. B. S., Phila.,	5.00
W. P. F.,	5.00

\$61.00

Balance last week, 28.25

In hand, \$89.25.

NEWS OF FRIENDS.

ON First-day morning, 25th ult., Henry R. Fell and wife (Trenton, N. J.), took Joshua Washburn and myself to Crosswicks, where we attended the meeting. We found a large meeting and First-day school, and an interesting company of Friends, both members and non-members. Returning to Trenton at evening, on Second- and Third-days we attended Burlington Quarterly Meeting at Trenton. It was large and of much interest. Lydia H. Price, Mary Heald Way, Samuel S. Ash, and others were in attendance, and had acceptable service. It was remarked by a Friend after the meeting that all of the sermons seemed "dove-tailed" together, making one complete service. Trenton Meeting is alive in all its arrangements of kitchen, parlor, lecture-room, library, etc., and the Young Friends' Association, held on Second-day evening, and largely attended, evinced active, working, energetic organization, bringing help and strength to the meeting.

On Fourth-day morning I took train for Flemington, N. J., and thence went by carriage, about seven miles, to Quakertown, N. J., to attend the funeral of Abram Vail, who died suddenly, at his home, on Seventh-day previous.

A very large gathering of friends and neighbors

assembled at the little meeting-house, where he had rendered such long and faithful service, many more than could get in the house, and a deep sense of loss seemed to be felt by all, especially his neighbors and friends. The man who brought us to the train said of him: "Abram Vail was a man who treated everyone, whether rich or poor, alike. If he told you anything, you might feel sure that it was so; if he said he would do anything he always did it, and if he said he would not do a thing he never did it." He seemed to have just finished his work; had just completed his new barn to replace the one burned last spring by incendiary, and it is a model of convenience and completeness. But a short time before his death he had an interview with the undertaker, and gave him full instructions with regard to his funeral. On Seventh-day he went with his men to the peach-orchard to cut out some unfruitful peach-trees, marked the trees, then said that he had walked too fast, producing a pain in his chest, and sat down. His men shortly noticed that his head was bowed down upon his hands, and went to him, finding him unconscious, and he quickly passed away.

Samuel Sharp, Dr. Franklin Haines, and Alvin Haines were in attendance, and spoke at the funeral. I went to Langhorne that evening, (Joshua had returned home on Fourth-day afternoon), and attended the Quarterly Meeting on Fifth-day; very large attendance and good meeting. There was a large and interesting company of young people in attendance. [Our friend gives some other data, which were already in type.—EDS.] R. S. H.

Bucks Quarterly Meeting, at Langhorne, Penna., on the 30th ult., is reported as "one of the largest ever held. The galleries were filled with young people, many of whom were from George School."

Several visiting Friends were present who had service in the meeting. A report in a daily journal says: "Robert S. Haviland offered a prayer of thanksgiving. Isaac H. Hillborn spoke of the power of the living Christ to work in the souls of men for their salvation. Robert S. Haviland interpreted three of the Beatitudes. He said the meek are not those that are self distrustful, but are those rather who are willing to trust God that He will give them strength to use their gifts, however small, in His service. Joel Borton expressed thanks that during the past year representatives of twenty-six nations assembled in a Peace Conference at The Hague. Joseph B. Livezey defined a Christian as one who knows God in his heart, and said the object of religious meetings is to come into a closer knowledge of our Heavenly Father."

In the business meeting it was reported by the Committee on Friends' Boarding Home that about \$5,000 had been subscribed toward the required endowment fund. Wesley Haldeman and Mary R. Watson were reappointed clerks.

ON the basis of results of previous exhibitions at Paris it is assumed that 52,588,280 people will pass through the turnstiles, at the Exposition of 1900, and it is possible that the total number may reach 60,000,000.

EXCURSION DAYS IN ENGLAND.

V.

IN NORTH WALES.

THREE of the most interesting and picturesque places in North Wales are Llangollen, Bettwys-y-Coed, and Beddgelert. Their names, especially the second, may repel, or at least discourage, the average reader. But all of them are pretty enough in Welsh—Thlangollen, Bettoos-y-coed, Beth-gelert. The *o* in the first name is long, and in the last one the *th* is soft, as in lithe, and the *g* hard. There is no soft *g* in Welsh.

However, all Welsh names are good enough to a Welshman, and especially to one from beyond sea on a pilgrimage to the homes of his forefathers. The fact that mere Angles or Saxons do not find them always conforming to the ideas that originated in the marshes and sand dunes on the shores of the Baltic sea, is of no consequence at all to a descendant of Rhirid the Wolf, or Llewelyn ap Gruffyd. I set forward from Shrewsbury to Llangollen, therefore, without hesitation on such account, and reached the little town late in the summer afternoon, with pleasant anticipations of enjoying its attractions.

The "Vale" of Llangollen has long been famous. It is the narrow valley of the Dee, which here flows from west to east, but presently bends northward to pass under the walls of Chester, and form a wide estuary of the Irish sea. The hills about the town are nearly mountains; they rise abruptly on all sides, to the south the range of the Berwyns, upon the other side detached hills with local—and very Welsh—names. The bridge that here spans the Dee was accounted once a "wonder of the world," and even in our day when most wonders have ceased to be wonderful, it is a quaint and interesting structure, with four pointed arches resting on triangular piers. There is, to me, always an attraction in a good old piece of masonry, and this one was built in the fourteenth century, so it has stood for at least five hundred years. The stream beneath is broad, judged by the English standard, and when it is full must be a noble river, but when I saw it, in the warm and dry season, it was rushing over its rocky bed, a partial flood only.

There are many things to be "done" at Llangollen by the faithful tourist, but some of them I unfaithfully neglected. There is an ancient house, in the outskirts of the town, "Plas Newydd," the New Place, where the "Ladies of Llangollen" for many years lived. Their story has been often told; it is romantic but not startling. They were two young Irish women, Lady Eleanor Butler and the Hon. Sarah Ponsonby, members of distinguished families, who secretly left their homes together, under a mutual vow of friendship and celibacy, in 1776, and coming to Llangollen somewhat later, lived here at Plas Newydd for fifty years. Lady Eleanor, who was the older by seventeen years, died in 1829, at the age of ninety, and her companion in 1831. In their day, many visitors came to see them—and ply them with questions, no doubt—and though nearly seventy years have passed, the tradition of them, and the house in which they lived, which is "shown," remain,

as I have said, an attraction of the town. In the churchyard you may see the stone raised to their memory, and that of Mary Carryl, their faithful housekeeper, who with her "savings" bought for them the "freehold" of Plas Newydd, and died in 1809.

I did not climb to see the old ruins, Dinas Bran (Castle Crow—*dinas* means a fortress, a defensive place), north of the town, nor could I take the pretty ride on the little canal boats, down to Chirk Castle, as I should have liked, for the reason that the boats only run in the afternoon, and left earlier than my arrival. The ruins of the old Cistercian Abbey of Valle Crucis are near Llangollen, and are counted among its attractions.

From Llangollen the railway westward follows patiently up the Dee, crossing and recrossing among picturesque wooded hills. The scenery is regarded as among the finest in Wales. We pass through Glendower's land—Owen Glendower, who made the latest desperate effort at Welsh independence. At Corwen, eleven miles from Llangollen, on the lintel of the south door of the little church, is a rude cross which he is said to have carved with his dagger. Most of the land around Corwen belonged to him, and here he gathered his men, in 1403, to march to the fatal field of Shrewsbury, to join "Hotspur" Percy, against Henry IV., and be lampooned in the pages of Shakespeare. The Bard of Avon was not without Saxon distaste for Celtic fervor.

Llangollen is in Denbighshire, but Bala, where I alighted near noon-day, is in Merionethshire, from which county a large part of the Pennsylvania Welsh settlers in Penn's time came. Our Gwynedd company, 1698, were from the neighborhood of Bala, and Hugh Roberts, of Merion, (he had migrated in 1683), who induced them to come, was from Kiltalgarth, on the Tryweryn, north-west of the town.

If it had not been for historical and ancestral associations, I might have found Bala rather tame and dull. It certainly was quiet. The people seemed to keep very closely in-doors; perhaps, however, they were away from home,—the citizen to whom I had a letter was, and would not be back for a day or two. There was no noise of any sort. The streets were practically deserted. The pensive passage of the little hotel 'bus between the station and the White Lion inn was the most turbulent and exciting movement I saw. For awhile, in the afternoon, it rained—but not heavily, just mildly, wetly, depressingly. When it ceased, I set off in an open cart for Coed-y-foel, (Welsh: wood of the bare hill), to see the farm and old farmhouse whence Edward Foulke removed to Gwynedd, two hundred years ago. This was a pleasant drive. In front of the old place flows the Tryweryn, a pretty stream that comes down from the west out of the Arenig hills, and below, near its junction with the Dee, becomes a foaming and rapid little river.

The railway from Bala westward toward the strongholds around Snowdon, where the Welsh resisted the Normans, in the days of Llewelyn, follows up the Tryweryn, and above Fron Goch (red breast) enters the hills. It is a wild country,

rather cheerless and desolate, with little wood, not so pleasing as the Dee below Bala. I set off in the morning, and before noon had gone $25\frac{1}{2}$ miles to Blaenau Festiniog. This is a new town, quite clean and neat, the centre of great slate quarries. It is said to have 11,000 people; they must live very compactly. The mountains in which the town is enclosed are being ripped and torn in great gashes by the quarrymen. As I must change cars here, and transfer my luggage as well from the station of the London and Great Western road to that of the London and Northwestern, about half a mile, I decided to do still more—to take the ride south over what is called the Toy Railway, 13 miles, to Port Madoc. The road was built to haul slate, in 1836, but now is mainly used for passengers. Its gauge is but two feet. An hour is consumed in going the thirteen miles, and you go fast enough over the heavy grades and around the sharp curves. It is a fine ride.

Returning over the same way, I went north by the railway to Bettwys-y-coed, about $12\frac{1}{2}$ miles from Blaenau Festiniog. There is first a tunnel, two miles long, by which we pass to the valley of the Lledyr, and then, near Bettws, we pass to the valley of the Conway. To the left there is a view of Snowdon, for we are now in the region, "Snowdonia," of the most romantic and wild of the North Welsh scenery. I came to Bettws by mid-afternoon, and employed the remaining hours of daylight mostly in walking and climbing. The attractions of Bettws, as they appeared to me in my brief stay, exceeded those of any other of the Welsh "tourist" towns. There are excellent hotels,—at least three,—and many pleasant looking boarding houses. The aspect of the place is clean, cheerful, and refined. It is an open space surrounded by fine mountains; on one of them the purple heather was growing luxuriantly, giving a lovely color in the declining sun. Through the interval flows the Llugwy, coming in from the west, and just below it joins the Conway, flowing to the north into the Irish Sea. The old bridge over the Llugwy, the Pont-y-pair, is a structure of the 15th Century.

From Bettws, on the following day, I took the coach ride to Beddgelert, by Capel Curig, and Pen-y-gwrid, (Pen-e-goo-rid). It was one of the pleasantest of my excursions. The weather was fine and the roads good. I enjoyed the day. An evening ride by rail from Bettws took me northward down the Conway to Llandudno Junction, fifteen miles, and turning eastward there along the seacoast, I was at Colwyn Bay, the home of our friend William Edward Turner, before darkness had set in. H. M. J.

WHAT silences we keep year after year
With those who are most near to us and dear,
We live beside each other day by day
And speak of myriad things, but seldom say
The full sweet word that lies just in our reach
Beneath the commonplace of common speech.

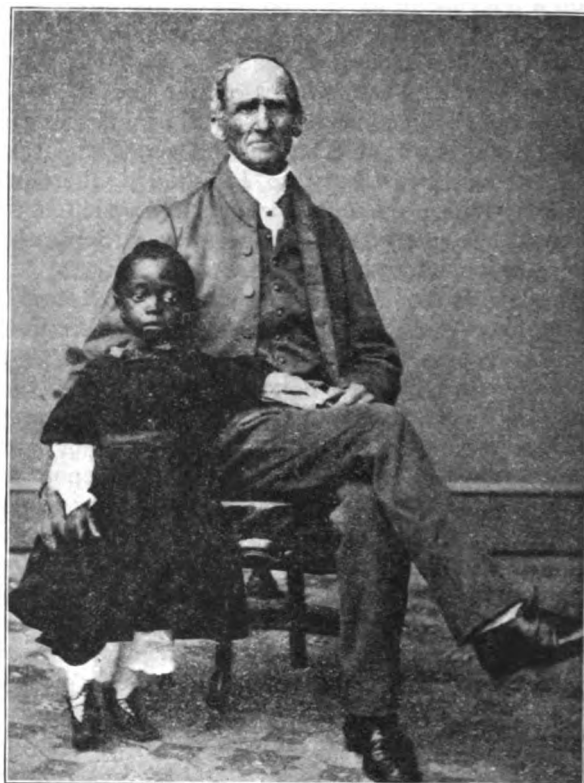
—M. Sangster.

GEORGE R. DAVIS, ex-Representative in Congress and Director-General of the Chicago Exposition of 1893, died on the 25th ult., in Chicago, at the age of sixty-two years. He was born in Massachusetts. He was elected Mayor of Chicago in 1878.

JOSEPH CARPENTER.

From "Personal Reminiscences," by Aaron M. Powell.

WHAT Joseph and Mary Post and family were to me in my early and later anti-slavery labors on Long Island, that were Joseph and Margaret Carpenter and family, in Westchester county. Joseph Carpenter was the "Friend Joseph" mentioned with so much appreciation by Lydia Maria Child in her "Romance of the Republic." She was for a time, during the period of her editorship of the *National Anti-Slavery Standard*, an inmate of their very pleasant country home at Mamaroneck. She was for many years, and until her death the intimate friend of the daughter, Esther Carpenter Pierce, who still survives in a serene, beautiful old age, at Pleasantville. It was the grand



JOSEPH CARPENTER, OF MAMARONECK.

(From Aaron M. Powell's "Personal Reminiscences.")

daughter, who bore the honored name of Lydia Maria Child Pierce, a young woman of much promise, who was of the first graduating class of Swarthmore College. Joseph Carpenter's Mamaroneck home was also one of the important stations on the "Underground Railway," and sheltered and helped on his or her way to freedom in Canada many an escaping fugitive from slavery.

My Westchester anti-slavery meetings, which were arranged for by Joseph Carpenter, and to which he accompanied me in Mamaroneck, New Rochelle, Port Chester, and other points, were attended by limited audiences of white people, and by more colored people, resident in the different localities. There was much prejudice against colored people in this region, so much that at that time in New Rochelle colored people were denied burial in any of its cemeteries or burial places. To meet this difficulty Joseph Carpenter set apart a portion of one of the

fields of his Mamaroneck farm as a burial plot for the colored people. By his direction his own body was interred therein. I visited him a short time previous to his death, when he acquainted me with this arrangement for the disposition of his body, as a last testimony against the then prevailing—and alas! still prevalent—unchristian color prejudice. In accordance with his wish I also attended his funeral, and to those assembled bore my testimony to his memory and great personal worth. It was an occasion long to be remembered. His body, clothed in his wonted plain, Friendly costume, was placed for burial, as he had also directed, in a plain, unstained coffin. At the conclusion of the services the coffin was carried out upon the lawn, in the shade of the trees he loved so well, and then those in attendance, colored and white, gathered about it to take a last look at the face of him whom they loved and revered. Then it was borne by colored men, who had requested the privilege, to its final resting-place among those of the proscribed colored people whom he befriended.

At a later period the body of Margaret Carpenter, the wife, a woman of sterling worth, sharing fully the deep feeling of her husband concerning the great injustice from which the colored people, both bond and free, were sufferers, was also interred in this unique, and now historic, burial plot.

For Friends' Intelligencer.

SOUTHERN CALIFORNIA CLIMATE.

THE distinctive features of various climates, as far as they relate to health, are determined, for most part, by temperature, rainfall, and altitude.

Southern California has its own special climate, different from that of any other in the United States, because its rainfall comes in a frostless winter season. This combination results in a peculiar vegetation. A vegetation varied, moreover, by a range in the rainfall so great, that in one season it may be six times as much as in another. The deciduous fruit trees and a few others, like the sycamore and cottonwood, come into leaf in the spring and shed them in the autumn, as in the East, while the evergreen trees and shrubs, native and imported, including the orange, lemon, and olive, give to the vegetation above the surface of the ground, the appearance of perpetual summer.

The most marked distinction, however, in comparison, not only with the Mississippi Valley and Eastern States, but with the plateau region of Colorado and New Mexico, is the growth of grasses. In all the districts specified the ground is bare in winter, and clothed with grass or growing grain in summer, while here the ground is bare under the long drought from spring through the summer, and until the rains of the late fall and winter start the verdure in the valleys and on the hills.

The perennial trees and shrubs which have survived in a remarkable manner for six months or more without rain, also put on new life with the first touch of rain. The citrus fruit trees, which have been sustained by irrigation, now put forth new growth and begin to perfect their fruit, so that there is really an awakening of nature in the early winter, in response

to the rain, corresponding to the new life at the opening of spring in other climes, on the return of warmth.

It follows that the health-seeker, who does not desire a dry climate but wishes to avoid high altitudes or the cold barren winters of other districts and to come under the invigorating influences of new spring-life, must not stop short of Southern California.

* * *

Another climatic contrast arises from the general atmospheric drift which, in the latitude of the United States, is from westerly to easterly, owing to which the climate of the Atlantic States is dominated by the great extremes of heat and cold from the continent, while that of the Pacific States is controlled by the moderate temperatures of the ocean.

Comparisons to find similar climates, should be made on corresponding latitudes, between the western coasts of continents or between the eastern coasts. Alaska, British Columbia, Washington, Oregon, and California should be compared with Norway, British Isles, France, Spain, and Morocco, while Labrador, Nova Scotia, the Atlantic States, Cuba, and Porto Rica are matched, in general climatic conditions, by Siberia, Japan, China, Cochin China, and the Philippines.

A striking illustration of the difference between off-ocean and off-land drift of the atmosphere is shown by the fact that at Santa Barbara, California, nothing is said of the coming of the sea-breeze, which at a New Jersey resort is of so much daily importance, and although the city is, in latitude, south of any point in Europe, and south even of Tangiers, Africa, with sunshine every day of summer, there is scarcely an awning to be found on any hotel or dwelling in the place.

* * *

But, where can an invalid seeking a dry climate, find, at the same time, low altitude and warmth? Southern California, over most of its area, has almost as large a percentage of humidity as the Atlantic States, because of its proximity to the ocean. The relative humidity of sea-board and interior points and other data, are shown in the table below, taken from the W. S. Weather Bureau records for the year 1898:

	Elevation above sea level.	Lowest Tem'ture.	Relative Humidity.
Philad'a, Pa.	117 feet	8°	71 per cent.
Denver, Col.	5290 "	—20°	48 " "
Santa Fé, N. Mex.	6998 "	—6°	45 " "
Phoenix, Ariz.	1076 "	23°	36 " "
Los Angeles, Cal.	330 "	31°	68 " "

Phoenix has the lowest per centage of humidity of any regular station of the Bureau, and at the same time has a comparatively low altitude, while the minimum temperature for the year 1898 was not as low as that of Denver by 43 degrees. In summer Arizona is too hot for comfort, but, under special railroad rates, invalids can change for that season, to the delightful Pacific coast resorts. While consumptives are sometimes made to feel that they are not wanted in Colorado or California they are welcomed in Arizona, for it is claimed that the germ of the disease cannot survive in that dry climate.

Pasadena, California.

H. G.

THE SOUTH AFRICAN WAR.

Editors FRIENDS' INTELLIGENCER :

I HAVE read with pain and regret several paragraphs and an extract in your issue of Eleventh month 4, bearing on the war which is now raging in South Africa between Great Britain and the Boers.

It would be most unfortunate if the readers of your journal formed their opinions on all controversial subjects from the perusal of one-sided and misleading statements similar to those to which I have alluded. Take the extract from the *Review of Reviews*, in which the following statement occurs : " Yet England for months has been preparing for war on a most elaborate scale, with no pretext that any one could give except that President Kruger was not willing to make the term of years requisite for naturalization quite as short as Mr. Chamberlain thought it ought to be."

In the light of events which have taken place since the invasion of British territory by the Boers, the very reverse of this has been disclosed. The amount of preparation which has been made by the Boers, extending over the past eighteen years, for the eventual struggle to supplant the British power in South Africa, has astonished the British Government. The funds out of which these preparations have been made has been almost entirely obtained from British subjects in the Transvaal ; through whose industry and enterprise the Boer government has been enabled to purchase the cannon and shot now being used against their countrymen.

The trustfulness of our Government that some way might up to the very last be found to avoid an appeal to arms and the reluctance to send troops to South Africa has called forth even from the friends of peace severe condemnation.

Lord Salisbury and our aged Queen, perhaps two of the most earnest and devoted friends of peace in Europe, have striven to the utmost of their great power to avoid the war, but without success.

The alternative of an appeal to arms or a retirement altogether from South Africa was clearly the issue which our Government had to face, and is openly avowed now by the Boers themselves.

Your remarks, under the heading of " Current Events," are so misleading, that in the cause of truth and fairness they ought not to go without correction. You say in the second paragraph that the Boers captured nearly three thousand British troops. [This was the report from London at the time the paragraph was put in print.—EDS.] The fact is that in the engagement to which you refer, 843 men were captured. Then the quotation you make from Dr. Leyds, who is carrying on at Brussels an organized propaganda of falsehood and misrepresentation, to try and induce France to interfere in the struggle, should not go without comment. To report " that the English are arming the native races of South Africa against the Boers," merely upon the statement of a firebrand like Dr. Leyds, is a slander on our countrymen. The fact is that the British agents in South Africa are straining every nerve to keep the natives quiet.

In conclusion, may I withdraw the attention of your readers from the *Review of Reviews* to the responsible utterances of the Prime Minister of England at the Guildhall so recently as November 9. Referring to the objects of the war, he said : " We seek no gold fields—we seek no territory—what we desire is equal rights for all races, and safety for our fellow subjects and for the Empire."

Your friend, truly,

T. SILK WILSON.

Hanover Square, Upper Broughton, Manchester, Eng.

P. S.—I do not wish for one moment to defend this war or any war, but plead only that in approaching the consideration of all subjects where difference of opinion is sure to ensue, your facts should be fairly and impartially stated.

T. S. W.

Comment by the Intelligencer.

The severity of our friend's communication, in its opening paragraphs, we regret, and we trust he does, also. So far as our very brief reports of the progress of the South African war are concerned, we endeavor of course, to give the facts, and nothing else, but the dispatches sent hither from London and other points, are often confused, contradictory, and incomplete. The censorship over them exercised by one of the combatants no doubt contributes to these faults.

We may say, without concealment, that we have no sympathy with the war waged by Great Britain upon the Boers. Her strength is so immeasurably superior to theirs that she was sure of gaining every just end without resort to arms, and we are glad to say that a great number of English men and women, entitled to the respect both of ourselves and our correspondent, did not cease to say so, until the unhappy conflict began. We have no doubt that they now hear the echoes from South Africa, daily, with sorrow, as we do, and look forward to the inevitable further slaughter with pain. It is a horrid war.

THIRTY-FOUR thousand orphans, the National Armenian Relief Committee say, are in need of food and clothing in Armenia.

THE crow in New Zealand strikes as sweet a note as any heard in the woodland, says Henry D. Lloyd in the *Atlantic*. The robin has no song and no red breast ; the native hen is the greatest of rat killers ; there is a caterpillar which turns into a plant.

THE Federal Polytechnic School at Zurich is the pride of Switzerland. Out of six courses of superior training which it provides for its one thousand students, forestry and agriculture count as two.

" I HAVE two friends sorrowing over sons killed in the Philippines. General Howard lost his, and now Mrs. Logan loses hers. Others have the same sorrow. I keep asking myself what is all this for, and find no satisfactory answer, nor have I seen one made."—*Andrew Carnegie*.

DR. PARKHURST touched in his Thanksgiving sermon upon one development in public sentiment which he, in common with many other old-fashioned Americans, regards as especially disquieting. He defined it as " an enfeebled sense of civil liberty, its privileges and obligations." Every man who takes the trouble to think at all has noticed this, both in the utterances of the press and of public men and in the conversations of private life.—*N. Y. Evening Post*.

LITERARY NOTES.

A RECENTLY issued small volume, "Nancy Hanks, the Story of Abraham Lincoln's Mother," by Caroline Hanks Hitchcock, (New York: Doubleday & McClure Co.), gives considerable information of a definite character concerning the mother of President Lincoln. That her name was Nancy Hanks, that she was married to Thomas Lincoln, in Kentucky, 12th of Sixth month, 1806, a Methodist preacher, Jesse Head, "officiating," that she had two children, a daughter, Sarah, and a son, Abraham, and that she died in Indiana, Tenth month 5, 1818,—these have been the main facts heretofore well ascertained. Mrs. Hitchcock now adds quite a valuable document, the will of Joseph Hanks, of Nelson county, Kentucky, dated January 9, 1793, and probated on the 14th of May following, which unquestionably is the will of Nancy Hanks's father. It mentions his wife, "Nanny," and his children, Thomas, Joshua, William, Charles, Joseph, Elizabeth, Polly, and Nancy.

This Joseph Hanks, Mrs. Hitchcock believes, is the same as a person of that name who was living in Amelia county, Virginia, in 1747 and 1754, and who, she says, removed to Nelson county, Kentucky, "about" 1789. She says that this Joseph Hanks, of Amelia county, Virginia, married Nancy Shipley, daughter of Robert Shipley, "an Englishman," who was probably of Lunenburg county, Virginia, in 1765, when he bought 314 acres of land there. And she further traces the descent of this Virginia Joseph Hanks back through William Hanks, who was the son of Benjamin, who came from England to Plymouth county, Mass., about 1699.

It can hardly be said that it is made clear yet that the Hankses of Kentucky were descended from this Plymouth Benjamin. The little book is not so definite on this branch of the narrative as it is at other points. But the data furnished as to Joseph Hanks and his family are interesting and important. It seems that his wife Nancy, or "Nannie" as she is called in the will, was the youngest daughter of Robert Shipley, and that Robert's oldest daughter, Mary, married Abraham Lincoln, father of Thomas, and grandfather of the President. Thomas Lincoln and Nancy Hanks were therefore first cousins.

Joseph Hanks, as we have seen, died in 1793; his widow died soon after, Mrs. Hitchcock says, so that their daughter, Nancy, whose birth is fixed as occurring Second month 5, 1784, was but a child when she was completely orphaned. She was "raised," consequently in the families of her mother's folks, but especially in that of Richard and Lucy Berry, Lucy being the second of the five Shipley daughters. (The others were Mary, wife of Abraham Lincoln; Sarah, wife of Robert Mitchell; Elizabeth, wife of Thomas Sparrow; and Nancy, wife of Joseph Hanks.) This relationship explains very simply the fact that Richard Berry is "on the bond" of Thomas Lincoln, for his marriage to Nancy Hanks, in 1806.

It has heretofore been suggested that the mother of Lincoln very probably was descended from a Hank family who were in Whitemarsh, near Philadelphia, in 1730, and probably in Berks county, Pa., somewhat later. One of them, it has been said, "went to Virginia," about 1760, "with John Lincoln," the great-grandfather of President Lincoln, (father of Abraham, who married Mary Shipley). As has been said above, the descent from the Plymouth, Mass., immigrant remains to be more fully made out, and the question can hardly be regarded as settled. Mrs. Hitchcock announces that she will publish a full Genealogical Record of the Hanks Family in America, so she will perhaps give more evidence as to this.

Under the direction of its new editor—"new" for some months past,—G. B. M. Harvey, the *North American Review* shows remarkable enterprise and energy. The number for this month especially discusses the South African war, and this is treated with great fullness and weight of authority, no

less than six articles by writers of world-wide distinction, from as many different points of view, being devoted to it. Jan es Bryce, M.P., whose paper is accompanied by a colored map of the seat of war, writes of "The Historical Causes of the War;" Karl Blind, an intimate friend of President Kruger, treats of "The War and European Opinion;" Francis Charmes, a French publicist, discusses the question, "Will the Powers Intervene?" Max Nordau deals with the "Philosophy and Morals of War," in the light of the present conflict; Andrew Carnegie analyzes the "South African Question," and Demetrius C. Boulger, a specialist on international questions, examines the possibilities as to the formation of an Anti-British Alliance of Continental Powers.

The discussion presented by these papers ought to do some good to the present evil situation. Professor Bryce writes, of course, with dignity, and with a large measure of fairness, such as his "American Commonwealth" made us expect from him; Karl Blind argues for the Boers with his old-time earnestness of style; and Andrew Carnegie and Max Nordau condemn the spirit of war as it deserves.

Robert Buchanan, the English critic, has written a very severe criticism of Kipling. Among other things he says his writings are characterized by "savage animalism and ignorant vain-glory,"—which is true enough of some of them. The *New York World*, however, protests that it is not worth while to take Kipling too seriously; he is, it says, "simply a storyteller and rhyme-maker, a very entertaining one in the estimation of many," and intimates that his vogue will presently "blow over."

PUBLICATIONS RECEIVED.

PERSONAL REMINISCENCES OF THE ANTI-SLAVERY AND OTHER REFORMS AND REFORMERS. By Aaron M. Powell. Pp. xx. and 279. \$2.00. Published by Anna Rice Powell, Plainfield, N. J. New York: The Caluon Press.

WILD EDEN. [Poems.] By George Edward Woodberry. Pp. vi. and 92. \$—. New York: The Macmillan Company.

Conferences, Associations, Etc.

NEW YORK AND BROOKLYN.—The usual number of our members met at the Library Room, on Sixteenth street, New York, on the 26th ult., there being a number of visitors acceptably present with us.

After the reading of the minutes of the last meeting, Josephine M. Russell gave the report on Current Topics. She spoke of Representative Roberts as not only a Mormon with more than one wife, but a believer in heathenism, as he is supposed to have influence over the souls of his wives after death. She noted the fact that child labor in factories is decreasing, and the number of men employed increasing. Elizabeth Stover thought that the fact was accounted for by the number and influence of industrial schools.

The Literature Report was given by Arthur C. Smedley. He spoke of several books, recently published, in which favorable mention of Friends or Friendly ideas was made. Albert A. Merritt supplemented the report by mentioning the book by Aaron M. Powell, "Personal Reminiscences," just published.

Mary Stone McDowell read the paper of the evening, entitled "The Evil of Being Practical." She said, in substance: "We are living in a practical age, and men are becoming machines for making money. Practicality has extended to religion, as is shown by our paying less attention to forms. The world has become practical, and the question arises, Do we not urge this too much? 'Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' (James, I., 27.) Religion is in its essence, according to the Standard Dictionary, 'a belief binding the spiritual nature of man to a supernatural being on whom he is conscious that he is dependent; also, the practice that springs out of the recognition of such relation, including the personal

life and experience, the doctrine, the duties, and the rites founded on it.

"This definition includes every religion, whether moral or not. Direct communion with God is true religion. Many born Friends have grown up with no religion at all, never having been taught to spend a time alone in prayer and meditation. All believe God to be Ideal, so when we are testing our ideals, we are doing something toward worshipping God. It is sometimes taught that creed is nothing, works everything, but man cannot be developed to the highest unless spiritual. A practical man may do the same good deeds, but he is not so warm and kind as the spiritual man. Religion is from the heart of the spiritual man, while the practical man's religion is like a coat to be put on or off at will. Put the soul in an environment of noble thoughts, and acts will take care of themselves."

In discussing the paper, these questions were raised: "What is there more of religion further than the practical side?" "What is the true communion with God?" "Shall we worship abstract goodness, or a personal God?" Some expressed the idea that we need not accept more than appeals to us through our reason, while others thought that we need the human element in thinking of God. While he transcends, he has all our attributes, and knows and loves us; hence the sense of God as Father comes sooner or later to all. Prayer does not affect special Providences, it lifts us toward God. We should get into harmony with the "Power which makes for Righteousness" and receive peace.

The questions were asked, "Is there not in our modern thought a loss of the spiritual element: do we not lose the personal communion our fathers had?" "Are we not all of us coming to feel that the old theology had something of completeness which we have lost?" They believed in a personal Devil; we must still account for evil. Sentiments were expressed that the Lord made everything good, and evil comes from ourselves when we go contrary to his laws. All is of divine origin, and many seeming evils work for righteousness. All things were created good, and evil is perverted good.

The meeting closed with a few moments of silence.

Two weeks ago a Junior Young Friends' Association was organized to meet in Brooklyn, fortnightly, for the purpose of interesting young Friends in the Society and its principles.

ANNA H. MCCORD, Cor.

RISING SUN, MD.—On the afternoon of Eleventh month 5, an impressive silence opened a very interesting session of our Young Friends' Association. The president read from Horatio Dressers, "The Power of Silence," a portion of the chapter on "The Immanent God," in which we are told that "The true God is our larger, our diviner self, nearer to us than thought, closer than thought can imagine, silently and unobserved; the spirit will breathe upon us if we reflect, if we wait for it in silence day by day."

Howard Brown presented the seventh chapter from Janney's "History of Friends," in an interesting paper. This chapter told of the persecution and successes of some of the pioneers of our faith in England. A recitation, "God is Nowhere" was given by Maude Kirk. "The Unknown Life of Jesus Christ" was the subject of a paper by Helena DeCou, a book with the above title written by Nicholas Notovitch being the basis of the paper.

Walter R. Buffington then gave a sketch of the recent session of Baltimore Yearly Meeting. Lydia E. Reynolds read an interesting article upon the same from FRIENDS' INTELLIGENCER. After hearing the report of the Executive Committee and observing the usual silence, the Association closed to meet Twelfth month 3, 1899.

E. R. L., Cor. Sec.

EASTON, MD.—On Tenth month 18, Third Haven Young Friends' Association was called to order at the home of John C. Bartlett, with twenty-six members present. Two visitors were with us, Helen Hopkins Jones of Philadelphia, and Elizabeth Lloyd, of Newtown, Pa., and from the part each took in our exercises, added much interest to the meeting.

After the minutes had been read and accepted, a com-

munication from the executive committee of the General Conference, announcing the time and place of the Autumn meeting was read, and Pauline Bartlett and Frank White were appointed to represent our Association.

Elma Willson read an interesting article from the INTELLIGENCER. Mary E. Yeo read some good items as editorials of a paper. Current Events were contributed by Lelia L. White. A debate followed, subject: "Resolved that the duty of Government to the individual does not extend beyond the protection of life, liberty, and the pursuit of happiness." Joseph Bartlett and Anna White were on the affirmative side, while William Kemp and Elizabeth Lloyd took the negative, the latter substituting for Laura Shinn. Helen Hopkins Jones consented to read a very entertaining and instructive paper, written by herself, on Friends' testimony against formalism in the churches.

After the usual closing exercises the meeting ended with a short silence.

A regular meeting of the Association was held Eleventh month 15, at Joseph H. White's. After a silence the minutes were read and approved.

An acceptable paper was contributed, with Sallie P. Kemp editor, and H. Lizzie Willson supplying Current Events. The debate for the evening was: "Resolved that the greater influence of the individual proceeds from what he really is rather than from what he professes." Isaac A. Barber and Helen C. Shreve were affirmatives; Wilson M. Tylor and Joseph Muller, negatives. Home influence was given in illustration of the affirmative side. In one's home, where affections are dropped, it is what one really is that has more influence. The real only is good and enduring. Truth has more influence than fiction. On the other hand, the negative side asked, "Who knows what our character really is?" It is only our estimation of a character which can influence us.

The usual mode of individual responses closed the meeting.

ANNA E. WHITE, Sec.

WOODSTOWN, N. J.—A regular meeting of the Association of Woodstown was held in the meeting-house, Twelfth month 2. The meeting was opened by reading the 101st Psalm. In response to the call for committee work M. L. Moore gave an interesting review of their reading of the life of John Comly.

Mary Hazelton Clark gave the report of the delegates to the Conference of the 18th. The time was then given to a general review of the papers of the Conference, Emily R. Kirby giving that of the morning session and M. H. Clark of the afternoon. Joel Borton, Charles E. Davis, and others spoke upon the different subjects.

After a period of silence the meeting was brought to a close.

E. L. D., Sec'y.

TRENTON, N. J.—A regular meeting of the Friends' Association was held Eleventh month 27. The president being absent, the meeting was called to order by the vice-president, John Wright. After the roll-call the minutes of previous meeting were read and approved. We were very much favored to have with us Robert S. Haviland, James Q. Atkinson, William Dunn Rogers, Franklin Zelle, and others who were attending quarterly meeting.

The literary exercises were begun by the paper, "When was the Meeting of Progressive Friends organized at Longwood, Pa.; on what statement of belief, doctrine, or affirmation of purpose was it founded?" prepared by Laura Fell. She explained that in the spring of 1853 a conference was called in "Old Kennett" Friends' meeting-house, and out of it grew an Association of those favorable to greater anti-slavery activity, as well as other reforms.

"How can we secure better government in our cities?" was discussed by John Wright. One Friend said, "Make your citizens right, then you will have good government." Another said, "If the good men would only turn out in force, as the bad men do, more might be accomplished; what is needed is back-bone."

"How can we make the study of the Bible helpful?" was the subject of a paper prepared by Jane Horsnall. The writer told us how as a child she stood by her mother's knee

at the fire-side, looking at the pictures and listening with a child's delight to the stories she would tell them of Abraham and the angels, Moses in the small ark by the river, Joseph and his brothers, and the babe in the manger, the boy Jesus in the temple, and many more, and as they were true to her mother, they were true to her. She understood what Thomas Carlyle meant when he said, "In the smallest cottage there is one book wherein for thousands of years the spirit of man has found delight and nourishment, and a response to whatever was deepest in the heart."

Read and study the Bible carefully and thoughtfully; the deeper the study the greater the respect for others who differ from us. Let us try to answer for our faith, and as true men and women take heed that we are not and will not be as those—

"Who should have opened the door of charity

For all men's finding,

But squabbled for words upon the altar floor,

And rent the Book in struggles for the binding."

Remarks were made by many of our visiting friends. Robert S. Haviland said, "As God speaks the truth to us let us follow it." Some one else said, "If we take the parts we do understand, it will be sufficient for us all."

Reports from various committees were called for. After a few minutes' silence, the meeting adjourned to meet Twelfth month 18.

MARY D. BRANIN, Sec'y.

NORRISTOWN, PA.—The Friends' Association met at the home of John W. and Laura S. Harry, on the evening of the 28th ult. The following officers, proposed by a nominating committee, were approved: President, Sue J. Sheppard; Vice-President, Isaac Richards; Secretary, Tacie H. Cleaver; Executive Committee, John W. Harry, Mary R. Livezey, Emma B. Conrow, Ellwood Roberts, Margaret Walker.

Sue J. Sheppard read "The Guest of a Dream," Edward C. Shoemaker "Recognition of Friends on Earth," and Sue J. Sheppard, Bayard Taylor's "Quaker Widow."

Essays were read by Mary H. Forman and Mary R. Livezey in answer to questions: (1) "What train of thought should be suggested to younger minds from the age of ten to thirty years so that they may appreciate a silent meeting, and feel after attending one that they have been benefited by it?" (2) "Why do not more younger Friends feel it their religious duty to publicly profess their belief as regards the principles of Friends, and endeavor to enlighten others as they did in former days; and would not our religious meetings be better attended if there were more life manifested in that way?"

William P. Livezey, Alfred W. Wright, Charles Platt, Isaac Richards, Ellwood Roberts, and others took part in the discussion which followed. Ellwood Roberts spoke of the smaller number of ministers than in former time, and suggested some reasons therefor, among which he regarded the spirit of criticism; the methods in operation in the recognition of ministers; and the tendency to discourage younger members who might give utterance to a good thought or an inspiring word.

The next meeting will be held at Friends' Home, Swede and Powel streets, on the 19th of this month.

SHORT CREEK, O.—The Friends' Association of Short Creek Quarterly Meeting met on the afternoon of Twelfth month 18, at the Friends' meeting-house near Emerson, Ohio, with quite a full attendance of the members of the quarterly meeting.

Samuel P. Vickers read a paper, "The Kingdom of Heaven," which struck the key-note of right living. It contained the essence of Christian faith as well as the foundation principles of Friends.

There were two recitations, "The Home Hearth," by Florence Clark, and "Pictures on Memory's Wall," by Eva Heaton. Margaret Clark read Whittier's poem, "Disarmament," and an excellent selection, "The Power of Hurting Others," was read by Esther G. Scott.

Esther J. Fox gave an interesting report of the joint meeting of our Friends' Association, held during Yearly Meeting week, after which there was a discussion of the subject, "The Position Taken by Friends Regarding the Slavery Question." The substance was as follows: The first tap of

the Liberty bell was made by George Fox, expressing a concern for the Friends in Carolina, when he visited America in 1672. The first petition in behalf of slaves was in 1688, when Francis Daniel Pastorius and other Friends memorialized the monthly meeting of Germantown (now in Philadelphia). In 1694 Philadelphia Yearly Meeting recommended that Friends should buy no more slaves and encourage what they now have to attend meeting. In the next century John Woolman worked diligently in behalf of slaves. Warner Mifflin was in the Virginia Legislature in the interest of slaves; and he not only liberated his own but with his concern for justice recompensed them for the time they had served him; and the Friends of Virginia of that time memorialized Congress in behalf of slaves.

Reference was made to the settlements in Jefferson county, Ohio, which had been made by Friends, who feeling they could not hold slaves, adjourned their monthly meeting in North Carolina and moved in a body, settling in Western Pennsylvania and Ohio. After a brief silence the meeting adjourned.

A. B. W., Secretary.

EDUCATIONAL.

MARTIN ACADEMY, KENNETT SQUARE.—Prof. George A. Hoadley, of Swarthmore College, gave a very interesting and instructive lecture before the students of the Academy, on the afternoon of Eleventh month 29, on the subject of "Atmosphere."

The 29th was quite a busy day at the Academy. The three literary societies met in their respective places and transacted their regular business, after which the school in a body adjourned to the meeting-house to hear Prof. Hoadley. Then, upon petition of the patrons of the school, the students were given a vacation until the following Second-day, Twelfth month 4.

All the classes have been organized and have elected their officers, the Junior class being in the lead so far as numbers are concerned, there being at present 33 in the class. This class is preparing for an entertainment on the 22d, and ten of its members have been selected to represent the Class. Grace L. Wright, one of the instructors, will give an address.

Dr. Ravenel, University of Pennsylvania will give a lecture before the school on the 13th. This will be under the auspices of the League of Good Citizenship. S.

PERSONAL AND OTHER NOTES.

THE death of Eliza Wigham, a well-known English Friend, formerly resident in Edinburgh, but during the last year or two in Dublin, with her sister, (at whose home she died), has been reported in the English Friends' journals. It occurred on the 3d of last month. She was in her 80th year. Many Friends visiting Edinburgh for years past have been welcomed to her house, and it is justly said of the meeting at Edinburgh that it is likely "it would have disappeared altogether if it had not been for the work and spirit of two women Friends, Eliza Wigham and Jane Miller."

We note the arrival in New York City, on the 10th of last month, by the steamer *Mesaba*, of a Canadian Friend (of the other body), Margaret Ward. She was on the *St. Louis*, in Fifth month, when I went out, and I had some pleasant conversation with her. She was visiting connections in London, especially her nephew, William K. Baker, and she attended, as I did, the closing sessions of London Yearly Meeting. Her "plain bonnet" was one of the small number I observed there.

H. M. J.

THE report of the Russian Department of Prisons shows that in the past two years the total number of persons banished to Siberia has been 20,056, of whom 894 were women.

At the Paris Exposition there will be 250 barrels of choice American apples in cold storage, small lots being taken from the supply from time to time as needed to keep up a continuous fresh fruit exhibit. Oranges will be treated in the same manner.

PUT UP THE SWORD.

I HAVE sung of the soldier's glory
As I never shall sing again ;
I have gazed on the shambles gory,
I have smelled of the slaughter-pen.

There is blood in the ink-well clotted,
There are stains on the laurel-leaf,
And the pages of Fame are blotted
With the tears of a needless grief.

The bird is slaughtered for fashion,
And the beast is killed for sport ;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die,
That some sister or wife or daughter
Her beauty may beautify.

And the merciful thought we smother —
For such is the way of man—
As we murder the useless mother
For the " unborn astrakhan."

But a season of rest comes never
For the rarest sport of all ;
Will His patience endure forever,
Who noteth a sparrow's fall ?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again ?

When hunger and ravenous fever
Are slaying the wasted frame,
Shall we worship the red deceiver,
The devil that men call Fame ?

We may swing the censer to cover
The odor of blood—in vain ;
God asks us, over and over,
" Where is thy brother, Cain ? "
—James Jeffrey Roche, in *The Century*.

CURRENT EVENTS.

CONGRESS assembled on the 4th instant, at noon. The Capitol was crowded. Admission to the galleries of both Senate and House was only by cards, chiefly issued by Senators and Representatives. In the House the Republican candidate for Speaker, D. B. Henderson, of Iowa, received 177 votes, and the Democratic candidate, James D. Richardson, of Tennessee, 153. The Mormon member, Roberts, was not sworn in with other members, but a resolution declaring him ineligible was offered and laid over for consideration to the afternoon of the 5th. In the Senate the death of Vice-President Hobart was announced, and adjournment followed. The case of the claim for a seat from Pennsylvania by M. S. Quay was referred to the Senate Committee on Privileges and Elections.

In Congress, on the 5th inst., the President's message was read. The death of M. L. Hayward, of Nebraska (Rep.), who had been elected Senator from that State, but had not taken his seat, was announced. In the House of Representatives, it was decided, by large majorities, after debate, to refer the case of B. H. Roberts, the Mormon member, and alleged polygamist, to a committee to investigate his right to sit, he, meanwhile, to be excluded from the House. The argument in behalf of this course was made by Representative Taylor, of Ohio. Roberts spoke in his own defense. He did not deny that he had " plural " wives.

THE President's message states that the deficit for last year was \$89,000,000. This year he estimates a surplus of \$40,000,000, derived from the war taxes. In reference to

Cuba, he says the "pledge" in the resolution of Congress must be "sacredly kept," but he proceeds with a discussion which seems to suggest that the United States may hold the islands indefinitely, if not permanently. As to the Philippines, he insists that they belong to the United States, that a "protectorate" will not be satisfactory, and that there must be "a building up of government from the bottom" by United States officials.

THE Secretary of the Navy, in his annual report, recommends that Congress authorize the construction of eighteen more warships for the Navy. The Secretary of the Treasury estimates the expenditures for the fiscal year ending Sixth month 30, 1901, at \$631,081,994. This is an increase of thirty-four millions over the appropriations for the current fiscal year. For the War Department over 190 millions is estimated, and for the Navy Department 76½ millions. This is exclusive of Pensions, which will take about 150 millions more, making for war objects and obligations about 416½ millions of dollars, besides the annual interest on the debt caused by the Civil War.

DISPATCHES from South Africa give comparatively little definite information as to the progress of the war, the policy of the English war office, which has control of all telegrams, being to keep operations obscure until completed. The English relief columns are pressing northward, with fierce resistance by the Boers. A desperate battle was fought at the Modder river by the column under Methuen, advancing to the relief of Kimberley. The losses were heavy on both sides. It is said that Queen Victoria is deeply distressed by the war. More troops are to be sent out from England.

THE National Export Exposition, at Philadelphia, closed on the 2d instant. It had been entirely successful. The total number of admissions is placed at about 1,300,000. Many exhibits are already removed; some will go to the Exposition of 1900 at Paris.

THE Trustees of the Hampton (Va.) Institute sent out a circular, Tenth month 23, earnestly asking assistance of their effort to increase the endowment fund one million dollars. The present value of the real estate is \$600,000, free of all incumbrance, and the endowment \$742,000. It should have, the Trustees say, two millions of invested funds, "to provide the substantial nucleus of an income adequate to its needs."

THE reports from the Philippine Islands continue to represent the "collapse" of the armed opposition to the United States forces. More United States troops, however, are on their way to Manila. The number of men and officers now there is about 65,000. A dispatch from Hong Kong says that Aguinaldo is ready to surrender.

As an offset to the lynchings, and a testimony to the rule of law, it must be noted that on the 24th ult. two colored men, named Luckey and Mitchell, were hanged at Darlington, S. C., for criminal assault on a white woman. This, the dispatch says, was the first legal execution for such a crime in the State of South Carolina. "At the time the crime was committed, five negroes were arrested, and all narrowly escaped lynching. Luckey, one of them, confessed, and implicated Mitchell. The others were released." This is apparently a step toward the legal administration of the law, instead of mob rule.

THE "bubonic plague," of which other parts of the world have vaguely heard for some years as existing at Bombay, and elsewhere in India, begins to be heard of in different parts of the world. A ship from Brazil, loaded with coffee, reached New York some fortnight or more ago, on which there is said to have been a case. The ship was of course detained and isolated, and every precaution adopted. Cases are now reported in Japan, having come there in a ship loaded with cotton from China. The port of Oporto, Portugal, has for some time been infected. In India, Pundita Ramabai, writing in the Eighth month last, reports the plague then increasing in Poona and the region near.

NEWS AND OTHER GLEANINGS.

THE *National Advocate* (Temperance monthly of New York), publishes in its current issue an extended and very earnest letter from "an eminent Christian merchant of national reputation," criticising severely the course taken by the Attorney-General of the United States in nullifying the "canteen law," and especially complaining of the President's failure to dissent from this.

—The opening of the new Victoria Bridge over the St. Lawrence, at Montreal, calls attention to the amazing progress in bridge building. The old bridge, opened by the Prince of Wales in 1860, was justly regarded as one of the wonders of the world. It weighed 9,000 tons, was 16 feet wide and 18 feet high, and cost \$8,813,000. The new bridge weighs 2,200 tons, is 65 feet wide and 40 feet high and cost \$2,000,000. The new bridge is many times more capacious and more durable, yet weighs less than one-fourth as much and cost less than one-fourth the money.

—The treaty for the partition of the Samoan Islands among Germany, England, and the United States, was signed at the State Department in Washington on the 2d inst.

—The report of Postmaster General Smith for the last fiscal year shows a deficit of \$6,610,776. The total expenditures were \$101,632,161.

NOTICES.

*** Friends' Visiting Committee of Salem Quarterly Meeting have made the following appointments:

TWELFTH MONTH:

17. Mullica Hill, 10 a. m.

31. Mickleton, 10 a. m.

FIRST MONTH, 1900:

21. Woodbury, 10 a. m.

*** A meeting under the care of the Committee on Philanthropic Labor of New York Monthly Meeting will be held in the Library Room, 16th and Rutherford Place, Twelfth month 9, at 7.30 p. m. An address will be delivered by Ernest H. Crosby, the subject being, "Count Tolstoy: his Philosophy of Life."

HENRY M. HAVILAND, Chairman.

*** Circular Meetings during Twelfth month will occur as follows:

10. Unity and Waln streets, Frankford, 3.30 p. m.

The attendance of Friends and others is solicited.

*** For the benefit of Friends' School Associations or First-day Schools, I have a line of pictures for Magic Lantern display,—a tour of the United States and Europe. This exhibit and talks upon it are given for just the actual expenses needed in connection with such an affair. I make no charge for my services. For further information inquire of or address

R. B. NICHOLSON.

523 Cooper street, Camden, N. J.

*** The Young Friends' Association extends an invitation to Friends and others to be present at the opening of its new building, 140 N. 15th street, Philadelphia, Seventh-day, 9th inst., from 4 until 9 p. m.

*** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Chester, Pa., on First day, Twelfth month 17, 1899, at 2.30 p. m.

CHARLES PALMER, Clerk.

*** Quarterly Meetings during Twelfth month occur as follows:

14. Haddonfield, Haddonfield, N. J.

21. Fishing Creek H. Y. M., Millville, Pa.

*** The Visiting Committee of Baltimore Yearly Meeting have arranged for meetings up to First month as follows:

TWELFTH MONTH:

10. Pipe Creek.

17. Forest Hill.

24. Aisquith Street, Baltimore.

31. Woodlawn.

JOHN J. CORNELL, Chairman.

*** A Conference under the care of Abington Quarterly Meeting's Philanthropic Committee will be held at Ambler, Pa., on the 10th inst., at 2.30 o'clock. Subject, "Peace and Arbitration." All are cordially invited to attend.

JAS. Q. ATKINSON, } Clerks.
ARABELLA CARTER, }

*** Burlington First-day School Union will be held at Crosswicks, N. J., Twelfth month 9, at 10 o'clock a. m. Carriages will leave Bordentown for Crosswicks at 8.45 a. m. A general invitation is extended.

DANIEL WILLETS, } Clerks.
ANNA R. WALN, }

*** A Circular Meeting, under the care of the Western Quarterly Meeting, will be held at Avondale Hall, Chester county, Pa., on First-day, Twelfth month 10, 1899, to convene at 2 o'clock.

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NOW READY.

"Personal Reminiscences of Anti-Slavery and Other Reforms and Reformers,"

By AARON M. POWELL.

THIS volume, which was left unfinished by the author at the time of his death, has been completed by his sister, Elizabeth Powell Bond, and is published by his widow, Anna Rice Powell. It contains reminiscences of the leading Anti-Slavery Advocate, William Lloyd Garrison, Wendell Phillips, Lucretia Mott, Lydia Maria Child, John G. Whittier, and other reformers. It will have especial interest for Friends, and all interested in Philanthropic Work, and will be of peculiar value to the young. The author had repeatedly said that he intended this book to be his "legacy to the young people." The volume contains several portraits and cuts of letters not heretofore published.

Price, \$2.00; by Mail, \$2.20.

Orders will be received by Mary Travilla, West Chester, Pa.; Prof. W. I. Hull, Swarthmore, Pa.; Isaac Roberts, Conshohocken, Pa.; and by the Publisher, Anna Rice Powell, Plainfield, N. J.

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CASE OF CRUELTY.—A little girl, whose acquaintance with the zoölogical wonders of creation was limited, was looking at one of the elephants in Lincoln Park, Chicago, while on her first visit to that popular resort. Observing that the animal stood motionless near a watering-trough, she said: "Poor thing! Why don't they lift up his trunk and fasten it back, so he can drink?"—[Drift.]

A SKUNK once challenged a lion to single combat. The lion promptly declined the honor, "How," said the skunk, "are you afraid?" "Very much so," said the lion; "for you would only gain fame for having the honor to fight with a lion, while every one who met me for a month would know I had been in company with a skunk."

DR. ENDS: "There is nothing serious the matter with Freddy, Mrs. Blankley. I think a little soap and water will do him as much good as anything." Mrs. Blankley: "Yes, doctor; an' will I give it to him before or after his meals?"

It is asserted that no two countries in the world make and eat the same kind of bread. In England and America there is the greatest similarity in this respect, but the Englishman never eats bread hot from the oven, nor does he use biscuits made with shortening.

THE wood of the redwood tree never decays, it is said, and fallen trunks which have been overgrown by other forests are as solid as the day they fell.

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"I KNOW why little black boys is so happy," said five-year-old Willie. "Why?" asked his mother. "'Cause their mothers can't tell when their hands is dirty."—[Melbourne Weekly Times.]

TOLEDO, O., has a trolley road that is doing unique work for the farmers by hauling the farm wagons themselves. It is said to be the only railroad of the sort in the world.

THE origin of Roentgen rays and Becquerel rays has not been ascertained, though a hundred scientists have been tormenting nature to let the secret go.

VENTURE to take the wind in your face for the sake of the right.

No man is born into the world whose work is not born with him.

—A Duluth despatch says that the demand for iron ore is so great that the Minnesota Iron Company will try the experiment of extending the navigation season one or two months, running its steamers without insurance. The open lakes do not as a rule freeze till February, and the narrow channels will be kept open.

—The Spanish Consul at Manila announces in a despatch to Madrid that 135 Spanish prisoners have been released by the Filipinos.

WASHINGTON.

HOLIDAY TOUR VIA PENNSYLVANIA RAILROAD.

Twelfth month 28 has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Round-trip rate, covering railroad transportation for the round trip, hotel accommodations, and guides, \$14.50 from New York, \$13.50 from Trenton, and \$11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandy, Riggs, or Ebbitt House. For accommodations at Willard's, Regent, Metropolitan, or National Hotel, \$2.50 less. Side trips to Mount Vernon, Richmond, Old Point Comfort, and Norfolk at greatly reduced rates.

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

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The first of the 1899-1900 series of personally-conducted tours to Old Point Comfort via the Pennsylvania Railroad will leave New York and Philadelphia on Fifth-day, Twelfth month 28.

Tickets including luncheon on going trip and one and three-fourths days' board at Old Point Comfort, and good to return direct by regular trains within six days, will be sold at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

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YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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MEDIUM FELTS AND STRAW BONNETS.

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Women's Plain Linen Handkerchiefs—hemstitched, with hems of different widths—good qualities at 45, 50, 60, and 75 cents a half-dozen; finer qualities at 90c., \$1.00, \$1.20, \$1.50, and \$2.25 a half-dozen.**Men's Plain Linen Handkerchiefs**—hemstitched, with hems of various widths—good qualities at 75c., 90c., and \$1.00 a half-dozen; finer qualities at \$1.20, \$1.50, and \$2.25 a half-dozen.**Men's Unlaundered Linen Handkerchiefs**—hemstitched, with initials—75 cents a half-dozen.**Men's Full Laundered Linen Handkerchiefs**—hemstitched, with initials—\$1.50 and \$2.25 a half-dozen.**Women's Full Laundered Linen Handkerchiefs**—hemstitched, with initials—75c., \$1.50, and \$2.25 a half-dozen.**Men's Silk Handkerchiefs**—with fine initials; unusual values—38c., 50c., 75c., and \$1.00 each.**Men's Plain Japanese Silk Handkerchiefs**—hemstitched—25c., 38c., 50c., 75c., and \$1.00 each.**Silk Mufflers**—a large variety of new patterns, in cream, black, and colors—50c. to \$2.50 each.**Children's Linen Handkerchiefs**—fine quality, full laundered, with initials—75 cents a half-dozen.**Children's Linen Handkerchiefs**—hemstitched, with neat colored borders—2 in box for 25 cents; 4 in box for 50 cents.

Orders by mail receive prompt and accurate attention. Address orders "Department C."

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Anniversary and Donation Day*Pennsylvania Branch
of the Universal Peace Union,*

PHILADELPHIA, TWELFTH MONTH 12, 1899.

2.30 O'CLOCK,

Peace Rooms, Logan Building, 1305 Arch St.

Supper, 5.30 to 7.30 o'clock, in Room 15, when the Donation Envelopes will be opened and announced.

AFTERNOON PROGRAMME.—(Room 17.)

HON. WILLIAM N. ASHMAN, Judge of Orphan's Court, President, Will open with an Address.

JOHN M. SHRIGLEY,

President of Williamson School, Address.

ANNUAL REPORT, CONVICTIONS AND ELECTION.

ADDRESS AND SONG. LYDIA B. EARLE, of Boston.

ADDRESSES, By Delegates from other Peace Societies and the members.

EVENING.

FIRST UNITARIAN CHURCH, 22D AND CHESTNUT STS.

JOSEPH MAY, Pastor, will welcome the Friends of Peace.

JUDGE ASHMAN, . . . Will preside and deliver an Address.

JAMES H. EARLE, of Boston, Address.

RABBI J. LEONARD LEVY, of Keneseth Israel Temple, Address.

JEROME F. MANNING, Esq., Lowell, Mass., . . . Address.

JOSEPH K. MASON, Pastor of the Church of the Restoration, Address.

GEORGE G. MERCER, Esq., Philadelphia, . . . Address.

Reception of Hague Peace Commission

BAPTIST TEMPLE, BROAD AND BERKS STREETS.

Twelfth month 13, 8 o'clock, p. m.

Russell H. Conwell, Pastor, will give a greeting. Hon. Samuel H. Ashbridge, Mayor of the City, will preside and open with introductory remarks. Hon. Frederick W. Holls, of New York, Secretary of the Hague Commission, will deliver the address. Prof. Edward H. Magill, A. M., of Swarthmore College, will respond.

Young Friends' Association.

A regular meeting of the Young Friends' Association will be held in the new Y. F. A. Building, Fifteenth and Cherry streets, on Second-day evening, Twelfth month 11th, at 8 o'clock. All are invited.

PROGRAM.

I. Review of "Reminiscences" by Aaron M. Powell. HANNAH CLOTHIER HULL.

II. "How far can Friends Serve the State and Preserve the Integrity of their Principles?" HENRY S. KENT.

ESTHER S. STACKHOUSE, *Secretary*.**LEARN SHORTHAND AT HOME.**Easiest, most legible, and best system successfully taught by mail, at moderate rates. Send for Free Lesson, Dept. M. FERNIN SCHOOL,
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FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, TWELFTH MONTH 16, 1899.

{ Volume LVI.
Number 50.

A GOOD WORD EACH WEEK.

L.

SALVATION is not merely an exemption from the punishment due to sin, but consists in being delivered from the power and dominion of evil.

SAMUEL M. JANNEY.

From his Dissertation on the Doctrinal Views of George Fox, section on "Perfection."

THE FLOWER BY THE WALL.

THE flower that makes the garden sweet
Is shy, and hides by the gray old wall.
The wild bee knows of its humble seat,
And the dewdrops into its chalice fall;
But the people praise its sisters tall.

The lives that make the world so sweet
Are shy, and hide like the humble flower.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower,
And cheers and comforts us, hour by hour.

—James Buckham.

CUBA AFTER THE WAR.

UNDER the title "Cuba after a Year of Peace," the "Cuban Industrial Relief Fund," whose general office is in the *Tribune* Building, New York city, has sent out a small illustrated pamphlet, appealing for help. The statements made of the condition of Cuba, more than a year after the war ended (in Ninth month last), are impressive. They illustrate once more the consequences of endeavoring to attain moral results by violent means. A page in the pamphlet, by Horace Porter (Rev.), of Plymouth church, New York city, says:

"In nearly all rural Cuba there reigns to-day 'the peace of the wilderness and the grave.' The fertile inlands of Cuba are a wilderness of abandoned farms, of homes in ruins. The silent grave now contains a large part of Cuba's rural population. The people who have survived still suffer for food, and are utterly destitute. Some whom I saw in Cuba as recently as August last have since died of starvation.

"What we have been able to do is but a slight beginning. Tens of thousands of wretchedly destitute and suffering people are still in need of this relief work throughout the island. They are still dying for lack of the opportunity to work."

* * *

On another page these statements are made:
"The fertile fields are vacant; the farm-houses in ruins. The destitute and helpless farm-folk remain

in the towns, waiting for assistance to return to the cultivation of their lands. On the outskirts of the towns and on some of the larger plantations a little attempt has been made to resume cultivation of the soil, but the country as a whole is tenantless and idle.

"The distribution of American army rations continues. The Government has done nothing more than this to help the people return to a state of self-support. It has not provided so much as one farmer with work-oxen, agricultural implements, seeds, and domestic supplies, with which to rebuild his ruined home and reclaim his idle fields.

"Foreign capital has not come in to put life into the dormant industries; the Cubans have neither money of their own nor credit for loans. The political conditions remain unsettled.

"Thousands of Cuban widows are without employment or any means of support. Many, many thousands of helpless orphans beg their bread from door to door."

* * *

The picture of a starved child, still living, but near the point of death (not in hospital) is given, and in connection with it the General Manager of the Relief Fund, William Willard Howard, says:

"This is not an isolated case. I could present hundreds of pictures such as this. One is enough, however, to tell the story of the rest. I have been assured repeatedly, by persons who should know the facts, but, apparently do not, that there is no longer any of this sort of thing in Cuba. But I know that there is; for I have seen it. Anyone can see it who wants to look for it.

"This pitiful object was photographed by me in a rude hut in the village of Ceiba Mocha, Cuba, on September 7, 1899—more than eight months after Our Flag was hoisted over El Morro, at Havana. This little life flickered out the next day. It might have been saved had anyone thought it worth while.

"The Cubans are a proud and sensitive people. They do not parade their poverty and destitution before strangers; neither do they open the doors of their sick rooms and bid the world enter. Yet the sick and destitute are there. They suffer and die in silence."

* * *

Clarence Ross Gale (Rev.), of Boston, makes the following statements:

"During September, 1899, I investigated conditions in Matanzas province, Cuba. I saw everywhere deserted farms and ruined farmhouses. The drought of the past summer had made the situation still more appalling. Around Matanzas and in Ceiba Mocha I saw hundreds of families, huddled together like so many cattle, living on green fruits, roots, and miscel-

laneous scraps. Tin cans were used for cooking utensils, while benches, boxes, barrels, and a rickety chair or two constituted the furnishings.

"In every hut I saw misery, emaciation, and disease. Said the village physician to me, pointing to a skeleton-like figure: 'that girl needs just one kind of medicine, and that is *food*.' When starvation and disease had finished their work I helped bury the dead."

* * *

The Industrial Relief Fund proposes:

"1. To provide immediate employment for the able-bodied and idle poor, by establishing relief farms under the superintendence of capable America



MARIA, (PARTLY PARALYZED BY STARVATION).

farmers. Ordinary food crops will be grown on these farms and sold in the best available markets. The proceeds will be returned to the Fund, to be used over again in the same way.

"3. To advance as loans to small land-owners sufficient work-animals, agricultural implements, seeds, and food supplies to enable them to resume the cultivation of their farms. The advances thus made will be repaid. The money will then be used to help other farmers. The rehabilitation of these desolated farms will give employment to idle farm laborers, who are now dependent upon charity.

"2. To provide suitable employment for widows, whom the war left destitute and helpless.

"4. To find homes in good Cuban families for orphans who now beg their bread from door to door.

Each farmer whom we assist to return to a state of self-support will be required to take into his family one or more orphans, to be cared for, under our supervision, as his own children."

Farms have been established at Ceiba Mocha, and, it is stated, "men, women, and children were employed to the number of 180. Whole families were supported by the earnings of one member. Already these farms have saved the lives of hundreds, while other hundreds to-day are absolutely dependent upon them for sustenance."

* * *

MARIA, THE HAT-BRAIDER.

"Maria sits in her chair on the hillside at Matanzas and braids straw hats. By working hard all day she can make one hat. For this she receives six cents. On six cents a day she lives. War and Weyler exterminated every relative that Maria had in the world. Starvation left her paralyzed below the waist, and compelled her to crawl upon the ground with the aid of her two hands.

"Not only is Maria alone in the world, but she lives alone. Her housekeeping arrangements are pathetic beyond words. Dishes she has none. Her only cooking utensils are old tin cans. Her kitchen fire is laid on the floor of the wretched room in which she lives. One end of the room is in ruins, entirely open to the weather.

There is a rude cot, upon which Maria is lifted at night by kind-hearted neighbors. They are all kind to Maria; but, as they are as destitute as herself, they can give her no material assistance.

"The Americans are very good,' says Maria. Yet, it is not easy to see what Americans have done for her, or for thousands of other sweet, patient, refined women and children who are still waging a losing fight against starvation at desperately close range. Many thousands have fallen in that fight since the [United States] flag was raised over El Morro."

* * *

ANALITA, THE WOOD-CARRIER.

"Felicia, five years old, came to our store-room to ask if we would sell a cent's worth of lard and a quarter of a pound of rice.

"Is your father one of our work-people?' I asked.

"N-no,' Felicia gasped; 'my father is not able to work. His feet are very bad, and his legs are on fire.' (Eruptions, due to the Weyler starvation, cover the man's body.)

"Where did you get these two pennies, if your father cannot work?"

"My sister, Analita, gets the pennies. She goes to the mountain every day to cut wood. She carries down from the mountain a load of wood and sells it to the baker for six cents. This is the money.'

"How old is your sister?"

"Nine years.'

"Josefa, our laundress, nodded to my look of inquiry.

"It is the truth, Senor,' she said. 'The little girl supports the family by carrying wood from the

mountain at six cents a load. In addition, she has taken into the family a poor orphan to care for.'

"I cannot put into words how much it hurts to take over our store counter that heroic little wood-cutter's painfully-earned pennies; yet not for anything in this world would I tarnish that beautiful spirit of self-reliance and independence by offering charity."



THE LITTLE WOOD-CARRIER.

FRIENDS' LESSONS IN OLD TESTAMENT.

NO. 52.—TWELFTH MONTH 24.

REVIEW.

GOLDEN TEXT.—Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.—Isaiah, i., 16.

Scripture Reading, Isaiah i: 10-31.

THE period of the present quarter is perhaps the most important of those presented in the Old Testament, whether from the point of view of political or religious life. It witnessed the great popular revolt against the despotism of Solomon which showed that the spirit of freedom had not been lost among the Hebrews in the founding of the kingdom. Judah was held to the reigning house by a sentiment of clan loyalty, but the other districts, including by far the greater part of both population and wealth were included in the kingdom of Israel. In the selection of Jeroboam there was a return to the method of some kind of popular choice, which had prevailed in the choice of David, but had been ignored in the enthronement of Solomon and

Solomon's son. It was the misfortune, however, of Jeroboam's kingdom to be the scene of constant warfare—a condition destructive of the great stable classes of a community, and tending almost inevitably to anarchy or despotism. It was not alone the rival kingdom of Judah with which Israel found herself at war. The kingdom of Syria, founded during the reign of Solomon, was soon induced by political bargain to invade the territory of her neighbor on the south, and from that time down to the fall of Samaria the two nations were almost continually at war; about the only intervals in this strife was at such times as those in which union was forced upon the hostile peoples by the common danger of Assyrian conquest. There was war also with the Philistine cities near the borders, and with the subject kingdom of Moab. The results of these conditions of violence may be seen in the repeated over-throw of the reigning king by military revolution, the most powerful general placing himself upon a throne made vacant by assassination. When at last such a usurper was strong enough to pass the throne on to his son, it was only at a cost to the people of growing oppression—the substitution of a despotic tyranny for a condition of anarchy, probably less destructive to the free spirit of the earlier Israelites. Under Omri and his son the government was strengthened by alliances with surrounding nations, but it was maintained at such cost to the people, that the usurper, Jehu, met no opposition in the bloody work of destroying the reigning family. His descendants again gave a superficial appearance of strength to Israel, extending his borders to the ancient limits of the kingdom of David; but the real weakness of the nation was displayed on his death by the collapse of national strength. A period of anarchy and intrigue came to an end in the destruction of Israel.

Judah had a less eventful existence. The throne of David failed not even to the end of its life. After a brief struggle the kingdom of the south accepted alliance, which was often vassalage, with Israel, and thereafter she succeeded in keeping largely free from the awful waste of war. Her isolation, her rugged mountains, and her poverty saved her from invasion, and her weakness from the no less peril of foreign conquest. As Israel drew on to her fall, however, Judah was drawn into the vortex of strife. In spite of the efforts of her statesmen, her kings could not resist the temptation to snatch at some gain from the confusion about them. About the time of the fall of Samaria a period of subordination to Assyria was inaugurated, which was a time of comparative peace and prosperity. But again, in spite of the efforts of the prophets, the policy of intrigue and warfare was entered upon, leading, as in the case of Israel, to destruction and general exile.

The experiences of the religious life of Judah and Israel are so nearly parallel that they may be treated together. The revolution from the house of David was doubtless religious as well as political. The prophetic class threw their influence on the side of the popular movement in the hope that the new kingdom would take a higher stand than the half heathen Rehoboam. But they were doomed to disappointment.

In the new shrines appointed by Jeroboam image worship was introduced, hardly less dangerous because it was conducted in the name of Jehovah; because in this worship the great fundamental difference between Jehovah and Baal was in danger of being forgotten—the distinction that whereas Baal demanded only worship, Jehovah demanded righteousness. And this danger was soon realized. The policy of alliance with Canaanites and others, best illustrated by the marriage of Ahab with Jezebel in the north, and later by the Assyrian policy of Manasseh in the south, was destructive to the best things in Jehovah-worship. Well, indeed, that we are taught to pray “Lead us not into temptation.” If the policy of isolation advocated by the prophets had been carried out, it is possible that the Israelites would have accepted the hard but worthy service demanded of God—that we shall command ourselves; together with the promise that God’s reward shall not fail us—that having ruled our own spirits we shall have greater dominion. But the opportunity was ignored. The attractions of gods whose favors could be bought with material presents and without the sacrifice of obedience to the still, small voice were too great for the peoples of Israel or Judah. A small group there was indeed, centering about and voiced by the prophets, which stood out against the temptations of a shoddy and cheap-bought salvation, realizing that it was cheap only because it was worthless. But this group was powerless to mould the ways of the nation. In a few cases a powerful man among them, as in that of Isaiah, was able to dominate even the king; but these periods were few and brief. Both nations alike moved along the way of least resistance which is always downward. No doubt “manifest destiny” was invoked by weak men who had not the power to direct or oppose the drift of events. No doubt it was claimed that each error or sin made the next inevitable. Certain it is that those who raised their voices against the rudderless drifting in world currents were denounced as traitors, and their writings were in some cases destroyed. But time has made plain that what was called “destiny” was human weakness and wickedness; that the course followed was inevitable simply because wrong counsels prevailed in high places, because personal ambitions dominated rather than the interests of the whole people. Therefore both nations perished and the national religion was saved to become universal only by those who have been denounced as traitors and persecuted as heretics. “He that hath ears to hear let him hear.”

WILLIAM B. HARVEY'S DOUKHOBOR NOTES.

From *The Friend*, Philadelphia. Letter of William B. Harvey, companion of Joseph S. Elkinton, dated at Yorkton, Assiniboia, Eleventh month 19.

WE left Fort Pelly (Eleventh month 9), in a driving snow-storm, just about dark, going about six miles to the nearest Doukhobor settlement. The colony was a large one and the houses were crowded not a little; we were warmly welcomed, and given all the accommodations that could be expected, unique as they were. As the people gathered for the evening meeting, quite a number of men came in who had just

returned from work; they embraced and kissed their companions. Next morning we enjoyed the sight of perhaps ten good-looking horses passing the window; this was evidence of prosperity, and they seemed quite at home, but the money thus spent in live stock caused distress in other ways, as will appear later.

The names of the villages seem peculiar, but carry with them a meaning. Proterpevshe, in the Russian tongue, means “much trouble.” In this village we found twenty widows, eight of whom were in one house; thirteen of their men were in exile, one woman having seven sons in banishment. The village had presented her with a cow, and in other ways showed their appreciation of her worth, and sympathy in her affliction. Men were sawing logs into planks; a pair of high trestles are made, the top being about seven feet from the ground; one man stands upon the elevated log, another on the ground; with a whip-saw they make planks and even lighter lumber, which would do credit to saw-mill work.

Veritable “dug-outs” were to be found in places; one was seen which sheltered eight persons; there was no window in it; better quarters, however, were being provided. . . .

[At another place] we attended their religious service, which consisted mainly in chanting psalms and hymns, interspersed with prayers; sometimes two hours is thus spent; the occasion impressed us that a good degree of true spiritual exercise prevailed during the meeting. . . . We are necessarily dependent on our interpreter, in conveying our words and the replies thereto; he is in sympathy with the work, and having been impressed from the first with their harmonious dealings with one another, decided to cast his lot near some of them. . . .

—We had a chance the other evening to make a pot of corn-meal mush from one of the car-loads received, and later partook of bread made from a mixture of wheat flour and corn-meal, and it seemed the judgment of our party that it was superior to any other Doukhobor bread that we had tasted. Wheat flour of fair quality has been bought for \$2.40 per barrel; price since has been advanced a little. Much difficulty is experienced in securing a supply, however; some villages were just out, and numerous others had but five or six barrels; this quantity for villages of perhaps 125 to 175 people, and travel liable to be impeded any day! The timely arrival of the two cars of meal seems a real blessing. We are impressed with the cheerful countenances, and are told that when starvation or affliction are imminent they pray the more earnestly to their Heavenly Father, who always ministers to their comfort. The Cyprus people, who have suffered perhaps more than any of the others, are hopeful. After being driven about for years in their native country, not being permitted to till the soil, or to earn fair wages, they enjoy the freedom granted here, and their health is decidedly better, though a considerable amount of fever still remains. This and the scurvy, noticed in so many places, make up most of the cases of sickness, though almost every village has one or more special cases of affliction.

We spent a night and a good portion of the next day with residents of two villages, comprising the first party who came to the territory, something over 300 in number. Picture such a company, whose combined money capital was \$200, landed on an uninhabited prairie! They have been at their allotted places about four months; during that time neat sod houses have been built; though very damp, we were made comfortable, and were impressed with the general cleanliness. The head man of the house where we lodged carries on his back marks of the cruel raw-hide lash, inflicted in Russia, because he would not fight.

In Petrofka Orlofka [village] we found the old patriarch Ivan Machortoff, who on a former occasion told J. S. E. of seeing Stephen Grellet in Russia in the year 1818. He said that they prayed to the same Saviour as ourselves,—that if they were favored with a prosperous season, they would show whether they would not be self-supporting. He had served in the Russian army, was in the Crimean war; being convinced that war was inconsistent with Christianity he refused to continue in the service, and suffered a long term in exile. One of his sons is a leader in his village. A seven-year-old grandson repeated for us in a dignified manner the ten commandments, and another grandson of sixteen told the writer in English that he had been working at railroad construction, making good wages; he seemed very bright and said "Country all right, good."

We have met during our travels many cases which required careful thought; considerable pecuniary assistance has been rendered, but, among so many we were unable to do as much as would have been desirable. Some of the villages bought too many horses; in fact they so used up their revenue that unless helped starvation seems imminent. When visiting them we were told that in Yorkton, they were counted rich, and were refused the supplies sent by Friends; we did what we could to set things right. The water supply problem is solved, and pumps, though in some instances desirable, can be dispensed with. Proximity to water seems to have had an undue influence in the location of villages; some are surrounded by rather inferior soil, but located because a body of water is near. It is so near the surface, in some places, that root cellars cannot be dug; but these are not a positive necessity, as the ever present Russian oven serves for warmth and baking, and roots are placed under the wide benches or beds in the houses. In some places the timber question is a serious one. Fires have destroyed great forests, and we saw comparatively few trees, and these, mostly small; almost altogether poplar, a few spruce and tamarack. Wood sells in Yorkton at \$4 per cord, and Pennsylvania coal from \$10 to \$12 per ton. Some maple trees have been planted, but the growth is very slow. When the railroads are further developed, good coal can be secured but will be expensive.

This railroad construction has been a great help to the Doukhobors, enabling men to earn money to help in support of their families; but the work is being stopped in a number of places, and the stoppage of wages thus earned will be a great disadvan-

tage. Many are already in debt for flour, and their condition appeals strongly to the sympathies and purses of Christian people. They expressed sorrow that they were so helpless, and do not wish to be classed as paupers; what they ask is a *start* in the new life.

We have no reason to alter the sentiment expressed in notes already sent, that those who know of and have dealing with the Doukhobors testify to their sterling character as a people. One is impressed with the great amount of latent energy of character; a force that is eager for employment and that really wants and needs opportunity to get work, for self-help and advancement. The women as a rule are of splendid physique, and can quickly adapt themselves to varying circumstances, either to the heavy employment of drawing timber and sods for building, or to the fabrication of delicate embroidery. Some linen was purchased for them, also colored silks, with the request that the material should be made up into handkerchiefs, etc., to be sold for their benefit.

THE TRANSVAAL WAR.

From The Friend, London, Eleventh month 24.

THE burden of this awful war is resting day after day upon the hearts of multitudes of Christians in these islands. Humiliation may well be the attitude of every Christian that such a quarrel should have arisen, and that, having arisen, the wide world should week after week be flooded with war news of the carnage between two professedly Christian nations. The allotment of blame for this great crime is not committed to our keeping. To be arguing now as to whether Boers or English have treated the natives most cruelly does not forward a settlement. Those who know most of South Africa know that both English and Boers have often been terribly unjust in their treatment of the colored races. Certainly England stands convicted at the bar of history, and does well to refrain from vilifying her Dutch neighbors. All who have carefully read "The Transvaal from Within," while allowing for over-statements, must acknowledge that gross mis-government has been proved against the Boers; and while many of us think that our own action towards the Transvaal has been very culpable, such action does not exonerate the Transvaal from responsibility in issuing their ultimatum and invading British territory. Boers and Britons are both guilty. Every battle that has been fought thus far has been on our own territory, and the Boers have been the invaders, and now the tide of war is turning, we trust that England will show moderation and forbearance.

It is not easy to see the present remedy amid the fog of misunderstanding and misrepresentation, and under the dark cloud of animosities that are emphasized and intensified as week after week the conflict runs on. No wonder that the Queen seems oppressed; no wonder that gloom rests on our national life; for how can it be right to be joyous when so many lives are sacrificed, so many homes desolate, and such cruel sorrows cunningly inflicted by means of the most skillful weapons of destruction that can be devised?

As the festivities of Christmas approach, to the lover of his country where can there be festivity? A call to humiliation and prayer is more appropriate. A few days ago the peoples of this country and of other countries were reading the pronouncement of Lord Salisbury at the Guildhall, and now we deeply sympathize with his personal bereavement. Is it possible to find in his aptly chosen and statesmanlike words the way out of our distress? We have no right to put interpretations upon words that they do not legitimately carry, but multitudes must have rejoiced in his measured terms respecting our attitude towards the Transvaal: "We seek no goldfields, we seek no territory; what we desire is equal rights for all men, and security for our fellow-subjects throughout the Empire." Whatever may be the ultimate interpretation, as the history of our position in South Africa is unravelled, we may rejoice in the nobility and royalty of the sentiments these words express. . . .

Lord Salisbury undoubtedly laid his finger on one of the leading elements that has brought us up to the present crisis when he referred to the "accumulating munitions of war," that the Transvaal Government has been preparing year after year, as being in itself a standing menace to peace. This is the very doctrine the Society of Friends has long urged. These armaments and these preparations for war are in themselves provocative of war. Professedly they are in self-defence, professedly for the sake of peace, but their actual result is to awaken suspicion in neighboring countries, and the more they are developed, the greater is the peril. We see this easily and acknowledge it openly when we are considering the action of another State, especially when that State abuts our own frontiers, but the principle applies all round. This has been the contention of the advocates of Peace in the face of the perpetual rivalry of armaments that each nation madly enters upon, and the principle is one by which we must be judged as well as the Transvaal. The Boers have made a tremendous mistake, but a mistake common to other nationalities. The accumulation of munitions of war is not a national safeguard. "All they that take the sword shall perish with the sword." We note the first word "all" in that great pronouncement of the great Judge of nations. All nations that depend upon the munitions of war for their safety shall perish with the sword. England may hem in the Transvaal and England may fight to the bitter end and crush the Boers, but with what result? England herself, her power at the Cape, her influence for good in Africa, will be weakened by her own victory. The war will have prejudiced our own high destiny. It is in the love and concord of a people that we are strong, not in the compulsion of brute force, not in our capacity for mowing down "heaps" of living men. Victory may come, but a victory of force is not prosperity. Both Boer and Briton will rue the cruel combat. . . .

But is there not even now opening out before us another possibility? The Boers have already suffered heavily as well as ourselves. We have lost many a brave soldier, and an unusually large proportion of

our officers; the Boers have evidently lost a great many more in killed and wounded. Is it not possible that a way out of the conflict might be found sooner than appears if the Transvaal Government could be informed to some extent what are the terms of settlement that England demands? We heard rumors of an ultimatum prepared by our Government that was never delivered. If the Transvaal was allowed to know the "conditions of peace," it might result in an earlier decision. We are told that they believe in the old Jewish economy. One of the merciful provisions of that economy was, "When thou drawest nigh unto a city to fight against it, then proclaim peace unto it." By this proclamation of peace we may surely understand the proclaiming of the conditions on which peace will be granted. These conditions we have not yet apparently announced to the Transvaal, and we can only hope that some such pronouncement may be made along the lines of speech of our Prime Minister at the Guildhall. If we deal generously and with moderation towards the Dutch now, it will do much to heal the animosities that have been aroused.

A PRACTICAL SCRIPTURE LESSON.

C. C. Brown, in Baptist Commonwealth, Philadelphia.

SOME men are worrying themselves over the great Bible questions—election, foreordination, and miracles—who need to go back and learn the first principles. "I am nothing without love." Let us accept this as a working hypothesis. Paul describes love for us, and does it in such a way that no one need be in doubt as to whether he has love or not. If any man has love, this is the kind of thing he has:

"Love suffereth long and is kind." Passively, it endures; actively, it does good. It does not merely suffer, but does good in the midst of suffering. It suffers long. The Greek means it holds its mind a long time. It is opposite to rash anger. It does not break away like water over a dam, flooding everything with destruction. It contains itself; it endures, and is kind and good natured.

"Love envieth not." Joseph was hated by his brethren because he was beloved by his father, and Haman envied Mordecai because he had a high place in the favor of the king. An envious man is made unhappy by the good fortune of others. But love envieth not.

"Love vaunteth not itself." Love never tries to show off. True love rather seeks to conceal its good works. It conceals its goodness like the sea conceals its pearls, and the earth its beds of gold. Chrysostom used to say that virtues, like precious stones, must be concealed in order to be kept. "Love vaunteth not itself, and is not puffed up."

"Love doth not behave unseemly." "Noble manners are ever the fruit of noble minds."

"Love seeketh not its own." Christ then was the impersonation of love. What did he ever seek for himself? Not home nor lands nor worldly honors. He was rather all the time seeking the good of men, the salvation of their souls, and this he did by day and by night, in the crowded streets and in the desert places, on the mountain-side and on the seashore, in the house of the Pharisee and in the home of the

publican, among Gentile kings and Jewish peasants, among the rich, among the poor, at Nazareth as at Calvary, in the beginning, the middle, the end of his life, and even while he was nailed to the tree. This was love, and love seeketh not its own.

"Love is not provoked." The Greek means it does not have paroxysms of wrath and bitterness. A man imbued with love can control his temper. Where love rules, wrath has no place. A friend said of Dr. Leighton: "I never saw him in any temper in which I would not wish to be found at death." It seems that we have come to regard a good temper rather as a gift of nature than as the result of careful self-discipline. We speak of our "unhappy temper" as if we are not at all to blame for it. The excuse is as absurd as it is mischievous. It is as if we said: "I have great need of self-control; but I need not give myself any concern about it." Really we ought to know and remember this—a bad temper is nothing more than the strength and waywardness of selfish feelings habitually indulged. A man imbued with the love of the Spirit can control himself.

"Love taketh not account of evil." That is, love keeps no books, in which to make records of wrongs received. The wrongs which love receives are written on the sand, if written at all. The evils that love sees in others are not stored away to be called up again. Love says: "May be no one is as bad as he is represented, and many of my brother's failings may exist only in my disordered mind." A flaw in one of the panes of glass in my study window has distorted many a view for me, and put the passers-by out of shape.

"Love rejoiceth not in unrighteousness, but rejoiceth with the truth." It takes no pleasure in them that commit sin, nor does it exalt over the fall of any one into sin. It is glad to see truth triumph in every human life. That was an awful remark of La Rochefoucauld, but alas! too true oftentimes: "There is something not altogether disagreeable to us in the misfortunes of our best friends." Now and then we find a man who is not content until he has arrested somebody's career of usefulness, or cast a blight upon some unblemished reputation, or marred the peace of some happy family, or inflicted a wound upon some unsuspecting heart. This is the man who pries into your business matters, into your social relations, with a diligence worthy of the lowest vice. They are like the man of whom Erasmus wrote—who collected every lame and defective verse in Homer, but passed over all that were excellent. "Love rejoiceth not in unrighteousness" of any kind.

"Love beareth all things." It endures wrongs and evils, and covers them with a beautiful reticence. It stands in the presence of a fault with a finger on its lip.

"Love believeth all things; hopeth all things." Love is not a cynic, nor a pessimist. Love takes the worst case, and then believes the best possible thing about it. Love never disparages, but bids the disheartened one to try again. Love says to the fallen: "Don't give up." It is never gloomy. It takes sunny views of man, of the world, and of God.

"Love endureth all things." If my brother sins

against me seventy times seven, love is still ready to forgive him. Love says all the injuries received from our fellow-men are not as many as we have heaped upon God. If God has endured me, I will endure others, and so love is the greatest thing in the world. The earth and the seas can be measured and weighed, but no man can estimate the reach of one loving deed. Love is infinite and eternal, and imparts its nature to our actions. He that loveth and doeth the will of God shall abide forever.

ELIZA WIGHAM, OF EDINBURGH.

The death of this Friend, at Dublin, Ireland, Eleventh month 2, has been noted in the INTELLIGENCER. We take the following from the *Friend*, London.

ELIZA WIGHAM: A REMINISCENCE.

NEARLY twenty years ago I was riding upon the knifeboard of an omnibus in the environs of Edinburgh, in company with a Friend still living. By our side sat two well-dressed young women, who might have been better-class domestics or shopwomen, full of life and glee. All at once, going cityward, appeared our late dear friend, Eliza Wigham, with that purposeful look and step that was hers.

No doubt surprised and amused by the antique costume, the girl next me cried out quite loudly, "Look at that one! Now what's she anyway?"

But her companion very quickly answered, "Hush! that's the Quaker!"

"The Quaker; and what's the Quaker?"

Then came from her companion such a description of the goodness and the grace of our dear friend—her love to poor girls, her care for the wretched and forlorn and downtrodden and degraded—that one could but fancy from her earnest tones that she herself had been a recipient in some shape. There was no more laughing; speaker and hearer were solemnized as at church.

For me, I had a big lump in my throat and brimming eyes of joy at Christ's work by his handmaid. Never has memory turned over this page but the same lump comes back, and the same joy, and longing for more such "The" Quakers, and fewer who are merely "A" Quaker. This quarter of an hour was the happiest of a long and pleasant trip.

WILLIAM SMITHE.

AGE is progress, or age is decline. It ought to be progress and gain; it will be if one is in the right way. It may be decline and decay; it will be if one is in the wrong way. God gives to every one of us the choice of his own direction. We choose for ourselves to go up or to go down, to advance or to decline. Choosing the better way, we have God's help continually, and are making progress steadily, despite all appearances. "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day."—*S. S. Times*.



SUFFER, if you must: do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.—*Phillips Brooks*.

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TWELFTH MONTH 16, 1899.

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UNWISE GIVING.

It seems almost a waste of energy to attempt to curb the spirit of giving that actuates the masses of people on the approach of what are—not always appropriately—called, the Holidays. The world, for a season at least, appears to be given up to the prevailing fashion of gift-making. That this has its right and proper side we do not question, and if the word moderation could be adopted and adhered to as the season's motto, we should feel ourselves excused from intruding our concern where it will most likely prove unwelcome.

But duty whispers speak, so we venture a protest against unwise and immoderate expenditure of money on Holiday gifts, when it is sorely needed to advance the many causes awaiting time and means to promote the growth of good. It is not for absolute abstinence from giving that we plead, for we recognize that to give pleasure is a part of life's duty, and should be extended to all classes; but for a wise use of the privilege, that it may not impoverish character, and destroy self-respect and independence. Especially do we plead for the children of the well-to-do, that they be not so overwhelmed by gifts as to place little or no value upon them. Sometimes these gifts are the outcome of much self-denial on the part of fond relatives whose affection leads them into a form of pleasure-giving that may help to destroy that healthy character building that comes from struggles. If only the busy thought of the well-intentioned could be turned in the direction of what is wise to do, there might be good results. With Job, however, we yet can say: "But where can wisdom be found? and where is the place of understanding?" And the answer is now as then: "Behold, the fear of the Lord, that is wisdom. And to depart from evil that is understanding." And here we must leave it to individuals, to their sense of duty to God, and to the children he has given to their keeping.

WE print elsewhere an interesting and we think a very fair article from the *Friend*, of London, on the South African war. It occasions the remark how trying a time it is, when war comes, for conscientious editors, especially of newspapers representing princi-

ples of morality and religion. We have deep sympathy with those who are conducting such journals now in England, for have we not seen the sifting in this country, within the past twenty months? Here, men who were supposed to stand firmly for what is true and pure, and for the simple justice that is alike for all, deserted their posts at the first clangor of the war bell, and even joined with the fomenters of war in attacking those who held to the principles of peace. In England we see evidence that like desertions have taken place, and that the conductors of Christian periodicals are beset with persuasions to compromise their testimony, and help prove evil good.

But, friends, what would you have? Would you wish us to teach peace only while peace lasts, and to make an exception for "this" war, whenever the war-makers get one begun? What worth are principles that are not held to in time of trial? What is duty not followed under difficulty? Let us not waver nor faint, because the day is dark.

THE elections for members of the Provincial Legislature of Manitoba, (in which Winnipeg is located), took place on the 7th instant and resulted in the success of the Conservative party, headed by Hugh John Macdonald, son of the late Sir John Macdonald, for many years Premier of Canada. The province of Manitoba has been Liberal for a long time, the leader being Thomas Greenway, but the Conservatives have now elected 21 members and the Liberals 16 members of the Legislature. A dispatch from St. John after mentioning influences that are supposed to have contributed to the result, says, "It is also stated that the settlement of an undesirable class of immigrants from Russia in Manitoba injured Mr. Greenway, though he was not responsible." It may be inferred from this that the endeavor to create prejudice against the Doukhobors, for party purposes, is not at an end. Their spiritual religion and desire to live in peace are shining marks for persecutors.

UP to the close of the last fiscal year (Sixth month 30, 1899), 17,500 claims for pensions have been presented at Washington on account of the Spanish and Philippine wars. Since then the number has increased to above 25,000, and thousands more will of course come in. It is evident that the expectation that the maximum expenditure for pensions had been reached is far from correct, and that the new militarized government, if the people sanction it for any length of time, will impose burdens heretofore undreamed of, and hereafter bitterly to be lamented by those who must bear them.

THE battle at the Modder River, in South Africa, on the 28th ult., was described in a despatch as "the bloodiest of the century." The description naturally caused surprise, and at once there was a list printed in many newspapers to show what destructive battles had occurred since the century came in. This list was an impressive one, indeed, and its presentation in the interest of historic truth afforded melancholy testimony to the shortcomings of men.

BIRTHS.

WALTON.—Near Kennett Square, Pa., Tenth month 16, 1899, to W. Marshall and Emma S. Walton, a daughter, who is named Maud Dorothy.

DEATHS.

BROSIUS.—At the home of his mother, Margaret W. Brosius, Cochranville, Chester county, Pa., Eleventh month 29, 1899, Alva C. Brosius, in his 36th year.

One who made little profession, but was in full possession of those Christian virtues honesty, uprightness, kindness, and charity, has passed away from a loving circle of relatives and friends, who left no deed undone to stay the hand that dealt the fatal blow.

"But when disease revealed
To his unclouded eye
The Stern Destroyer standing nigh,
Where turned he for a shield?
Wrapt he the robe of stainless rectitude
Around his breast to meet cold Jordan's
flood?
Grasped he the staff of pride
His steps through death's dark vale to
guide?
Ah, no! Self-righteousness he cast aside,
Clasping, with firm and fearless faith, the
cross of Him who died.

"Serene,—serene,—
He pressed the crumbling verge of this
terrestrial scene,
Breathed soft in childlike trust
The parting groan,—
Gave back to dust its dust—
To Heaven, its own."

M. W.

ELY.—At Lambertville, N. J., Twelfth month 4, 1899, Reuben P. Ely, aged 84 years, 5 months, 27 days. Interment at Solebury, Pa.

HICKLEN.—At the home of her brother-in-law, Wm. S. Cadwallader, Unionville, Centre county, Pa., where all that love could do to alleviate her suffering was done, Tenth month 28, 1899, Rachel A. Hicklen, in her 60th year. She was a member of Centre Monthly Meeting.

Her home was here for many years, and here she endeared herself to all. The evening of her return, six weeks before her death, she said, "I am so glad to be home." As daughter, sister, friend, and neighbor, she was faithful, tender, loving. In sorrow she was a ready helper. She loved nature intensely in all its forms,—mountain, cloud, water, and flower were always wonderful and beautiful to her. Her life was always a busy one, but when enforced idleness came, she bore it and her suffering with the gentle patience born of a life of earnest endeavor to do the right as revealed to her.

*

HUNT.—At the residence of his nephew, Charles Leslie Wright, North Greenwich, Conn., Eleventh month 30, 1899, Edmund L. Hunt, son of the late Lewis P. and Charles Hunt, of Chappaqua, New York, aged 78 years, one month, and 20 days.

LUKENS.—In Trenton, N. J., Eleventh month 20, 1899, Mary Ann Lukens, widow of James S. Lukens, aged 87 years; a member of Trenton Meeting over sixty years, and a most worthy example of fortitude and patience under many severe trials.

*

PAXSON.—At her residence, in Newtown, Bucks county, Pa., Twelfth month 5, 1899, Mary Paxson, in the 83d year of her age; a member of Solebury Monthly Meeting, at whose graveyard interment took place on the 9th.

SHOEMAKER.—Eleventh month 4, 1899, Charlotte W. Shoemaker, in the 86th year of her age; a member of Green Street Monthly Meeting, Philadelphia.

UNDERHILL.—At his residence, No. 855 West End Avenue, New York City, Twelfth month 6, 1899, Samuel B. Underhill, in his 83d year; a member of the Monthly Meeting of New York.

Truly applicable are the words of the Prophet Isaiah, xxxii., 17: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Interment, Greenwood Cemetery, N. Y.

S. B. H.

A TRIBUTE: ISAAC G. SMEDLEY, M. D.

And so has closed a life not long in years, but rich in service to suffering humanity. Gifted by nature far beyond the common measure in those qualities which go to make up the good physician,—the gentle touch, the sympathetic ear, the untiring patience,—he had acquired "the profound knowledge and wonderful skill" to which his fellow physicians testify, and had won the confidence and love of many, many people to whom he had ministered so successfully in the dark hours of physical anguish. His cheery smile came like a gleam of sunshine into the sick-room; his quick step, so full of life and vigor, seemed to renew the courage of the anxious heart, and dispel the fear which held it in bondage.

Modest, unassuming, courteous to all, ever ready to lend a hand to the struggling young doctor, kind and helpful to his nurses, tender and true to his loved ones, ministering to the lowly and poor with the same patience, skill, and conscientious carefulness that he gave to those who could return all that could satisfy ambition,—surely his was a life to glory in, a life to thank God for, a life not lived in vain, which can not be cut off, for it shall remain an inspiration and source of strength to all whose privilege it was to know him.

* * * *

DOUKHOBOR REPORT.

THE shipment from Philadelphia of the second carload of special supplies for the Doukhobors, especially the children and sick, was somewhat delayed, but it was dispatched on the 9th inst., for Winnipeg and Yorkton. It was packed full.

Among the contents were 1,000 gallons of cottonseed oil, 4,000 pounds of barley, 45 cheeses, 33 chests of tea, 1,500 pounds of washed wool, a spinning-wheel, and some ten tons of clothing of all kinds, including blankets. The spinning-wheel is one of the old-fashioned high ones, at which the spinner stood up when in operation. It was contributed by a Friend, Martha Mickle, of Woodbury, N. J. The women will spin the wool sent them, and more wheels are very much desired. They cannot, however, be sent for the present, as the winter weather will make transportation difficult, if not impracticable.

William B. Harvey, who accompanied Joseph S. Elkinton, returned to Philadelphia on the 5th inst. He left J. S. E. in Ottawa; the latter was expected to be home about the 13th. W. B. H., during his visits to the Doukhobor settlements, took a careful inventory of them all, giving the number of persons in each village, their condition and their needs, and placed it on file with the Dominion officials at Ottawa, so that they might be fully informed as to the case of the colonists.

"I have been much interested," a friend writes from southern California, "in the articles in the INTELLIGENCER on the Doukhobors, and want to add my mite to help them."

THE "INTELLIGENCER" FUND.

A. E. M.,	\$1.00
C. J.,	2.00
	<hr/>
	\$3.00
Balance last week,	89.25
	<hr/>
	\$92.25

This report closes on Third-day morning.

We solicit further contributions, being sure there will be pressing need for them, in many directions, before the settlers' crops of 1900 can be realized.

And yet when all is thought and said,
The heart still overrules the head;
Still what we hope we must believe,
And what is given us receive.

—[Arthur Hugh Clough.]

EXCURSION DAYS IN ENGLAND.

VI.

A GLIMPSE OF "CRANFORD."

It might be supposed that every one would have read Mrs. Gaskell's "Cranford." But it is never safe to suppose anything about people's reading, and one of the facts made most evident by a little experience is that tastes differ as to books.

Still there are many who *have* read Cranford, in fact many thousands. Since it was written in 1853 edition after edition has appeared, and the best artists have been employed by publishers to illustrate the scenes and characters whom it presents. It is, Lord Houghton said, "the finest piece of humoristic description that has been added to English literature since Charles Lamb." But it has much more than humor alone,—pathos, beauty, insight into character. It is, and will be, a classic of the English language.

Now Cranford of the book is Knutsford in fact. And Knutsford is a quaint little town in Cheshire, thirteen miles south of Manchester,—the "Drumble" of the story. On an afternoon of the summer, accepting an invitation of a Manchester architect to dine with him at his home at Knutsford, we went out by train, in time to see the town before the daylight had departed. He knew the place well; he had had charge quite lately of the "restorations" to the parish church, a Georgian structure of 1744; and the other buildings which have interest and importance were all familiar to him. So with his unvarying kindness, his cheerful humor, and his local and technical knowledge, how could one have a better guide?

Knutsford is delightfully interesting in itself, but with the literary associations of dear Mrs. Gaskell's book it is irresistible. There are two narrow streets, the "top" and the "bottom," winding along nearly parallel, and at a little distance from each other. There are old houses and there are thatched cottages. I borrow the description of Mrs. Ritchie (daughter of Thackeray), for how can I do better? "A little town of many oak beams and solid brick walls," she calls it; "there are so many slanting gables left, and lattices and corners, that the High street has something the look of a mediæval street. . . . From this main street several narrow courts and passage lead to the other side of the little town, the aristocratic quarter, where are the old houses with their walled gardens. One of these passages runs right through the Royal George hotel; . . . all the houses in Knutsford have gardens, with praterres beautifully kept and flowers in abundance."

That is the town as I saw it, in the decline of the summer afternoon. There was no noise, no bustle, no confusion; some children were in the streets, some grown-up people, like myself, passed sedately along. We walked through the "bottom" street—which is, I think, the "main" street—first, and paused and looked inquisitively when we chose. Here is the house which is identified as Mrs. Jamieson's,—Mrs. Jamieson, the widow, who was sister-in-law to Lady Glenmire, and whose anxiety to sustain a due gentility caused her so many trials. It has a quaint doorway and windows of the Georgian period. A road, we

are told in "Cranford," ran "right before the house, which opened out upon it without any intervening garden or court. . . the living-rooms were at the back, looking onto a pleasant garden; the front windows only belonged to kitchens, and housekeepers' rooms, and pantries."

From Mrs. Jamieson's we came to some old timber-framed houses of the early 16th Century, and then the "George" inn, where poor Signor Brunorni had his performances. I have already quoted the fact that a passage-way to the upper street now runs directly through it. This passage "leads past the stables and up a slope where directly facing the pedestrian who ascends that way stands a shop, pointed out by universal acclaim as the one" where Miss Matty, after the downfall of her fortunes, on the failure of the bank, sold tea and scattered comfits. The George has been for many years the "Royal George," for early in the century the Princess Victoria, now the Queen, visited it with her mother, and the adjective was then added.

We paused in front of the post-office, too, for up on the front of the building has been placed a fine bas-relief of Mrs. Gaskell, in bronze. It is a bust from a portrait of her, taken in Edinburgh a year or two before her death, and the work was done by an Italian artist, d'Orsi, professor in the Royal Academy of Naples. I pass no opinion upon the work; some have expressed regret that the portrait chosen for it was not what is called the Richmond picture, which shows her in her earlier life; but it is an interesting and fit memorial.

Mrs. Forrester's house drew our attention, too. Do you not remember her house?—it stood in "a small cluster of houses, separated from Cranford by about two hundred yards of a dark and lonely lane," in which the ladies had the fright returning in their sedan chairs from the evening party.

My notes of our walk are very inadequate. We passed out toward the heath, and back through the "top" street, and so to the Unitarian chapel in Brook street, where in the churchyard the mortal part of the author of "Cranford" was laid to rest in 1865. The building is not so very old; it dates from Cromwellian times; but it is very quaint and interesting. Ivy hangs thick upon the walls, and creeps around the lattice windows. A stone stairway on the outside, ascending against the side of the building, gives access to the main interior room. Outside, the ground slopes sharply toward the street, and with many other graves, one up to the right hand, marked by a white marble cross, is Mrs. Gaskell's. It is carefully kept, and there were pretty flowers growing upon it.

Knutsford and the neighborhood are intimately associated with Mrs. Gaskell. Her name was Elizabeth Cleghorn, and her father was a Unitarian minister who came from Berwick-on-Tweed. Her mother dying when she was a child, she went to live with an aunt at Knutsford. The house stood outside the town, "on the heath;" it was, Mrs. Ritchie says, "a tall red house with a wide-spreading view, and with a pretty carved staircase, and many light windows, both back and front." From this old house on the

heath, Elizabeth Cleghorn went to be married in the parish church, when she was but a young girl. Her husband was William Gaskell, minister of the Unitarian chapel in Cross street, Manchester. To that city she went to live, and there in her home, "Plymouth Grove," most of her books, including "Cranford," were written. But often, for rest and change, when "Drumble" labors and duties tried her, she came down to Knutsford.

Three miles away is Sandlebridge, the home of the Hollands, where Mrs. Gaskell's mother came from. One of them was Sir Peter Holland, father of Sir Henry Holland, known in his day as a distinguished physician. Sandlebridge is the "Woodley" of the story in "Cranford," the old place where poor Thomas Holbrook, the cousin of Miss Pole, and the timid faithful lover of Miss Matty, lived.

The time will come, indeed it has already come, when many visitors will place Knutsford in their list for the sake of the book which describes it, for the author's sake, and because of its own interest. But one must hope that as a place of pilgrimage it will never lose its present air of refined repose. At Stratford-on-Avon, though everything is well managed, and there is no room for complaint of unreasonable charges, there is still a danger of an uneasy feeling on the visitor's part that Shakespeare's name and fame are being coined into money.

My friend and I left the old churchyard, secured the old gate in the wall down at the street-side, and walked toward his house in the suburbs. The day was done; the sun no longer lighted up the smiling farm-lands of Cheshire; the cattle in the pastures had been driven home; everything accorded with the genius of the place.

H. M. J.

NEWS OF FRIENDS.

THE special Committee of New York Yearly Meeting for the Advancement of Friends' Principles has been collecting information regarding the needs and condition of the subordinate meetings, and has recommended a line of activity for an increase of interest in Friends' principles, in Friendly neighborhoods. The following recommendations have been made to the local meetings, as a means of creating such interest:

"A gathering to be held at least once a month, in the meeting-house, if possible, and if not in some home. To such gatherings the Friendly people of the neighborhood, and especially those persons not connected with any other religious body, should be invited.

"These gatherings should be particularly social, but stimulating in the direction of interest in Friendly principles and practical philanthropies. At these meetings, it is suggested that half an hour be devoted to reading and discussing either original papers or extracts from published articles treating of Friends' principles. Connected with these gatherings might be short studies and discussion of some of the practical things which everybody ought to know, but which many people do not, such as matters relating to the machinery of local and general government, domestic economy, etc., all to be treated from the Friendly standpoint.

"Where possible it is thought these gatherings should be held in the evening, and to add to the sociability of the occasions refreshments might be served. The object sought is the spreading of the truth, and an increase of fellowship among Friends and their neighbors.

"This monthly social meeting should be supplemented by

family visitation, reviving the good old-fashioned practice of frequent informal neighborhood calls, tending to a deepened respect for an increased interest in the neighbor."

Assistance will be given meetings in the way of visitation and coöperation in local labor. A conference was held under the auspices of the committee at Quaker Street, New York, in Ninth month, which was followed by a reported increase of interest in the local meeting.—*Young Friends' Review*.

FROM ISAAC WILSON.—I.

Editors FRIENDS' INTELLIGENCER:

HAVING felt for a long time a strong desire to visit again, in a social and religious way, some of our Friends and meetings in the Western States, the early spring of 1899 seemed to be accompanied with some prospect of our desire being granted, but some unexpected reverses during the summer released the mind entirely from any anxiety about the matter until in Ninth month our monthly meeting granted my wife and me a minute of approval to proceed as best wisdom might direct during the approaching winter.

After some weeks of necessary work at home, we left on the 28th of Eleventh month, with the kind wishes of our many dear friends for a successful trip and safe return. Feeling a desire to attend some of our own Canadian meetings before entering other fields, we made our first stop at Whitby, where a meeting had been appointed for 7 p. m., and made a social call on an aged Friend who was unable to attend the meeting. We were pleasantly surprised to find a larger gathering of Friends and others than was expected, considering the dark, unfavorable condition of the weather, and we felt it to be a favored meeting, wherein the simplicity of the teaching of Jesus was set forth as applicable to human needs. After which we returned with our Friends of the Webster home to remain for the night.

The social visiting designed for the next day must be left for my wife, as I went at 5 a. m., in response to a message, to attend a funeral near Buffalo, New York. I attended it at 4 p. m., and felt well repaid for the effort to be there. I remained at Buffalo with a cousin, over night, returning to Toronto Fifth-day morning, meeting my wife at Stephen H. Brown's, where we enjoyed our social visit very much.

Sixth-day we again separated, my wife going to our daughter's, and I to attend some meetings at Yonge Street and vicinity, and was met at New Market by a brother, who with a daughter accompanied me on Seventh-day to Uxbridge (16 miles) where a meeting was appointed for 2.30 o'clock on First-day. It was well attended and a favored occasion. But farewells must soon be said, as we had fifteen miles again to drive to a meeting at Whitchurch, at 7.30, where in the house of my boyhood days, the early impressions of a religious character were felt. There seemed now to be realized in an overflowing measure an earnest desire for faithfulness on the part of all to such individual convictions as may be given. And I have reason for believing that both the invitations extended and the testimonies borne as to the sufficiency of doctrine embraced in this simple obedience were well received, and we trust may bring some good fruit. I

returned to brother's home to enjoy a night of sweet rest from the labor of the day.

Second-day, after a pleasant social visit with invited guests, my brother and I drove sixteen miles to Schomberg, where we attended an appointed meeting at 7.30 that bore evidence of the right authority.

Third-day morning we found it quite cold and wintry, but must return to Newmarket, spending the afternoon in a social way until time for meeting appointed for the evening, where a very close travail of spirit was felt with existing conditions that added no little to the labor of the evening; but thankfulness was both uttered and unexpressed for that inspiring wisdom that so fitted the occasion. And all felt it good to be there.

Fourth-day morning (6th inst.), I left at an early hour to join my wife at Guelph, and spend a few days with our daughter and family before going west. We were pleased to meet there our mutual friend George T. Powell, of Ghent, New York, who was in attendance at the annual gathering in the interest of our Provincial Agricultural College.

ISAAC WILSON.

Guelph, Canada, Twelfth month 7.

BEARING TESTIMONY AGAINST WAR.

Editors FRIENDS' INTELLIGENCER:

As Friends we are required to bear testimony against war, and preparations for war. As citizens of the United States, we are a part of the government, and it must be our duty to bear such testimony by our voting as well as by our speaking. It seems to me we may well consider whether as a body we are not given to talking for principle and voting for property.

The political party that now controls the government of the country is certainly the party of expansion and of militarism. Harrison's administration made a treaty annexing the Hawaiian Islands, started the policy of expending great sums of money on the Navy, as a preparation for war, and increased the expenditure for pensions to a fearsome amount, although Grant had predicted that by this time they ought to be very much reduced. On account of these things perhaps this party was defeated, and the annexation of the islands of the Pacific and the growth of the pension expenditure was stopped for four years. But at the next election the imperial party was again put in power, and I believe that a very large majority of our members (men and women) were glad of it. The present administration has only carried out the policy it promised to carry out, and its acts are the acts of those who voted for it.

The policy of expansion has come to stay. But I cannot take such a discouraged view of the condition of the country as some of our members do. I have faith in the righteousness of a majority of our people, and faith in the fulfillment of the prophesy of the Divine Master, that "Many shall come from the east and from the west, and sit down in his kingdom." Is it not time for the friends of peace to consider how they can expedite the fulfillment of that prophesy, by turning the extended influence of our government

to the promotion of peace in the world? If our lines are "far flung," need they be "battle lines"? Hard problems seem to be given to us to solve. In order to solve them right we must rid ourselves of party prejudice, and also of race prejudice. It is encouraging to think how much progress has been made by the people generally in ridding themselves of race prejudice, although our religious organization has retrograded in that respect. Colored men are now admitted to all the rights of citizens of the United States. But the flaming sword of an unwritten law (more strictly adhered to than any rule of the discipline) still keeps them out of our meetings. S.

Chester county, Pa.

FROM THE SCHOFIELD SCHOOL.

Editors FRIENDS' INTELLIGENCER:

THE end of our third month of this term will soon be here, but no happy Christmas for my co-workers unless their well-earned salaries are paid. Besides a large day school, we have nearly one hundred boarders, twenty-five more than ever before at one time. This makes more work for each instructor. The business manager must buy more materials for harness-shop, printing, and carpentering. Each is full of apprentices. There is more correspondence with parents about getting monthly payments for board, often coming in sums of one, two, and three dollars by mail or money order; more work to get outside trade to keep the shops going, and more bills to collect. Carpenters have been busy finishing the Deborah F. Wharton Hall for bed-rooms in the third story; sewing-room busy making ticks to fill with the long pine needles, the only mattress we use for students, and quilting; though the cold was so great last week we had to go to a store and buy seven comfortables, and are now using all the old carpets for covering. The Treasurer sent her personal check of \$51 to pay for some iron bedsteads that were necessary, which will be returned to her from the sale of old clothes. Two young men sleep on single beds to use covering of both, and three girls in a bed for the same reason.

If you were here not one of you could turn these students away. A widow was so determined to put her girl with us, they walked from Saluda county, in two days, and brought money for one month's board. When R. B. asked, "What have you to feed the other four children?" she replied, "Got peas." "Any meat?" "No, no meat; but peas and walnuts cooked together make a right good dinner."

Oh, my sister women, if you touched, as we do, the great desire of mothers to "make something good and true" of their daughters, you would realize that the Divine gift of sacred motherhood had not been withheld from the ignorant slave woman whose own body has been on the auction block. The anxiety and expressions of some of these crude, uncultured women are often more full of sublime truth for uplifting the race than any political speech ever made. More than "diamonds in the rough," for they are immortal lives hungering and thirsting for guidance and development. If I could whisper to you of the

scanty wardrobes, underclothing and handkerchiefs made of flour-sacks, etc., and sometimes these girls have more energy and determination than others in far better circumstances.

Do aspiration and desire for higher things, does the noble purpose to "be somebody" come from the source of All-Good? Then the Source must know who will give us the supply for some of the demand, who is able to minister as the Christ ministered unto those about him who were in need.

The Treasurer, whose pen and hands are not idle, leaves the giving in the Father's care and yours.

*Schofield School, Aiken, S. C., M. S.
Twelfth month 7.*

CIRCULATING THE "INTELLIGENCER."

Editors FRIENDS' INTELLIGENCER :

PERMIT me to say, as a stimulus to like action in other places, and for the information of all who may be benefitted thereby, that Miami Quarterly meeting has appointed Elizabeth B. Moore, of Waynesville, Ohio, its agent, to receive and forward the subscriptions of its members for FRIENDS' INTELLIGENCER, and that any such member can have that paper for 1900 by paying to such agent one dollar, and the Quarterly Meeting will pay the rest of the subscription price. The same arrangement is likely to continue after 1900. Members whose subscriptions expire during the year can have them continued to the end of it by paying to Elizabeth B. Moore a ratable part of one dollar for the balance of the time.

The Meeting believes that the widest circulation of the paper among the members, and especially the isolated members, will increase their interest in the Society, its work, and its principles, and so increase the life of our meetings and the interest of our members, and work like leaven for good among their neighbors.

CLARKSON BUTTERWORTH.

Waynesville, Ohio.

THE American Jewish Year Book, just issued, gives the Jewish population of the country as 1,043,800. It is stated that of these there are 400,000 in New York, 95,000 in Illinois, 95,000 in Pennsylvania, 50,000 in Ohio, 35,000 in California, 35,000 in Maryland, and 35,000 in Missouri.

ALTHOUGH the Pan-American Exposition, which is to be held in Buffalo in 1901, is a year and a half distant, the New York Central Railroad has already begun to advertise the event, and has named one of its fast trains "The Pan-American Express."

THERE never was a government which fought a war, however begun, that would admit that it was itself in the least to blame for the bloody chapter. It's always the other unprincipled fellow.—*Springfield Republican.*

IN the vote on liquor-selling in Massachusetts cities, on the 5th instant, two, Fitchburg and Waltham, turned from no-license to license, and Taunton from license to no-license. Otherwise the list remains as last year.

LIEUT. MARTIN E. TRUE, of the 13th Minnesota Volunteers, recently from the Philippine Islands, writes in the Minneapolis *Times* that there is no truth in statements that the Filipinos killed people in surrendered towns. "While with Lawton's campaign into the interior," he says, he "talked with many escaped Spanish prisoners, and not one of them would say that the insurgents had ever killed an enemy who had surrendered to them."

The First-Day Schools.

NOTES OF SWARTHMORE SCHOOL.

Editors FRIENDS' INTELLIGENCER :

AT a recent meeting of Philadelphia Yearly Meeting's Committee on First-day Schools the concern was expressed that a more living interest be manifested in our various schools, that the wide-awake ones should by visits or otherwise try to infuse life and fresh courage into those that are small or laboring under discouragements. It was suggested that one means to this end would be brief reports of anything fresh and inspiring occurring in any of our First-day Schools made through the columns of the INTELLIGENCER.

We would therefore mention an entertaining session of Swarthmore School on Twelfth month 10. The superintendent, after happily appealing to the children for their help in providing for and packing three barrels of old toys, fruit, groceries, crackers, candy, etc., for two colored and one white schools and Home for children, asked the attention of the school to a talk furnished by appointment from the Monthly Meeting's Philanthropic Committee. This committee is given the general exercise in the First-day school one first-day in each month and various are the subjects looking to the improvement of the world that are brought into notice. On this day the subject was "The Rights of Property," and Prof. Arthur H. Tomlinson gave an admirable talk that should impress both younger and older people on the importance of not robbing others of their just rights. While all, or most all, are clear of stealing money, thoughtless or selfish persons will sometimes talk during a lecture and prevent persons near them from hearing what they have paid money to hear. Men in their selfish devotion to smoking will vitiate the pure air which others have the right to breathe. Boys in their play will injure others' clothing, which is, in a sense, robbery, inasmuch as money must be spent to replace it. So forcibly did he present his subject, that if the lesson it carried might happily be learned no one would hesitate to say it was rightly classified Philanthropic. ***

FIRST-DAY SCHOOL WORK.

Editors FRIENDS' INTELLIGENCER :

I DESIRE to endorse the remarks of President Eliot on "Manners," in his address to the president-elect of Wellesley College, in the INTELLIGENCER of Eleventh month 18, and also, more heartily to endorse the comments by Dr. E. E. Hale. Expressions of gratitude for benefits received are too often neglected by those from whom they should come. Those whom we call our dearest friends do not always realize what a strength and inspiration a few words might be, expressing their appreciation of our efforts in their behalf. This lesson needs to be emphasized and instilled, with many others of like tendency, into the minds of the youth of this generation, giving assurance that brain culture will not stand the world's test unless genuine cultured deportment accompanies it.

Another subject has claimed my thoughts of recent years, and that is the need of help to make our First-day schools more as we would have them be. There is a lack of interest on behalf of many, and we naturally tire of a continuous routine. I have thought it very probable that communications through the INTELLIGENCER might be very profitable to many. Those who have no need of help or strength are the

ones who can render much assistance to the weaker schools. We look naturally to our unions for this support, but the day of the meeting is always too short, and we are apt to feel disappointed. I realize that if the program of the Unions was simplified much time would be saved,—for instance the morning sessions are nearly consumed by reading statistical reports, which no doubt, in a way, are important, but they might be summarized, and be equally so. Also, we should avoid reading long papers on subjects foreign to the interests of First-day schools. Such papers might be very suitable in another place, and we are pleasantly entertained by them, but does this method reach the need of our First-day Schools?

Bucks county, Pa.

F.

LITERARY NOTES.

A FIRE in Philadelphia, on the 29th ult., originating in the department store of Partridge & Richardson, at Filbert and Eighth streets, destroyed that and other buildings, including the large printing and publishing establishment of the J. B. Lippincott Company, fronting on Filbert street below Eighth. The Lippincott Company immediately secured the building No. 624 Chestnut street, and are carrying on their business there, as usual. Their large stock of stereotype plates were partly saved, and partly injured by the fire. The issue of *Lippincott's* magazine will not be interrupted. The editorial charge of that periodical is now in the hands of Harrison S. Morris.

It is pleasant to be assured by Harper & Brothers that "despite any rumors to the contrary," their publications will continue to be published regularly as usual. In addition efforts are being made to make them more desirable and more valuable than ever. The Harpers' corporation is being reorganized. It has new a president, G. B. M. Harvey (who is also editor of the *North American Review*), and pending the reorganization is in charge of a receiver. It would be a public loss to have the name of Harper & Brothers removed from the list of American publishers.

A famous picture by Titian is preserved in a remote Mexican monastery. How a party of tourists went in a "dugout" in search for it is told in a characteristic manner by Charles Dudley Warner in an article which he has written for the *Youth's Companion*. For the same "Ian Maclaren" has written the story of his own childhood,—which was spent partly in London, and partly in Scotland,—and Gen. John B. Gordon, the "Confederate" commander, has written a sketch describing the life of a boy in Georgia before the Civil War; his recreations, including wolf-hunting; his friends among the slaves; his schools and school-masters, etc., etc. These are but a few of the striking announcements made by the *Youth's Companion*.

PUBLICATIONS RECEIVED.

- THE QUEEN'S TWIN AND OTHER STORIES. By Sarah Orne Jewett. Pp. 232. \$1.25. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)
- ECHOES OF GREEK IDYLLS. By Lloyd Mifflin. Pp. 78. \$1.25. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)
- REMINISCENCES.—1819–1899. By Julia Ward Howe. Pp. 465. \$2.50. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)
- THE WIFE OF HIS YOUTH, and Other Stories of the Color Line. By Charles W. Chesnutt. Pp. 323. \$1.50. Boston: Houghton, Mifflin & Co. (Received through H. T. Coates & Co.)

WE cannot kindle when we will
The fire which in our heart resides;
The spirit bloweth and is still,
In mystery our soul abides,
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.
—[Matthew Arnold.]

Educational Department.

SWARTHMORE COLLEGE NOTES.

THE annual "Shakespeare Evening" will be given by the members of the Senior Class on the 16th of this month.

A Latin Society has been formed under the leadership of Prof. Ferris W. Price. The society will hold meetings once a month and will study family life among the Romans. This work, while it is, of course, primarily intended for Classical students, cannot fail to be of general interest.

On the evening of the 7th inst., a meeting of the Joseph Leidy Scientific Association was held in Science Hall. Dr. Day, in behalf of the Chemistry Department, reported briefly on recent investigations in regard to oxygen. Prof. Hoadley spoke interestingly of glacial action on stone. The chief feature of the evening, however, was Dr. Trotter's exhibition and discussion of a recently discovered Indian skeleton. This interesting relic was found in an old Indian burial ground on the banks of the Brandywine. With it were exhumed a number of beads, a lock of hair, and other relics. A hole in the forehead indicated that death had been inflicted by an arrow. The Indian is believed to have been one of the Lenape, the Indian inhabitants of this part of Pennsylvania. They were a tribe of the great Algonquin family. The skeleton may be two hundred years old or more. The discovery is considered an important one, and the skeleton has been deposited in the Swarthmore Museum.

M. S. H.

FRIENDS' SEMINARY, NEW YORK.—The enrollment of pupils is larger than it has been for many years. The attendance in the Academic Department has reached the limit of accommodation. To meet the increasing needs an additional teacher, Ida M. Morris, of Chicago, has been engaged to assist in the Primary and Intermediate classes.

The first Parents' Meeting was held in the Kindergarten room on the 22d of Eleventh month. The discussion of "The three H's"—the Head, the Hand, and the Heart,—turned mainly upon questions of moral instruction and training.

On the 6th instant Anna M. Stabler, representing Our Animal Protective League, lectured to the pupils upon "Horses, Cats, and Dogs." The lecture and the lantern slides were well calculated to further the aims of the League, which are to arouse in children feelings of kindness and consideration for animals and to instruct them so that they shall know what may be done and how to do it.

The problem of transition from Kindergarten to Primary has been successfully worked out. The work has been so modified that the difference between the kindergarten to the next class is no greater than that between any other two classes. The Kindergarten is one of the Primary classes, and no longer a separate department. **

WOODSTOWN LECTURES.—Woodstown's University Extension Lectures will begin First month 5, 1900, and will continue on each succeeding Sixth-day evening until a course of six lectures is completed.

The general subject is,—"The Cities of Italy, and their Gift to Civilization;" the lecturer is Edward Howard Griggs, M.A. It will teach us what we in this new progressive America of ours, need to learn—that we owe a great deal to the past—that, from the laws of our country down to the nursery tales told round our hearths, we are copyists.

Mr. Griggs is worthy of his subject. After studying his syllabus, one cannot but feel that to be a member of the Centre, for these lectures, would be to improve both morally and intellectually.

HELEN G. BORTON, Sec.

Woodstown, N. J.

ACCORDING to a despatch from Plattsburg, N. Y.: During the deer-hunting season just ended in the Adirondacks, twenty-two persons were accidentally killed by hunters. The number of deer killed was also larger than usual.

It is probable that Southern California will ship out fifteen thousand carloads of oranges this season.

Conferences, Associations, Etc.

WRIGHTSTOWN, PA.—The Young Friends' Association met on First-day afternoon, Twelfth month 3, at the meeting-house. Beside the usual number of members there were visiting Friends and an interesting program was rendered. A portion of Discipline, entitled "Schools," was read by Mary Scarborough, and in the discussion that followed the thought was expressed that our teachers do not strive as they should to impart a knowledge of higher things.

Anna Wright read an excellent account of Samuel M. Janney, and the thought came to us, as she told of his famous school for girls, that he must have been an ideal teacher. In fact, he seems to have been an ideal Friend, and we can do well to follow in his footsteps. Marvin H. Scarborough asked about Janney's writings and was answered by Louisa Woodman and Mary A. John.

We were led to think of the little ones of the kingdom when Watson Atkinson recited a pretty little poem called "The Three Wishes." Florence Wetherington also recited and then Louisa Woodman was called upon to give a synopsis of the First-day school lessons, as given since the close of our First-day school last month. She took up the thread of the story just where it was dropped in her class, and held the interest of all as she outlined the history of those grand old prophets. S. Wilfred Smith will continue with this subject at our next meeting, and we will thus try to keep up some connection with the First-day school work.

M. A. J., Correspondent.

HOPEWELL, VA.—The meeting at Hopewell, of the Young Friends' Association, on First-day, the 26th of Eleventh month, was unusually well attended.

The order of business was entered upon by the president reading a portion of the fifteenth chapter of Proverbs. Roll-call showed a fair, but not full attendance, and we felt glad many who were not members were attracted to our meetings.

The minutes of the last meeting were read and approved. The Executive Committee handed in the following order for exercises for the meeting to be held on Twelfth month 24: History, Annie J. Rees, Jr.; Literature, Bessie J. Robinson; Discipline, David P. Lupton; Current Topics, E. Caroline Branson. The following question was referred to Daniel T. Wood: "According to Friends' views is war ever justifiable?"

The membership committee had no new names to report. The appointed exercises for the day were opened by Sarah B. Hardesty, who read a poem on Mary Queen of Scots.

Under the head of Literature, Allen B. Bond read a portion of a selected article. Lydia W. Irish answered the question referred to her, "Should we as a Society do more proselyting?" and general remarks upon the subject followed.

A short voluntary upon "The Haste of Life" was read, after which, the usual silence, and the meeting adjourned.

M. S. L., Secretary.

CINCINNATI, OHIO.—The regular monthly meeting of the Friends' Association of Cincinnati was held at the home of E. H. Griest, First-day afternoon, Eleventh month 3. The subject for the afternoon was: "Could our war in the Philippines have been honorably avoided by the government?" The discussion was opened with an interesting talk by William McDowell. He was followed by Isaac Butterworth, who read extracts from Murat Halstead's "Story of the Philippines." The discussion was very animated and was participated in by Charles Murray, Isaac Butterworth, Barclay Spicer, and Edwin Griest.

A beautiful poem, read by Mary Pine, and an article from *Young Friends' Review*, entitled "The Training of the Tongue," read by Lida Layman, completed the program.

GRACE D. HALL, Asst. Clerk.

CORNWALL, N. J.—A meeting of the Cornwall Friends' Association was held at the home of Theodore Ketcham, Twelfth month 3. After the minutes of last meeting were read a report of the Woodstown Conference was listened to.

A paper, entitled "What is True Success?" was read by

its author, Gilbert T. Cocks, and is as follows. [We shall give it separately.—EDS.]

Sentiments were given by nearly all present, and the meeting adjourned to meet at the "Seaman Homestead" in four weeks.

BLANCHE E. BROWN, Secretary.

LECTURE AT NEW YORK.—A friend writes from New York: "Ernest H. Crosby spoke very acceptably to us, last Seventh-day evening (9th inst.), at the lecture-room in the New York meeting-house, on 'Tolstoy's Philosophy of Life.'"

CAPITAL PUNISHMENT.—A meeting of those opposed to Capital Punishment is called for this evening (Twelfth month 16), at 226 East 16th street, New York City. See under heading Notices.

Y. F. A. BUILDING, PHILADELPHIA.

THE new building, erected by the Young Friends' Association of Philadelphia, on 15th street, at the corner of Cherry, was formally "opened" on the afternoon and evening of the 9th inst. The whole building was thrown open for inspection from 4 to 9 o'clock, and refreshments were served in the dining-room. A large number of visitors were present, and many favorable expressions were made as to the attractiveness of the interior and its appointments.

The building covers the site of five dwelling houses on 15th street, and abuts in the rear upon the property of the Yearly Meeting, from whose court-yard there are convenient entrances. The ground occupied is 85 feet on 15th street and 51 feet on Cherry.

The building is of Pompeian brick. On the first floor is the library-room of Friends' Library Association (whose room has been in the school building, inside the court-yard), the dining-room, the office, the reception-room, kitchen, etc. The dining-room will seat about seventy persons at one time.

On the second floor are rooms belonging to the matron's department, a rest-room for visiting Friends, the offices of FRIENDS' INTELLIGENCER, and other offices designed for tenants.

The main room of the third floor is the auditorium, lighted from three sides, and with a capacity for comfortably seating about 400. In the northern end of the building, on the third, fourth, and fifth floors, are bedrooms intended especially for Friends temporarily in the city; and both the bedrooms and the auditorium are connected with a fire-proof stairway from the north entrance on Fifteenth street.

At the regular meeting of the Young Friends' Association on Second-day evening, 11th inst., held in the new auditorium, the building committee (Robert M. Janney, chairman, Emma Waln, secretary), made their final report, and were released with the thanks of the Association. The report stated that the building was completed, was free from debt, and had a substantial permanent fund (\$25,000) for maintenance.

The report of the Treasurer of the building committee, William W. Birdsall, was also presented. It showed in detail the expenditure for the original property (which was acquired at different times, and by different means), and for the building.

The total of donations and subscriptions (exclusive of the one property at the corner of 15th and Cherry, which was conveyed by the Friends who purchased it to the Yearly Meeting), is \$86,962.07, and some accretions of interest, etc., give this item a total of \$87,613.15. The real estate cost \$31,300 (including \$3,500 paid for extinguishing a ground-rent). The building, including pavement, extras, and architect's fee, cost \$30,485.65. A policy of perpetual insurance for \$23,000 cost \$690. The maintenance fund, \$25,000, and premium on bonds, \$137.50, balance the account, with a total of \$87,613.15.

(This does not include the furniture of the building, seats for auditorium, dining-room appointments, gas-fixtures, etc. These have been provided by the House Committee, at a cost of \$2,800, and most of this sum, temporarily provided, remains to be covered.)

The treasurer of the building committee, concluding his report, says:

"The individual subscriptions and donations have been

nearly five hundred in number, and have varied widely in amount, according to the means and interest of the donors.

"Besides the contributions of individuals, the Friends' Associations of Langhorne, West Chester, Crosswicks, Trenton, and Salem have contributed to our Funds, as has also Goshen Monthly Meeting [Chester county, Pa.]. From the estate of the late T. Ellwood Lewis we have realized the sum of \$1,502.79, including the proceeds of the real estate. The Diligent Workers' Circle of King's Daughters, and the FRIENDS' INTELLIGENCER Association are also numbered among our contributors. I hold, subject to the order of the Association, \$5,000 par value of Southern Railway five per cent. bonds, and \$20,000 Pennsylvania Consolidated mortgage six per cent. bonds; these being the amounts given for the purpose by an interested Friend who desired thus to provide for the permanent maintenance of the building."

METEOROLOGICAL SUMMARY FOR ELEVENTH MONTH, 1899.

Mean barometer,	30.092
Highest barometer during the month, 7th,	30.525
Lowest barometer during the month, 1st,	29.465
Mean temperature,	46.9
Highest temperature during the month, 10th, 11th,	64.
Lowest temperature during the month, 13th,	29.
Mean of maximum temperatures,	54.6
Mean of minimum temperatures,	39.2
Greatest daily range of temperature, 7th,	21.
Least daily range of temperature, 19th,	7.
Mean daily range of temperature,	15.4
Mean relative humidity, per cent.,	77.6
Mean temperature of the Dew Point,	37.2
Total precipitation, in inches,	2.03
Greatest precipitation in any 24 consecutive hours, .80 of an inch of rain, on the 3d and 4th.	
Number of days on which .01 inch or more of rain fell, 8.	
Number of clear days 14, fair days 6, cloudy days 10.	
Prevailing direction of wind from the Northwest.	
Thunder storm on eve of the 3d.	
Snow, light flurries, afternoon of the 14th.	
Sleet on the 14th.	
Heavy frost on 13th, 14th, 25th, 26th, 27th.	
Meteor on the 13th.	

SENSIBLE TEMPERATURE DATA.

Maximum temperature of wet bulb thermometer at 8 a. m., 58, on 1st.
Minimum temperature of wet bulb thermometer at 8 a. m., 29, on 13th.
Mean temperature of wet bulb thermometer at 8 a. m., 39.3.
Maximum temperature of wet bulb thermometer at 8 p. m., 52.5, on 19th.
Minimum temperature of wet bulb thermometer at 8 p. m., 31, on 12th.
Mean temperature of wet bulb thermometer at 8 p. m., 42.9.
Mean temperature of wet bulb thermometer for this month, 41.1.

NOTE.—The means of the daily maximum and minimum temperatures 54.6° and 39.2° respectively, give a monthly mean of 46.9° which is 1.5° above the normal for Eleventh month, and 2.3° above the corresponding month in 1898.

The total amount of precipitation for the month is about two inches less than the normal.

No "shower of meteors" was discernable, on the early morning of the 13th. Several were seen only two or three of which appeared to be Leonids.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Eleventh month 30.

PROHIBITION IN MAINE.

Joshua L. Bailey, of Philadelphia, in the American Friend, Phila.

In a recent visit which I made in Maine, one of my chief objects was to observe the working of the prohibitory law of that State. While I found many persons who considered the law in a large measure successful, I was somewhat surprised at the number of those who condemned it as a failure. I found the latter were of two classes—those who were opposed to the law, and would like to have it repealed, because of some interest which they had in the liquor business, or because it interfered with or restricted the indulgence of their appetite. The other class was made up chiefly of those who professed to be Prohibitionists, but who pronounced the law a failure because it did not fully suppress the traffic.

I resolved to make an investigation for myself and availed myself of every opportunity that offered for obtaining information. I spent three days in Portland. At one of the principal hotels where I dined I noticed the menu contained no wine list, and I asked the waiter the reason for it. He told me the law would not allow it. Had I dined at any prominent hotel in almost any other city—New York, Philadelphia or Boston—I would have been confronted with a wine list covering a whole page. At a prominent hotel where I dined recently in another city, there were seventy-three kinds of wine named on the wine list—seventy-three invitations to drink. All of these were wanting at the Portland Hotel. Methought the law certainly doesn't fail in this. I noticed there were no wines or other alcoholic liquors on the table. The popping of corks, so observable at other hotels, was wanting here. I asked the waiter if one could not have a bottle of wine; he looked very much surprised and told me about the Maine law, no doubt thinking I was very ignorant. Again, I thought, the law doesn't fail in this.

I took up two of the principal newspapers of Portland, the *Argus* and the *Express*. I looked through them, column after column, and nowhere found any liquors advertised for sale or any information as to where they could be had. There was beef, but no beer; bread, but no brandy; corn and oats and wheat, but no whisky; dry goods and clothing and groceries, but no liquors of any kind. In almost any paper in any other city outside of Maine I would have no difficulty in finding where any sort of liquor could be had, either in the smallest or the largest quantities.

I walked up and down the streets of Portland—not the principal streets only, but the narrow streets and out-of-the-way places, and I nowhere read on any sign the word "liquors" or "saloon," nor was there in any window on any street any bottles or decanters of wine or other liquors, nor were there any beer or whiskey barrels, full or empty, to be seen on any payment. I found out what corresponded in Portland as nearly as there could be any resemblance, to what is familiarly known as the "slum district" in other cities. From nine o'clock until midnight I walked through the streets which had been named to me as most nearly deserving that appellation. I didn't see any store or building which gave any outward indication of its being a place where liquors were sold. I didn't meet a drunken person, and only one upon whom I discovered the odor of liquor, and he was a policeman. I was surprised at the loneliness and quiet of the streets, and concluded that the Portland people either spent their evenings at home, or went to bed early. A policeman kindly gave me the information that a theatre had opened that evening on Peak's Island, a few miles out in the harbor, and that a steamboat load of people had gone out there to attend the entertainment, and he said that the boat would be due on its return trip at twenty minutes after eleven o'clock. I concluded that this rendezvous in Portland harbor was probably another Coney Island, and that the denizens of the district I had been visiting had gone out there to have a frolic; and so, taking a position in the shadow of an electric light, I stood waiting their return. As they came in and passed by me I could see every countenance distinctly. They

were men, women, and children. I looked at them with surprise, as I failed to discover any evidence that a single one of them had been drinking. There was no alcoholic odor on the breath of any of them. They were a quiet, orderly, respectable company—just such as any one would expect to meet coming home from a Methodist meeting. I took the liberty of asking an explanation of a gentleman who was walking alone, and he told me that neither love nor money would buy a drop of any alcoholic liquor on Peak's Island. He kindly told me what he might have supposed I did not know, that the island was a part of the territory of the prohibition State of Maine. Surely, I thought to myself, some of those people who so flippantly told me prohibition was a dead failure were not in the habit of visiting Peak's Island.

The tramp which I made through the streets of Portland that night was made alone. I felt a sense of security which I would have felt in few other cities. I have been through what is known as the "slum districts" in my own native city of Philadelphia, and in New York, but I was always accompanied by one or more police officers. I have been in nearly all of our Atlantic cities, and in many in the West, but never in any city at the hours named, have I witnessed the same degree of order and decorum which I saw in Portland.

Notwithstanding these conditions which I have described, I do not mean to give the impression that there is no liquor selling or drunkenness in Portland—quite otherwise. The omission of wine lists at the hotels, and the absence of liquors from the hotel tables, no advertising of liquors for sale, no saloon signboards on the streets, are certainly so many outward indications of an observance of the law, an observance which in a very large degree removes temptation. To guests at the hotels, readers of newspapers, and to those who walk the streets of Portland, whether strangers or residents, the temptation is not, as in other cities, constantly presented. It is certainly a much safer place for young men to live and grow up than in other places where the temptation is ever before them. But the sale and use of intoxicants in Portland, as in many other places in Maine, is carried on clandestinely under such conditions as are very unattractive. In the very hotel where I dined, as before described, I found in an out-of-the-way place in the basement an apartment which answered the purpose of a bar-room. There was an unpainted pine counter, and a number of bottles displayed containing ginger ale, sarsaparilla, and other such drinks as are commonly called "soft," and there was a bartender, and either under the counter or in some other hiding place, or in a refrigerator, there were stronger drinks which could be had when called for. There were no stools, nor chairs, nor tables in the room, no pictures on the walls, nor any of the ordinary paraphernalia of a bar-room to induce any one to tarry longer than necessary. I was in this apartment several times, and usually found the bartender alone, and found him obligingly willing to be interviewed. He told me the public authorities knew perfectly well that liquors were being sold there; that the officers usually came there every six months and made them pay a fine of \$100 and costs, and then so long

as they kept certain city regulations not to sell liquors on Sunday or to minors or drunkards, or were complained of by no one, they were not molested until another six months came around. I found similar apartments under like conditions in some other hotels in Portland, and I found interior or back rooms in a number of fruit and grocery stores where liquors were for sale under very similar conditions; but these were not, however, the most reputable stores, and they were usually in out-of-the-way places, not likely to be found by strangers, and not likely to be frequented by citizens who had a care for their reputation.

(Conclusion to Follow.)

The Fear of Death.

"I HAVE seen thousands of persons die under all sorts of circumstances, and never yet have I seen one display the slightest fear of death." This remarkable statement was made the other day, according to the *Philadelphia Record*, by a physician who has practiced many years in Philadelphia, and who has seen a great deal of hospital service.

"It is a popular fallacy," he went on, "to imagine that a death-bed scene is ever terrible, other than as a parting between loved ones. The fear of the unknown is never present at the last. Even amid ignorance and vice I have never experienced such scenes as a novelist, who strives after realism, will sometimes picture."

"When a patient is told that he cannot recover and the end is near, he invariably seems resigned to his fate, and his only thought seems to be of those who are to be left behind. This is true alike of men and women."

"Those who become hysterical and declare they are not fit to die are the ones who are not as ill as they think they are. These always get well. A psychological reason? Oh, I don't know that there is any. It's just a human trait."

The Error of Militarism.

It is impossible to escape the force of the evidence, which comes from every side, of the way in which the rapidly developed militarism and imperialism of this country is regarded by the best minds of Europe and the world. . . . Prof. Virchow, of the University of Berlin, says:

"Nations are led astray by a deceptive idea of glory and honor. The United States have lately offered a pitiable example of that."

Francis de Pressensé, writing in a recent number of the *Contemporary Review* of London, expresses foreboding in words full of warning. He says:

"In the United States of America we see the intoxication of the new strong wine of warlike glory carrying a great democracy off its feet, and raising the threatening spectre of militarism, with its fatal attendant, Cæsarism, in the background. Under the pretext of 'manifest destiny,' the great republic of the western hemisphere is becoming unfaithful to the principles of her founders, to the precedents of her constitutional life, to the traditions which have made her free, glorious, and prosperous. The seductions of imperialism are drawing the United States towards the abyss wherein all the great democracies of the world have found their end."—[City and State, Philadelphia.]

Three Women Speakers.

PROF. MARGARET J. EVANS, Mrs. Ella S. Armitage, and Dr. Grace N. Kimball were the three women among the forty-five speakers at the International Congregational Council, held in Boston recently. Miss Evans is professor of English literature and modern languages at Carleton College, Northfield, Minn. Mrs. Armitage is the wife of Prof. Elkanah Armitage of Leeds, and is prominent in Congregational church work in England.

Dr. Kimball is now assistant physician at Vassar College, but is best known for her organization of the industrial relief work at Van after the Armenian massacres, a work that saved thousands from starvation by the best method—that of helping them to help themselves. She had to leave Turkey to save her life, and the Sultan has forbidden her to return.

Mrs. Armitage and Professor Evans are both of them tall women, of fine presence. Dr. Kimball, before the meeting, privately expressed the wish that she were not so small. "How can I come after you two?" she said. "Never mind," said Professor Evans, "when you get through, we shall feel small enough!" Both Professor Evans and Mrs. Armitage were cordially greeted, but when little Dr. Kimball came forward she received an ovation, the great audience rising *en masse* and giving her the "Chautauqua salute."—*Woman's Journal*.

Warmth of Living-Rooms.

THE following paragraph we copy from the *Ladies' Home Journal*:

"Seventy degrees Fahrenheit is a good temperature at which to keep the house. If the ventilation is so arranged that the impure air passes out, and there is a proper supply of pure air, all the healthy members of the family will feel comfortably warm. It is a mistake to make one or two rooms hot and keep the rest of the house at a much lower temperature; no better system could be devised for producing colds."

In printing it we may remark that in England school-rooms and living-rooms are not usually kept above 60 or 62 degrees.

CURRENT EVENTS.

In Congress, the Republican Caucus Committee's financial bill was made a special order for the 11th instant, and the discussion of it began on that day, several speakers on each side being heard. In the Senate on the 12th, Senator Mason, (Rep.), of Illinois, made a set speech in support of his resolution expressing sympathy with the people of the two South African republics, in their struggle for independence. The resolution was then referred. The special committee in the case of B. H. Roberts, of Utah, has been in session; it is now reported that it may go to Utah to hear testimony. Roberts insists upon his right to a seat as a regularly-elected member.

There is a strong body of opinion that he should have been sworn in, being "duly elected."

IN the German Reichstag (Parliament of the Empire) at Berlin, on the 11th, there was a debate on the estimates, and Emperor William's new naval program was introduced by the Chancellor, Prince Hohenlohe. Count von Buelow, in an earnest speech, argued the necessity for a large fleet. He declared that in her relations with other great nations Germany "must be either the hammer or the anvil." This expression causes comment in England, and many newspapers insist that an increase in Germany's fleet must cause a still further increase in that of England. It is announced that Emperor William is confident that the proposal to increase the navy is popular with the people, and believes that the new Reichstag will provide for a great war fleet for Germany.

AFTER having for about a fortnight daily telegrams from Manila that the Filipino resistance was completely crushed, etc., the dispatches about a week ago changed tone. One sent on the 7th from Manila said the "expectation of catching Aguinaldo in the north" had been "practically abandoned," and that the Filipino soldiers in Cavite province had "recently been showing increased enthusiasm and boldness." The same day a "meeting of native police" in a town of the island of Negros was reported, with the killing of an American officer. There have been, from day to day, the customary reports of the activity of the United States troops. The losses of the United States forces in the Philippines, since the war began, amount (killed, wounded, and missing), to 3,079.

THE cruelty developing in the war in South Africa is further illustrated by boastful statements published in the London newspapers that at the battle of Elands Laagte (north of Ladysmith, several weeks ago), sixty Boers were killed after they had ceased fighting. An officer, describing the action of the "Fifth Lancers," in a letter to the London *Times*, says that "one of our squadrons pursued them and got right in among them in the twilight, and most excellent pig-sticking ensued for about ten minutes, the bag being about sixty. One of our men stuck his lance through two, killing both at one thrust. Had it not been getting dark we should have killed many more."

Other statements, similar in purport, from soldiers engaged

Plague-Stricken.

PUNDITA RAMABAI, writing from India in Eighth month last, to friends of her work in Boston, says:

"The plague is increasing fearfully in Poona. Yesterday the death returns were 212. Bombay, at its worst, never had so high a death rate in proportion to its immensely large population. I went out this morning to buy building materials for Mukti. Nearly all the shops were closed; people were fleeing in all directions; death seems to have left its stamp all over the city, and the sound of weeping and wailing is heard in every quarter. All the Sadan girls are at Mukti, and I have proclaimed a quarantine to the people who come from Poona and other plague-stricken places."

IN Milwaukee recently nineteen aspirants for the position of keeper of a city natatorium were required to plunge into the tank in their street clothing and swim. It was a part of a civil service examination.

ABOUT 5,000 new teachers are engaged annually in Pennsylvania to fill the vacancies caused by death, marriage, change of occupation, and so forth.

ROYAL

BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

have been published in London journals. The details are too painful to reprint.

THE military operations in South Africa continue, and there are almost daily reports of fighting. The dispatches, as heretofore stated, come through London, and have been "censored" in South Africa by the military authorities. The English columns are presumed to be pressing northward, but their rate of progress is uncertain. It is evident that the Boer resistance continues desperate. On the 10th inst. (First-day), Gen. Gatacre, who commands a body of troops intended to aid Methuen, had a "reverse" at Stormberg, and present dispatches say 672 of his force were taken prisoners. The total British losses to date are stated to be 566 killed, 2,027 wounded, and 1,977 captured and missing. This is "two-thirds of the total British loss at the battle of Waterloo."

THE Postmaster General, reporting a deficit of \$6,610,000 in the operations of the Department for the last fiscal year, (ending Sixth month 30, 1899), proposes that "second-class" mail matter be restricted. This proposition has been frequently made, and it has been pointed out that the rates paid by the Government for carriage of mail matter are excessive. Finley Acker, of Philadelphia, a prominent merchant, testified before the Postal Commission that the rate paid was \$40 per ton per hundred miles, and G. G. Tunell, representing the railroad companies, could not make a lower estimate than \$34 per ton per hundred miles. This is a much higher price than is charged for express matter,

NEWS AND OTHER GLEANINGS.

THE startling fact that we had a "Billion-Dollar Congress" once served to turn the Republicans out of power. But this stupendous sum total has increased one-quarter. The Fifty-sixth will be a Billion and a Quarter Congress. The estimates of the Secretary of the Treasury for the next fiscal year are \$631,081,994—and this will surely be "expanded" before Congress shall get through with it.—[N. Y. World.]

—Governor Stone, of Pennsylvania, has appointed Dr. C. S. Middleton, of Philadelphia, a member of the Homœopathic Board of State Medical Examiners, in place of Dr. I. G. Smedley, deceased.

—European dispatches, 11th, state: All eastern Germany is snowbound, and the cold is intense. Koenigsberg reports five inches of ice, and in the province of Posen several persons have been frozen to death.

—A member of the staff of the New York *Sun* has written for the *Youth's Companion* an account of what boys and young men who visit the metropolis in search of employment may have to endure, and the infrequency of success.

—The State Department denies the report that the Government of Denmark has offered the Danish West India Islands for sale.

—The Governor of New Mexico, in his annual report, estimates the population of the Territory at 260,500, and renews the plea for Statehood.

NOTICES.

** The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 20th, in the evening, at 7.30 o'clock.

** The Monthly Meeting of Friends held at Green Street, Philadelphia, will take place on Fifth-day next, the 21st, in the afternoon, at 3 o'clock.

** All who are in favor of the abolishment of Capital Punishment are invited to meet for organization, Seventh-day, Twelfth month 16, 8 p. m., at 226 East 16th street, corner of Rutherford Place, New York City.

J. W. HUTCHINSON,
Chairman Committee on Philanthropic Labor,
New York Yearly Meeting,

** Friends' Visiting Committee of Salem Quarterly Meeting have made the following appointments:

TWELFTH MONTH:
17. Mullica Hill, 10 a. m.
31. Mickleton, 10 a. m.
FIRST MONTH, 1900:
21. Woodbury, 10 a. m.

** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Chester, Pa., on First day, Twelfth month 17, 1899, at 2.30 p. m.

CHARLES PALMER, Clerk.

** Quarterly Meetings during Twelfth month occur as follows:

21. Fishing Creek H. Y. M., Millville, Pa.

** The Visiting Committee of Baltimore Yearly Meeting have arranged for meetings up to First month as follows:

TWELFTH MONTH:
17. Forest Hill.
24. Aisquith Street, Baltimore.
31. Woodlawn.

JOHN J. CORNELL, Chairman.

In a Texas case Judge Dillard decided that a mortgage on an unplanted crop is wholly illegal and void.

HIS IDEA.—Little Tommy: "Papa, did you ever see a cyclone that blowed everything up in the air,—cows and horses and houses and things,—upside down?" Papa: "Well, no, Tommy, although I've heard of it often." Little Tommy: "Well, I think it'd be rather tiresome to live so long, and never see anything!" —[Exchange.]

THE healthiest spot in the world seems to be a little hamlet in France named Aumone. There are only forty inhabitants, twenty-five of whom are 80 years of age, and one is over 100.

He Enjoys
His
Wheatlet



It contains all the elements necessary for nourishment of Muscle, Bone and Brain. Most easy of digestion, most pleasant to the taste, of all Breakfast Foods. Children thrive on

WHEATLET

It does not irritate the most delicate stomach.

Tell your grocer that it is Wheatlet you want.
Send your name and address for booklet.

THE FRANKLIN MILLS CO., LOCKPORT, N. Y.

A pure, sweet, delicious luxury enjoyed by all.

ATMORE'S MINCEMEAT

Try Atmore's Genuine English Plum Pudding. Ask for it.

PRESUPPOSING THAT YOU HAVE A CAMERA, or at least some of your family are Amateurs, we wish to call your attention to the fact that we make a specialty of Developing Kodak Films and Plates, Printing from them and Mounting on cards or in albums, Enlarging them for framing or Reducing for Miniatures, Touching up and Spotting out defects, and so making a pleasing picture of what otherwise might not be so.

We employ a number of experienced Artists, both men and women, who devote their whole time and energies to this work, enabling us to give much satisfaction to our Patrons.

We also keep a full supply of the best CAMERAS, PLATES, FILMS, and ALBUMS, indeed everything used by the Amateur.

Believing that promises and promptness are important factors in business, our customers may rely on us for the prompt fulfillment of engagements, for we appreciate the annoyance occasioned by failure to fulfill such.

Orders may be sent by mail and they shall have the same prompt attention and care.

THOS. H. MCCOLLIN CO.,

123 S. 11th St., Philadelphia.

We omitted to say we have a most complete shop especially fitted up for repairing of Cameras, Snap Shutters, etc., where all such repairs can be expeditiously made.

Offices Removed.

The offices of FRIENDS' INTELLIGENCER have been removed to rooms on the second floor of the new Building of Young Friends' Association, at
N. W. Cor. 15th and Cherry Sts.,
PHILADELPHIA.

Swarthmore College,

SWARTHMORE, PENNA.

WM. W. BIRDSALL, President.

Under care of Friends. Send for Catalogue.

George School,

NEAR NEWTOWN, BUCKS COUNTY, PA.

Under the care of Philadelphia Yearly Meeting of Friends.

Course of study extended and thorough, preparing students either for business or for College.
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GEORGE L. MARIS, *Principal*,
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SWARTHMORE PREPARATORY SCHOOL,

(Formerly SWARTHMORE GRAMMAR SCHOOL.)

New stone buildings; cottage plan; light, heat, ventilation, and drainage the best; combined advantages of individual attention and class enthusiasm.
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ARTHUR H. TOMLINSON, *Principal*,
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Friends' Central School,

FIFTEENTH AND RACE STS.,
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Under care of the Monthly Meetings of Philadelphia furnishes a practical, guarded education, and prepares for college.

JOSEPH S. WALTON, } *Principals*.
ANNA W. SPEAKMAN, }

Circulars on application.

Abington Friends' School,

FOR BOARDING AND DAY PUPILS OF BOTH SEXES.
Near Jenkintown, Penna., 10 miles from Philadelphia.

Under the care of Abington Monthly Meeting. Liberal course of study. Students prepared for college or business. The home-like surroundings make it especially attractive to boarding pupils. Students admitted whenever there are vacancies. Send for circulars to

GEORGE M. DOWNING, M.S., *Principal*,
Or, Jenkintown, Pa.
CYNTHIA G. BOSLER, *Sec'y*, Ogontz, Pa.

Friends' Academy,

LOCUST VALLEY, LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, under the care of Friends. Thorough instruction to fit or business or to enter college.

Terms are moderate by reason of endowment.

For particulars address,

FRIENDS' ACADEMY, Locust Valley, N. Y.

Chappaqua Mountain Institute,

A FRIENDS' BOARDING SCHOOL FOR
BOYS AND GIRLS.

The building is modern, and the location is the hill country thirty-two miles north of New York City.
For Circulars, address

CHAPPAQUA MOUNTAIN INSTITUTE,
Chappaqua, New York.

MONTGOMERY COUNTY MILK.

CONSHOHOCKEN Special attention given to serving families. Office 603 North Eighth Street, Philadelphia, Penna.

JOSEPH L. JONES.

"GENERAL BUTLER was at one time a member of a commission to examine young applicants for admission to the bar," says an exchange; "and before him came a youth who failed miserably on every branch of the law in which he was examined. Finally, Butler turned to the young man, and asked: 'What would you like to be examined in? You have failed in everything we have suggested.' The reply came, 'Try me on the statutes: I'm up in them.' Butler shook his head, solemnly. 'My young friend,' he said, 'I'm afraid you won't do. You may be ever so familiar with the statutes; but what is to prevent a foolish legislature from repealing all you know?'"

At an examination of Sunday-school children the following was one of the questions put upon the blackboard: "Why did your godfathers and godmothers promise these things for you?" The answer of a bright girl, written neatly on the slate, was, "Why, indeed?" She got marks.—[Christian Life.]

THE experiments made in England for the production of a smokeless coal have met with entire satisfaction. The composition of the new product is 93 per cent. pit coal dust and 7 per cent. a mixture of Stockholm tar and caustic lime.

WASHINGTON.

HOLIDAY TOUR VIA PENNSYLVANIA RAILROAD.

Twelfth month 28 has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Round-trip rate, covering railroad transportation for the round trip, hotel accommodations, and guides, \$14.50 from New York, \$13.50 from Trenton, and \$11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, or Ebbitt House. For accommodations at Willard's, Regent, Metropolitan, or National Hotel, \$2.50 less. Side trips to Mount Vernon, Richmond, Old Point Comfort, and Norfolk at greatly reduced rates.

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

For itineraries and full information apply to Ticket Agents: Tourist Agent, 1196 Broadway, New York; 4 Court street, Brooklyn; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

OLD POINT COMFORT.

SIX-DAY TOUR VIA PENNSYLVANIA RAILROAD.

The first of the 1899-1900 series of personally-conducted tours to Old Point Comfort via the Pennsylvania Railroad will leave New York and Philadelphia on Fifth-day, Twelfth month 28.

Tickets including luncheon on going trip and one and three-fourths days' board at Old Point Comfort, and good to return direct by regular trains within six days, will be sold at rate of \$15.00 from New York; \$13.50 from Trenton; \$12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to Ticket Agents: Tourist Agent, 1196 Broadway, New York; 4 Court Street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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THERE are certain lucky creatures which never feel the pangs of thirst, for they are so constituted that drink is unnecessary to them, and they never swallow a drop of water in their lives. Among these animals are certain gazelles of the Far East and the llamas of Patagonia.

CANADA's export of cheese to England has grown from \$500,000 in 1868 to \$17,500,000 in 1898, whereas the United States exported only \$3,287,000 worth in the same year.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal, 1873. }

PHILADELPHIA, TWELFTH MONTH 23, 1899.

{ Volume LVI.
Number 51.

A GOOD WORD EACH WEEK.

LI.

JUSTIFICATION *is wrought within by the spirit of Christ, for man must be made just, before he can be accounted so by the righteous Judge of heaven and earth.*

SAMUEL M. JANNEY.

From his Dissertation on the Doctrinal Views of George Fox, (Life of G. F., p. 429).

CHRISTMAS.

TO-DAY be joy in every heart,
For lo, the angel throng
Once more above the listening earth
Repeats the advent song!

"Peace on the earth, good-will to men!"
Before us goes the star
That leads us on to holier births
And life diviner far!

Ye men of strife, forget to-day
Your harshness and your hate;
Too long ye stay the promised years
For which the nations wait!

And ye upon the tented field,
Sheathe, sheathe to-day the sword!
By love, and not by might, shall come
The kingdom of the Lord.

O star of human faith and hope!
Thy light shall lead us on,
Until it fades in morning's glow,
And heaven on earth is won.

1877.

F. L. HOSMER.

THE MINISTRY OF THE SABBATH.¹

THE suggestion has recently been made in our presence that this Sabbath day—the one day in seven set apart as a day of rest from our busy occupations,—should be so used as to minister directly to our spiritual life. Believe me, there is wrapped up in this suggestion the vital lesson of life. You will remember how Jesus sustained himself in the wilderness with the lesson which he had learned in his youth from his regular attendance in the synagogue—"man shall not live by bread alone, but by every word of God." The life of the body is of necessity very exacting. Its "bread" has come to mean much more than the grain of the harvest field. All the zones of the earth are made to minister to its desires for food and raiment. It is for the body that commerce sends its ships over the seas, and covers all lands with a net-work of railroads. Six days are filled with these labors for the body, nerves and muscles yielding up their last atom of power to the claims of agriculture, manufacture, and commerce and all their resultants.

¹ Read to students of Swarthmore College, Twelfth month 10, 1899, by Dean Elizabeth Powell Bond.

And this is legitimate activity in behalf of the body, whose capabilities are made to match this interesting earth of ours with its great prairies and fruitful fields, its forest-covered mountains and the mines within its depths. If only we learn that the life of the body is not all of life!

For days are sure to come when the body loses its integrity; and from commanding the forces of nature, from being master of machine or engine or counting-room it is laid low; its nerves like "sweet bells jangling out of tune"; its muscles wasting under the touch of fever; its bones broken in some untoward accident. Nor are these days of disaster to the body sure to be postponed for long years to the season that we designate a "ripe old age." Even youth is laid low. Happy-hearted youth, every member of the body thrilling with life and physical power—ready for all the delightful activities of vacation days, or undaunted on the athletic field; in an hour laid low by a mysterious malady, and brought under the beneficent hand of the surgeon. In an hour the joyous outlook of the happy home, or the spirited activities of college are exchanged for the severe simplicity and the narrow limits of the hospital-room, and days in which breathing is almost the only motion permitted to the imprisoned body. When such days come, and they are possible to all, if the life of the body has been all the life, they can be little more than days of living death. How freshly in our minds is the lesson that in one moment, one sudden stroke, the physical life of utmost fullness of health and strength may be yielded up! If the life of the body has been all the life, how feebly must the dwarfed spirit enter upon its new conditions!

And it is not alone physical disaster that may overtake us, and test our hold upon the life of the spirit. The spirit itself at school in this wondrous world has lessons so severe that their very hardness seems proof that the human soul has the springs of its being in Infinite Strength,—is in very truth the child of the Infinite.

An admonition has come down to us from the far away past: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." The suggestion of our President that this day should be so used as to minister directly to our spiritual life, is another way of saying "Remember now thy Creator in the days of thy youth!" In infancy and childhood every difficulty in our way, every hurt of our hands or heart took us to the tender mother or father, who stood to us as the center and bounds of all things. We pass beyond infancy and childhood to difficulties and hurts that the tenderest parents cannot shield us from, nor remove, nor heal. Still our hearts cry out for guidance and help and

healing. Happy is it for us if we have received such an inheritance of spiritual insight that we believe these appeals of our hearts are not made to empty air,—that our very need for help and guidance and healing presupposes a Helper and Guide and Healer. I love to believe that in the economy of the universe our Heavenly Father, infinite in tenderness as in wisdom and strength, has opened to us infinite resources for help and guidance and healing, upon which we may make claim just so far as our spiritual sight becomes clear. I am saying this to you, not as one who can see all the way to the end, but as one who has had such glimpses of spiritual realities as to give courage and belief that long to share themselves with younger hearers in the school of life. In one of our hymns are the lines—

“How many messengers God hath,
If we had eyes to see!
Lo! all things are thine angels, Lord,
That bring my God to me:
O for the ear to hear their word!
O for the eye to see!”

A month ago I placed a Chinese lily bulb in a bowl of pebbles and water. These were the conditions needed for its growth; and it has been so true to the law of its being that it has been “a messenger of God” to me. Just waiting for the right conditions were the embryo leaves and buds, that in the month of growth have made their way up into the light and are now tall and strong and beautiful—a living witness to a Power not ourselves that loveth beauty as well as righteousness. A vessel of costly porcelain would give us satisfaction as man’s clever handiwork; but no syndicate with millions of dollars can command the secret of the lily’s growth. This is of God. Is there one among you who vainly feels after God? Then use an hour of this beautiful Sabbath day in planting in your window, if not a lily-bulb then a single grain of corn to be a messenger of God to you. These growing things whose mystery of creation man can never compass,—really we may make them sacred shrines for the quickening of our spiritual life!

But there are many “messengers of God,” waiting for access to our souls, to stimulate and strengthen our spiritual life, this beautiful Sabbath day. This is what Ruskin says to his own nation of the Bible:

“It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength of the Christian faith by an entirely wise and kind St. Jerome, translated afterwards with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy, and by consultation of it honestly, on any serious business, you may always learn—a long while before your Parliament finds out—what you should do in such business, and be directed perhaps to work more serious than you had thought of.”

Is it the messenger with modern speech, putting into the language of the present day the “accents of the Holy Ghost,” who best reaches your ear?

Then give an hour to Emerson this blessed day, and saturate your soul with his ideals of integrity and

courage, and go for another hour to the great poets whom Emerson designates “the liberating gods.”

Perhaps it is the man of science whose voice you are listening for. Then let Fiske’s “Idea of God” be a messenger to you; and in these “days of youth” let these words of his be woven into the very fabric of the soul: “The infinite and eternal Power that is manifested in every pulsation of the universe is none other than the living God. . . . When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man, we know however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the infinite Power that makes for righteousness. Thou canst not by searching find him out; yet put thy trust in him, and against thee the gates of hell shall not prevail; for there is neither wisdom nor understanding nor counsel against the Eternal.”

Thus, there are messengers for every type of mind, and it may be that some human life lived close beside us, right before our eyes, under the roof of home or college, may be a “living epistle” to us, ministering as no written message could to the growth of our spiritual nature.

It is the high privilege of every human soul to be the revelation to others of just so much of the Divine as can be appropriated and lived. That life which is the “way” is a record that our Sabbaths cannot exhaust. If on each recurring Sabbath we would come anew under the baptism of that spirit, then the worker in the same furrow as our own on the six busy days to follow, would find some rough places less wearisome, he would feel the cheer of sunshine even when clouds come over the face of the sun. And for ourselves it would mean an increasing consciousness of God. This has to be individual experience—this consciousness of God. It cannot be bestowed upon us—it has to come as the fruit of our effort to live up to our highest light. Without it we must go through life in the dark, stumbling and faltering and falling, wounding ourselves and hurting others; with it we “walk in the light,” we renew our strength at inexhaustible fountains, we run and are not weary, we meet the “evil days” with courage, and in part disarm them of their terrors. Could any appointment of time be more beneficent than this, come down to us from the great leader of Israel,—six days in which body, mind, and heart are engaged to the utmost, then this pause in our activities—a day holy unto ourselves and to the Lord, in so far as it is made to minister to the spiritual life.

If “in the days of thy youth” there come glimpses, however dim or fleeting, of the reality of the spiritual life now and here, cherish them, and they will grow clearer and stay longer, pointing unto perfect day.

THE one thing needful is to look up, to revere something above us, to desire something better, to hunger for a higher good. He who loves the highest, truest, and best is, in his heart and soul, a lover of God.—*J. Freeman Clarke.*

SOUTHERN QUARTERLY MEETING
AND ITS MEMBERSHIP.

Editors FRIENDS' INTELLIGENCER :

SOUTHERN QUARTERLY MEETING was held at Camden, Delaware, Eleventh month 29. It continued two days, with a profitable meeting on the evening of the 29, for Divine worship. Some of the Friends composing this quarter have, for a few years, entertained a feeling of discouragement, believing that their meetings were weakening, and the attendance lessening. The writer, not having attended this meeting (when held at this place) for several years, has been much encouraged by the increasing interest on every hand, and believes there is a spiritual awakening here. The buildings and grounds about the meeting-house have been improved, and it may be that this enlargement of their hearts has so warmed and strengthened their spirits as to attract some, not now in membership, to sometimes gather with them in their silent meetings.

The largest body of members in the quarter is at Third Haven Monthly Meeting, Easton, Md. Here, too, from natural causes, as death, and removals of homes, the number generally attending meeting is reduced but, with the First-day School and Young Friends' Association the interest in their meetings and love for each other are well maintained, and it is encouraging to reflect that some of the views promulgated by George Fox, and which in his day met with general opposition, are now held by very many who are in no wise connected with the Society of Friends, thus showing that the same Divine Power is operating upon the hearts of mankind, perhaps more effectually than at any former period. May Friends everywhere come to realize that preparation of the heart and the active worship of dedicated lives are the duties of all. It is these that make up the spiritual atmosphere of a meeting. We must look for truth, and love it, and let us remember, that, "God is ever the teacher of his people himself," and that it is in the silence of the soul the spirit Divine operates.

Entertaining the prospect of a mission of love further south, on the eastern shore of Maryland, among Friends and others, in which Martin W. Meloney

joined, we left Wyoming, (Del.), on Sixth-day morning, Twelfth month 1, going to Federalsburg, having obtained minutes from our respective monthly meetings giving us liberty to attend and appoint meetings as way should open.

When we reached Federalsburg we were met by Henry Poole, a scion of one of the worthy families that have held to the faith of George Fox, and lived in sympathy with the Nicholites, who became associated with the society of Friends about two generations ago. The union of the two societies and transfer of property was consummated about twenty-five miles from this place. Henry took us to his comfortable home and we mingled with his interesting

family, first having published the places and time for holding Friends' meetings, viz., at Pine Grove on First-day, 3d instant, at 2.30 o'clock; another, in a hall in Federalsburg, which was offered without charge, and was appointed for the evening of 3d instant, at 7.30. This was a favored meeting; the large hall was well filled.

At Pine Grove it was an overflow meeting; the house was uncomfortably packed; many could not get in; but the spirit of Christ was felt to be there. The burden of testimony was that Jesus Christ teaches



OLD FRIENDS' MEETING-HOUSE, EASTON, MD.

Built in 1664. The Meeting-house now in use is partly shown on the left hand.

his people himself, through the influence of his spirit, which is the light and life of the regenerated soul. On First-day morning we attended the regular meeting at Preston. On Second- and Third-days, we visited many families, having a religious opportunity in all, and everywhere were received with Christian kindness and true hospitality.

The Methodist denomination appears to prevail in the eastern section of this Peninsula, not ruling with a sectarian spirit, but as a religious society, and many of the birthright children of Friends have been gathered into membership with the Methodist church.

About twenty years since, mingling socially with a minister of the Presbyterian church, who had spent a year traveling in Europe, seeking health and knowledge, he said: "I have sat under the ministry of some of the most eminent divines; Spurgeon, Robertson, Canon Farrar and others," and then he emphatically said, "I have come to the conclusion that at this time the world needs a deeper religion, a religion

that will go down into the hearts of the people," adding, "more like Quakerism, but possibly a little more form." Here comes in the trouble; we must and do seek for truth and love it, but when we have found God we do not remember, that "God is ever the teacher of his people himself;" we go out after some form, that has been instituted by man; then the Spirit is liable to be neglected and sometimes it is put to open shame. As Jesus prayed, that night in the garden of Gethsemane and came forth with the conqueror's cry in his heart, "Thy will be done," so following him, we learn that not by escaping trials and crosses, but by coming out of them victorious over self, shall we merit the reward that await those whose overcome.

The object to be sought for in Divine worship is forcibly stated by the Apostle Paul in his address to the Athenians: "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being." How appropriate, therefore, is a state of solemn silence, in which the mind, being withdrawn from all temporal concerns, is engaged in secret prayer or reverent waiting upon God. In this frame of mind, he open to us our own states and conditions, by the influence of his Holy Spirit, when, being brought into humility and contrition, we are enabled from a sense of our wants to ask of him light to guide us in the paths of duty, and strength to perform all that he requires of us.

When on this mission of love we realized that if the Society of Friends is to succeed in spreading the true and pure Gospel of Christ among men, we must be men and women of broad sympathy, and a deeply religious people. And when I say religious men and women, I mean men and women who have in themselves the consciousness of God in their own souls. No testimony of the experience of others, though it be drawn from our ancestors, or even from the Bible, can take the place of this personal experience of God. We cannot give to others any larger, richer, or better experience than we ourselves possess. No preacher can give what he does not possess. When a preacher has that consciousness of God in his own soul, and because he has it, realizes the revelation of God in the souls of all men and women, and sees that they are hungry for that life, and comes before them full of the life of faith and hope and love; when with a voice of divine inspiration he speaks out of a full heart to empty and hungry hearts; he will not fail to fulfill his desire, and to accomplish his object in lifting men and women from the life that is earthly and sensual, into the life of the kingdom of God.

Twelfth month 12.

JOSEPH POWELL.

WHAT IS TRUE SUCCESS?

Paper by Gilbert T. Cocks, read at the meeting of Cornwall (New York), Friends' Association, Twelfth month 3.

SHALL this question be answered according to the usual standard of the world: "Seek wealth, and amass a large fortune, and you will never be lacking for friends and enjoyments," or shall it be answered from a higher and broader standard, which has its foundation in righteousness and its end and purpose in the well-being of man and his eternal welfare?

Shall we enter and pursue life's mission for an altogether selfish purpose, which seeks to acquire all things by any means which may accomplish the end, or shall our dealings with men be tempered with justice and kindness, with some regard for what is right and fair, man with man?

The world calls the man who by some stroke of luck, or by other means, has become rich in a short time, successful, whether he accumulated his riches by following the precepts of the Golden Rule or not, and ignores him who has accumulated but little as the result of continual, patient, commonplace toil, and whose main object in life has been to serve God and benefit mankind, according to the purpose and example of the Christ.

It is always possible for one to lead an honest, noble, useful life, and that is success, and is as much within the reach of the humblest toiler as it is of the king on his throne.

Neither high office nor great wealth create virtue (though, alas, they often destroy it) and when we come to the end of life's narrow lane virtue constitutes the truest success.

"Deal justly, love mercy, and walk humbly" is the best rule to live by to attain true success. Deal justly with God, with your brother man, and yourself. Show mercy toward all humanity, and walk in humility before your Heavenly Father, and your success is assured.

In closing let me advise you to be honest, not for the sake of a material reward but for the sake of honesty, and "walk worthy of the vocation wherewith ye are called," and your reward will be true success.

"THE SENSE OF THE MEETING."

To the Editor of *The Friend*, (London).

DEAR FRIEND: In describing to outsiders the practices of Friends, few points arouse more surprise than our custom of coming to a decision without voting in our meetings for business. Many Friends will have been interested with the account in the recent autobiography of William Jones, telling of his talk on this subject with Cardinal Antonelli. We, like the cardinal, were, perhaps, inclined to regard the practice as quite unique in the world; our experience on committees will have taught us the great advantage of avoiding divisions, and arriving at a compromise rather than the mere force of numbers should prevail; but few had heard of this being done systematically by any important public body till reading Justin McCarthy's "Reminiscences," where he, among other colleagues in the House of Commons, describes Sir John Mowbray:

"It has been my good fortune during many years to be brought into somewhat close relationship with Sir John Mowbray, for he is the chairman of the Committee of Selection, and I was for a long time one of its members. The Committee of Selection is a small body, consisting, I think, of only eight or nine members, and supposed to represent proportionately the different nationalities of the House, and is engaged in the work of appointing the committees before which Private Bills, as they are called, are to

be brought up for consideration. The Committee meets twice a week at least, and often has to make arrangements which involve a great deal of minute, practical and personal discussion—discussion which, under injudicious management, might possibly lead to sharp controversy and even to ill-temper. Under the control of Sir John Mowbray nothing like bickering or ill-temper ever is known. The desire of everyone is simply to arrange matters in the best possible way for the interests of public business, and there has never, in my time, been a single division taken by vote in the Committee of Selection. Sir John Mowbray is master of all the business detail with which the Committee can have to deal, and when he gives his decision as chairman on any question in dispute everyone feels satisfied that there is nothing more to be said on the matter.

GEORGE W. BARROW.

PASTORATE TROUBLES.

"Alfred Brown, Layman," in *Atlantic Monthly*.

THE modern divinity-school is not up to date. It is out of step with the age. It is still teaching theology, Hebrew and Greek, church history, homiletics, elocution, and here and there sociology. Strangely enough it overlooks the most conspicuous and most urgent demand of our time. What is needed is a brand-new chair: call it a Chair of Tent-Making, for that is Pauline.

The need is especially apparent in the Baptist and Congregationalist bodies, but even Presbyterianism and Episcopacy would hail the new era here proposed. Unrest is everywhere; fickleness, insincerity, criticism, short pastorates. Men now living easily remember the days when a pastorate was accounted a life position, and when, in a New England Congregational church, three pastorates might span a century. In some of the leading denominations, three years is now counted as about the average term of a pastorate. . . . Thus, at the end of a century, there is an ominous combination of causes working to the weakening of the moral fibre of the ministry and to the deterioration of the highest of callings. At the same time all the standards of the church are being brought low.

What can be done? Is the chair of tent-making inevitable, or can the Christian ministry yet be made a vocation for life? . . .

The preacher is a man, say, in the forties, at his best physically, intellectually, spiritually, full of executive force and ability. He has a half-dozen children. For ten, fifteen years he held a prominent pastorate, and did strong work in it. But under the restless spirit of the age, his congregation begins to long for a new voice and novel methods. A man who appeals to the craving for sensational preaching comes into his neighborhood. His congregations diminish. His people love their pastor, but they become uneasy. He learns the fact; fears to bring dissension into the church which he loves; and, with fine disregard of all personal interest, and with the spirit which impels a man

"Just to scorn the consequence,
And just to do the thing,"

resigns without waiting for or looking for a call elsewhere.

For some months he is able to live and to support his family on what has been laid aside for such emergency. . . . When he resigned a theological professor said to him, "Don't you know what a risk you are running?" He knew something of "the risk." Had he known it all he would have chosen no different course. He preaches here and there, but always finds that other men have been heard before him or are to be heard after him, and that the church is not ready to reach a decision. When the calls are extended, he notices that they go to younger men, and generally to men who have reached immediate and showy results by artificial and ungentle methods. He perceives that what is wanted is, not wise and steady leadership of a church, but short cuts to large congregations. A few months of this, and the preacher suddenly awakens to find that he is no longer sought by pulpit committees. His name is no longer considered, because he has been out of a pastorate for several months.

Now to his tent-making or to the piteous humiliation of a man without a life work, with his family scattered, the plans for his children's education unrealized, his self-respect tortured, his heart broken. In the battle of life the brave man and the true has lost the day. He is accounted a failure at the very hour when he has reached the full height of his capacity and power. What pathetic anomaly! What shipwreck! men say. . . . This bit of biography is continually enacted in the ministry to-day.

AT THE TOMB OF GROTIUS.

FROM this tomb of Grotius I seem to hear a voice which says to us, as the delegates of the nations: "Go on with your mighty work. Avoid, as you would avoid the germs of pestilence, those exhalations of international hatred which take shape in monstrous fallacies and morbid fictions regarding alleged antagonistic interests. Guard well the treasures of civilization with which each of you is intrusted, but bear in mind that you hold a mandate from humanity. Go on with your work. Pseudo-philosophers will prophesy malignantly against you. Pessimists will laugh you to scorn. Cynics will sneer at you. Zealots will abuse you for what you have *not* done. Sublimely unpractical thinkers will revile you for what you *have* done. Ephemeral critics will ridicule you as dupes. Enthusiasts, blind to the difficulties in your path and to everything outside their little circumscribed fields, will denounce you as traitors to humanity. Heed them not: go on with your work. Heed not the clamor of zealots or cynics or pessimists or pseudo-philosophers or enthusiasts or fault-finders. Go on with the work of strengthening peace and humanizing war. Give greater scope and strength to provisions which will make war less cruel. Perfect those laws of war which diminish the unmerited sufferings of populations, and, above all, give to the world at least a beginning of an effective, practicable scheme of arbitration."—[Andrew D. White's Fourth of July Address, at the Tomb of Grotius, in Holland, 1899.]

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TWELFTH MONTH 23, 1899.

FRIENDS, "OLDEN TIME," AND MODERN.

It was so long ago as 1838 that Whittier wrote his poem, "The Quaker of the Olden Time." That is over sixty years ago, and he, in that day, thinking of the qualities which seemed to him so admirable, described them as of a day gone by. The Friend, the real Friend, "calm, and firm, and true," possessing insight, simplicity, serenity, steadfastness, he saw walking upon heights in a distant time. To us the year 1838 has become olden time; when Whittier wrote the poem it was present time, and he was looking back to years of the eighteenth century—to Woolman, perhaps, or Benezet,—or to worthies of a still earlier period.

Let us not overlook evidence of things about us. If we honor the figures of strength who stand out in relief from the historic background, let us see if there have not been some such also walking amongst us. Two men, Friends of the definite and true type, have recently been spoken of in these columns, whose characters it seems to us illustrate the theme which we have in hand. One of these has been some time dead, but he lived within what we may easily call our own time. We refer to Joseph Carpenter of Mamaroneck. Consider his steadfastness in what he believed right, his self-discipline, his humility, his love of mercy, his fine sense of justice. Take the poem of 1838 and see if it does not apply to this very Friend, who was living in that year, and who died many years later. Surely he was one who "felt that wrong with wrong partakes," and resolutely shunned and testified against it in every form. Those who maintained the Truth under persecution in the early times were not of better stuff than this simple, resolute Quaker of the present century.

The second Friend whom we have in mind is that quiet, steady, and consistent member of our Society who has so lately passed from amongst us, Abram Vail. He was known to many, but those who may not have known him must have been impressed surely with testimony given concerning him. The language of a neighbor, quoted by our friend, R. S. H., in the INTELLIGENCER of the 9th instant, was very striking. "Abram Vail," the neighbor said, "was a man who treated everyone, whether rich or poor, alike." What a eulogy! And then: "If he told you anything, you might feel sure that it was so." And yet

again: "If he said he would do anything, he always did it, and if he said he would not do a thing, he never did." He was a man of his word. He was "as a nail driven in a sure place."

These, then, are Friends of the olden time who lived in the recent time. Let us be thankful for them. Let us move the date of Whittier's verses down to the close of the Nineteenth century. There are, we see, Friends still of the qualities that endure. There are men and women who are not as reeds shaken in the wind. Let us be encouraged to believe that if we persevere, if we faint not, we may have in every period of trial those who will exemplify high character as the best of our forefathers did, and that the "olden time" will have to be continually reaching forward.

WE receive from London, monthly, two interesting publications in the interest of Peace, one of them the organ of the Peace Society, the *Herald*, and the other *War or Brotherhood*. Both of these for Twelfth month are to hand, and we have read with special interest and fullness of sympathy their saddened, even grief-stricken, pages, which must now be made up amid the gloom of the war. In the midst of other matter there are pathetic paragraphs describing scenes and incidents of the conflict, and these show, as nothing so well can, what war really is. Since these issues went to press, a month or more ago, an even more terrible chapter has unfolded.

WHAT a commentary on the war method of treatment for social, or political, or economic disease is afforded in the reports from Cuba, to which we gave space last week! Consider that a great part of the story is not told. Consider that thousands—indeed tens of thousands—have perished, and that they endured hardships, hunger, pain, anguish in their day of affliction. All that does not show, now; we see only the pitiful remnant that has survived. What could be more inconsistent with all we have been taught in the century past than the attempt to cure what is wrong in human affairs by processes which are in themselves inevitably destructive and cruel? If we have not learned better than this, what have we learned, at all?

WHAT an illustration the present war in South Africa is of the fact, so well established by human experience, that when war is once begun, no one can tell where it will extend. To "cry havoc! and let slip the dogs of war" is to let loose forces whose capacity of destruction no foresight can measure. When the plans for the war with the Boers were formed in England it was expected to be a comparatively small affair; now, no one can be certain that the flames of conflict may not spread far and wide.

It is evidently possible that the United States itself may be drawn in before the troubles end. Already that prediction is made. The "understanding" between the English Government and the American, to which the Colonial Secretary, Chamberlain, referred in his recent remarkable speech, has in it a possibility of evil not yet generally comprehended.

BIRTHS.

BRINTON.—In Christiana, Pa., Eleventh month 28, 1899, to Maurice J. and Gertrude Rakestraw Brinton, a daughter, who is named Grace.

DIXON.—Eleventh month 23, 1899, to Edward Caleb and Lula Brown Dixon, of Philadelphia, a son, who is named Edgar Austin.

MARRIAGES.

EBY—HAINES.—Under the care of Little Britain Monthly Meeting, Pa., at the residence of the bride's parents, Eleventh month 14, 1899, Christian B. Eby, son of Benjamin and the late Anna Eby, of Kinzer, Pa., and Mabell A. Haines, daughter of E. Henry and Esther K. Haines, of Pleasant Grove, Pa.

DEATHS.

BRANSON.—At his home, Short Creek, Harrison county, Ohio, Twelfth month 8, 1899, Lindley Murray Branson, aged 67 years; a member with Orthodox Friends, and son-in-law of the late Charles James Fox, of our body of Friends.

GOOD.—At her home, near Vienna, Ohio, Eleventh month 5, 1899, Betsy Good, widow of Charles Good, aged 90 years.

"Still let her mild rebuking stand
Between us and the wrong;
And her dear memory serve to make
Our faith in Goodness strong."

*

HALL.—Twelfth month 16, 1899, at her parents' residence, 1604 Arch street, Philadelphia, of diphtheria, Vera, daughter of Philip Sharples and Gertrude Ervin Hall, aged six years.

NEWBOLD.—Suddenly, Twelfth month 16, 1899, at Media, Pa., of diphtheria, Rebecca H., wife of William R. Newbold, and daughter of the late Christopher and Sarah Healy, in her 67th year.

SELLERS.—In West Philadelphia, Pa., Twelfth month 11, 1899, Martha, daughter of the late John and Elizabeth Poole Sellers, of Millbourne, Delaware county, Pa.; a member of Darby Monthly Meeting.

WOODWARD.—At Moorestown, N. J., Twelfth month 16, 1899, Elizabeth Lippincott, widow of John E. Woodward, in her 88th year.

CAROLINE D. CORSE.]

With this dear friend I had the pleasure of an intimate acquaintance since childhood, and her thoughts and aspirations were of the purest and best. She will be sadly missed; she was ever faithful to the call of duty, was active and enthusiastic in temperance work, and many a poor family in her neighborhood had reason to bless her for her efforts in rescuing the husband and father from the drink habit. She was interested in Friends' Sewing Society for the Poor in Baltimore, and attended when able to leave her aged mother, to whom she cheerfully devoted many years of her life. Her death has left a void which cannot be filled. Her memory is as a sweet incense, which will last with those who knew and loved her, as long as life itself. She had an abounding faith in the love of her Heavenly Father, and I feel assured her sweet spirit is at peace.

LYDIA A. WILSON.

ISABELL M. GRAY.

Died, at the home of her daughter, near Huntington, Indiana, Eighth month 31, 1899, of paralysis, Isabell M., widow of William F. Gray, aged 88 years, 2 months, 12 days.

She was the daughter of Josiah and Elizabeth Moore, and was born in North Carolina, Sixth month 19, 1816. She came with her parents to Highland county, Ohio, when one year old, remaining there but a short time, when they removed to the vicinity of Richmond, Wayne county, Indiana, where they resided until Twelfth month, 1842, when she accomplished her marriage after the usage of Friends, with William F. Gray. To them were born three daughters and

one son. The son and two daughters passed away in childhood; she then removed with her husband to Clear Creek, Huntington county, at the early date when the county was sparsely settled, and but few Friends were here. They endured many hardships incident to the settlement of a new country. They soon sold their little home, and returned to Wayne county, Indiana. Her husband having a great desire to clear up and make a farm, they again returned to Huntington county, in Maple Grove Settlement of Friends, at which place they resided at the time of her husband's death, which occurred Tenth month 4, 1889. She then broke up housekeeping and made her home with her only surviving daughter, Lydia Emley. She often expressed a desire that she might go and be with her dear companion, who had preceded her to that other shore, where parting is no more.

L.

DOUKHOBOR REPORT.

WE report further receipts below. The acknowledgments close on Third-day morning. We feel so sure that there will be a further "pinch" before next summer's crops will be reached, that we hope any of those who feel able will send something for use at the proper time.

THE "INTELLIGENCER" FUND.

R.,	\$ 5.00
L. W. M., and E. W.,	2.00
	<hr/>
	\$ 7.00
Balance last week,	92.25
	<hr/>
In hand,	\$99.25

FROM ISAAC WILSON.—II.

EDITORS FRIENDS' INTELLIGENCER:

AFTER spending two or three days with our children in Guelph (where I had the advantage of hearing the able discussions on many topics of interest in Agriculture), we left for Coldstream, where our dear friend Daniel Zavitz is seriously ill, and we did not feel at liberty to pass by without visiting him,—in all probability for the last time.

We spent the night very pleasantly in the home of his son Samuel, and went at the meeting hour on First-day morning to mingle with the goodly number gathered. The presence of so many children and young people gave strong hopes for the future of our Society, in this place at least. We could but feel that it was a favored meeting; one young, earnest Friend saying after meeting, she wished what she heard to-day might be heard in every Friends' meeting-house.

After dining and spending the afternoon very pleasantly in the home of Thomas Wilson, we went for the night to John Bycraft's and enjoyed our visit with them and their little family until after the breakfast hour on Second-day morning. We found it raining quite hard, but went a short distance to Webster Zavitz's to dine and enjoy a social visit of a few hours, when he and his wife accompanied us to spend the evening at William Cutler's, with whom we felt much sympathy in his rheumatic affliction,—being disabled in the prime of life from carrying on his agricultural affairs or going from the house. Yet he and his dear wife meet the situation with that measure of cheerfulness and resignation that evinces a Christian attainment, and words of sympathy and thankfulness found utterance before taking our leave

to go again to S. P. Zavitz's for the night. On Third-day morning we made a short call upon our dear, aged friend Sarah Marsh, whose feeble health prevents her going out, but she enjoys the company of her many friends.

We then went to Daniel Zavitz's to dine and spend a short time with him in his feeble condition, but a clear mind and living interest in all good things, and at his request we all gathered in his room to feel and speak as the spirit of friendship prompted, and we were comforted and encouraged on our mission by his loving endorsement and advice to continued faithfulness.

But I must bid farewell to these dear friends (my wife included) and return 150 miles to Pickering to attend the funeral of Gilbert Brown, a young man who attended (in good health) our first meeting after leaving home, and whose aged mother, brothers, and sisters feel so keenly the sudden loss. The funeral was large and impressive. The right appreciation of the privileges of life, by a faithful performance of our daily duties, was set forth as the best preparation for death, and the only right qualification for life. After a satisfactory visit with friends until 8 p. m., I took train for London, spending the night on the way. At 11.30 Fifth-day morning my wife joined me at Komoka, and we proceeded to Chicago, where we were met at 9 p. m., by our friend Allen J. Flitcraft, and soon enjoyed the hospitalities of his home.

Chicago, Twelfth month 15.

I. W.

NEWS OF FRIENDS.

PRAIRIE GROVE QUARTERLY MEETING.

PRAIRIE GROVE Quarterly Meeting, Iowa, was held at Marietta on the 2nd of Twelfth month, and was considered to be a favored season. We had the welcome company of Isaiah Lightner and wife, from Monroe, Neb., also Theodore Russell and wife, and Jesse Russell and Eli Phillips, from Prairie Grove Meeting, in Henry county, Iowa. On Seventh-day morning, at 9.30, through a light rain, ministers and elders gathered to hold their quarterly meeting, which was attended in about the usual way with Theo. Russell as clerk and H. H. Shumway assistant. No representatives from West Liberty Meeting present. The business was transacted in much love and harmony.

The quarterly meeting gathered at 11 a. m., with a fair attendance considering the not very pleasant weather. Counsel and encouragement were given by our friend Isaiah Lightner, and the business was attended to in perfect unity. The representatives appointed by the different monthly meetings were mostly present, and for the absent ones satisfactory excuses were presented. Some written ones were received and read, which showed a feeling of tender care and concern for the success of the meeting.

On First-day morning, the 3rd, although the weather was somewhat colder, a goodly number of interested members and others gathered, until the house was well filled, and after a meditative silence the quiet was broken by a member of the Orthodox body of Friends who had come near ten miles, and

felt a care and concern for his neighbors and friends. He had been an early settler among them in this neighborhood and a feeling of love and friendship remained with him. Our friend from Nebraska was led into a train of thought concerning our daily bread, which we ask our Heavenly Father to supply us, and was carried into quite a lengthy expression regarding our supply of spiritual bread and the living water of life. Words of experience and encouragement were given by some others present and the meeting closed under a covering of Divine favor.

A short intermission was had, during which dinner was served by the women Friends, and the meeting again became seated with a full attendance to listen to the program of our Quarterly First-day School Conference. In the absence of the regular clerks, Della Cory and Jesse Russell were chosen for the day, and quite an interesting conference was held. In the evening the young and the old gathered to attend a meeting of the Young Friends' Association, for which a special program was prepared. It was listened to attentively and some discussion engaged in that we hope was profitable for all attending. On Second-day morning the parting time came and the farewells were said and our dear friends from a distance all departed for their homes, we here feeling thankful that we had been favored with their company and labors.

Hartland, Iowa.

N. E.

STATISTICS FROM BALTIMORE.

Editors FRIENDS' INTELLIGENCER:

I WAS much interested in the article published in your issue of the 9th, "The Growth of the Church," by our friend Charles E. Clevenger, and read at Fairfax Quarterly Meeting. He expressed the same views, very feelingly, at the late Baltimore Yearly Meeting.

I propose to illustrate to what extent his views are correct, by figures that I have collected. I will take Baltimore Monthly Meeting, the most prosperous, and largest meeting in the limits of Baltimore Yearly Meeting, in a city that has increased from about 20,000 to 500,000 during the period represented, and not a locality that has suffered from migration to the Western country, as all the Virginia and many other meetings have.

In the year 1807, when Western District Monthly Meeting was established, it contained 374 members, and Elk Ridge, a part of this meeting, had 102 members. In 1819, at which time Eastern District Monthly Meeting was laid down, and became a preparative meeting, and but one monthly meeting remained in Baltimore, it contained 421, and that is a less number than it contained in 1807, as quite a number had taken their certificates to the then new meeting-house. This is a total of 897 members.

Since this date Elk Ridge Meeting has been abandoned, the house now vacant, no Friends to occupy it.

At the date of the Separation, and previous to Fifth month 5, 1832, 108 of the membership of Baltimore Monthly Meeting had joined the Orthodox body. The latest Directory of Baltimore Monthly Meeting, published 1893, gives a total membership of

572. The latest Directory of Baltimore Monthly Meeting, Orthodox Friends, published 1895, gives a membership of 302. This is a total of 874 members of both bodies, for the locality of Baltimore, compared with 897 members in 1819.

According to statistics, the births in Baltimore Monthly Meeting for the year 1898, were 4, and in the Orthodox Monthly Meeting 1, total 5. The deaths were for same period 10 in our branch, and 10 in the Orthodox meeting, a total of 20, a loss of 15. As we have not enough births to meet the losses by death, the Society can only exist from drawing from the outside world.

The only way to survive is to enter on recruiting work from the outside world, and this is mainly to be done in our First-day schools. Bring the children into our First-day schools. Some may think it is not possible to induce the children, in this way, to come with us. Children are intelligent beings, and where they receive kindness and pleasure there they are to be found.

I have been at work on this line in our little meeting, that to-day would probably not have existed. This meeting I became a member of thirty years ago. The members were then all older than myself, some 40 in number. They have all passed from works to rewards. I have seen the time that there was no man Friend to represent the preparative meeting at the Monthly Meeting but myself. We organized a First-day school, and showed an interest in all who came to the meetings, gave them a friendly greeting, inquired who they were, and invited them to come again; and often they did come on this kind invitation. We now have a meeting of generally from 50 to 70, with the children. It is a great pleasure to meet them there, as they are of interest to all.

KIRK BROWN.

1813 North Caroline street, Baltimore, Md.

INFLUENCE OF THE UNSEEN.—We can feel more than we can see. It is the ambition of a boy who flies a kite to have it go so high that it is no longer visible. Invisibility then becomes the impressive fact. It ceases to be slangy for the boy to exclaim that his kite is "out of sight," for it is a literal fact. But the hearty interest in the invisibility ceases if the string breaks. The kite comes down, and is lost to sight in the grass or among the trees. This is a disheartening invisibility, lacking that exhilarating power over the boy which he felt when the invisible kite tugged like a live thing at the cord in his hand. It is no sign that we are not under the influence of men or institutions, or of Sunday-school conventions, just because they do not come within range of our vision. So long as we are consciously or unconsciously attached to them by the thread of a common interest, they have a pulling and lifting power on us which we may feel, albeit we are unable to see whence that power comes. Nor is it any sign that such institutions do not need our encouragement and interest in them just because we are to them as individuals invisible. The distant individual and the distant convention owe to each other a mutual obligation.—[Sunday School Times.]

SCRIPTURE LESSON.

THERE is no Scripture Lesson for publication this week. There are fifty-three First-days in the year 1899, and the usual number of lessons, fifty-two, was prepared.

It is intended in the next Quarter to take up Lessons from the Prophets, beginning with the earliest and following them in chronological order.

The Introduction to the New Testament Lessons (for intermediate classes), to be printed with the lessons for the coming quarter, is as follows:

INTRODUCTION TO LESSONS FOR 1900.

There is but one way for these lessons to become of value to the young people for whom they are intended, and that way is for those who present them to the classes in our First-day schools to make them alive with life from their own souls.

It matters not what care be given to the writing of these lessons, they will still be nothing more than "words, words, words," unless our teachers feel that a knowledge of the acts and teachings of Jesus are of inestimable value, and that all people need to learn about them and understand them in order to grow into the fullness of the measure of the stature of Christ.

This kind of growth, more to be desired than great riches, does not come to us without our coöperation; we must labor to get it, and labor diligently according to its worth.

What study can so inspire us with a love of truth, of unselfishness, of consecration, of service, as the study of that life which shows supremely in what love to God and love to the neighbor consists.

Will not all who essay to be teachers in our First-day schools, try to look upon their responsibilities as blessed opportunities for learning and helping others to learn this the most precious, the most helpful of expression of God's Truth?

Read over and over again the words of the Gospels themselves to be used at each lesson, and meditate upon them, until they become very full of meaning and beauty; then your own souls will be filled with light and love, and these will go forth from you and awaken others to a knowledge of the life of the Spirit.

WASTEFULNESS.—Wastefulness is no part of the divine management of things. Christ fed the multitude, but he ordered the gathering up of the fragments, that nothing should be lost. Some families would live on what others waste. Some spiritual spendthrifts are great on faith, but not on gathering the fragments. But he who wastes fragments may sometime come to need the utmost stretch of his improvident and presumptuous faith. No faith is well grounded that leaves the fragments of a feast scattered over the ground. If God takes care of us, he expects us to take care of what he provides for us. No kind of wastefulness ministers to any one's temporal or spiritual welfare.—[The Christian Standard.]

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UNLESS a preacher or teacher has his heart in his theme, he is not likely to carry his hearers with him.

LITERARY NOTES.

THE latest volume from the pen of Sarah Orne Jewett is "The Queen's Twin and Other Stories." It is a collection of stories, studies, and sketches, eight in number, all of them, it is almost needless to say, filled with gracious and sympathetic insight into human nature and everyday life. Two of them are excellent Irish sketches, "Where's Nora?" and "Bold Words at the Bridge." The latter is a practical sermon, and might be profitably read in many circles. The other stories are of New England life, and one, "A Dunnet Shepherdess," continues the series of studies begun in "The Country of the Pointed Firs."

Sometimes we wonder why any other author—American at least—should be named before Miss Jewett. Her work is so full of keen insight, and delightful humor, yet withal so sincere and kindly. It is surely encouraging to the good in men and women, and discouraging to the evil. (Houghton, Mifflin & Co., \$1.25.)

Julia Ward Howe's "Reminiscences," originally published in the *Atlantic Monthly*, have been gathered into a handsome volume of 465 pages, and some twenty-five illustrations, mostly portraits, have been added. (Houghton, Mifflin & Co., \$2.50.) Few American women have had a more honorable or better deserved fame than Mrs. Howe. She has faithfully stood for what is good and true, during a long life-time, and her recollections of prominent people and important events are lively and interesting. We have found the opening chapters the most satisfactory, perhaps; they seem to be written with a firmer hand, and to be richer in interesting details.

Julia Ward's father, Samuel Ward, was a banker in New York City. Her brother Samuel married the grand-daughter of John Jacob Astor. Julia married Dr. Samuel G. Howe, of Boston, (volunteer in the Greek war of Independence, and teacher of the blind), in 1843. He was "nearly a score of years" her senior. He died in 1876. Her removal to Boston brought her into friendly intimacy with the leading people of that city, and from 1843 to the present time, practically the end of the century, she has enjoyed many opportunities from which to draw their pictures, as we have them in this book.

President William DeWitt Hyde, of Bowdoin College (Brunswick, Maine), is the author of a small volume recently issued (Boston: Houghton, Mifflin & Co. \$1.25), with the title "God's Education of Man," in which many large questions in moral and religion are considered. It attempts, he says in the preface, "to indicate in a very general way, and also within a single small section, to point out in detail, the radical and far-reaching change which is taking place in theological conceptions."

The book is very interesting as an indication of the position taken by a cultivated and broad-minded representative of the religious bodies which classify themselves as "Evangelical." Many pages in it are marked by clearness of view, and as well as liberality of judgment, and we find a full percentage of these in the Introduction, notwithstanding its doctrinal character. We can by no means agree with President Hyde at all points, but no doubt the system of theology which he proposes would be an improvement on some of those which, in his judgment, the world has outgrown.

St. Nicholas, the monthly magazine for young people, makes some announcement that seems worthy of particular note. Edward F. Bigelow, editor of *Popular Science*, a well-known specialist in nature-study, is to conduct a department of "Nature and Science for Young Folks," and will answer all the questions children ask him. Another new departure is the St. Nicholas League, an organization of young people wherein prizes are offered for the best compositions, drawings, photographs, etc. The magazine "will give unusual attention to educational subjects in 1900." The number for next month will contain an illustrated article describing the work done in Washington in "Out-of-Door School," where classes

study plants and animals, government, geography, science and art in the parks, museums, and public buildings.

In the *Friends' Quarterly Examiner* for Tenth month, Richard Westlake, who has been its editor for twelve years, prints "A Parting Word," having declined further service. The *Quarterly Examiner* has been of much service to Friends, serving as a medium for many excellent articles, and though there was some discussion over the question of continuance, it seems to have been decided affirmatively. The contributions are all voluntary and uncompensated offerings, and in his twelve years, R. Westlake says, there have been two hundred and eighty of them.

The issue for the present (Twelfth) month of *McClure's Magazine* began the publication of a new Life of Jesus, by John Watson, "Ian Maclaren." Its title is "The Life of the Master." The complete text of the work, it is announced, is in the hands of the editors. It will be very elaborately illustrated, by Corwin Knapp Linson. Certainly this serial will be a contrast to the many on war that have loaded the magazines during the last two years, and welcome the change!

Under the caption, "A Quaker's Defense of the Higher Criticism," the *Literary Digest*, of the 16th, summarises and extracts from John William Graham's article in FRIENDS' INTELLIGENCER, (the paper read before the Philadelphia Young Friends' Association), on "Education and Religion."

Educational Department.

SWARTHMORE COLLEGE NOTES.

THE annual "Shakespeare Evening," given by the Senior Class on the evening of the 16th of this month, was most successful in every way, and was made the occasion of a delightful reunion of graduates and friends of the College.

The running-track in the young men's gymnasium has been completed, the apparatus is being installed, and it is hoped that regular work may soon begin.

The Young Friends' Association devoted its last meeting, on the 17th inst., to a consideration of the life and work of Aaron M. Powell. Hannah C. Hull read an appreciative paper, reviewing Aaron M. Powell's recently published "Reminiscences." Selections from the book, describing William Lloyd Garrison, Wendell Phillips, and the home life of Aaron and his wife at Plainfield, were then read by William Tyson, Arthur Seaman, and Georgia C. Myers.

On the 15th of the month, Dr. William I. Hull delivered a lecture at Lehigh University on "The Social Aspect of the Saloon."

The Christmas vacation will begin on Sixth-day, the 22d, and work will be resumed on the 3rd of next month.

M. S. H.

GEORGE SCHOOL.

Professor George H. Nutt read a paper before the Young Friends' Association of Salem, N. J., Sixth-day evening, Twelfth month 8.

The Whittier Society, at its regular meeting, on the evening of the 16th, gave the following interesting and profitable program: An oration by Grace Woodman, "Is Oratory a Lost Art"; recitations, "A Roman Legend," Bessie Foulke; "The Sleeping Sentinel," Herbert Willits. The *Whittier Greenleaf* was read by the editor, Maurice Greist, and contained several exceptionally good articles.

The meetings on Fourth-day evening are growing in interest, as evidenced by more frequent expression from teachers and students.

A student from Cecil county, Md., has recently been appointed to a school near her home, and has left George School to enter upon her new work. This is the second one called to a position as teacher during the current year.

At a recent meeting of the Young Friends' Association it was decided to send a Christmas Greeting of \$5 to the Laing School at Mt. Pleasant, and a like amount to the Schofield School at Aiken.

Students are looking forward with interest to the winter vacation which will commence on the 22d. * *

LECTURES AT GEORGE SCHOOL.—The lecture committee has completed arrangements for the following course: Talcott Williams, of Philadelphia, subject, "Gates and Straits of Europe and Africa." Julia Ward Howe, Boston, "Four Poets—Longfellow, Whittier, Howells, and Holmes." Jacob A. Riis, of New York, "Tony's Hardships." W. W. H. Davis, of Doylestown, "Some Men I've Met, and Things I've Seen." Gertrude C. Smith, "Readings."

Conferences, Associations, Etc.

NEWTOWN, PA.—Newtown Young Friends' Association was held at the home of T. S. Kenderdine on Fourth-day evening, Twelfth month 6. The president read a chapter in the Bible, after which the minutes of the last meeting were read by the secretary.

As this was the first Association after the Conference which was held at Woodstown, N. J., T. S. Kenderdine gave an account of the meeting. He was enthusiastic over the papers and the discussions which were brought forth, and the cordial manner with which the delegates were received.

Elizabeth Palmer then read an article on the "Origin and History of the Discipline." A paper on the "Characteristics of the Great Prophet, Elijah," was read by Abbie K. Rice. She said: "At the time of Elijah the religion of Judah was in a very unsettled condition. The followers of Baal were overthrowing the altars of God and only a few people clung to the religion of their fathers. Foremost among these was Elijah who had the greatness of soul to stand face to face with the power of the kingdom on behalf of Jehovah, and to restore the old faith that was almost driven out. The good that he did was shown in after generations in Israel when he was ranked with Samuel and Moses. The work of Elijah with all its glory was marked by the imperfection of that time. He acted against unrighteousness with a sternness equal to a storm and he was dauntless in soul and unbending in severity." A few remarks were made by Sarah J. Reeder on the "Characteristics of Elisha." He was mild and gentle in disposition and his life was often compared to that of Jesus.

Mary T. Wales then read a poem entitled "Temples Made With Hands." The question, "Name the Quaker Writers in Prose, Poetry, and Fiction, with Remarks upon Them," was answered by Sarah F. Cary. There were numerous prose writers on religious subjects, including George Fox, William Penn, Isaac Penington, Robert Barclay, John Woolman, Lucretia Mott, and others. Bayard Taylor was a poet, a prose writer, and an interesting lecturer. As a poet he ranks first, but his descriptions of his travels are so real that you can almost see the things before you. Our Quaker poet, John G. Whittier, at one time lived near the Cuttalloa, (in Bucks county, Pa.). She closed her paper with a few remarks about George Fox.

Mary Eyre read a short article on the death and will of the late Vice-President, Garret A. Hobart. The chairman of the executive committee then gave the following program for next week: Conclusion of the Origin and History of the Discipline, Sarah F. Cary; Characteristics of the Prophet Isaiah, Lydretta Rice; Paper on Punctuality, T. S. Kenderdine; Reading, Agnes Ambler, and Current Events, Sara Worthington. After roll call and a few minutes of silence, the Association adjourned to meet at the home of H. C. Worstall, First month 3.

M. R. W.

PHILADELPHIA.—The Young Friends' Association held the first meeting in the auditorium of its new building, Twelfth month 11. The president made a short address of welcome to all present and of thanks to those who had contributed time or money for the completion of the building. The Lecture Committee announced its desire to secure Walter A. Wyckoff for a lecture to be given in January. The Building Committee made its report, and asked to be released, which request was granted with the sincere thanks of the Association, for its faithful services. The treasurer of this committee

made a report. [Extracts from these reports have already appeared in the INTELLIGENCER.] The House Committee gave a report of its work, which began after the contractor had turned over the building, and consisted principally in equipping the building for the purposes for which it is designed. Two nominating committees were appointed, one to bring forward names for officers and members of the Executive Committee of the Association, and one to fill such vacancies as may occur in the House Committee. The report of the Executive Committee gave the names of four new members, and announced the program for the evening.

The first number on the program was a review of Aaron M. Powell's book, "Reminiscences," by Hannah Clothier Hull. The review gives a resumé of the contents and then invites our closer attention. It states that from memoranda left by the author it is understood that he intended to write on all the work that claimed his services, but it is a matter of great regret that his sudden death prevented his finishing even the subject of Anti-slavery. Aaron M. Powell became interested in this work at the age of eighteen, and his book contains interesting accounts of the prominent workers in this cause and episodes interwoven with his own life. The reviewer said that the chief value of the book is the opportunity afforded us of studying how our friend's own rare character developed through his appreciation of other great lives and through his devotion to service.

A paper prepared by Henry S. Kent, entitled "How far can Friends Serve the State and Preserve the Integrity of their Principles?" was the second number of the program. The writer refers to a quotation from Paul: "Let every one be persuaded in his own mind," and to the great principle of Friends, "Mind the Light," as the safest and wisest conclusion of the subject. The State, he said, must always be a reflex of the life and character of the people, and we are in need of a host of such noble Quaker politicians as Benjamin Hallowell and John G. Whittier, and refers to the service to the State as a service for humanity and in this service Friends should feel they have a special calling and a large share. Both papers were open for a short discussion, after which the meeting adjourned.

ESTHER S. STACKHOUSE, Secretary.

SOLEBURY, PA.—The Young Friends' Association of Solebury met on the 10th inst., at Solebury meeting-house. The principal question discussed was, "What justification is there for the war in the Transvaal, at this time?" It was answered by John S. Williams. Eastburn Reeder, Watson Kenderdine, Seth T. Walton, Hampton W. Rice, Frederick L. Smith, Ely J. Smith and George H. Ely participated in the discussion.

Emma L. Rice reported on History. Eastburn Reeder read that portion of the Discipline relating to Meetings. Edith Michener reported on Current Topics. Florence R. Kenderdine reported on Literature. Edith Michener also gave a report on the recent Conference at Woodstown.

The executive committee handed in the following report of appointments for next month: Paper, "The Good Samaritan of To-day," Ella B. Carter; Paper, "Peace, When to Seek and How," George H. Ely; Reading, Emma A. Fell; Recitation, Edna M. Walton.

A nominating committee was appointed to name officers for the ensuing year. A selection from "Sartor Resartus" was read by Martha Simpson. Appointments were made by the chairman to serve on the sections next month. After a brief silence the meeting adjourned until the second First-day in First month.

F. R. K., Correspondent.

LITTLE BRITAIN, PA.—Penn Hill Young Friends' Association met Twelfth month 10. The president opened the meeting by reading from Henry Drummond's "The Greatest Thing in the World." Harriet Wood read from "Who Wrote the Bible?" by Washington Gladden. A short review of "The Unknown Christ" was given by Robert K. Wood. "What became of Pontius Pilate after the Crucifixion?" was answered by Day Wood.

The subject of the evening was Patience. "Why should we be patient toward our fellows?" was the subject of Mary K. Brown's paper. We were urged to practice patience in

every-day life, especially in the home circle, among the children, the aged, and the erring. To keep a generous supply on hand ready for use. How poor are we who have not patience! "The Rewards of Patience" was discussed by Robert K. Wood. In the discussion which followed these questions came up: "Is conscience always a guide?" and "Can conscience be perverted?" One of Beecher's sermons was read as a voluntary. After roll call and the customary silence we adjourned to meet in two weeks. P. L. C.

PEACE CONFERENCE AT AMBLER.—A Conference on Peace and Arbitration, in charge of Abington Quarterly Meeting's Philanthropic Committee, was held at Ambler, Pa., on the afternoon of the 10th instant, in the room used for the Friends' meeting, which was well filled.

James Q. Atkinson called the meeting to order and asked Silas C. Morris, of Horsham, to preside. A reading by Hannah C. Ambler, on "Peace and War," was followed by a recitation by Cora Knight, of Longfellow's "Arsenal at Springfield." Principal Joseph S. Walton, of Friends' Central School, Philadelphia, then delivered the principal address, which was much appreciated. He discussed, in an earnest manner, with many illustrative incidents and stories, the general question. James Q. Atkinson and Joseph T. Foulke spoke briefly. It was felt to be a good meeting. A. C.

HORSHAM, PA.—The Friends' Association met Eleventh month 26; the president, William F. Morgan, called the meeting to order. Isaac Parry read a selection from the Bible, after which Tacie J. Stackhouse read a few extracts from the life of Martin Luther. Eleanor Hallowell recited a poem entitled "His Service."

"Is Christianity as Jesus Taught it Practical in Worldly Affairs?" was the subject of two papers, one by Anna T. Jarrett, and the other by Harriet W. Atkinson. Both writers expressed their belief that it was possible for everyone, under the conditions of even this world, to follow Christ's lead if we have the Christlike spirit. We must not think we can reach perfection by one bound, but by slow, steady progress. While upon earth Jesus did the will of his Father. He loved not only those who loved him, but loved, blessed, and forgave his enemies. He set us an example, so that we should follow in his steps, and the same, loving, all-powerful Master is ever ready to afford grace and aid to all who would walk in his steps, for he has said, "I am with you alway even unto the end of the world."

A very good report of the Young Friends' conference at Woodstown was given by the delegates who were appointed to attend the meeting. At the request of our Association Susan H. Jarrett consented to read at our next meeting the paper she read at Woodstown at the Conference. After many beautiful sentiments were given we adjourned to meet Twelfth month 31. MARTHA M. PARRY, Secretary.

CAMDEN, N. J.—Camden Young Friends' Association met Twelfth month 5th. The minutes of the last meeting were read and adopted. It being the annual meeting, attention was then given to the election of officers for the ensuing year.

The report of the General Conference of Young Friends' Associations at Woodstown was then read by Mary A. Burrough. Many Friends who were unable to be at that meeting felt grateful for the full and interesting account given.

Wilhelmina B. Ivins presented a paper on the Life of Sarah Hunt. Many of the Camden members having been personally acquainted with the dear Friend knew of her tender and reverent spirit and active life.

A short account of the "Star Centre Work" in Philadelphia was then given. The paper stated that "Thrift Clubs" are established to help the colored people in that neighborhood to save and to spend their money wisely. It described the work the kitchen and restaurant are doing, as a good nourishing meal can be had for a small sum, and it is a direct influence against the saloons of that section. It also spoke of the "Work Bureau" which the Philadelphia Yearly Meeting's Philanthropic Committee on Colored People has promoted in order to assist those in need of work. This

committee feel there is a broader field of work for Friends to do in establishing Industrial Classes or a Housekeepers' Club where colored women may have some course of training to make them more capable of helping themselves as well as others. These classes have just been started.

In discussing the paper, a Friend felt that more good might be accomplished if our public charities were conducted on something of the same plan.

A recitation, Edwin Markham's "The Man with the Hoe," given by Lilly Chariere, was much enjoyed. After a few minutes' silence the meeting adjourned till next month.

LAURA COLLINGS, Secretary.

WOODSTOWN, N. J.—At a meeting of Young Friends' Association, held Twelfth month 9, the president read the eighth chapter of Hebrews. The minutes of last meeting were read and approved. The nominating committee appointed to bring forward names of officers for the coming year, submitted the following, which were approved: President, J. Omar Heritage; vice-president, Martha White; secretary and treasurer, Elizabeth L. Duell.

Mary Owen, one of our delegates to the General Conference, presented a very full and interesting report of the meeting. A portion of Janney's History was read by Martha R. Heritage.

Susan M. Smith gave an account of her recent Western trip. Even those who had heard her before were more than pleased to hear her again, as she brought in new points of interest.

An account of the life of Jane Johnson was read by Annie W. Heritage, followed by a recitation, entitled "Christmas Bells," by Mary Heritage.

Laura B. Garrett, principal of Friends' School at Woodstown, was present, and told of some of her experiences when superintendent of a city play-ground, and showed how even an uneducated street-urchin could understand the effect of tobacco upon the nervous system, as shown by his nervous condition. Her brief talk was much enjoyed.

Gideon Peaslee read an original poem, entitled "Autumn Musings," written for the Association by a Friend at Woodbury, in his 80th year.

Announcements were made for next meeting and the roll called. Meeting adjourned until First month 13, 1900.

E. L. D., Secretary

HUNTINGTON, IND.—The Young Friends' Association of Huntington met Twelfth month 3, at the home of Benjamin F. Nichols. The meeting was called to order by the chairman, Aline Plummer, after which an interesting and varied program was carried out.

Ethel Moore read a selection, entitled "Day Dreaming," after which Anna Moore gave an interesting recitation. Dessie Moore asked the question, "Which has the most influence upon the formation of character, hereditary influences, environment, or education?" William Moore answered the question, after which different members discussed it.

Charles Moore asked the question, what was the principal cause which led to the Separation in the Society of Friends, and at what date did it occur? The question was answered by Michael Moore, with additional remarks and explanations from different members.

The program was concluded by a reading by Samuel Nichols.

ELLA MOORE, Secretary.

THE cost of operating the great steamship *Oceanic* is between \$40,000 and \$50,000 a month. The extreme earning capacity of the *Oceanic* is about \$90,000 a month. When the cost of repairs, insurance, and deterioration in the value of the ship itself is taken into consideration the profit remaining represents only a fair return on the investment of \$4,000,000.

THE special expert sent abroad by the Agricultural Department in search of new seeds and edible plants has brought back an "everbearing strawberry." It is said to produce fruit for months on the same plants, and a small patch will supply a family table a whole season.

PERSONAL AND OTHER NOTES.

OUR friend and neighbor, F. Gutekunst, of 712 Arch street, took a photographic group of five persons on the 15th inst., which was no doubt somewhat out of the usual. The five were three brothers and two sisters, children of the late Thomas Atkinson, of Upper Dublin, Pa., the eldest sixty-two years old. They had had a similar group picture taken by a Philadelphia photographer, thirty-seven years ago, when they were all young people, and now after the lapse of that long time, they met again for a new one, which was made as nearly like the other—in arrangement, pose, etc.,—as possible.

The five are Emma E. Smith, of Lambertville, N. J., James Q. Atkinson, Wilmer Atkinson, Mary Anna Jenkins, and Albert Atkinson. Their mother Hannah Atkinson, survives at the age of ninety years, and an informal family gathering was held at her home, in Upper Dublin, on her birthday, the 16th instant,

COMMUNICATIONS.

JOSEPH CARPENTER'S PICTURE.

Editors FRIENDS' INTELLIGENCER :

I WAS much interested in the article on Joseph Carpenter, from "Personal Reminiscences" by A. M. Powell, published in the issue of the 9th, but feel that it is not quite complete without the little verse that accompanied the picture of him, with the little negro boy at his side. As a child I had the pleasure of knowing this venerable and honored Friend, often meeting him at my grandmother's house, at New Rochelle, and it was there that he presented me this photograph and the following lines, written by himself :

"Thou 'rt welcome here
My darling dear,
Stand firmly by my side ;
Nor quit thy post
Till I have lost
Both prejudice and pride."

Whoever received a picture also received a copy of the little verse. I still have the photograph, but unfortunately the lines have been lost or mislaid, and they remain only in my memory.

H. T. W.

Old Westbury, L. I.

ANNUAL MEETING, PEACE SOCIETY.

THE thirty-third annual meeting of the Pennsylvania Peace Society was held at 1305 Race street, Philadelphia, on the 12th instant. While the attendance was not large, the meeting was full of life and interest. Judge William Ashman presided, and Arabella Carter acted as secretary. James H. Earle of Boston, Mass., offered prayer, and a song on Peace was then given by Lydia B. Earle of Boston.

In an opening address, Judge Ashman spoke encouragingly of the not-far-distant dawn of Peace; for science and religion are now working hand in hand and promoting a brotherhood long desired. He believed the coming century would bring an International Court of Arbitration, and the reference of disputes of nations to it would become a common, every-day occurrence.

Letters were read from a number of persons sympathetic with the cause of Peace, among them Dr. W. Evans Darby, of London, England, and Judge Morris, of Washington, D.C. A paper by President John M. Shrigley, of the Williamson School, was read, in which he earnestly condemned the spirit of war. The annual report of the Society was read, showing the work of the year. Among other things done was the encouragement of the proposed World's Conference at Jerusalem. The decease of members, including Rabbi Sabato Morais, Aaron M. Powell, and Mary W. Fell, was referred to.

A number of speakers made brief addresses, several of them being in support of the "Convictions" (resolutions) of the Society, which had been previously reported. The report of the committee on elections was adopted.—Judge W. N. Ashman for president, Prof. Daniel Bacheller, Philadelphia, recording secretary; Arabella Carter, Somerton, Pa., corre-

sponding secretary; an executive committee of twenty-seven persons, headed by Charles P. Hastings.

Following this session, supper was served in the Peace Rooms, and during its course the donation envelopes were opened; they contained about \$100. Brief speeches were made by a number of those present, including a Jewish rabbi, and four colored ministers. The daughter of Frances Watkins Harper gave a pleasing recitation.

The evening session was held in the First Unitarian Church, 21st and Chestnut streets. The pastor, Dr. Joseph May, extended a hearty welcome. Judge Ashman presided. James Earle, of Boston, made the first address. We must get hold, he said, of God's thought in order to do his work. Rabbi J. Leonard Levy, of Philadelphia, spoke. "There are," he said, "two phases to this Peace question, a moral and economic phase. Without the moral training at the back of it, the economic phase will fail. It was moral yearning after the ideal which induced Garrison and his co-workers to deny the right to lay the lash on the back of God's image in ebony as upon his image in ivory. I would rather the United States would digest the foreign element within its borders than give itself political indigestion by taking into its system the foreign element now far away."

Jerome F. Manning, of Lowell, Mass., advocated dealing practically with affairs as we find them, and be content to get what we want by steps, slow though they be. He would advocate an amendment to the Constitution that Congress shall not declare offensive war, limiting to defensive only; this would be an important step.

Joseph Mason, of Philadelphia, followed in a few well chosen remarks. He believed self-control is the first step toward Peace in our homes and in the nation. Tolstoy was one of the powers behind the throne in the affair of Russia's issue of the call for the Peace Conference.

George Gluyas Mercer, president of the Anti-Imperialist League, spoke for a few minutes earnestly and to the point. He read articles from German papers showing sentiments of women in high places on this subject. He believed that with the Czarina of Russia and Countess Nicholini, and the best women of our country in favor of Peace, hope is not dead. We are standing nearer its establishment to-day than ever before. There can be no such thing as "war for humanity;" all religion is opposed to such a thing. A. C., Sec'y.

For Friends' Intelligencer.

BE NOT SO SAD.

BE not so sad in thy heart, dear friend,
Nor brood on thy pain and loss,
Though the storms of grief beat wild and long,
And the waves of sorrow toss.

Ah, I have drunk of the cup thou hast,
To the bitterest dregs I drank,
For Faith spoke naught to my ear of Hope
And darkness upon me sank.

Till I saw no light, till I heard no voice,
Till I felt no hand to save,—
And life below seemed a path of pain,
And the end of all the grave.

But there broke at last over storm and wave,
A light on my inward eye,—
That showed me death was a thing of naught,
The grave but a yawning lie.

And I read it clear in the earth below,
And clear in the skies above,
That the only thing in the world is Life,
And the soul of Life is Love.

HOWELL S. ENGLAND.

"LET all the good thou doest to man
A gift be,—not a debt;
And he will more remember thee
The more thou doest forget."

—Selected.

THE BATTLE OF BLENHEIM.

BY ROBERT SOUHETY.

It was a summer evening—

Old Kaspar's work was done,
And he before his cottage door
Was sitting in the sun ;
And by him sported on the green
His little grandchild Wilhelmine.

She saw her brother Peterkin
Roll something large and round,
Which he beside the rivulet,
In playing there had found ;
She came to ask what he had found
That was so large and smooth and round.

Old Kaspar took it from the boy,
Who stood expectant by ;
And then the old man shook his head,
And, with a natural sigh—
" 'Tis some poor fellow's skull," said he,
" Who fell in the great victory.

" I find them in the garden,
For there's many hereabout,
And often, when I go to plough,
The ploughshare turns them out
For many thousand men," said he,
" Were slain in that great victory."

" Now tell us what 'twas all about,"
Young Peterkin he cries ;
And little Wilhelmine looks up
With wonder-waiting eyes—
" Now tell us all about the war,
And what they fought each other for."

" It was the English," Kaspar cried,
" Who put the French to rout ;
But what they fought each other for
I could not well make out ;
But everybody said," quoth he,
" That 'twas a famous victory.

" My father lived at Blenheim then,
Yon little stream hard by ;
They burnt his dwelling to the ground,
And he was forced to fly ;
So with his wife and child he fled,
Nor had he where to rest to head.

" With fire and sword the country round
Was wasted far and wide ;
And many a childing mother then,
And new-born baby died ;
But things like that, you know, must be
At every famous victory.

" They say it was a shocking sight
After the field was won—
For many thousand bodies here
Lay rotting in the sun ;
But things like that, you know, must be
After a famous victory.

" Great praise the Duke of Marlbro won,
And our good prince Eugene."
" Why, 'twas a very wicked thing !"
Said little Wilhelmine.
" Nay, nay, my little girl !" quoth he,
" It was a famous victory.

" And everybody praised the duke
Who this great fight did win."
" But what good came of it at last ?"
Quoth little Peterkin.
" Why, that I cannot tell," said he ;
" But 'twas a famous victory."

PROHIBITION IN MAINE.

Joshua L. Baily, of Philadelphia, in the American Friend.

(Concluded from last week.)

I MADE a visit to Bangor, but found affairs there so similar to what I saw in Portland that it is not necessary to describe them, and there are other cities and towns, some of which I visited, and others of which I have reliable knowledge of, where the conditions are much the same ; but in many of the smaller towns, and generally throughout the rural sections of the State, where I have not only had the opportunity for personal observation, but opportunity also for collecting reliable information, I feel warranted in asserting that prohibition is in a good measure successful. In very many places drinking and drunkenness are unknown. Young people have grown up to manhood and womanhood without having known the sight or taste or presence of intoxicating liquors, and I have been assured by men and women of mature years that they have never seen that sight to us so sadly common—a drunken person.

I have spoken of two classes of persons in Maine who denounce the prohibitory law as a failure—one class, those who do so from selfish motives, and demand the repeal of the law ; but this is not a very formidable class. The cry of repeal has been many times raised, but never made much headway. It is only a few years since one of the political parties of the State made repeal a plank of its platform and on that plank they were able to elect less than half a dozen members in a House having a membership of more than one hundred, and the repeal scheme was an ignominious failure.

That prohibition is the settled policy of Maine is very generally admitted, and it would be suicidal on the part of any party to make its repeal an issue.

The other class is made up, as I have already stated, chiefly of prohibitionists. By this, I do not mean members of the Prohibition party, but professed friends of prohibition without respect to any party affiliations. They condemn prohibition as a failure, because it does not everywhere stop the sale of liquor, close all the saloons, and make sobriety universal throughout the State. It seems to me that such are very unreasonable, as well as inconsistent and unwise. They don't condemn the law against stealing as a failure, although thieving may be committed in different parts of the State on every day in the year.

The worst foes of Prohibition—those who are really doing the most mischief—are not those who openly denounce the law, because they hate it and would have it repealed. Little do the professed prohibitionists think of the harm they are doing, unwittingly it may be, when they put themselves in the way of being quoted, as they are quoted throughout the country, by the enemies of prohibition, who say, " Why, even the prohibitionists of Maine admit that prohibition is a failure."

There is no failure on the part of the law. It is everything that could be asked for to attain the end in view—the suppression of the drink traffic, and the punishment of those who are law-defiant. Many of those who are elected or appointed to administer the law are failures, because they do not enforce it, and

many of the prohibitionists themselves are failures also (I dislike to say it, but the truth must be told) because they do not give to the officers of the law the aid and support which as good citizens it is their duty to give.

A case in point let me narrate. A lady in Portland, a widow, lived in a house which she owned, having a family of several children, among whom was a grown up daughter and two young sons just coming into manhood. A party purchased the adjoining property, opened a store, and in a back room he established a bar for the sale of liquors. The apartment where this illegal business was carried on was in full view of the windows of the lady's house. The lady was indignant at the scenes which were daily enacted before the eyes of her daughter and her sons, and she resolved, if possible, to have the nuisance suppressed. She was diffident about going to the public authorities, but resolved to lay the whole matter before a friend of hers, a prohibitionist of some prominence, and get him to intercede for her. She put the whole case before him. He assured her of his sympathy, how very greatly he regretted the unpleasant circumstances under which she was placed, but that the party who had purchased the property and of whom she complained was one with whom he had business relations and whom he would not like to offend, and that any interference on his part would be a loss to him in his own business; therefore he would have to be excused from doing anything for her. This man was a coward, the meanest kind of a coward. All his professed interest in the cause of prohibition was nothing to him when his own selfish interests lay in the other scale.

I do not know how many such prohibitionists there may be in Maine; I would not like to think that there are many. But I must be candid, and the truth must be told, even if somebody is offended. I have great reason to believe, from the testimony presented, that the cause of prohibition in Maine is greatly injured and its enforcement hindered and retarded by the apathy and indifference of many of its professed friends, and their unwillingness, as in the Portland case already cited, to do the simple duty which devolves upon every good citizen to aid to the extent of his ability in the enforcement of the law.

The people of Maine have upon their statute books the best laws enacted by any State for the suppression of the drink traffic, and the encouragement and education of the people in habits of sobriety. In very few of the other States have the friends and advocates of temperance any such backing. The laws in many of the States serve the protection rather than the suppression of the traffic. Whatever advance is made along temperance lines elsewhere, is made against fearful odds, against a strongly entrenched and powerful foe. We do not mean to say that the people of Maine have no foe to encounter. The liquor traffic is everywhere a relentless, law-defiant, and unscrupulous foe to the highest and best interests of the community, and the drinking passion will always and everywhere resist restrictive legislation, and be fruitful in expedients to avoid and evade it. But in the prohibitory law, and in the public sentiment of the people which sustains it, the prohibitionists of Maine, and the whole people of Maine, have everything to encourage and stimulate

them—not only on account of the advance so far made, but because of the rare opportunities which they enjoy of keeping their State not simply abreast, but in harmony with the motto of the coat-of-arms of Maine (*Dirigo*) in the very forefront of this great reform.

LABORS OF DOUKHOBOR WOMEN.

From an article in the Toronto, Can., Globe.

THE absence of anything like noisiness or excitability strikes one the instant one moves about among the villages. The very children are curiously quiet and gentle in their mode of play, and they are miniatures of their elders in more than their picturesque costume. The quiet dignity noticeable comes from the best possible influence, the parents having apparently little trouble in training their children other than by the example of their own quiet and industrious lives. There is something unutterably pathetic to those who live in this wrangling, noisy world of the nineteenth century, to see the women and children of the Doukhobors quietly and silently bearing with a great patience the load that is laid upon their shoulders.

The innate dignity of the women, and their uncomplaining, untiring patience, have perhaps been the reason that they have had strength given them to endure to the end trials that their magnificent physique could not alone have enabled them to withstand. They are a great people—that is undeniable; and while they are the children of the soil, they are the aristocracy of the soil, people who, to use Ruskin's words, have found that "all true work is sacred, and in all good hand labor there is something of Divineness." Their hand labor is marvelous, from the finest embroidery to the building and plastering of their houses.

The situation that the majority found themselves placed in was one which called for decisive action, and the Doukhobor women, as all great-hearted women must, rose to the occasion, and it is to them, as it ever was to the great pioneer women of our country, that we are to look for the best results in the settlement of our Dominion. The men of each community were called upon to hire themselves out as farm laborers and railway "navvies." The distances in the west are enormous, and it meant simply the exodus of the men from the villages, and an absence that was to be counted by weeks or months. Then, too, in a village of perhaps 120 souls they might have a yoke of oxen or one pair of horses, and these were to plough and carry lumber for the frames of houses, and, more than all, transport flour from a great distance to feed the community. The question was a grave one; winter comes quickly in these latitudes. But the question was answered by the women, who turned to, helped the few men left in the village to build the houses, and not only trod the mortar and used their hands as trowels, but carted the logs, drawing them for miles with the aid of two simple little wooden wheels, which were no bigger than those of a child's go-cart. The earth for the mortar was carried on their backs in baskets woven of willow or in huge platters hewn out of logs; the water being carried at times for half a mile in two buckets hewn

like the platters out of trunks of trees and hung at the end of a long sapling. A deep trench was dug, and by the edge sat a score of women less strong than their Spartan sisters, chopping with a rude hatchet, hay or grass, to mix with the water in the trench or pit. Bucket after bucket of water was poured in from the primitive wooden pails, while six women trod the mortar until it was as smooth as paste. Another gang of women carried it in wooden troughs to the houses, where six or eight others plastered the logs both inside and out with the cold clay paste.

The neatness of the work was astonishing, for while in some cases logs large enough to build a log house were to be found, in others they had to be woven out of coarse willow branches, the upright posts alone being of sufficient strength to support the roofs of sods (two layers) laid on with a neatness and precision that is seldom seen in this country; and the walls of the houses themselves were only stuffed with clay, but presented, both inside and out, as smooth a surface as if the trowel of a first-rate plasterer had been at work. In many cases these people had neither tools nor nails, and the carpentering work of the interior of the houses is a marvel of ingenuity. Their great ovens moulded out of clay always presented a symmetrical appearance, which the appellation "mud oven" does not convey. They are built close to the entrance, and occupy a space about 5 feet square. There are always three or four niches which are used to keep things warm and act as tiny cupboards, while the flat top, about 4 feet from the roof, is occupied on cold days by the old granddame with her never-idle knitting-needles, and perhaps close to her swings the curious cradle covered with a curtain drawn close round it, and containing a chubby baby swaddled like most of the peasant race in real swaddling clothes, and looking for all the world like a parcel tied up with broad ribbons.

THE ART OF SEEING THINGS.

To be an observer, says John Burroughs in the course of an article on "The Art of Seeing Things," in the *Century*, is to see more than the particular thing you are looking for and expecting to see.

We may see coarsely and vaguely, as most people do, noting only masses and unusual appearances, or we may see finely and discriminatingly, taking in the minute and the specific. In a collection of stuffed birds, the other day, I observed that a wood-thrush was mounted as in the act of song, its open beak pointing straight to the zenith. The taxidermist had not seen truly. The thrush sings with its beak but slightly elevated. Who has not seen a red squirrel or a gray squirrel running up and down the trunk of a tree? But probably very few have noticed that the position of the hind feet is the reverse in the one case from what it is in the other. In descending they are extended to the rear, the toe-nails hooking to the bark, checking and controlling the fall. In most pictures the feet are shown well drawn up under the body in both cases.

People who discourse pleasantly and accurately about the birds and flowers and external nature generally are not therefore good observers. In their

walks do they see anything they did not come out to see? Is there any spontaneous or unpremeditated seeing? Do they make discoveries? Any bird or creature may be hunted down, any nest discovered if you lay siege to it; but to find what you are not looking for, to catch the shy winks and gestures on every side, to see all the by-play going on around you, missing no significant note or movement, penetrating every screen with your eye-beams—that is to be an observer; that is to have "an eye practiced like a blind man's touch,"—a touch that can distinguish a white horse from a black,—a detective eye that reads the faintest signs. When Thoreau was at Cape Cod he noticed that the horses there had a certain muscle in their hips inordinately developed by reason of the insecure footing in the ever-yielding sand. Thoreau's vision at times fitted things closely. During some great fete in Paris, the Empress Eugénie and Queen Victoria were both present. A reporter noticed that when the royal personages came to sit down Eugénie looked behind her before doing so, to see that the chair was really there, but Victoria seated herself without the backward glance, knowing there must be a seat ready for her; there always had been and there always would be. The correspondent inferred that the incident showed the difference between born royalty and hastily-made royalty. I wonder how many persons in that vast assembly made this observation; probably very few. It denoted a gift for seeing things.

If our powers of observation were quick and sure enough, no doubt we should see through most of the tricks of the sleight-of-hand man. He fools us because his hand is more dexterous than our eye. He captures our attention, and then commands us to see only what he wishes us to see.

DECISION AND ACTION.

Christian Register.

THE choice once made, the aim once taken, there must be no further thought of consequences. There must be a complete self-surrender to the act of the moment. To doubt or regret, to reconsider or question, is to draw off strength and prevent concentration. To regret is to grow weak. To fear is to help bring about the very calamity which is feared. Even to believe is to be distracted. To assume is the only mental attitude that leaves the mind free to attend to the duty of the instant.

Were half the strength now spent in anxiety and dread transferred either to the time of choice or to the time of action, we should have fewer careworn faces and broken constitutions. The contrast which the traveler notices between the countenances of the American and the European is caused, not by action, but by imagination. It is partly a result of the greater opportunities of the New World. Few men settle down to a lifelong continuance in the work which was chosen at the beginning. The chances are that something better will open to them. Women are said to be in some pursuits less perfect workers than men because they do not take up their work as the occupation of a lifetime. They look over their desks into a future of quite another kind. Their eyes are not

upon the ball, but upon some hoped-for spot where it may sooner or later land. No man can be a good workman, said a wise employer, who looks much at the clock. Even presidents of great nations are said to be less effective when they are haunted by the thought of a possible second term.

But who shall teach us the lesson of golf for our daily life? It is easy to see what tranquility would come into our souls if we could simply abandon ourselves to the act, or the course of action, on which we have deliberately fixed. "How can you be so serene?" said a minister to a prominent merchant who had made his final bid in a most important transaction, involving the interests of hundreds of people. "Why should I be anything else?" he answered simply. "I have thought it well over, and have done what, in my best judgment, is right and wise. What more can I do?"

Aid For Boer Wounded.

GEORGE W. VAN SICLEN, 141 Broadway, New York city, who is honorary treasurer in this country of the fund raising for the relief of the wounded, sick, widows, and orphans, on the Boer side, has sent out an appeal to the press, enclosing the appeal prepared and sent out by the Afriander Band members of the Cape Colony Parliament, and others. The letter is dated at Cape Town, South Africa, on the 10th of Tenth month last, and after reciting the trying situation in which those of Dutch blood who are subjects of Great Britain are placed, says:

"What may, what can, we Colonial Afrianders do in this sorrowful time? Join in the work of warfare with the weapons? The law and our duty as British subjects forbid this, even should other circumstances not oppose such a course of action.

"But what neither the law nor the duty of the subject forbids, and what, moreover, agrees in every respect with all principles of religion and humanity, is the offering of help to the wounded, to the widows, and the orphans.

"If you are in earnest in your expressions of sympathy with your brothers and sisters in those parts, you will make sacrifices in favor of those men who will be wounded or mutilated on the field of battle, and for the sake of those wives and children who will be robbed of their only support in life by sword or bullet.

"With that object in view we entreat you to subscribe to the appended list, and to do so with unstinted liberality.

"When the war is concluded there will be hundreds, perhaps thousands, of widows and orphans left quite unprovided for. It is chiefly on their behalf that our party in Parliament appeal to you. Large sums of money will be needed to provide them, even to a slight extent, with the necessities of life."

The treasurer in South Africa is C. C. DeVilliers of Cape Town.

Black as "Mourning."

WRITING in the *Woman's Journal*, Elizabeth Cady Stanton speaks of receiving a notice of the death of Jacob Bright, (England, brother of John Bright), printed on "pure white paper, without the traditional black border," and approves of it very much. She adds:

"I know an American lady who was so desirous of doing the right thing, on the death of her husband, that she made a journey to our metropolis to inquire of an English harness-maker the style for the equipment of her carriage, harness, coachman, footman, horses, and dog, as her husband was English, and she wished everything done according to the custom in his native land. As the dog was expected to trot demurely under the coach, his collar was wound with black ribbon, with a large bow on the back.

"The wife draped in the deepest black, wore a long, double crape veil that touched the ground, which style required should be kept over the face during the first year of widowhood—a most uncomfortable and unhealthy fashion.

"The Brights belong to a religious sect called Friends (or Quakers), who never change their dress for these habiliments of woe.

"I hope the readers of this article will do what they can to banish this oppressive, gloomy fashion."

War and Irrigation.

THE preference of so many people to waste money in destruction rather than use it for purposes of improvement and development, is illustrated daily. John D. Spreckels, of San Francisco, (California's member of the Republican National Committee), who recently came East, remarked:

"I am an anti-expansionist, and as I came through the great prairies of the West I could not but think of the great good that could have been done in our own country with the money which we are now spending to maintain the army in the Philippines. If that money had been spent on irrigation in the western countries, I believe the United States would have reaped greater benefits from it than it ever will obtain by the retention of the Philippines."

To which the Springfield *Republican* adds:

"This consideration is worthy of all attention. The expenses of the United States government have been increased by from \$100,000,000 to \$200,000,000 a year because of the President's imperialist adventures. The current cost of the Philippine aggression must be something like \$100,000,000, when considered in all its bearings, and it will continue to be a terribly costly burden for an indefinite period. One year's expenditure from the federal treasury on this account would suffice to irrigate from 5,000,000 to 10,000,000 acres in the arid region. The money, in other words, which we are now spending in the course of a year to kill and destroy and lay waste in the Philippines, would open lands of great fertility at home, capable of supporting nearly as many people as are to be found in the Philippine archipelago, which is more thickly populated than the United States."

Advantages of the Moccasin.

THE moccasin is the most rational and comfortable of all foot-wear. In moccasins the feet have full play; they can bend and grasp; there is nothing to chafe them or to impede circulation. In moccasins one can move like an acrobat, crossing slender and slippery logs; climbing trees, or passing with ease and security along dizzy trails on the mountain-side where a slip might mean sure destruction. The feet do not stick fast in mud. In the North, when the mercury is far below zero and no civilized boot will protect the feet from freezing, the savage suffers no inconvenience. His moccasins, stuffed with dried grass, let the blood course freely. The perspiration may freeze on the hay in a solid lump of ice, but the feet remain warm and dry. The buckskin moccasin, Indian-tanned with deers' brains and wood smoke, always dries soft after a wetting.

In autumn, when all the leaves and twigs are dry as tinder, a man wearing shoes makes a noise in the forest like a troop of cavalry; but in moccasins he can move swiftly through the woods with the stealth of a panther. The feet are not bruised, for, after enjoying for a time the freedom of natural covering, these hitherto blundering members become like hands and feel their way through the dark like those of a cat, avoiding obstacles as though gifted with a special sense. Best of all, the moccasin is light. Inexperienced sportsmen and soldiers affect high-topped laced boots with heavy soles and hobnails, imagining that these are most servicable for rough wear. But these boots weigh between four and five pounds, while a pair of thick moose-hide moccasins weigh only eleven ounces. In marching ten miles, a man wearing the clumsy boots lifts twenty tons more shoe-leather than if he wore moccasins.—[Harper's Magazine.]

College Girls as Debaters.

VASSAR College has two debating societies, Qui Vive and the T. and M. House of Commons. Membership in each of these societies is held by alternate classes for two consecutive years. As the whole class is included, the membership is large, and the interest in the societies general. T. and M. is modelled upon the British House of Commons, and the amount of parliamentary knowledge necessary to get this body through a session is appreciated only by the girls who have tried it. Regular meetings for debate are held by each society, and once a year an open debate between the two societies is given, to which the whole college is invited. This is always one of the great events of the year, the entire audience being vitally interested in one side or the other. Times have changed since the days, more than half a century ago, when Antoinette Brown and Lucy Stone secretly organized, in an old colored woman's back parlor at Oberlin, the first debating society ever formed among college girls, and had to hold the meetings without the knowledge of the faculty.

CURRENT EVENTS.

THE war in South Africa increases in horrors. Two more battles were fought last week, one north of the Modder river, at Magersfontein, by the British column under Gen. Methuen, and one on the Tugela river, in Natal, by that under Sir Redvers Buller. In both the British troops sustained a severe "reverse," being beaten back by the forces of the republics, with heavy loss of life. The news of the battle on the Tugela, coming on top of so much bad news, caused excitement and anxiety in London. The war is criticised by an increasing number, some from one point and some another. General Buller, who was in supreme command, has been superseded by Lord Roberts, who gained distinction in India. Many more troops are to be sent out, as soon as possible, and the army in South Africa will be far larger than that sent to the Crimea in 1854.

MUCH concern is felt in England as to the attitude of other European nations. In France the popular sympathy with the Boers is so intense and undisguised as to be most offensive to England, while the German nations have the same sympathies, and Belgium and Holland also. Under these conditions, it is feared that there will be intervention or interference from some quarter, and that the war will become much more extended. The United States, with whom Chamberlain declared, in his recent speech, England has an "understanding," is apparently relied upon to support her in the war.

AMONG the killed on the English side, in the battles last week, were General Wauchope, an important officer, the Marquis of Winchester, and Lieutenant Roberts, son of the General who has just been appointed to the chief command. He was an "only son." The total losses of the English since the war began, about six weeks ago, are stated to be (up to the end of last week), 7,630 in killed, wounded, missing, and prisoners. The actual losses of the Boers are unknown; they are usually reported by them as small. In the repulse of Gatacre's column, at Stormberg, reported last week, while the English loss was reported as over 600, the Boers reported four killed and nine wounded, and a London dispatch says "probably this is correct, as no genuine attack was delivered by General Gatacre's troops, who were completely surprised while in column."

THE Board of Election Commissioners in Kentucky decided to issue a certificate to W. S. Taylor, the Republican candidate for Governor, who had a small majority "on the face of the returns" over W. E. Goebel, Democrat, at the election last month. The Commissioners who decided upon this were Democrats, and there were fears that they might make a partisan decision, regardless of the returns. That they so disregarded partisanship has occasioned many expressions of praise. Governor Young was inaugurated on the 14th instant. It is announced that he will make a contest in the Legislature, which has a Democratic majority in both branches.

THERE has been a very considerable fall of prices in the stock markets of London and New York, and elsewhere, due in part to the course taken by the South African war; almost a condition of panic existed on some days. In Boston, the Broadway National Bank failed on the 16th, and was placed in the hands of a receiver. In New York, on the 18th, the Produce Exchange Trust Company failed. The demand for gold in London has been urgent, and shipments from this country began on the 16th, when \$2,200,000 went out from New York. On the 18th the English "Consols" (Government loan) sold slightly below par. at 99 $\frac{3}{4}$. The United States Treasury Department "came to the relief of Wall street," on the 18th, by making a large increase (\$30,000,000, or more) in the amount of its deposits in New York city banks.

IN Congress, little business of importance has been transacted. In the House, on the 18th, the bill establishing the single gold standard, etc., was passed 190 to 150. This was a party vote, except that eleven Democratic members, nine of them from New York State, voted for the measure. The inquiry into the Roberts case has been waiting for the arrival of witnesses from Utah. In the Senate, on the 18th, resolutions were introduced in opposition to the retention of the Philippines by Senators Tillman, of South Carolina, and Bacon, of Georgia, and notice given that they would be discussed later. A resolution of sympathy with the South African republics has been introduced in the House by Representative Sulzer, of New York city.

REPORTS from the operations in the Philippines continue to represent the extinction of the "rebellion," as it is commonly called in the daily press. Aguinaldo has not been captured. Opinions differ as to whether there will be further armed efforts at independence. There is no word of a reduction of the United States military or naval forces. The text of the agreement made with the Sultan of Sulu, by which he receives pay of \$9,120 a year, and his polygamy and slavery are not to be interfered with, has been published. In a skirmish on the 18th inst., General Henry W. Lawton, one of the principal commanders of the United States forces, was shot by a Filipino sharp-shooter, and instantly killed.

A LARGE anti-imperialist meeting was held in the Academy of Music, Philadelphia, on the evening of the 14th instant, under the auspices of the Philadelphia branch of the national anti-imperialist organization. George Guyas Mercer presided, and addresses were made by Congressman Lentz of Ohio, ex-Congressman Towne, of Minnesota, and others. Letters of sympathy from ex-Senator George F. Edmunds, of Vermont, and Senator George F. Hoar, of Massachusetts, were read. A resolution expressing sympathy with the republics of South Africa in the present war was offered by one in the audience, and adopted.

THE question of the admission of M. S. Quay to the United States Senate, upon the appointment of Governor Stone of Pennsylvania, was argued before the Senate Committee on Elections on the 16th instant. Ex-Senator Edmunds of Vermont was one of the counsel in opposition. The committee is not expected to make its report until after the holiday recess. It is understood that five members will report negatively, and the minority, four members, favorably. Reports from Washington are mostly to the effect that the Senate will vote against seating Mr. Quay. He has come to Washington from Florida.

A NOTICEABLE portion of the report for 1898 of the Massachusetts Board of Health is that in relation to consumption. A steady and uniform decrease in the mortality from this disease in the State is pointed out. In 1853 the deaths from consumption were 4,272 per one million people. In 1895 the number was only 2,194, and the report for 1898 shows further decrease.

THE German delegates to the Philadelphia Trade Congress have made such a favorable report at Berlin that a Commercial Museum is to be established there, modeled after the Philadelphia plan.

NEWS AND OTHER GLEANINGS.

THE centennial anniversary of the death of Washington, on the 14th instant, was observed by many civic and patriotic organizations in different parts of the country. The "Farewell Address" was read in some instances, and the caution against "entangling alliances" was frequently emphasized.

—It is announced that the steamship *Paris*, of the American Line, New York and Southampton, wrecked in Fifth month last, in the English Channel, and subsequently pulled off the rocks, will return to the line after being overhauled and rebuilt at Belfast. She will be given a new name,—that of some American city. Her experience is a very remarkable one, and shows the strength of an iron (or steel) ship, built in compartments on the modern plan.

—The President has commuted to imprisonment for twenty years the capital sentences imposed by court-martial upon four American soldiers, members of a Washington regiment, in the Philippines, for criminal assault upon native women.

—United States Minister Bowen, in Persia, informs the State Department at Washington that great distress prevails in Persia in consequence of the high price of bread. He says the situation is growing worse every day, and that the prospects are that the poor will be face to face with starvation during the entire winter. American missionaries cannot obtain bread enough for their servants or for the schools and hospitals under their care.

—Gen. Leonard Wood, who has been in command of the Santiago province of Cuba, has been appointed Military Governor of the whole island, by President McKinley, relieving Gen. Brooke, and has sailed for Havana.

—The State Board of Health of Mississippi, in its report to the Legislature, states that small-pox is generally prevalent over the State, and recommends that a law be passed making vaccination compulsory.

—Philadelphia has been selected by the Republican National Committee as the place of meeting of the National Convention on June 19, 1900.

NOTICES.

*** Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

TWELFTH MONTH:

31. Spruce street, 10.30 a. m.

FIRST MONTH, 1900:

14. Frankford, 10.30 a. m.

28. West Philadelphia, 11 a. m.

AQUILA J. LINVILL, Clerk.

*** Friends' Visiting Committee of Salem Quarterly Meeting have made the following appointments:

TWELFTH MONTH:

31. Mickleton, 10 a. m.

FIRST MONTH, 1900:

21. Woodbury, 10 a. m.

*** The Visiting Committee of Baltimore Yearly Meeting have arranged for meetings up to First month as follows:

TWELFTH MONTH:

24. Aisquith Street, Baltimore.

31. Woodlawn.

JOHN J. CORNELL, Chairman.

THE death of the heroic Dr. Pestana at Lisbon, through his investigations of the bubonic plague, has attracted attention in Europe. It came through the dissection of the body of a plague victim in the effort to secure the virus for analysis. The poison entered his system, and he was struck down by the disease he was investigating, a veritable martyr to medical science. Isolated in a hospital, Dr. Pestana set himself to the study and record of his own case for the benefit of humanity. As long as his strength served he recorded his symptoms and the course of the disease to the very end.

SIX steamers of the Cunard Line, two of the White Star, one of the Dominion, and two of the Leyland, all sailing between this country and England, have been taken for transport service by the English Government, and it has become evident that there will be short accommodation for transatlantic travel the coming year. Agents for the great lines say that by February 1 they will have their boats full for sailing in May, June, July, and August.

To December 16 the losses of U. S. troops in the Philippine war, from all causes, were 3,136.

THE losses by fire in the United States, during 1899, have been heavy. They will reach, it is estimated, \$125,000,000.

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There are many imitation baking powders, made from alum. They may cost less per pound, but their use is at the cost of health.

Fill a pie with
ATMORE'S
MINCE MEAT
 if you want your guests to
 praise it. Delicate in flavor,
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FIRST Assistant Postmaster-General Heath, in a decision in the case of Mrs. Jennie J. Brown, at Modus, Conn., announces that "the department has decided it will be incompatible with the best interests of the service to retain married women as postoffice clerks. The department has therefore ruled that when a female postoffice clerk marries it will be necessary for her to resign from the service."

A NATIONAL conference of the American Woman Suffrage Association was held at Indianapolis, Ind., December 7, many prominent members being present. Susan B. Anthony presided. A call has been issued for the national convention of the association to meet in Washington City, February 8 to 14, 1900.

STRENGTHENING the lungs, especially the apexes, may be done by blowing through a small pipistem or tube that will allow the breath to pass out slowly. First fill the lungs with good air, then blow with steady force vigorously but not violently. A few times daily will be sufficient.—[Ladies' Home Journal.]

In a map of China, recently published by the China Inland Mission, it is pointed out that it is wrong to speak of the "Yangtse Kiang River," as the word Kiang means river.

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10 lb. Bags, 35 cents.
 Cases of 9 Bags, \$2.75.

Contains all the valuable nourishing properties of the two finest and richest wheats grown, without any of the indigestible, woody hull, which is removed.

In ordinary flour 80 per cent. of that part of the grain that nourishes and builds up nerve, bone, and muscle is bolted out, and what principally remains produces heat and fat, but not strength and force. Weak bones, flabby muscles, and defective teeth and eyesight may often be caused by want of these elements bolted out of white flour.

Fruen's Whole Wheat Flour contains all this valuable part of the grain without any of the indigestible woody fibre.

Makes a delicious, sweet, light brown bread.

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Believing that promises and promptness are important factors in business, our customers may rely on us for the prompt fulfillment of engagements, for we appreciate the annoyance occasioned by failure to fulfill such.

Orders may be sent by mail and they shall have the same prompt attention and care.

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Established 1844.
The Journal, 1873. }

PHILADELPHIA, TWELFTH MONTH 30, 1899.

{ Volume LVI.
Number 52.

A GOOD WORD EACH WEEK.

LII.

*If only we are content to work on the Divine plan,
we shall surely be content with God's time.*

JOAN MARY FRY.

From her paper on Jacob Böhme, read at the Birmingham Summer School.

A NEW YEAR MELODY.

He hath put a new song in my mouth, even praise unto our God.—*Psalms xl., 3.*

THANKSGIVING and the voice of melody,
This New Year's morning, call me from my sleep :
A new song is in my heart for Thee,
Thou faithful, tender Shepherd of the sheep :
Thou knowest where to find and how to keep
The feeble feet that tremble where they stray :
O'er the dark mountains—through the whelming deep,—
Thy everlasting mercy makes its way.

With all that hath been, Lord, henceforth shall be :
A low, sweet, cheering strain is in mine ear,
Thanksgiving and the voice of melody,
Are ushering in from heaven a blest New Year.

With voice subdued my listening spirit sings,
As backward on the trodden path I gaze,
While ministering angels fold their wings
To fill with lowly thoughts my song of praise.
The shadow of the past on future days
Will make them clear to my instructed sight ;
For the heart's knowledge of thy sacred ways,
Even in its deepest, darkest shades, is light.
—*Anna Letitia Waring.*

CHURCH OR MEETING.

The following is the major part of a letter by Caroline E. Stephen (of Cambridge, Eng., author of "Quaker Strongholds"), to a mother, who was hesitating whether to bring up her child as a Friend, or—more or less—under the influence of the Church of England. It appears in the *Friends' Quarterly Examiner*, London, for Tenth month, full liberty to print "having been given by both writer and receiver." Caroline E. Stephen, as is well known, was for a large part of her life a member of the Church of England.

I CANNOT see that parents can transmit to their children any faith worth having—any real, living faith—except that by which they themselves live. To have a child to bring up must needs be a challenge to the innermost convictions of the parent. I do not see that it can in any way lessen the importance of those convictions, or justify any compromise or swerving from them, though it may well teach humility and lay bare deficiencies.

Thus to my mind the whole enquiry narrows itself to the one searching question, Are Friends right in freeing themselves or standing aloof from the whole ecclesiastical system of the Anglican and Roman churches, based as it is upon the existence of clerical orders, and the administration by the clergy of sacraments regarded as Divine ordinances? Or, to put

it from the other side, Are the clergy justified in their contention that they are the duly appointed officers of a sacramental and ecclesiastical system ordained by Christ himself, and binding upon all his followers?

I am not going to attempt to argue this question. All I want to remind you of is that the "Church" system must be accepted or rejected as a whole. It all hangs together in principle, although one meets with very various and fragmentary manifestations of it. Of late years the sacerdotal and sacramentarian assumptions underlying it have emerged with much greater distinctness than was the case in my youth. I believe that this process must go on, and that the clergymen who object to the prominence of sacerdotalism are logically in a false position, just as it may be maintained that the High Church clergy who remain in the Church of England instead of submitting to Rome are so. At any rate, the claim to sacerdotal authority is spreading far and wide amongst the clergy, and does, I think, underlie almost all the teaching of the Prayer Book. So that to any one whose conscience rejects that claim it would be impossible with open eyes to subject a child to clerical teaching and influences.

Again, as each member of the Church of England reaches maturity, the question takes the urgent practical form of becoming or not becoming a "communicant." Here the dilemma defies evasion. Not to be a communicant is, for practical purposes, not to be a Churchman. To receive the "communion" at the hands of the priest is to acknowledge his authority. That authority is or is not divinely ordained. There is no middle course between accepting or rejecting its claim.

I myself have been led, upon what appear to me to be conclusive grounds, to reject this claim to authority. To my own mind, therefore, any acknowledgment of it, however indirect, however much appealing to one's sympathies, is unlawful. I believe, though I do not claim prophetic powers, that there are mighty forces arrayed against it—the forces of truth; of growing acquaintance with the Divine methods, both in the physical and in the spiritual worlds; of the growing craving for honesty and solid reality in the region of religious thought; of the need to breathe the free air of heaven, and to come into direct personal contact with the object of worship; of the thirst for the living God, manifesting Himself immediately to the spirits of men. All these forces are, as I believe, arrayed against the claim of the priesthood to be the authorized channels of a system of dogmatic teaching and the dispensers of ceremonial "means of grace." The teaching which men and women are learning to look for is something vaster, more awful and soul-subduing than that which the clergy can be trained to disseminate;

the means of grace begin to be felt to be as wide, as free, as intelligible and natural, and yet as unfathomable as human experience itself, not to consist in rites officially administered and altogether unintelligible in their mode of action.

These two views of life are wholly different,—the one tending to the demand for truth at any cost; the other, to the exaltation of orthodoxy. The open-minded pursuit of truth cannot but clash at times with the desire for orthodoxy, as we have, alas, but too much opportunity of observing in our own Society. I well know how far the Society is from living up to its own ideal; how grievously its noble traditions have been lost sight of in the hardening and narrowing grooves of mere habit; how much there is in its actual state that is unlovely and unattractive. But nothing can dim the glory of its fundamental principle; nothing can deprive us of the ground already won, for witnessing to the possibility of combining the freest thought with the purest devotion. The faith of the future; the faith we are all in our various measures seeking after and struggling for; the faith which is needed to satisfy the growing hunger of the world for truth; the faith which is deep enough to meet reason at its very source—this faith may not break forth from within our borders, but when it comes it can do no more and no less than reaffirm our fundamental principle—the single and all-sufficient trust in God's perennial inspiration and immediate revelation of himself to human hearts.

There is nothing in our ideal, nothing even in our shortcomings, to hinder this faith. I cannot but think that there is much in the teaching of the Church of England to make it impossible. I do not mean to deny that the teaching of the church includes more truth than falsehood—very much most precious and beautiful truth. I only mean that the element of what I believe to be falsehood running through it must needs cause many, especially men of considerable thinking power, to reject the truth along with the falsehood—must at any rate weaken their hold on the truth which is so tightly bound up with so much that is untenable, so much that is becoming year by year, under the growing lights of science and history, more and more obviously untenable.

It is in view of this needless but most frequent shipwreck of faith in the recoil from indefensible assumptions and artificial devices for stimulating the devotional faculties, that I should myself cling so earnestly for a son—if I had one—to the freedom and simplicity (even though amounting to occasional bareness) of the manly, rational, supremely pure and profound view of the relation between God and man which has hitherto been maintained by Friends, and by Friends alone.

The form in which this view is presented by any particular meeting or individual may have in it much that is unlovely, much from which a child should be guarded; but it makes all the difference when the alloy is felt to be accidental, not inherent in the system.

Should your son grow up to be an independent thinker and follower after truth, he will have nothing to unlearn of any *pure* Quaker principle that you

may have instilled into him. Should he develop any amount of logical or critical power, he will find nothing irrational in the pure simplicity of the Friends' pristine manner of worship. Obedience to the Light of Life, to the central source of illumination, to all light as necessarily one,—this is an aim commanding the respect of all,—a foundation as secure as it is simple for whatever further teaching life may have in store for him. To inculcate this obedience is, I believe, your infinite privilege; you will do so more effectually by your life than by any words. If the problems of his education discipline your own heart into a more unreserved exercise of the same obedience, they will indeed prove a means of grace to you both. May it be so.

With love, your friend,

CAROLINE E. STEPHEN.

THE FRIENDLY RENAISSANCE.

Paper by Robert M. Reese, of Baltimore, read at Conference of Friends' Associations, Woodstown, N. J., Eleventh month 18, 1899.

IF I rightly understand the subject assigned me, I am to discuss the re-birth of interest in the history and principles of the Society of Friends.

If it be necessary to show first that there is such a renaissance, I need only recall to your attention the various conferences and meetings which the Society of Friends is now holding; the activity in First-day school work, and the organization of Young Friends' Associations. Indeed, the sitting of this present conference of delegates from Young Friends' Associations is as good evidence as is needed that such a revival of interest is at hand. I think, therefore, we may safely assume the existence of the Friendly Renaissance, and discuss briefly its causes and meaning, and the benefits we may derive from it.

It has been asserted, probably with truth, that the Society of Friends does not increase in numerical strength, and is now no more than holding its own. It is further asserted that the Society will eventually disappear, not, it is admitted, because of any inherent weakness in its doctrines or laxity in its practice, but because there is no longer any need for insistence upon those doctrines. In other words, that the Friends are no longer a "peculiar" people, because religious thought generally is moving towards the position so long held by the Society of Friends.

I think there is reason, or at least plausibility, in this view of the matter, though, if the Friendly Renaissance which seems to me so apparent is a fact, I do not believe that the Society is destined to disappear. Certainly it is a fact, remarked by religious teachers and writers of all shades of opinion, that the present is an age preëminently of inquiry, of unrest, of dissatisfaction, perhaps, in religion. Says the Rev. David H. Greer in a recent sermon:

"What is religion? that is the question, That is the question to which this age is addressing itself. That is the question which, with a great searchingness of inquiry, searching all credentials, sifting, testing, examining all theories and all claims, no matter how vast and venerable and hoary they may be, this present age is asking—What is religion?" (Sermon by Rev. David H. Greer, *Outlook*, November 4, 1899.)

This spirit of inquiry, of unrest, is then admittedly widespread. We of the Society of Friends, and especially we of the younger generation, could not

have escaped it if we would. If we have kept anywhere near abreast of the thought of the age in which we live, we must have been forced to inquire for ourselves into religious matters and come to some conclusion regarding them. It is unnecessary to dwell on the causes of the present spirit of inquiry; it has always existed, more or less, but it has at least received a great impetus from the modern science of geology, the establishment of the doctrine of evolution, and the results of the fuller knowledge of the Bible. Many creeds and opinions have fallen by the wayside; many a thoughtful man has had to change his attitude toward the Bible, toward this life, nay, his very conception of God. To many this has come as a grief. The loss of cherished beliefs has carried with it the sense of a heavy personal loss. The Friendly Renaissance I believe to be a result of the general spirit of inquiry and heart-searching which I have outlined above.

But out of this religious unrest and inquiry it seems to me that, for us as for others, one great doctrine is emerging, and is more and more received among thinking people. It is that of the Divine Immanence, the belief that everywhere, in all things and at all times, there lives and acts a "Power not ourselves that makes for righteousness." How far the idea of a personal God has possessed the minds of Friends in the past I have of course no means of knowing. Those who are able to hold to it, still, are perhaps the happiest of Christians, since they have a more clear and sharply defined idea of the God they worship; but for those who cannot hold this conception longer, the idea of the "allness and everywhere-ness" of God is a conception so impressive, and in truth so fundamental, that he who holds it seems to me to have reached a solid and enduring ground to stand on. He who holds it may well be excused for indifference to forms, customs, even beliefs, that were once held to be essential. Will the foundations of Quakerism, for example, be shaken because we are dispensing with the plain speech and apparel, the numerical designation of the days of the week, and the like? I cannot think it; if Quakerism be founded on the truth, it cannot be injured by any extension of the truth, or by any modification of non-essentials.

But you will at once perceive, I think, that this growing belief in the Divine Immanence of God is very closely related to, if not identical with, the fundamental Quaker doctrine of the Indwelling Spirit whose light we are to mind. Call this mere intuition if you will; what is more fundamental than the universal and ineradicable conviction of all men that there is somewhere, outside themselves, a Power that rules the world? Man in all ages and in all countries has worshipped; and we simply crystallize into a convenient formula what is a fundamental conception of the mind, when we speak of the Divine Immanence, the indwelling spirit, God.

If, as I think, the fundamental doctrine of Quakerism and the belief in the Divine Immanence are practically identical, what need, you will ask, of any revival of interest in the principles of our Society? If the religious world is simply moving up to the position so long held by the Friends, why should we

not stand still, as we are? Because we cannot if we would; if the Divine spirit lives and moves in us as in all beings we must necessarily, in our own little spheres, take part in the activities that make this world tend to become better. Not so many centuries ago the good man was he who lived apart from his fellows in meditation and prayer, mortified the flesh, and did nothing. We have no such conception to-day. Meditation and prayer we still believe in, but we look with scant respect upon the religion that does not issue in a useful, clean, and helpful life. Sharing as we do in the modern spirit of religious inquiry, standing as I believe we do, upon at least one fundamental verity, the Society of Friends as the logical outcome of its principles must take its part in the philanthropic movements of the day and coöperate with any other body of Christians engaged in good work. I do not mean to imply that we are not doing this; on the contrary; but because we share in the modern renaissance of religious inquiry, we must be careful to accept the necessary consequences of our revived beliefs.

And now, let me ask, what should the Young Friends' Associations do to benefit most by the Friendly Renaissance and aid its growth? We should be peculiarly susceptible to the influences that are at work to-day in our body and other religious bodies. What practical shape can we give to our endeavors, to make us more effective in promoting the welfare of those around us? I feel inclined to leave you to make what suggestions occur to you along this line, merely suggesting the hope that whatever form our activities take, we do not neglect the study of the history and principles of our Society. For by clarifying our own conceptions of Quakerism and living or trying to live, up to its logical requirements, we may, as it seems to me, help greatly to maintain unimpaired the high position of the Society of Friends. And we may gather courage and inspiration from the early struggles and persecutions of the founders of the Society; we may find splendid patterns of manhood and womanhood in the earlier and later Friends; and new meanings, new guidance, in the pregnant message of George Fox, "Mind the Light."

A BOOK ON THE "EASTERN SHORE."¹

A VERY interesting part of the country, from many points of view, is that western side of the Delaware Peninsula which belongs to the State of Maryland, and is known as the "Eastern Shore" of that State. It has many attractions, especially to those who love the water,—for the rivers that drain into the noble bay of the Chesapeake are many of them charming streams, and they abound, besides, in wild fowl, fish, and oysters. The climate is milder than the latitude would suggest, for the great bodies of salt water on both sides of the Peninsula temper the cold.

Of all the counties on the Eastern Shore one of the most interesting is Talbot, and the physical, social, historic, and legendary features of this county

¹ LAND OF LEGENDARY LORE. Sketches of Romance and Reality on the Eastern Shore of the Chesapeake. By Prentiss Ingraham. Illustrated. Pp. 312. \$2.00. (By mail, \$2.16.) Easton, Md.: Wilson M. Tylor.

have been very pleasantly treated in a volume recently issued. The author is Prentiss Ingraham, an author of repute,—son of the author of a well-known book, "The Prince of the House of David,"—and the publisher is our friend Wilson M. Tylor, of Easton, Md., the county seat of Talbot.

We cannot do better, in an effort to give the



"RATCLIFFE" ON THE AVON.

Home of former United States Senator Charles H. Gibson, near Easton, Md. A typical Eastern Shore mansion. (From "Land of Legendary Lore.")

character of the book, then to extract from it liberally. The author refers to the interest Marylanders who are "to the manor born" show in their family descent. Upon the Eastern Shore, "and particularly in Talbot," he says, some of them—

"—dwell upon lands granted to their ancestors away back in the days of Governor William Claiborne and Lord Baltimore. This is particularly true of those who were Church of England people, Roman Catholics, and the Society of Friends. Ancestors that could be regarded with pride by their descendants were constantly spoken of to the children of those days, and they were made to realize that they, too, had perhaps been born to greatness. If there had been any 'black sheep' in the family flock, they were simply passed over in silence.

"A look at the life in the plantation homes of those days is of interest, viewed from our lives of to-day. The large and crumbling manor-houses cannot be said to have been the most comfortable, compared with modern comforts. They were too draughty, and wood fires, even on enormous hearth-stones, did not give a genial and steady warmth, while the furniture was too precise and stately for comfort. The plantation, from the mansion to the slave quarters, was a settlement in itself. There were picturesque wind-mills to be seen, a necessary appointment for the grinding of flour and cornmeal. The hominy was beaten for use, and the bacon and

hams all cured on the place. If there were fifty 'hands'—slaves—on the plantation, this meant over 10,000 pounds of bacon and 4,000 pounds of meal to be stored away for the annual consumption, not to speak of other edibles that were a necessity.

"Then there had to be homes for these fifty laborers and their families, homes for themselves apart from the 'Great House,' as the planter's mansion was called. The stables, granaries, and storehouses were locked each night, but the mansion never, for it would have been regarded as inhospitable to turn the key against a friend or traveler. Large as their houses often were, they were not large enough for the hospitality of their inmates. Spacious rooms and halls and broad piazzas were the features of these homes, with arm-chairs, rocking-chairs, and settees that to-day would be stiff and devoid of all ease.

"Terrapin, oysters, and canvas-back ducks, as also venison, all luxuries and now high priced, were then so common that hired laborers of the planters had it put in their contracts that they were not to be fed on these edibles 'more than once each week.'

"Two marked features of a well-equipped planter's home were the family burying-ground and a coach-and-four, the latter often having negro postillions. These old-time carriages have all gone into the misty past; not a trace of them, with their swinging bodies on huge leather springs, being found. They were used then for formal calls, state affairs, and to go to church in, the latter often distant many miles, while to-day the coach-and-four is not known here, but is the pleasure vehicle of wealthy northern people.

"The family burying-ground of an estate was not one to be hidden away in a remote corner, for it was often within full view of the front piazza, as though to be put where the living could keep vigil over the dead. Often it was in the garden, and the well-trodden paths leading to it showed that the dead were not forgotten lying off there in the gloom of the grave and eternal night-shades. I remember one



"WYE HOUSE," HOME OF THE LLOYDS.

An old manor-house of Talbot county. With this old place Frederick Douglass's history is connected. (From "Land of Legendary Lore.")

burying-ground where not one of the graves,—and there were a score or more of several generations,—was marked by slab or tomb, only upon a little mound so strangely unlike all other things on earth, grew ivy, violets, forget-me-nots, roses, jessamine, geranium, and other flowers.”

Several of the chapters have a special interest for Friends. The early settlers in Talbot included many followers of George Fox, among them some from New England, escaping from persecution. One of these, Wenlock Christison, a famous figure in the annals of our Society, came to Talbot county and settled at “Woodstock,” where the old brick house in which he lived is still standing.

“It was three years after the establishment of Talbot county that the Friends came here to settle, in 1657, the first coming from Virginia, and the meeting-houses, primitive in the extreme, . . . were erected at Wye, Little Choptank, Island Creek, and

still in the memories that cluster around it, could not have been better chosen, for it is just south of Easton, in its suburbs now, and hence the site of sites, showing how well chose they who located the county town just where they did. The Friends' meeting-house at the head of the Avon was also not a long walk across for those who came by boat to Betty's Cove on Miles River, while as all roads lead to Rome, it is said, so all highways and streams in Talbot lead to Easton. This house was a frame building with massive timbers, boarded and shingled, and to-day stands as a monument of the old-time style of building.

“It is stated as an indisputable fact that George Fox, the founder of the Society of Friends, attended the meeting at Betty's Cove, that originated the building of the old meeting-house near Easton, and later also attended what Eastonians now speak of as the ‘William Penn meeting-house.’ It was in 1684 the meeting was held, and George Fox describes the greater house in his Journal as being located upon the Avon River (old style Tredhaven).

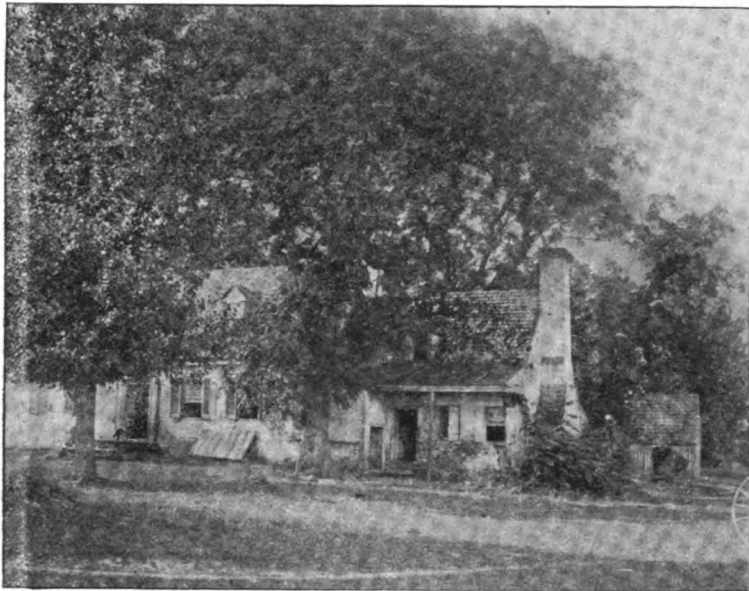
“To John Edmondson fell the honor of entertaining George Fox, his farm at the time being the one known as Cedar Point, owned by Mrs. Edward B. Hardcastle, of Easton, but leased to Charles H. L. Leonard. In his Journal Fox says that he attended the meetings each day, going by boat, and the boats were so numerous in the river the scene reminded him of the Thames of London. He also spoke of ‘seeing both rivers’—the Avon and the Miles—from the meeting-house, and this shows to what an extent the heads of the two streams have filled up in the past two hundred years.

“At that time the Friends in Talbot kept a boat—the *Good Will*—and horses, expressly for the use of their ministers in traveling through the country. Upon his return to England George Fox sent to the meeting-house a number of books, some of which are still held by the

Society, and this was the first library known in Talbot. This greater meeting-house was built in no slipshod manner, as its fine state of preservation to-day shows, after having withstood the storms of over two hundred years.”

Space will not permit further extracts, now, and it would hardly be fair to the book itself. What we have taken is but a part of many pages of remarkable interest. Many personal and romantic details are presented, hanging on the historical thread. The publisher has been lavish of illustrations, there being over one hundred in all. Three of these, kindly lent by him, accompany this notice.

WHEN duty is severe, we must be more reverently dutiful. If love brings sorrow, we must love more and better. When thought chills us with doubt and fear, we must think again with fuller soul and deeper trust.—*James Martineau.*



“HAMPDEN,” HOME OF THE MARTINS.

The first brick building in Talbot county. Built of bricks brought from England in 1663. Still standing. (From “Land of Legendary Lore.”)

one, which was doubtless the first, on ‘Betty's Cove,’ Miles River.

“This one on Betty's Cove was built of clapboards, and stood on the boundary line between the homes of R. B. Dixon and Dr. Cherbonnier, while it [the lot of ground] covered ten acres of land, and faced the river, from which it was distant but a few rods. The records show that here also was a graveyard, and that the little building was repaired in 1676, but in 1693 it was abandoned, left alone with its encircling dead, while a larger and more pretentious meeting-house had been erected in a more central location at the head of the Third Haven, on Avon River. This last building was so placed as to be convenient to every part of the country, even by vehicles on the highways, the bridle-paths, or water, for from the Avon vessels have cleared, and come from every part of the world.

“The locality of this greater meeting-house, great

OLD TESTAMENT LESSONS.

No. 1.—FIRST MONTH 7, 1900.

SOURCES FOR THE HISTORY OF THE EXILES.

GOLDEN TEXT.—And we have the word of prophecy, made more sure.—II. Peter, i., 19.

Scripture Reading, Obadiah, i., 1-21.

THE connected narrative of Hebrew history which we have followed in the past year to the end of the Books of Kings ceases with the fall of Jerusalem in 586 B. C. A few verses in the final chapter tell us of the fate of the city and its inhabitants, while a concluding note tells also of the release of King Jehoiakin from prison by Evil-Merodach, king of Babylon, many years later. This fact marks the middle of the sixth century B. C. as the earliest possible date for the completion of the Books of Kings. We may, therefore, consider them as coming in their final form from the exilic period, and as indicating, in a measure, the point of view of that time. The chapters in the prophecies of Jeremiah from the twenty-third to the end deal mostly with the times following the first captivity (597), and part of them are addressed to the exiles. Some of these exiles were settled (probably near Nippur) south-east of Babylon, and on the large navigable canal Chebar. (Ez., i., 1-12.) This was in the very heart of the land, some of the greatest cities of the country being situated on the canal. Among this group of Jews appeared the prophet Ezekiel, from whose words of warning, threatening and comforting, much may be inferred as to the state of mind of his people, and also as to their environment. The single, brief prophecy of Obadiah embodies a bitter denunciation of the Edomites for their cruel delight in the destruction of Jerusalem and in the distress of its inhabitants. The tone of the prophecy indicates that it was written not long after the great calamity, while the wounds of that bitter conflict were still open. It is not difficult to understand why Judah was hated by neighboring nations. Her isolation, her pride as the elect nation among nations, her contempt for all beyond her borders, all these, no doubt, saved her from so fusing with alien peoples as to lose at once her identity and her world-mission. This mission was ill-performed enough, indeed, by the great mass of the people, and was only redeemed from total failure by the faithfulness of the prophets and of the few who joined with them. This is not the only case, either, where a great mission has been regarded as a basis rather for a sense of pride than for that of responsibility. And in the case of Israel, her exclusiveness and arrogance made her a most unlovely neighbor among the sister nations. The hatred of the surrounding peoples, indicated in Obadiah, Ezekiel, and elsewhere, had important results in the condition of the Jews left in Palestine, and in the relations of the returning exiles, more than a generation later.

The composite character of the prophecies given in our Bible under the name of Isaiah has been already referred to. It would not be profitable to enter here into the minute details of textual criticism. It is enough to note that the book falls naturally into two parts. The first, including most of the first thirty-nine chapters, deals in the main with the period of the

prophet Isaiah. The other section includes chapters forty to sixty-six. Even a superficial reading of them will make plain that they are addressed to conditions totally different from those of the earlier chapters; most of them are, in fact, addressed to the Jewish exiles in Babylonia. "Like a Christian pastor, the prophet enters into the difficulties and aspirations of his people, removing the one by eloquent arguments and stimulating the other by assurances which claim a Divine origin." (Canon Cheyne.) Of course, it is an easy way out of the apparent difficulty to say that Isaiah might have been Divinely inspired to address the conditions of his countrymen over two hundred years after his own time; but the question, after all, is not what "might be" but what actually was, and all the evidence points to a late authorship for these chapters. The unknown prophet of the exiles is usually known as the "Second Isaiah."

The Book of Lamentations presents "a vivid picture of the scenes attendant upon the distinction of Jerusalem and of the feelings with which the scattered exiles regarded these events." (Kent.) This book consists of four acrostic poems, the form being based on the twenty-two letters of the Hebrew alphabet; while a fifth poem is of much the same general character, though it lacks the alphabetic arrangement. The poet writes in the name of the Jewish nation. Most pathetically are set forth the miseries of the ruined city and country. A tradition that these poems were written by Jeremiah made its first appearance, so far as we know, three centuries later, at the time of the "Septuagint" translation of the Bible into Greek. There can be no doubt that both the spirit and the language of Lamentations are nearly allied to those of the known prophecies of Jeremiah. But "the balance of internal evidence may be said to preponderate against Jeremiah's authorship of the Book." (Canon Driver.) It may well be, indeed, that the five poems are the work of several hands.

So much for the "prophetic" books which assist us in understanding the Babylonian period. Certain of the third group, also of the Hebrew sacred books, were either written during this period or refer to it. Some of the Psalms may be attributed with much probability to this time. Psalms lxxiv. and lxxix. may refer either to the desolation of Jerusalem in 586 B. C., or to a much later desecration of the temple. Psalm cii. is probably exilic. Psalm cxxxvii. may be mentioned as one at least referring to the exile. While the books of Daniel and Esther were not written until hundreds of years later, they give some idea of the Jewish traditions of the captivity; their chief value, however, is in their reflection of the spirit of their own time.

Among the apocryphal writings, the book of Baruch, the Song of the Three Holy Children, the History of Bel and the Dragon, and the History of Susanna are more or less concerned with the exile.

The writings of Josephus, to which constant reference has been made in preceding lessons, continue to supplement the biblical sources in the period before us. Josephus was a Jew of the generation just following the life of Jesus, he having been born about

37 A. D. Carried captive to Rome after the final conquest of Jerusalem by the Romans, he won the friendship of the emperor, and devoted his leisure to writing the history of his people. His chief source of information was the Bible; but he had access to some other sources. Among them a Babylonian priest of the time of Alexander, Berosus by name, supplied a history of Babylonia in Greek.

This brief account of the sources of our knowledge of the exile would not be complete without reference to the large number of inscriptions which have been discovered dating from the period of Nebuchadnezzar, and his successors. From them we learn much of the social customs and of the religious life of the Babylonians, as well as of their foreign wars and conquests.

VILLAGE SCENES NEAR METZ, 1870.

From William Jones's book, "Quaker Campaigns in Peace and War."

WE commenced the relief work in the neighborhood of Briey. Metz not having yet surrendered, we were not permitted to pass beyond the bounds of the villages occupied by the Germans. We found, however, ample work at St. Privat and other villages around the plain of Gravelotte. At St. Privat we were horror-struck with the work of devastation. Almost every house was in ruins, and the regiment of German soldiers quartered in it were living mostly in the basements or cellars. The church, a melancholy ruin, was knocked to pieces by shells from the battlefield, and had been set on fire by the explosion of a bomb.

The battle of Gravelotte, resulting in the defeat of the best soldiers, including the Imperial Guard, and of the ablest generals of France—and subsequently in their surrender after the siege of Metz,—was the most stubbornly-contested of all the sanguinary conflicts of the war.

In this struggle the French opposed 180,000 men to 230,000 Germans, and the loss of the latter in killed and wounded exceeded 19,000 men. The loss of the former is not known, but was probably less, for the French occupied selected positions, especially Canrobert's Division at St. Privat, which poured a murderous fire from a superior infantry weapon—the "chassepot,"—and from batteries of mitrailleuses, upon the Germans advancing across the open to storm the position. "St. Privat is the grave of our Prussian Guards" was the mournful remark I heard somewhat later from a German officer.

Imagination strives in vain to realize the fell crop of death scattered thickly over a battlefield so wide as this. The agonies from wounds and from thirst, the terrible mutilations beyond all hope of surgery, the vast array of the slaughtered, and the yet vaster multitude of widows and orphans, form altogether a picture of human suffering that no language can adequately describe.

It was in the village of St. Privat that Allen¹ and I came first into actual contact with the sufferings of

[¹ This was Henry John Allen, of Dublin, Ireland, a Friend whom I had the pleasure of meeting, at London and at Birmingham, last summer.—H. M. J.]

innocent victims of this disastrous war, as instanced in the persons of many of the small peasant proprietors. "No corn, no cattle, no horses, no hay, no straw, no food, absolutely nothing left but the clothes we wear," was said to us again and again. All had been destroyed, or devoured by the armed hosts of both sides, who had lived amongst them for months. Nor was this all, many of their houses had been battered into ruins by shells from the battlefield.

A typical instance of distress in an acute form, to which we made frequent reference afterwards in public addresses at home, arises before my memory. In one of the most shattered houses in St. Privat, my companion and I stopped to speak to a decent elderly woman, who was busy at a wash-tub. The front part of the house was much shattered by shot and shell. The windows were all gone, and in order to ward off some of the cold winds a pile of stable manure was heaped before the open spaces.

The woman's story, told with many tears, was very touching. "We, who were so happy before the war, living here upon our little property, lost everything by requisitions, first from the French army, and afterwards from the Germans. Then, to crown our misery came the great battle of Gravelotte, when our house was battered to pieces over our heads!"

Her husband had been compelled to load up his wagon with his own hay and corn, and follow in the transport service of the French army. Many weeks afterwards she heard indirectly that he had died of fever, far away in another part of France. The wretched men who are conscripted into the transport service receive scant attention in war time from the military authorities, whose first care is over the "effectives," so-called, and the second, over their sick and wounded, so that when the poor transport men are struck down by fever or other dangerous maladies, it is often the case that no doctor can be spared to look after them, and they are simply left to die, or to struggle through as best they can.

The woman told me she now earned a pittance to keep herself and sick daughter alive, by washing for the German soldiers who were quartered in the village, and who were kind to them. Whilst I was talking with her, Allen had penetrated to the back of the house, where he found the sick daughter in a wretchedly cold chamber, with insufficient clothing or bedding to protect her from the wintry weather, and the only apparent food for this poor consumptive patient was a piece of the black "ration" bread of the German soldiers.

Ah! This was indeed a typical home of misery! but, in our later experiences of the war, one that was, in some of its painful aspects, often repeated.

ONLY the plain loyalties of conscience and spirit will bring things straight, and make the life day by day square with the eternal truth of God.—*Henry Wilder Foote.*

WHAT is Nature? Art thou not the "Living Garment" of God? O Heavens, is it, in very deed, he then that ever speaks through thee, that lives and loves in me?"—*Carlyle.*

Friends' Intelligencer and Journal.

EDITORS:

HOWARD M. JENKINS. LYDIA H. HALL. RACHEL W. HILLBORN.

PHILADELPHIA, TWELFTH MONTH 30, 1899.

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Communications and contributions to "Editors Friends' Intelligencer," same address. Add "Box 924"—as above.

PASTORS AND TENT-MAKING.

AN article in the *Atlantic Monthly*, from which we have made some extracts, vigorously portrays trials and troubles in the "pastoral" system. These are of various kinds, but chief among them is the fact that in many churches a pastor, unless he be an exceptionally able, or attractive, or ingenious man, cannot long retain his position, and that when he loses it, if in middle age, he finds it hard to get another place. There is "unrest," this writer says, "fickleness, insincerity, criticism," among the congregations, and consequently "short pastorates."

Viewing this uncertainty of the clerical profession as a means of support, the writer we refer to suggests, perhaps ironically, that in divinity schools there be a "chair of tent-making,"—in other words that the pastors be taught some trade, so that if they find their pastoral profession failing them as a livelihood, they may turn to their tent-making.

Those of us who are used to a voluntary congregational ministry, and a pastorate of the brotherhood, can hardly view such disclosures as these, without feeling that the difficulties described are what might be expected. There is nothing surprising in the fact that those who employ a pastor and pay him are liable to desire a change, or that they should incline to have an active, stirring young man who may "build up the church," rather than one whose length of years inclines or compels him to rest and quiet.

To a certain extent, it must be evident that the system of the employed and paid pastor is breaking down. In respect of preaching this is especially so. Unless a pastor preaches very ably, his sermon has become secondary to his capacity to organize, to entertain, and to "attract." In the ritualistic churches it is true that preaching has never been a vital matter, but in the non-ritualistic bodies the sermon used to be the essential feature of the "service," and the minister was engaged for that, or not engaged at all. Certainly this is not the case now. If the minister can preach it is very well, but he must in any case turn his attention to other things. He must get up clubs, and societies, and "guilds," he must plan for attrac-

tions, for something that will "draw." He becomes a sort of manager, or director, and it is no wonder that in comparing the strength of candidates, congregations demand a young and active man, with "up to date" resources. All the facts and the deductions in the *Atlantic* article, and in many others which have recently appeared to like effect, lead up to the conclusion that in non-ritualistic churches at least the occupation of the pastor is felt to afford only an insecure dependence for a living. It would be better therefore for the pastor to have some other trade that he can rely on. This comes very close to the Quaker ground, even if the road to the conclusions be not the Quaker one. Such testimony discourages, it is plain, the system of a professional ministry. It discourages also the idea, so pleasing to the world-occupied and "easy going,"—that a person's religious interests and relations can be cared for by his pastor, as his legal business is by a lawyer, or his health by a physician.

Still further, no doubt, this testimony tends toward conditions in which a minister need not preach unless he has a message given him. When in any congregation the minister has his trade of tent-making, or whatever it may be, as a guaranty of support for himself and his family, he becomes independent. He need not depend on his sermon as his means of livelihood, but he will be in a position to hear, before he endeavors to represent, the voice of the spirit.

The faults of the pastoral system were long ago perceived by those who had the Quaker teaching. Not only did they not concede that a priest should stand between the human soul and the divine Over Soul, but they declined as well the doctrine that religious companies seeking the comfort and support of associated religious life must place themselves in charge of an employed shepherd. Paul, when he conferred with the Ephesian Christians at Miletus, was glad to say to them that he had not shrunk from declaring to them the whole truth he saw, and he reminded them that he had not done it for pay, for "silver, or gold, or apparel." "Ye yourselves know," he said, "that these hands ministered unto my necessities, and to them that were with me." And now, it seems, the testimony of experience is that these two conditions of Paul's success are conditions as well for the success of the true ministry in these latter days.

WE should be glad to have notes and reports relating to First-day school work. But they ought to be as *practical* as possible,—matter relating to the actual needs, methods, experiences, or plans of the schools. We find, as a matter of fact, not much such matter is sent us. No doubt it would make a useful department of the INTELLIGENCER.

BIRTHS.

CLOUD.—In Norristown, Eleventh month 13, 1899, to Charles F. and Martha F. Cloud, a son, who is named Chester M.

ROGERS.—At Lumberton, New Jersey, Twelfth month 8, 1899, to Walter J. and Gertrude E. Rogers, a son, who is named Joseph Evans.

MARRIAGES.

HIBBS—WOOLMAN.—In Philadelphia, Twelfth month 7, 1899, by Friends' ceremony, in the presence of the Mayor, Albert S. Hibbs, of Fallsington, and Susanna Woolman, daughter of William S. and Sarah J. Woolman, of Lower Makefield, all of Bucks county, Pa.

DEATHS.

HOGUE.—Elijah Hogue, son of the late Samuel and Mary (Holmes) Hogue, was born in Loudoun county, Va., Fifth month 16, 1823, and died after a short illness of pneumonia, Eleventh month 23, 1899, in the 77th year of his age.

After having resided many years in Belmont county, Ohio, he removed with his family in 1868 to Muscatine county, Iowa, locating near West Liberty, and later removed to the town. He was a birthright member in the Society of Friends. In the latter part of his life he was much interested in maintaining its organization. He was universally beloved by all who knew him, and his loss is deeply felt, not only in his home but in the community at large. * * *

LEWIS.—Sarah Lucretia Lewis, daughter of the late Thomas and Susanna Lewis, died at her home in Chariton, Iowa, Twelfth month 18, 1899.

The funeral took place on Fourth-day, 20th, when all that was mortal of the loyal friend and dutiful daughter was laid beside her father, mother, and other loved ones who had gone before. She was born in Willistown, Chester county, Pa., and went with the family to Chariton in 1873, where she has since resided. *

ISAAC MARTIN.

Departed this life, at his home in Marlboro-ville, Chester county, Pa., on the 12th of Eleventh month, 1899, Isaac Martin, in the 96th year of his age.

When the century was very young, he entered this life, and a little before its closing days he has passed from the places that have known him to, we believe, "the rest prepared for the righteous."

When a young man he passed through many difficulties in acquiring that knowledge which would qualify him for the vocation of teacher, which he followed for many years before the Public School system was established, after which he resolved his school into the broader field which this gave. After many years of earnest labor therein, he started a boarding school for girls, in which he was much interested, and which he continued to conduct until advancing years caused him to resign the responsibilities of the teacher and seek quieter duties. Liberal in his views, sympathetic in his nature, suffering humanity was ever an object of concern and labor.

From youth to old age his love for the Religious Society in which he had a birthright membership was evinced, and though a silent worker, his faithful attendance of the meetings, his quiet bearing, and his firm belief in the leadings of the Holy Spirit were marked characteristics of the man, and won for him the confidence, respect, and love of his neighbors and friends. When physical infirmities deprived him of ability for active service, he spent much time in penning the thoughts of his mind, often running into rhyme, and ever was there the glint and glisten through these of his trust and faith in our Heavenly Father's love and care; always apparent the bond of Father and child, that had been the charm of his long and beautiful life. How truthfully he could say, "I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging for bread."

A large company gathered in the old meeting-house, and stood around the last resting-place of the earthly part, while a rich autumnal glory shone upon the scene as a benediction upon the loving hearts and faithful hands that had smoothed the pathway through the infirmities of age with the cheer and comfort that only love can give. M. W.

Correspondence of Friends' Intelligencer.

FRIENDS' MEETING AT OXFORD, ENG.

THE meeting of Friends at Oxford has experienced many vicissitudes, including that of laying down the old-established meeting; and the revived one, now in existence, probably differs in many ways from the ancient one. Such an institution could not hope for much favor in this stronghold of ecclesiasticism, but I confess to have been surprised on being told by the leading Friend here that he had observed certain young clergymen of the Church of England, when obliged for any cause to talk with him, to turn aside and "expectorate" between sentences, because they were talking with a heretic!

An early meeting-house here stood on property required by "the church;" the site was therefore appropriated and a house was built for the Friends in another place. A second move was made for the same cause before the old meeting was laid down.

The present meeting-house stands in the poorer part of the city, called "Jericho," not, we may hope, because of any danger from the inhabitants to those who go there. The house does not in any way suggest the traditional meeting-house. It is a brick building, standing immediately on the street, and surmounted by a small belfry, from which a small but vigorous bell invites the neighborhood to attend at the proper season. The interior is of unplastered brick, and large mottoes of white letters on a dark blue field are on the walls. A round window, high above the gallery, suggests stained glass but stops short of that. The building was originally erected for a "Scotch" church, whatever that may be, and was purchased by the Friends when that church was given up. The texts on the walls, as well as the bell, are a legacy from the previous owners.

Only a very few of the members of the meeting are of the traditional sort. Its revival and activity are almost wholly due to the efforts of one devoted and earnest Friend, who is unsparing in its service both as to time and money. The members have mostly been drawn in by the various missionary activities connected with the meeting. Of these there are several. The most effective, as is usually the case here, is the adult school for men. This meets at nine o'clock on First-day morning, and the attendance perhaps averages a little under twenty. The exercises consist of singing, prayer, reading, and expounding of Scripture, to which are added various reports of other schools in this district. The adult school is a center of many activities. During the winter season lectures, concerts, socials and other forms of entertainment, are of almost weekly occurrence. Visits are made to other schools, and more or less systematic work is done in looking after strayed members or prospective ones. Saving of money is

encouraged, and arrangement is made for keeping such funds as members may wish to lay away.

The First-day morning meeting is held after the traditional manner of Friends. Though singing is not forbidden it is not encouraged, and there is no order of exercises. One feature in which it differs from most of our meetings is in the great use made of the Bible by both ministers and listeners. Often the minister reads a chapter first, and makes his sermon a commentary on the same.

The evening meeting on First-day is distinguished as a "mission meeting," and is much more largely attended than the morning session. It may be regarded as a kind of preliminary training in Quaker ways, these being mixed with the ordinary forms of "dissenting" services. There is a distinct order of exercises, which, however, is not as rigid as to exclude a "free gospel ministry." Hymns are announced and the first verse read by the leader, the singing is accompanied by organ music, then reading, prayer, and preaching come at the appointed time. There are, however, considerable intervals of silence, and it is understood that all are free to take part as they may feel called.

In addition to these services there is an evening meeting on Fifth-day, and two First-day schools—morning and afternoon—are supported.

The theology of the Oxford meeting is strongly of the "orthodox" type; by which I mean that the language of religion is more largely restricted to the technical phraseology of orthodox tradition than in many other meetings either here or with us in the United States. There is little tendency to express the old truths in new ways. The spirit of the meeting is admirable, and thoroughly Christian. The welcome extended to new-comers is hearty, the hospitality unbounded, and the relations of the members to one another all that could be desired.

The activities of the meeting are not confined to Oxford. It takes an active interest in the Quaker propaganda elsewhere, and is at present conducting a series of weekly mission meetings at a small town a few miles away. These have an attendance of from thirty to forty, and show such interest that a permanent meeting is proposed there. * * *

NEWS OF FRIENDS.

A KIND correspondent sends us a report of Prairie Grove Quarterly Meeting, held at Marietta, Iowa, on the 2nd instant. As our readers are aware, we published a report of this, last week, sent by another friend. The letter now received, speaking of the meeting for worship on First-day morning, the 3d, says:

"It was to me a memorable occasion. Testimonies were offered by some not associated with us. I. L. ministered at some length, and was much favored; the truths uttered that welled up warm and fresh from his heart were an inspiration to the meeting, and doubtless all felt that it was good to be there. What a blessing is such a ministry to the hungry seeking soul! At the close a luncheon was served, which gave opportunity for social mingling. Kindly greet-

ings were exchanged all over the house; everybody seemed kind and genial; I believe all felt better for this annual gathering,—for the quarterly meeting is only held here once in the year. So it was an occasion of social and spiritual refreshment.

"We earnestly desire that our dear friends Isaac Wilson and wife may not forget to visit us either on their way to California or on their homeward journey."

Marietta, Iowa.

At the Central Executive Meeting of Friends of Chicago, held 17th instant, we had the pleasure of having Isaac Wilson with us, who spoke most acceptably. Our little meeting had fully double our usual number present. First-day evening of the same date an appointed meeting was held in one of the churches of Oak Park, one of our suburbs, where Isaac addressed an assemblage of about one hundred persons.

C. J. E.

FROM ISAAC WILSON.—III.

Editors FRIENDS' INTELLIGENCER:

SIXTH-DAY morning, 15th, found us well but with no special engagement other than some calls in the city (Chicago) on acquaintances, and completing arrangements during our stay here. First-day morning we went at an early hour to the place of meeting, and found a number of acquaintances whom we had not met for some years. At the meeting hour the cosy and comfortable room was well filled with a patient, waiting, then attentive, listening, and we believe an appreciative audience. At the close many social greetings were exchanged and we accompanied Dr. Sanger Brown (a cousin), to his home to spend very pleasantly a few hours, returning again to our Oak Park home before an evening meeting that was arranged for in the Unity Church there. We found a cordial welcome by the minister and members, and endorsement and appreciation were expressed both before and after the close. A feeling allusion was made by the minister to the enjoyment of the silent waiting that he felt would be profitable in all their services.

Second-day, 18th, was mild and the snow nearly gone. Escorted by our host, A. J. Flitcraft, we went into the city where we were met by our friend Edward A. Jenkins, in whose pleasant home we were privileged to spend a few hours, which we enjoyed very much, and being well acquainted with his wife's parents (T. Howard Atkinson and wife), in the east, this added in no small degree to our pleasure in this newly established home. The College relationships with our children, that all Swarthmoreans prize so highly, increased the stock of our mutual interests, and we could only regret that our stay was necessarily short. Bidding the young wife and mother farewell, Edward kindly escorted us through the rain and several changes of cars to the south side of the city, to visit a nephew of ours where we found a loving welcome, and remained until Third-day morning, when we returned to Oak Park. Certainly our Chicago friends deserve our sympathy, when we realize the great distances they are from each other, no two

families living conveniently near, nor yet to their place of meeting.

We spent our time very pleasantly with our friends at the Flitcraft home until near noon on Fourth-day. We could but feel under great obligation to them for their hospitality and helpfulness during our sojourn here. And now Allen kindly accompanied us to the city (the nine mile ride we have taken each day), and we must say farewell. We were soon on the train for a ride of one hundred miles through some beautiful prairie country to Hoopeston, where our friends Mary G. Smith and Charles Lukens await us, and we are soon conveyed to the home of the latter and find ourselves, although uninvited guests, on the wedding occasion of their daughter Phebe, where a very pleasant company was gathered and the evening was much enjoyed.

Fifth-day morning was bright and clear, and we met at the meeting-house with a small but interesting company of Friends and others by whom the spoken word was well received. After dining at Milton and Mary G. Smith's, we made some social calls during the afternoon, and at 7.30 o'clock we met an interesting company in the Methodist church, that was willingly granted for an appointed meeting, where all church organizations were represented, and a feeling of satisfaction was expressed.

We cannot afford to omit mention of the exceptional condition of this beautiful town of about 4,000 people, without a licensed saloon or any known traffic in intoxicants. The mayor of the town is fearless and persistent in the enforcement of the law.

I. W.

Hoopeston, Ill., Twelfth month 22.

For Friends' Intelligencer.

DISOWNMENTS, SIXTY YEARS AGO.

I WAS told, the other day, in a social gathering, of the experience of a Friend in "disownment." She has been several years deceased; many in Philadelphia would recall her name with pleasure. She was a young girl at the time of the Separation of 1827, and her family adhered to our branch of the Society. Presently she married, and her husband was of the Orthodox body. They were both promptly disowned, he by his meeting for marrying her, and she by her meeting for marrying him! This would seem pretty conclusive, but she had not yet been dealt with by Orthodox Friends. As she had been born before 1827 they had carried her on their list of minor members, waiting until she should be "of age," and some years later, their overseers in a city at a little distance (whence she had come as a child) discovered her identity with one of the names they had, and forthwith sent her a testimony of disownment for her "Hicksism." So she had then been disowned twice, once by each body—by the "Hicksites" for marrying an "Orthodox," by the "Orthodox" for having been brought up a "Hicksite." It sounds now like a droll story, does it not? but it is quite true.

Later both she and her husband became members of the Society again, and so lived and died, useful and valued.

M.

Literature.

RECENT ISSUES OF VERSE.

LLOYD MIFFLIN, whose sonnets have more than once been copied into the pages of the INTELLIGENCER, is one of our chief masters in this field of verse. His third volume, "Echoes of Greek Idyls," has just appeared, and his readers find in it the same felicity of phrase and richness of melody as in his former works. Translations, or more properly echoes, as they are, of the pastorals of Bion and Moschus, and of the stately odes of Bacchylides, they have a fresh sweetness and power of their own. What tender lines are these!—

"Fair as a babe new-fallen into sleep,"—

"a little stream

Leaf-hid and timorous—some faint-hearted rill,"—

"merles and thrushes and the gentle dove."

Of the poetic line of Spenser and Keats, this Pennsylvania singer is handing on the old traditions of high and thoughtful verse, unmoved by the wandering muses that are having their little hour of popularity.

"We who love beauty cannot let thee die,"

he once wrote, addressing the spirit of Keats; and this devotion is of the essence of his poetic gift.

To the Sicilian poets we owe almost the earliest elegies in literature; their tearful and tender grace, their soft woe and iterated lamentation have been the pattern for all succeeding threnodies, from Spenser and Milton to Shelley and Arnold. In twenty-two sonnets Lloyd Mifflin has turned the two long elegies of Bion and Moschus into beautiful English metres, where shines what Charles Lamb has called "the purging sunlight of clear poetry."

The grave, sonorous, unfailing music of these "Echoes" show their author to be happily endowed as a translator, and his book will be welcomed by students of Greek idyllic verse. Some day we trust he may turn the as yet imperfectly-translated odes of Horace into adequate English poetry. At present we look forward to the book of some two hundred sonnets, descriptive of American pastoral life and scenery, upon which he is engaged. (Boston: Houghton, Mifflin & Co.)

Professor George Edward Woodberry, of Columbia College, is another poet who has held to noble ideals in an age that is prone to common-place. His is one of the few fine, imaginative voices of our time; both in his verse and in his prose he has ever spoken from the heights. For such voices the audience may not in these days be large, but "in a still time, when there shall be no chiding," as Milton said, "not in these noises," the listeners will surely increase in number.

His last book bears the romantic title "Wild Eden." Something of Shelley's idealism pervades his verses; he is enamored of the rainbow, the star, the cloud,—

"Lone Nature's inextinguishable pyre

Of transitory loveliness and bliss."

For him a glamour lies upon the earth, enchantment dwells for him about the ways of life; and of

his old home by the northern main he sings with love and sympathy :—

"Once more do I inhale this glorious light,
Breathe the soft air and feel the flowering earth,
And on me comes the everlasting sea,
Purple horizons, emerald-hanging woods,
The rose bower, and love's blissful solitudes,
Where voices of eternity
Have wandered from my birth."

(New York : The Macmillan Company.)

Another academic poet who has made a name in verse and in criticism is Richard Burton, a professor in the University of Minnesota. There is a mingled terseness and delicacy in his poems which reminds one at times of Emerson. He has a happy facility in uttering truths like these :

"Heaven is but to-day
Made lovely with to-morrow's face, for aye,"—
"All through their lives men build or dream them homes,
Longing for peace and quiet and household love ;
All through their lives—though offering hecatombs
To worldly pleasures and the shows thereof."

Professor Burton's new volume, "Lyrics of Brotherhood," marks him as one of the generous band of literary men who in America are giving spiritual expression to the finer socialism. One of the best of his choice lyrics is "The Modern Saint," from which we take these stanzas :

"Not hedged about by sacerdotal rule,
He walks a fellow of the scarred and weak.
Liberal and wise his gifts ; he goes to school
To justice ; and he turns the other cheek.
"He looks not holy ; simple is his belief ;
His creed for mystic visions do not scan ;
His face shows lines cut there by others' grief,
And in his eyes is love of brother-man.
"Not self nor self-salvation is his care ;
He yearns to make the world a sunnier clime
To live in ; and his mission everywhere
Is strangely like to Christ's in olden time."

So strong and virile a note of brotherhood seems to call up memories of Lowell and Whittier in their ardent prime.

(Boston : Small, Maynard & Co.)

JOHN RUSSELL HAYES.

It has been some time known that Prof. Geo. D. Herron, of Iowa College, has resigned his chair of "Applied Christianity" in that institution, on account of the opposition to his views, and the unwillingness of persons of means to aid with funds while he continued to teach there. The subject is treated of in an article in the *Review of Reviews*, which says, "it is now admitted that the colleges and universities are not in their natures well suited to be centers of agitation or propaganda, but rather that their sphere is disciplinary study, and calm, scientific research. The object of the schools of higher learning should not be so much to give the student a set of views as to supply him with intellectual tools and methods, so that he may in due time find his way to conclusions of his own."

For those who desire to be well informed on all current events and discussions of real importance, without the labor of reading many publications, we know of nothing so serviceable and convenient as the *Literary Digest*. The adjective in its title is a trifle misleading, for its contents refer not merely to literature but to public affairs, religion, science, the arts, etc. Its digesting of the world's periodical literature is very intelligently, and at the same time very fairly, done. We commend it heartily, as we have frequently done heretofore. (New York : Funk & Wagnalls Co. \$3 a year.)

We have the "Philadelphia Record Almanac," for 1900, which is furnished free to subscribers. It has considerable useful statistical and other information,—besides many pages relating to horse-racing and other "sports."

We also have the "National Temperance Almanac" for 1900, published by the National Temperance Society and Publication House, New York City. It contains a vast amount of condensed information on the temperance subject. The price is only 10 cents.

S. S. McClure, founder and editor of *McClure's Magazine*, announces his purpose to enter upon a general book-publishing business. He is also planning a new monthly periodical to be called *McClure's Review*.

Dr. Weir Mitchell's "Autobiography of a Quack" ends in the current (First month) issue of the *Century*, but he begins another, in the number for Third month, entitled "Dr. North and His Friends," which one who has read the manuscript calls "an epitome of the science, culture, and common sense of the nineteenth century." It is a remarkable work, if it deserves that designation.

The *Century's* contents for First month include an article by Governor Roosevelt, a plea for the avoidance of horizontal social cleavages in American politics, and the cultivation of vertical cleavages instead. If the republic is to endure, he argues, we must divide on political questions, not by classes, but as individuals. The great work that is being done at Tuskegee Institute for the elevation of the negro race is set forth very convincingly by President Washington, who is laboring no less effectively for the good of the whites than for that of the colored population of the South. "Black Silas," a short story by Virginia Boyle, presents a contrast to his description of the present and forecast of the future of his people. The opening of the civil war, and the battle of Marston Moor, are John Morley's special themes in the current instalment of his "Cromwell." John M. Oskison's cowboy tale, "Only the Master Shall Praise," the prize story in the magazine's college competition of 1899, is remarkable not merely as the product of a young man in whose veins flows a liberal admixture of Indian blood.

The opening chapters of the "Autobiography of W. J. Stillman," which begin in the *Atlantic Monthly*, form an exceptionally interesting and frank statement of his boyhood. The sincerity of his tone makes the characters and incidents which he describes peculiarly real ; and it is a tribute to his native genius that this distinguished scholar, traveler, and man of letters should have grown up from a boyhood spent in so narrow and bleak an environment.

In the same issue, John J. Chapman voices his creed of political reform in a happy combination of paradox and satire entitled "Between Elections." The root of our political ills he finds in a mood of subservency. "Everybody in America," he says, "is soft and hates conflict." And he finds the chief hope for reform in the growth of a stronger individualism and a more robust honesty.

ACKNOWLEDGMENT FROM DOUKHOBORS.

The following letter has been recently received in Philadelphia.

NORTH COLONY OF THUNDERHILL,

December 3, 1899.

FROM the Christian Community of the Universal Brotherhood: Peace and blessing of God be with you, never-to-be-forgotten in our souls. Brothers and sisters in Christ of the Christian Community of Friends, and others.

We do not know all your names, but we pray our dear brothers Joseph S. Elkinton and William Evans to transmit our love and our best greetings to all our brothers altogether. We greet you with our fraternal kiss and embrace you from all our heart in our minds.

We are very sorry that we are not with you, but for the Spirit there are no barriers. We can live separately and in the spirit we will be united, and that is said from the both sides; there will be the Christian love and where is the Christian love there is God himself. For the love towards the brothers, there is no space too large; neither large countries nor oceans can separate the spirits of the brothers which have Christian love between themselves, for such love all is near enough and all is sufficient. The people who have Christian love do not care for their own needs, they have more care for their brothers, clothing, feeding and consoling them. We see such Christian love from you towards us in this so difficult (for us) time of persecution and emigration to a new country. You have made our brothers very happy and a few days ago we received from you clothing, flour, oats, soap, wool, and milk for our children, also beans, peas, sugar, tea, etc. We have divided all with the South Colony.

The North Colony received the third part of the goods you have sent. The goods we have already distributed to our brothers. We have received before many things from you, and all our brothers and sisters our children and old people thank you from all their heart—all you brothers and sisters. God bless you in this life and in the future,—that because you do not forget your suffering brothers our Lord will not forget you in the time you will need.

Your benefactions are not to the people only, but to the Lord himself, for who love his brother loves God, and who hates his brother hates God and his law, and persecutes the people who have faith in God, and torments them and keeps them in prison. But there are kind brothers too who do all their best to make their brothers free, to let them see their suffering families, and these brothers are assisting others in every need.

Write us, dear brothers, how you are, and how keeps your life in our Lord these days. We communicate you, that we are now pretty well, thank God. We do not lose the courage after our suffering. We hope always for the grace from God. We kiss you once more, dear brothers and sisters, with our fraternal kiss and send you best greetings. The brothers and sisters, of the Christian Community of the Universal Brotherhood.

Our address Swan River, Manitoba (Canada) Doukhobor Settlement, Voznesienia.

GRIGORI KANEEN, Sec'y of Community.

For Friends' Intelligencer.

THOUGHTS FOR THE TIME.

RIGHTEOUSNESS exalteth a nation: but sin is a reproach to any people. (Prov. xiv., 34.) This is an eternal truth, which is equally applicable to individuals as to nations; nothing but righteousness can truly exalt either. Wealth, power, dominion, may be in the possession of either, but if not accompanied by righteousness and justice they degrade, not exalt. The possession of power and wealth by an unrighteous nation or individual only increases their ability to do wrong, and to add to the suffering and distress of

their fellow creatures or of other nations. "Man's inhumanity to man makes countless thousands mourn," is a saying peculiarly applicable to us, now, as a nation, and as individuals.

There are some axioms of Truth that all peoples of every nation profess to accept though they may be far from practicing them. To do justly and to love mercy are among these; yet with what argumentative skill and partisan juggling are these fundamentals of truth set aside and proved to be unsound and unpatriotic. The ancient philosophers who have clearly proved white to be black have many disciples in our time, not only among political partisans but also among those who profess to be ministers of the Prince of Peace. The spirit of dominion, like a flood, has seemed to overwhelm our people and drown the still, small voice of Truth and Justice and Mercy.

There can be no greater perversion of true religion than that we can prepare the way for the spread of the gospel of the meek and lowly Jesus by conquest and pillage and slaughter; yet there are professed followers and ministers of Jesus Christ who betray his religion by such teaching. And we, fellow members of our Society, are we faithful to the peaceable teaching and example of our primitive friends, who suffered so patiently and unresistingly the confiscation of goods and long and cruel imprisonments for Truth's sake.

I have heard some say, "Oh, out of all this seeming evil and war and slaughter God can bring good; it will all work right for the uplifting of those heathen lands. We must not oppose our Government." I would not deny that God can make all things work together for good; but I do deny that any man, or nation, can do wrong and reap anything but evil, and disaster, and degradation, therefrom. God's laws are immutable; as we sow so shall we reap; and this nation is now reaping an awful crop of death and demoralization from the seed of cruelty, of injustice, and lust of dominion we have sown. Are we clear of this great wrong—are our hands washed in innocency? I should not feel clear unless I had used my influence, and entered my earnest protest against it.

Wilmington, Del.

DAVID FERRIS.

A MONUMENT FOR FLUSHING.

Editors FRIENDS' INTELLIGENCER:

JOHN FISKE, in his recently published work, "The Dutch and Quaker Colonies in America," makes mention of the persecution of Quakers by Stuyvesant, Director-General in New Netherland, in 1657. After detailing the case of Robert Hodshone, the historian proceeds as follows:

"This outrageous treatment of Hodshone was condemned by public sentiment. We do not know what was said, but we may infer its tone from what happened a fortnight later at Flushing. One Henry Townsend, an upright and respected citizen, had some Quaker meetings in his house. He was fined eight pounds Flemish, or else was to be flogged and banished. The town officers of Flushing doggedly refused to enforce the sentence, and they set their names to a magnificent protest, in which they say:

* The law of love, peace, and liberty extending in the State to Jews, Turks, and Egyptians, forms the true glory of Holland, so love, peace, and liberty extending to all in Christ Jesus condemn hatred, strife, and bondage. But inasmuch as the Saviour hath said it is impossible that scandal shall not come, but woe unto him by whom it cometh, we desire not to offend one of these little ones, under whatever form, name, or title he appear, whether Presbyterian, Independent, Baptist, or Quaker. . . Should any of these people come in love among us, therefore, we cannot in conscience lay violent hands on them. We shall give them free ingress and egress to our houses, as God shall persuade our consciences.' In so doing they said they were convinced that they were conforming to the law of God, to the spirit of their charter, and to the wishes of the States General.

"The names of thirty-one valiant men are signed to this document. I do not know whether Flushing has ever raised a fitting monument to their memory. If I could have my way, I would have the protest carved on a stately obelisk, with the name of Edward Hart, town clerk, and the thirty other Dutch and English names appended, and would have it set up where all might read it for the glory of the town that had such men as founders." * *

New York City.

For Friends' Intelligencer.

LINES FROM LOWELL.

POETRY, it must be confessed, has never done much for a wrong cause. The muses are unwilling to be harnessed to the car of Oppression. One of the noblest things about the great American group of poets of the middle period of the Nineteenth Century is that all of them sang in behalf of freedom and justice. Bryant, the oldest of them, was not wanting in emphasis, and the voices of all were in accord—Whittier, Longfellow, Emerson, Lowell, Holmes. They gave forth no uncertain sound. Lowell says, indeed—

"A poet cannot strive for despotism ;
His harp falls shattered ; for it still must be
The instinct of great spirits to be free,
And the sworn foes of cunning barbarism."

And Lowell so many times appeals earnestly and eloquently to us not to falter in time of trial, not to narrow our sympathies, not to let self-interest obscure duty. How fine are his "Stanzas on Freedom," and how suggestive the last two :

"Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No ! true freedom is to share
All the chains our brothers wear,
And with heart and hand, to be
Earnest to make others free !

"They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, suffering, and abuse,
Rather than in silence shrink
From the truth they needs must think ;
They are slaves who dare not be
In the right with two or three." * * *

THE USE OF A GOOD WORD.

A friend and reader, who speaks of his advanced years, and asks us to excuse his rheumatism, writes to say that he enjoys the "Good Word Each Week," placed at the head of our first page, and thinks it may often have a special value and influence.

To illustrate my meaning, I must tell a short, humble story, and tell it in the form and language of old time, using a coarse word and expressions that were in more common use sixty years ago. I am thankful for the improvement.

When I was a young man I was very fond of my gun, so much so that living on an isolated farm, I often took it in hand and strolled into my own woodland on the Sabbath day, and shot a bird now and then, without disturbing my church-going neighbors or injuring myself materially, so far as I then knew or realized. Now it so chanced that Dr. Joseph Bloodgood, an eminent and highly esteemed physician of Flushing, and an intimate friend at my house, was there on a call, and the conversation fell on a sad accident that had befallen the First-day before to a man who got accidentally shot. The Doctor was the attending physician. In the course of the conversation it transpired that the man hurt was a black man. The Doctor spoke of him as a "nigger." My wife looked up and asked, "It was then a nigger, was it?"

"Of course it was a nigger," said the Doctor ; "no man would go a-gunning on a Sunday but a nigger ! And any man who goes gunning on Sunday is nothing but a nigger, whether he is white or black !"

The discussion thus ended. That was the "good word" for that week, and it has lasted me until my old age, undiminished in force. I hope you will continue your good words each week, and let a shaft at random be sent that may find mark in some inward part, making an impression that may never be effaced.

As for me I did not look up in the Doctor's face ; a bright spot in the carpet attracted all the eyes I had then, and I spoke no word, but sat like a sphinx. I do not think the Doctor knew of my bad habit, but I did, well enough, and I have never taken a gun in my hand on Sunday since that timely random shot now sixty years ago. I shall offer no further comment, but ask any one who may chance to read this to think over some of its contents and it may profit them a little if they are so disposed.

HAMPTON DODGE.

At Haskell Institute, Kansas, is a little Indian girl, Nahme, a Comanche, seven years old. She came there from Fort Sill, Ind. Ter. Her story is romantic. She was a twin, and in consequence of an Indian superstition, was "thrown away and left to die. A white man passing some bushes, heard the cry of a new born babe. He knew that twins had been born in an Indian family, and realized what this cry meant. He asked another Indian woman to care for the child, providing the milk on which it was to be fed. Thus little Nahme was cared for until the death of this Indian woman, when she was sent to Fort Sill."

New buildings in New York city, for 1899, will cost about \$150,000,000. Plans filed during the three months ending September 30, were for 2,298 new buildings, to cost 32½ millions of dollars.

A Bucks county, Pa., newspaper reports the capture in that county of a raccoon weighing forty pounds.

PERSONAL AND OTHER NOTES.

THE Duke of Westminster, regarded as "the richest nobleman in England," and one of the most popular, died of pneumonia on the 22d instant, aged 74 years.

We print the above, and add a few words, for reasons which will appear. In June last, the "White Slave Congress," in London, attended by the writer and four other Friends, was patronized and aided by the Duke of Westminster, who was the honorary president of the National Protective Association, under whose auspices the Congress was called. He presided at the opening session, spoke, attended the later sessions, and on the evening of the second day invited all the foreign delegates to a reception at his great mansion, Grosvenor House, considered one of the finest private residences in London. The writer had a brief conversation with him on that occasion, and was favorably impressed by his cordial and simple manners. He was friendly to many philanthropic undertakings, and gave them no small part of his time.

His great wealth was derived from the growth of London in the present century over land in the "West End," in the Westminster quarter. He owned, it is said, a square mile of city real estate. His property in other parts of England was very extensive. Eaton Hall, in Cheshire, about three miles from Chester, one of the most splendid "show places" in England, was one of his "seats." It is quite near Hawarden (Harden) Castle, W. E. Gladstone's home, and the Duke was one of the latter's strong supporters, except on the Home Rule question.

The eldest son of the Duke died in 1884, and his son, Viscount Belgrave, a young man of twenty, who is with the British army in South Africa, succeeds his grandfather in the title. He is engaged to be married to a young lady, Miss Cornwallis-West, of Ruthin Castle, Wales, who is some four years his senior, and it is said he was sent to Africa in order to postpone the marriage.

Referring to a statement by a writer in the INTELLIGENCER (H. M. J.), that he saw no Indian corn growing in England, our friend Charles Thompson, of Westmoreland (in the north of England), writes that if the visitor had visited his home at Moreland, he could have shown him some, "growing luxuriantly." Writing personally, he says: "Thou missed another interesting chance in not accosting the Bishop of Hereford, even had it cost another hour on the return journey to Leominster. He,—Bishop Percival,—is a Westmoreland man, open-minded, and always accessible."

A SALOON-KEEPER in Leavenworth, Kan., is suing an insurance company for \$200, for liquor destroyed in a fire. The claim is contested by the company on the ground that it does not have to pay for loss of goods which the laws of the State say it is unlawful to sell or to hold for sale.

A DISPATCH from Cincinnati reports "considerable shipments" of beer from that city to Manila. One saloon-keeper in Manila reports that "he has a consumptive demand of eight carloads a week," and "can find a market for a much larger regular consignment."

OLIVER WAYNE STEWART, of Illinois, has been elected chairman of the national committee of the Prohibition party. He was chairman of the Prohibition national convention of 1896. The national convention of 1900 is to meet in Chicago on the 27th of June.

GEN. OTIS has received word from Col. Wilder, under date of December 15, at Vigan, that Aguinaldo's wife died in a village near Bayombong, on account of the hardships of her flight over the mountains.

THE Supreme Court of Montana, in a unanimous opinion handed down at Helena, has disbarred John B. Wellcome, of Butte, attorney of W. A. Clark, from practice in Montana on the ground that he was guilty of corruption in paying to a member of the last Legislature a large sum of money to secure votes in the interest of the candidacy of Clark for United States Senator.

THE WIRELESS TELEGRAPHER.

GUGLIELMO MARCONI, who is popularly known as the inventor of a method of telegraphy which dispenses with wires between stations, is an Italian by birth, and partly so by parentage. His mother was an English woman; but his father was a native of Italy. His birthplace was Bologna, and he is about twenty-six years of age. Since 1898, however, he has been a resident of England.

Marconi had demonstrated the possibility of signalling without wires, by means of the Hertzian waves, before he left Italy; but not until he reached England did any one show much interest in him. For ten years or more Mr. Preece, then at the head of the telegraphic department of the British Postal Service, had been working away at the problem of wireless telegraphy, but he had employed a somewhat different principle from that of the young Italian, and secured less remarkable results. But with beautiful generosity he promptly recognized the superior merit of Marconi's plan, and gave him material aid in developing the new system. Experiments were made, both out in an open plain, as at Salisbury, and inside a city district filled with great buildings. The penetrating power of the form of vibrations used by the Italian was proved beyond a doubt before the close of 1897.

Three incidents of much significance occurred in 1898. Regular service was established between Alum Bay, on the Isle of Wight, and the main land at Bournemouth, a distance of eighteen miles. Lord Kelvin, who has made many interesting investigations into electrical phenomena, and who devised the "siphon recorder," an instrument that was used in first submarine cable work, sent a message over the Bournemouth-Alum Bay route last year, and formally paid for it, to emphasize the commercial character of the transaction.

After the Prince of Wales had sufficiently recovered from the injury to his knee last summer to embark on his yacht, it remained in the vicinity of the Isle of Wight, on which Osborne House, one of the Queen's residences, is situated. Most of the time for sixteen days the yacht lay in Cowes Bay, about two miles from Osborne House. During that period frequent reports were sent to the Queen, on the condition of the Prince. Once in a while the yacht would put out to sea, but communication was maintained, nevertheless, often at a distance of seven or eight miles. During this period 150 messages were sent by the Marconi apparatus, and no hitch of any kind occurred.

Regular service between the South Foreland station on land and the East Goodwin Sands Lightship was established on Christmas Eve, 1898. The interval spanned here is only about seven miles.

Two more advances were made after the new year came in. The first messages across the English Channel were sent last March. The distance between the South Foreland and Boulogne is variously put at twenty-eight and thirty-two miles. Early in the summer a series of tests were made with warships. The French naval vessel *Vienne* communicated with

both France and England when at a distance of forty-two miles from the former and twelve or fourteen from the latter.

In the autumn of 1899, Marconi came to the United States, and successfully experimented here. A company with a large capital has been organized to operate his system.

MISTAKEN METHODS.

Youth's Companion.

THE following incident actually occurred in one of our large cities. A half-dozen young girls belonging to influential families resolved to try to uplift some of the poor boys and girls in the city where they lived. They hired a small house and fitted up a small gymnasium. In it there were also bath-rooms, a reading-room and a parlor, in which were a piano, a few pictures, and games likely to amuse the young people and keep them in from the streets at night.

In a few weeks the "Hall of Delights" was occupied by a goodly number of boys and girls, who were at first shy, but soon became noisy and almost uncontrollable.

The founders of the club were very zealous. Their theory was that their pupils must be elevated solely by example and refining influences, and they were firm in insisting that they should not be frightened by any direct religious teaching.

Music and dancing were among the attractions, and questionable, over-grown, bad-mannered young roughs were admitted to the chorus, or quadrille, on the sole condition that they should come with clean faces and hands.

One evening a gaunt, decent-looking Scotch-woman entered the room where the founders were seated and stood scanning them keenly.

"You're young," she said. "That's what's the matter."

"Who are you, my good woman?" the attending young woman asked, civilly.

"I am Meg Lewis's mother."

"I did not know she had a mother."

"You ought to have known. God gave my child to me to train, not to you. If you wanted to interfere, you should have consulted me first. When ye think people that are poor must be vicious, ye make a mistake. Meg was a quiet, decent girlie. You brought her here, where she has learned to dance. I've no prejudice again dancin' at proper times. But you allowed her to have for her partners some of the coarse young roughs on the street. They've took her to dance halls. She came home to me last night flushed with drink. My girlie drunk! You've got bad young roughs in here. It's not pool nor newspapers that'll turn them into decent workingmen. You're too young, I tell you. You wait till ye've some experience of God's ways before you take to fumbling with human souls."

O WHAT thankfulness and praise are we bound to render Thee, who hast thus condescended to open for every faithful soul, a good and sure way to Thy eternal Kingdom!—[Thomas a Kempis.]

A POTATO DAY.

MAN'S *real* wants are few and easily supplied. But pride, vanity, gluttony, and luxury make slaves of men and women. A large portion of the diseases of men come from gluttonous and unhealthful eating. Men cannot control their appetites, they will eat as they please, health or no health. Their appetites are not under the control of conscience, judgment, or common sense.

"Temperance" in the Bible signifies *self-control*. "Every man that striveth for the mastery is temperate in all things." I Cor. ix. 25. A man who has control of his own appetites and passions can practice economy, deny self, cut his coat according to his cloth, and make his expenses fall within his means.

"A friend of Agassiz and a fellow-member of the Harvard faculty relates a story which the famous ornithologist was fond of telling about his visit to the great German naturalist, Lorenz Oken, upon whom he once dropped in quite unexpectedly. The professor received his guest with warm enthusiasm, but apparent embarrassment. He showed his visitor to the laboratory and the students at work, also to his cabinet, and, lastly, his splendid library of books pertaining to zoölogical science, a collection worth some \$7,000 and well deserving the glow of pride which the owner manifested as he expatiated on its excellence. The dinner hour came, and then the embarrassment of the great German reached its maximum point. 'Monsieur Agassiz,' he said, with perturbation, 'to gather and keep up this library extracts the utmost husbandry of my pecuniary means. To accomplish this I allow myself no luxury whatever. Thrice a week our table boasts of meat; the other days we have only potatoes and salt. I very much regret that your visit has occurred on a potato day.'"

We think a potato day is not so bad a day after all; and a man who makes his dinner of potatoes will not have to call the doctor at night to cure him of indigestion or apoplexy.—[Exchange.]

"SABBATH" AND FIRST-DAY IN JERUSALEM.

Edwin Sherman Wallace, in New York Observer.

IN places where Christianity is the dominant faith, one might, with some propriety, speak of the first day of the week as "the Sabbath." But this would not do in Jerusalem, where Sunday is far from being Sabbath. Even native Christians would not understand that Sunday was referred to if Sabbath were the word used.

The seventh day is the Sabbath here, and by two-thirds of the population is kept with a strictness that would satisfy the most rigid Sabbatarians. Indeed, it is the only day of the week on which the Holy City exhibits any outward signs of being at rest. At most there are not more than 9,000 Christians living in the city where Christ instituted his church. Let these keep "the Lord's day" in the strictest manner possible, which, unfortunately, is the very opposite from the way the vast majority of the native Christians do keep it, and the effect upon the life of the place will hardly be noticeable.

Friday, the Sabbath of the Moslems, has little about it to differentiate it from any other day. The majority of the prophet's followers treat it in much the same way as the native Christians honor their day. Work, except in government departments, goes on just the same as on any other day of the week. The more devout will cease labor an hour or two at noon and repair to the haram to say the mid-day prayer. Friday is market day, and Moslem villagers come in carrying the products which they wish to dispose of, or driving a laden donkey before them. On the arrival of the prayer hour, business is suspended for a time, and, their devotions made, they return to drive their petty bargains and to lie and profane with as great an ease as ever.

Saturday gives evidence of being a day set apart. The Jews, constituting more than two-thirds of the population, keep the Sabbath scrupulously, avoiding every appearance of labor, dressing in holiday attire, and being strict in their attendance upon synagogue services. This day shows how much the Jew has to do with the real life of the city. On Friday and Sunday it seems as if every shop were open for business just as on other days. The streets are full of men, women, and children, each in the pursuit of his or her calling or pleasure. On Friday evening before sundown the streets are deserted, stores are closed, and hardly a Jew is seen. The preparation of the Sabbath is on and the pious must be ready for the real Sabbath when it begins. On Saturday business goes on in the few Christian and Mohammedan shops, whose proprietors have survived the competition of the sons of Jacob, but the amount of business done is very small. On this day even the Fellaheen women do not risk the market with their little stock of fresh vegetables, dried fruits, chickens, and eggs. The Jaffa road, in the daytime usually thronged near the gate that gives it its name, is quiet and almost deserted.

In the city proper there is freedom of movement not enjoyed on any other day. The Jew is at home or in his accustomed place of worship. Toward evening on his Sabbath, Jacob, his wife and children, come out for a little airing. You can see him with his love locks neatly curled, his long robes flowing about his feet, his fur-lined cap marking him as peculiar, and his whole bearing that of a person well satisfied with himself. His wife is clad in a dress of striking color, her head covered with a shawl whose brilliancy is not surpassed by anything in nature. The Hebrew Sabbath never was a day of gloom and austerity. It is not now. Primarily it was a day of rest from all labor, and secondarily a day of real enjoyment of the good things which God had given. Accordingly, in the morning, the strict Jew attends to his duties at the synagogue. This done he enjoys God's blessings of providence, "eats the fat and drinks the sweet." His friends and neighbors drop in to enjoy his companionship and hospitality, or he visits them and enjoys theirs. There is nothing in the Mosaic law or in the rabbinic additions to it that forbids his walking for pleasure within certain limits. Thus the day passes for him, religiously, socially, and

physically, and when the new week dawns, he is ready for its labors and cares.

The day on which the Hebrew begins his work is the one on which the Christian is supposed to take his Sabbath rest. He may do this as strictly as his Jewish fellow-townsmen, but his numbers are too few to produce anything like the same effect. On Sunday, the old street cries that have been hushed for a day break out again. All shops seem to be open, carriages are coming and going as usual along the Jaffa road. Fellaheen women are trudging in with their head-loads of anything which they may have to sell. "The stranger within the gates" would never know by anything he sees that it is the Sabbath of the Christians. His ears will tell him, however, for he is not likely to mistake the meaning of the incessant bells ringing out their messages from belfries within and without the walls. These bells are an abomination to the Moslems, who would hush their brazen tongues if they could. The followers of the Arab prophet believe in nothing of the sort. Nor can one blame them much, for the bells are not of the sweet-toned variety, and are rung in most instances as if the object of the ringer were to make as much noise as possible. The best and worst thing to be said about these ringers is, that if this is their object they are wonderfully successful in attaining it. They produce an annoying noise, and, however much one may desire a peace Sunday, he cannot have a quiet one.

"One Man Ministry."

ANOTHER rather interesting phase of the "pastoral" troubles disclosed by the discussions in the denominational journals is that congregations tire of hearing the same one preacher. The *Evangelist* (New York, Presbyterian), says that common-sense and the new conditions of the age are against such a system, and that a change is impending. "Restlessness," it remarks, "is the most marked characteristic of the people of to-day. They cannot be satisfied with one thing at a time." The present plan, it says, breaks down the ministers. "It imposes burdens on them that save in exceptional cases must soon wear them out in mind or body, if not in both. The number of clerical break-downs, with all the damage involved to the interests of congregations, and of suffering to the families of ministers, is continually increasing."

The change proposed by the *Evangelist* is to form, in cities where there are several churches of its denomination, a union or partnership of them all, so that the pastors might go about from one to another.

The Lash in the Wrong Place.

CHICAGO is now enjoying what it calls a "cyclone of crime." Robberies of all kinds are so common that the eminent authority of William Pinkerton is invoked in favor of the lash for footpads; he even suggests the death penalty for burglary.

This suggestion is indorsed by the heads of the Police Departments of Omaha, Indianapolis, Kansas City, and St. Louis, from which it would appear that Chicago is not alone in its distinction of enjoying a cyclone of crime.

While the conditions thus indicated are unpleasant, they do not necessarily call for a reversion to barbarism and physical cruelty. The government of every one of these cities is securely lodged in the hands of its citizens. They have it in their power by their votes to secure an honest and efficient administration of local affairs under which cyclones of crime would be impossible. If they neglect their duty and allow the control of their affairs to drift into the hands of incompe-

tent and dishonest and even criminal officials, the resort to the barbarism of the lash will only make things worse, not better.—[New York World.]

Getting Liquor into Maine.

THERE is much complaint of the import of liquor into Maine, from other States, in spite of the prohibitory law, under what are known as "Federal permits." A dispatch from Portland says:

"A drummer for a Massachusetts liquor company is, at this writing, engaged in an active canvass of this city, visiting stores, offices, and private residences and soliciting orders. He agrees that all packages will be delivered by Prince's express for a price not to exceed twenty-five cents per package, or case, for transportation.

"The firm that he represents, doing business in another State, under the protection of a 'federal permit,' cannot, of course, be made amenable to Maine law; and any attempt to punish the drummer for soliciting orders would doubtless be regarded by the courts as a restriction on interstate commerce.

"According to a recent decision of one of the Maine courts, liquors cannot be legally seized until actually delivered to the consignee and as, in cases of this kind, the liquor is private property, it cannot be taken after delivery.

"Another plan of the Boston liquor dealers, with the coöperation of the transportation companies, is to bill liquors sold to illicit dealers in Maine to some point in New Hampshire. The liquors are then taken to Maine, and if the officers are likely to prove troublesome, the cars are kept sealed until night, when it is delivered by the agent, or one of his assistants."

Newspaper Publicity.

IN the *Saturday Evening Post* Hamilton W. Mabie protests earnestly against publicity of private people's affairs. He says:

"No form of oppression is more undemocratic and detestable than newspaper inquisition into private affairs. The persistent determination of the sensational journals to tear away all the safeguards of domestic privacy is the most vulgar tyranny to which society has yet fallen a victim. Good men are as much oppressed by it as men of evil ways; the more useful a man to his kind, if his service takes on a striking form, the keener the chase to discover and spread before the public the little details of his daily life. Nothing is sacred to those sensation-hunters; no experience is intimate enough to be private in their eyes. There must have been times in recent months which made Admiral Dewey regret that he won the battle of Manila. Reputation is of doubtful value when it involves a perpetual struggle to preserve the right to pull one's shades down. If matters are not mended we shall need a popular arising for the protection of the elemental right: the right of privacy."

Dr. Parkhurst Emphatic.

DR. CHARLES H. PARKHURST, of New York, does not propose to be classed with those "ministers of the gospel" who encourage war. In his sermon on the 24th, in Madison Avenue Presbyterian church, he said:

"I am going to say to you without any 'buts' or 'where-soevers' that to promote civilization by the use of swords and artillery is false to the word, example, and life of Jesus Christ. You may claim that the powder and shot method of extending civilization is more feasible,—works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. I am not here to claim that Christianity is on the whole feasible. Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work and that when Paul said that the weapons of our warfare are not carnal he stated a principle that he would have recanted if he had lived longer and known more. Perhaps they are right; at least I am not here to say they are not right.

"I have dropped all questions of gold and diamonds and commercial perquisites, of which I know little, and have stated to you the mind of Jesus Christ, of which I do know something.

"Now you can ignore that mind and promote civilization by killing—which may be the best way—or you can adopt that mind and promote civilization by making alive, which is the only Gospel way."

The Spanish Losses in Cuba.

ACCORDING to the Spanish journal *El Imparcial* the following are the statistics of the deaths of Spanish soldiers in Cuba:

Killed in battle,	2,355
Died afterwards from wounds,	1,391
Died of yellow fever,	20,629
Died from other causes, and especially from hunger,	30,120
Missing,	74

Total, 54,569

CURRENT EVENTS.

THERE has been no movement on either side in South Africa for a week, up to this writing (26th), so far as reports have reached this country. Gen. Gatacre, commander of the English column repulsed at Stormberg, has issued an order "concentrating" the male inhabitants of districts within twelve miles of English military camps. It is denounced in this country by some newspapers as resembling Gen. Weyler's "reconcentrado" system in Cuba. The Boer army facing Gen. Buller, south of Ladysmith, appears to have crossed the Tugela river, and to hold the south side. It was Buller's attempt to cross this northward, on the 15th instant, which occasioned the severe battle there. The Dutch inhabitants of the English colonies, the Cape Colony, Natal, etc., reports say, are growing more "disaffected." A London dispatch says horse sickness, glanders, has appeared among the army horses, and that four hundred British cavalry horses have been shot.

TROOPS continue to be sent from England to South Africa, and new organizations are forming. It appears probable that men have joined the Boers from Europe, and also from this country, by landing unarmed at the Portuguese Delagoa Bay, on the west coast of Africa, from which there is a railroad to the Transvaal. Supplies of food have also been received that way. One or more American vessels loaded with flour, intending to unload at Delagoa Bay, were prevented doing so by English war-ships, and the U. S. Government has protested against this. The London *Morning News*, the military organ, disapproves of any effort to make foodstuffs "contraband of war," saying this would be "madness" in view of England's dependence on other countries for food.

DWIGHT L. MOODY, the distinguished "evangelist," died at his home at East Northfield, Mass., on the 22nd instant. He had been sinking for some days, having been ill since the 17th of last month, when he broke down after preaching at Kansas City, Mo., on the previous evening, to an audience of 15,000 people. He was born at the place where he died, Second month 5, 1837, and was reared a Unitarian, but became later a Congregationalist and a minister. He had a church in Chicago, which was burned in the great fire of 1871. In 1874 he began his series of tours with Ira D. Sankey, whose remarkable singing did so much for the combination.

DISPATCHES from London persist in the assertion that Queen Victoria is greatly distressed by the South African war. One sent on the 24th says she "is more gravely affected than it is thought discreet that the public here should know." It adds that when Lord Wolseley, commander-in-chief of the army, spoke to her at Windsor Castle, of war being a necessity as discipline for a nation, the Queen rebuked him in the presence of her ladies, saying: "War is only justifiable to establish peace and for no other end."

A SAD marine disaster occurred on the 24th instant. The British steamship *Ariosto* went ashore six miles north of Cape Hatteras, and twenty-one of the crew were drowned. They left the ship in a small boat, which could not "live" in the furious sea. The captain and eight seamen remained on board, and were rescued by the United States Life-Saving men. A Norfolk dispatch, 24th, says "the thickest fogs in years have been prevailing along the Virginia and North Carolina coasts for several days and nights past, and several vessels have narrowly escaped destruction."

At Amalfi, on the Gulf of Salerno, Italy, on the 22nd instant, a great mass of rock slipped into the sea, carrying down a hotel, and causing great destruction of property, and serious loss of life. Twelve persons, the latest reports say, were killed. It was at first thought that many more had been.

THE dispatch of United States troops to the Philippine Islands appears to be about completed. The last additional regiment sailed from San Francisco a few days ago. Comparatively little news has recently been sent from the islands. Aguinaldo remains uncaptured, but a recent dispatch says his wife has died. It seems not to be expected that the troops can be brought away, and the extent of the disaffection remaining among the people is uncertain.

A FRIGHTFUL coal-mine explosion of gas occurred at Braznell, near Brownsville, Pa., on the 23d instant. It is said to have been caused by the men's carrying a naked lamp. Fifteen dead bodies had been taken out on the 25th, and it was uncertain whether there were more.

THE anti-trust organization formed in Chicago in September last has called a national conference to meet in that city on Abraham Lincoln's birth-day, the 12th of Second month.

CAPTAIN JOSHUA SLOCUM, in his fascinating record (now running in the *Century* magazine) of his voyage around the world single-handed in the little sloop *Spray*, makes this mention of the island of Juan Fernandez—Robinson Crusoe's island: "The people lived without the use of rum or beer of any sort. There was not a police officer or a lawyer among them. The people were all healthy, and the children were all beautiful."

NEWS AND OTHER GLEANINGS.

THE Duke of Marlborough proposes to equip a force of 150 men and lead them against the Dutch farmers of South Africa. The *New York World* remarks that the money to pay the expense comes from his wife's fortune, and through her from old Cornelius Vanderbilt (Van der Bilt) of the Dutch stock who settled Manhattan.

—At Quincy, Ill., in a Catholic parochial school-house, on the 22d inst., eleven little girls were burned to death, their clothing having caught fire while they were "rehearsing" for a Christmas entertainment. They were in fancy dress, some of them "covered with cotton-batting to represent sheep."

—At an anti-imperialist meeting in Minneapolis, on the 12th inst., Lieutenant Martin E. Tew, recently an officer of volunteers in the Philippine Islands, spoke from personal observation of the good character of the Filipino people, and of their desire for independence. He emphatically contradicted the assertions that they were incapable of self-government or divided among themselves, or that they "never thought of independence until Manila fell."

—Negotiations have begun for the installation of wireless telegraphy in connection with the steamer lines plying daily and nightly between Chicago and Milwaukee.

—The War Department has made public a statement showing the progress of relief work in Porto Rico between September 25 and November 30. The population of the island is estimated at 918,926. The average daily number of indigent was 221,087 persons; average weekly sick, 17,372; and the average weekly deaths, 632 persons.

—A severe earthquake was felt at 4.25 o'clock a. m., on the 25th inst., over a large part of Southern California. At San Jacinto and Hemet much damage was done to buildings, several large ones, including the tourist hotel at Hemet, being wrecked. The damage at Hemet is estimated at \$50,000, and at San Jacinto at about the same figure. At Los Angeles little damage was done.

—It is authoritatively stated at Berlin that Germany does not contemplate the purchase of the Danish West Indies.

—A general treaty of trade, navigation, and immigration between Mexico and China was signed in Washington on the 25th instant.

NOTICES.

* * The visiting committee of Baltimore Yearly Meeting have arranged for the following meetings during First month, 1900:

- 7. West Nottingham, Pa.
- 14. Fawn Grove, Pa.
- 21. Fallston, Md.
- 28. Little Britain, Pa.

TWELFTH MONTH:

- 31. Woodlawn.

JOHN J. CORNELL, Chairman.

* * The First-day evening meeting (Philadelphia), to-morrow, will be at 35th street and Lancaster Avenue, at 7.30 o'clock. All are invited.

Next month these meetings will be at 17th street and Girard Avenue.

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FIRST MONTH, 1900:

- 14. Frankford, 10.30 a. m.
- 28. West Philadelphia, 11 a. m.

AQUILA J. LINVILL, Clerk.

* * Friends' Visiting Committee of Salem Quarterly Meeting have made the following appointments:

TWELFTH MONTH:

- 31. Mickleton, 10 a. m.

FIRST MONTH, 1900:

- 21. Woodbury, 10 a. m.

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THE new earthquake-resisting, steel-framed palace for the crown prince of Japan is now being designed, says the *Scientific American*, and the foundations are being laid, with the view of obtaining the structural steel in February. The palace itself will be built of granite and marble around the steel skeleton. It will be 270 by 400 feet and the height will be 60 feet, and will be built in the French Renaissance style. A Chicago engineer has been called upon to design an elaborate heating and ventilating plant. An American ice manufacturing and electric light system will also be added. It is thought that steel construction will revolutionize the building industry in Japan. The new palace will rest on 400 deeply-anchored steel columns embedded in concrete piers. The Carnegie company will furnish the steel.

DR. FREDERICK D'EVELYN, of San Francisco, has for months past been making experiments with a view of learning the effect of alcohol upon vegetable life. He finds that it causes a change in the cell structure. Alcohol has a wonderful affinity for water, as everybody knows, and it is the power of alcohol to dehydrate, or take the water out of the plant or animal cells, that makes it so destructive. Its continued use by a human being, he claims, dehydrates the blood to such an extent that the corpuscles do not furnish sufficient nourishment to the nerve system, and it is the craving of the nerves for food which creates the appetite for stimulants.

In an address before the railroad branch of the Y. M. C. A., of New York city, Chauncey M. Depew said: "Twenty years ago, when there were about 15,000 men in the New York Central service, the average proportion of men discharged for drunkenness within a certain period was at least 20 per cent. Now, with 30,000 men employed by the company, not one per cent. is dropped from the service for that cause."

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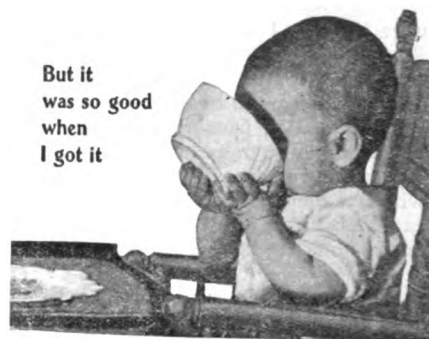
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Committee, to a graduate of the College to
enable him to pursue advanced study under the
direction or with the approval of the Faculty.

THE LUCRETIA MOTT FELLOWSHIP, founded
by the Somerville Literary Society and sustained
by the contributions of its members, yields an
annual income of \$525, and is awarded each
year by a Committee of the Faculty selected by
the Society, to a young woman graduate of that
year, for the purpose of pursuing advanced study
at some other institution approved by this
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1. THE WESTBURY QUARTERLY MEETING,
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mittee of the Quarterly Meeting.

2. THE REBECCA M. ATKINSON SCHOLAR-
SHIP AND THE BARCLAY G. ATKINSON SCHOLAR-
SHIP each pay all charges for board and
tuition. They are awarded annually by the
Board of Managers of the College.

3. There are nine other similar Scholarships
owned by individuals, each entitling the holder
to board and tuition at the College. These are
awarded by the owners.

4. I. V. WILLIAMSON SCHOLARSHIPS FOR
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For the year 1899-1900 fifteen honor schol-
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- 1 to Friends' Select School, Washington, D. C.
- 1 to Abington Friends' School, Jenkintown, Pa.
- 2 to George School, George School, Pa.
- 1 to Chappaqua Mountain Institute, Chappaqua, N. Y.
- 1 to Swarthmore Preparatory Sch'l, Swarthmore, Pa.
- 1 to Swarthmore Public High Sch'l, Swarthmore, Pa.
- 1 to Martin Academy, Kennett Sq'r., Pa.

These scholarships will be awarded upon
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applicants who fail to be admitted without
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5. For the year 1899-1900 three honor schol-
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To that member of the Sophomore Class of
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\$200, if resident; \$100, if non-resident.

THE ANSON LAPHAM SCHOLARSHIP: To that
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If, in any year, any of the Scholarships under
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NOTICES.

*** The Monthly Meeting of Friends of Philadelphia, held at Race street, will take place on Fourth-day next, the 18th, in the evening, at 7.30 o'clock.

*** A Conference under the care of the Western Quarterly Meeting's Committee on Temperance and Philanthropic Work, will be held in the meeting-house at Kennett Square, on First-day, First month 15, at 2 o'clock, p. m. Alfred H. Love is expected to address the Conference on War and Impurity. All interested are cordially invited to be present.
HORACE L. DILWORTH, Clerk.

*** The Home Influence Association will hold its regular monthly meeting in the meeting-house, Race street above 15th, on Third-day, First month 17, at 3 p. m. The meeting will be addressed by Rachel Foster Avery on the subject, "Telling Stories to Children." A full meeting is desired. Visitors are welcome.
FLORENCE M. LUKENS, President.

*** Friends from Washington, wishing to attend Fairfax Quarterly Meeting, at Fairfax, Va., First month 16, will take cars at 6th Street Station. Ask for Friends' tickets to Paeonian Springs, where carriages will be waiting. Tickets issued 13th and 14th good until 21st. Trains leave 9 o'clock a. m. and 4.30 p. m., daily. Round trip tickets sold.

*** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Wilmington, Del., on First-day, First month 15, 1899, at 2.30 p. m.
CHARLES PALMER, Clerk.

*** The First-day evening meetings during First month will be at 4th and Green streets, excepting First month 29, at 35th St. and Lancaster Avenue, West Philadelphia. All at 7.30 o'clock.

These meetings being held unitedly under the charge of the two monthly meetings, have claims on all within convenient access.

It is hoped that with the advent of the new year there will be a more lively interest shown in the maintenance of Friends' meetings, particularly on the evening of First-day.

*** New York Yearly Meeting's Visiting Committee expects some of its members to visit the following meetings in First month, 1899:
15. Cornwall.
22. Jericho.
29. Manhasset.
J. T. McDOWELL, Clerk.

*** The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings:
FIRST MONTH:
15. Fairfax.
22. Little Falls and West Nottingham.
29. York.
On behalf of the Committee.
MARTHA S. TOWNSEND.

*** Philadelphia Quarterly Meeting's Committee to visit the smaller branches, as way may open, will attend meetings as follows:
FIRST MONTH, 1899:
24. 17th street and Girard Avenue.
29. Reading. AQUILA J. LINVILL, Clerk.

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Union Signal, (\$1),	2.90	Harper's Magazine, (\$4),	5.10
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Harper's Bazar, (\$4),	5.30	Popular Science Monthly, (\$5),	6.60
Journal of Education, (\$2.50),	4.10	The Forum, (\$3),	4 60
The Living Age, (\$6),	7.60	North American Review, (\$5),	6.10
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		Trained Motherhood, (\$1),	2.70
		Scattered Seeds, (\$0.50),	2.35
		McClure's Magazine, (\$1),	2.90
		The Farm Journal, (\$0.50),	2.20
MONTHLIES.			
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Young Friends' Review, (\$0.75),	2 50		
Scribner's Magazine, (\$3),	4.60		

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Dr. Lyman Abbott will address the Alumni Association of Friends' Central School, Philadelphia, on Fourth-day evening, Second month 8, 1899, at the New Century Drawing Room, 124 South Twelfth St., at 8 p. m. Subject: "The Duty and Destiny of America."

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FLOSSIE is six years old. "Mamma,"
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plied the mother, with an amused smile.
"And if I don't get married will I have
to be an old maid, like auntie?" "Yes,
Flossie." "Mamma," she said, after a
short pause, "it's a tough world for us
women, ain't it?"—*Exchange*.

The electric light in the public house,
takes the candle out of the drunkard's
home.

It takes a long time to age whisky,
but it won't take long for whisky to age
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If some women did not drink wine,
some men would not drink whisky.

STILL FIGHTING BATTLES.—Judging by
their recent numbers, the magazines will
not be ready to sign the peace treaty for
several months yet.—*Baltimore News*.

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NOTICES.

. Westbury Quarterly Meeting's Philanthropic Committee has arranged for a Conference, to be held in the meeting-house, East 15th street and Rutherford Place, New York, on Seventh-day, First month 28, at 2.30 p. m.

Mary H. Whitson, of Philadelphia, will read a paper on, "Child Development," and Rachel W. Underhill, of Brooklyn, N. Y., will open the discussion.

HARRY A. HAWKINS, } Clerks.
MARY W. ALBERTSON, }

. The Executive Committee of the New York Yearly Meeting's First-day School Association has arranged for a Conference of First day School Workers, to be held in the Library Room, 226 East 16th street, New York, on Sixth-day, First month 27, at 8 p. m.

A paper will be presented by John Satterthwaite, of Trenton, N. J. Subject, "How to make the First-day School Successful."

HARRY A. HAWKINS, } Clerks.
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. The meeting of the Friends' Temperance Workers at 17th street and Girard Avenue, on Seventh-day evening, First month 21, will be a "Longfellow night."

All are invited.

Jos. C. EMLEY, President.

. The First-day evening meetings during First month will be at 4th and Green streets, excepting First month 29, at 35th St. and Lancaster Avenue, West Philadelphia. All at 7.30 o'clock.

These meetings being held unitedly under the charge of the two monthly meetings, have claims on all within convenient access.

It is hoped that with the advent of the new year there will be a more lively interest shown in the maintenance of Friends' meetings, particularly on the evening of First-day.

. New York Yearly Meeting's Visiting Committee expects some of its members to visit the following meetings in First month, 1899:

- 22. Jericho.
- 29. Manhasset.

J. T. McDOWELL, Clerk.

. The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings:

FIRST MONTH:

- 22. Little Falls and West Nottingham.
- 29. York.

On behalf of the Committee.

MARTHA S. TOWNSEND.

. Philadelphia Quarterly Meeting's Committee to visit the smaller branches, as way may open, will attend meetings as follows:

FIRST MONTH, 1899:

- 24. 17th street and Girard Avenue.
- 29. Reading. AQUILA J. LINVILL, Clerk.

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THE liquor traffic will never commit suicide.

MISS Josephine Kipling, the eldest child of Rudyard Kipling, was whipped for telling a fib, and went to bed, sobbing rebelliously: "I think it's real mean, so there! My pa writes great big whoppers, and everybody thinks they're lovely; while I just told a tiny little story, and gets whipped and sent to bed!"—*Methodist Churchman.*

THE worst time of day, says Dr. Wolff, of Strasburg, Germany, for accidents, is after breakfast, after dinner, and after the "afternoon rest." He explains this by the lassitude of digestion and to the use made by men of intoxicants during meal times.

CLUB RATES: OTHER PERIODICALS, 1899.

We announce our Club Rates for other Periodicals for 1899. Read the figures given, and also read the notes below.

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The Living Age, (\$6),		7.60	North American Review, (\$5),		6.10
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PHILADELPHIA, 921 ARCH STREET, FIRST MONTH 28, 1899.

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NOTICES.

** The First-day evening meeting, to-morrow, will be at 35th and Lancaster Avenue, West Philadelphia, at 7.30 o'clock.

** To-morrow being the fifth First-day is Friends' day at the Home for Aged Colored Persons, the religious meeting being at 3 o'clock.

** Dr. Joseph S. Walton, Principal of Friends' Central School, will deliver a lecture entitled, "The Story of Oregon," in the Lecture Room, 15th and Race streets, Sixth-day, Second month 3, 1899, at 8 p. m.

The company of all Friends is desired. Visitors to the city will be cordially welcomed.

EMMA WALN, Clerk,
Best Interests Committee.

** A Circular Meeting, under the care of a committee of Concord Quarterly Meeting, will be held at Concord, on First-day, the 5th of Second month. To convene at 3 o'clock.

MARY P. HARVEY, Clerk.

** Westbury Quarterly Meeting's Philanthropic Committee has arranged for a Conference, to be held in the meeting-house, East 15th street and Rutherford Place, New York, on Seventh-day, First month 28, at 2.30 p. m.

Mary H. Whitson, of Philadelphia, will read a paper on, "Child Development," and Rachel W. Underhill, of Brooklyn, N. Y., will open the discussion.

HARRY A. HAWKINS, } Clerks.
MARY W. ALBERTSON, }

** The Executive Committee of the New York Yearly Meeting's First-day School Association has arranged for a Conference of First-day School Workers, to be held in the Library Room, 226 East 16th street, New York, on Sixth-day, First month 27, at 8 p. m.

A paper will be presented by John Satterthwaite, of Trenton, N. J. Subject, "How to make the First-day school Successful."

HARRY A. HAWKINS, } Clerks.
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** The First-day evening meetings during First month will be at 4th and Green streets, excepting First month 29, at 35th St. and Lancaster Avenue, West Philadelphia. All at 7.30 o'clock.

These meetings being held unitedly under the charge of the two monthly meetings, have claims on all within convenient access.

It is hoped that with the advent of the new year there will be a more lively interest shown in the maintenance of Friends meetings, particularly on the evening of First-day.

** New York Yearly Meeting's Visiting Committee expects some of its members to visit the following meetings in First month, 1899: 29. Manhasset.

J. T. McDOWELL, Clerk.

** The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings:

FIRST MONTH:

29. York.

On behalf of the Committee.

MARTHA S. TOWNSEND.

** Philadelphia Quarterly Meeting's Committee to visit the smaller branches, as way may open, will attend meetings as follows:

FIRST MONTH, 1899:

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PARTIES DESIRING TO VISIT WASHINGTON can be accommodated with rooms and board in a Friends' family. One block from street cars passing railroad stations, Capitol, and public buildings. Terms, \$1.50 a day. Address FRIEND, 1626 Nineteenth Street, N. W., Washington, D. C.

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AT THE ODD FELLOWS' TEMPLE,
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Third-day, Second Month 14, 1899, from 5 to 8 p.m.

This Home provides shelter temporarily, until it can secure good private homes for orphan, neglected and destitute children, and we ask your aid.

ENTERTAINMENT
Will consist of an opening address by J. A. M. Passmore, on "The Benefits of This and Kindred Homes." Lecture by Joseph S. Walton, Principal of Friends' Central School, "Early Influences of the Society of Friends in Pennsylvania."

Elocutionary Exercises by Miss Jessie Dalrymple, Teacher of Elocution in the Philadelphia High School for Girls.

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Price of tickets for Supper and Entertainment \$1.00.

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The annual meeting of the Young Friends' Association will be held in the Lecture Room, Fifteenth and Race Streets, on Second-day evening, Second month 13, at 8 p. m.
All are invited

PROGRAM:

I. Early Friends as they appeared to the World. ("The Quakers." Frederick Storrs Turner, chapters vii. to x.)

Howard M. Cooper.

II. Review of Tolstoy's "What is Art?"

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Address by Dr. Lyman Abbott.

Dr. Lyman Abbott will address the Alumni Association of Friends' Central School, Philadelphia, on Fourth-day evening, Second month 8, 1899, at the New Century Drawing Room, 124 South Twelfth St., at 8 p. m. Subject: "The Duty and Destiny of America." Tickets for sale by Friends' Book Association, 15th and Race Sts. Admission, 50 cents.

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NOTICES.

. Quarterly Meetings will be held at Race Street, Philadelphia, next Third-day, 7th, and at Abington on Fifth-day, 9th.

. The united First-day evening meetings, in Philadelphia, during Second month, will be at 17th street and Girard Avenue, at 7.30 o'clock. Friends generally should feel it their duty to be in attendance.

. Dr. Joseph S. Walton, Principal of Friends' Central School, will deliver a lecture entitled, "The Story of Oregon," in the Lecture Room, 15th and Race streets, Sixth-day, Second month 3, 1899, at 8 p. m.

A reception will follow.

The company of all Friends is desired. Visitors to the city will be cordially welcomed.

EMMA WALN, Clerk,

Best Interests Committee.

. A Circular Meeting, under the care of a committee of Concord Quarterly Meeting, will be held at Concord, on First-day, the 5th of Second month. To convene at 3 o'clock.

MARY P. HARVEY, Clerk.

FLORIDA.

PERSONALLY-CONDUCTED TOUR VIA PENNSYLVANIA RAILROAD.

The next Pennsylvania Railroad tour to Jacksonville, allowing two weeks in Florida, will leave New York and Philadelphia by special train of Pullman Palace cars on Third-day next, Second month 7. Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, \$50.00; Philadelphia, \$48.00; Canandaigua, \$52.85; Erie, \$54.85; Wilkesbarre, \$50.35; Pittsburg, \$53.00; and at proportionate rates from other points.

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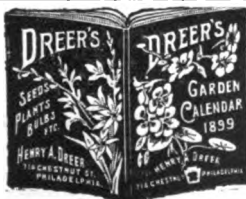
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PHILADELPHIA, 921 ARCH STREET, SECOND MONTH 11, 1899.

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To subscribers residing west of the Mississippi River a discount of one-fourth from this rate, making the price \$1.50 per annum.

To those who get up and forward "Clubs" we will give one extra copy, free, for each ten subscribers. Single copies, 5 cents.

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AN HONEST AND CAPABLE MARRIED MAN, 38, wants position. Experienced in commission, grocery, salesman, or manager. Address No. 69, INTELLIGENCER Office.

A LADY (FRIEND) DESIRES A POSITION AS companion to refined lady. No objection to country or traveling. Address No. 71, this Office.

A LADY (FRIEND) DESIRES ENGAGEMENT for office work, or linen room in boarding-house. Experienced in duties of room-clerk in first-class seashore hotel. Address No. 72, this Office.

BOOKKEEPER, EXPERIENCED, ACCURATE, wants position where strict integrity and thorough interest in duties would be valued. Has knowledge of typewriting. Address No. 70, this Office.

WANTED.—A FRIEND TO ASSIST IN CAR- ing for two young children in Friends' family. Address MOORE, 2 E. 14th St., New York City.

TWO PLEASANT ROOMS WITH GOOD board. Private family, near trolley, and three minutes' walk from 52d Street Station, 1484 N. 55th street, West Philadelphia.

Gardener or Nurseryman wishes a position. Unmarried; 35; over ten years' experience in the care of all kinds of trees, shrubbery, and plants. Good propagator; character unquestionable; capable of managing men. Private place preferred. Best of reference. WM. H. BRINTON, Atglen, Pa.

DURING THE ERECTION OF OUR BUILDING
The Young Friends' Association Office
has been placed in the Library Room at Race St., where those wishing information may apply between the hours of 1:30 and 5 p. m., and on Seventh-days from 9 a. m. to 5 p. m. Address letters to 152 North 15th St. ANNA JENKINS FERRIS, Corresponding Secretary.

PARTIES DESIRING TO VISIT WASHINGTON can be accommodated with rooms and board in a Friends' family. One block from street cars passing railroad stations, Capitol, and public buildings. Terms, \$1.50 a day. Address FRIEND, 1626 Nineteenth Street, N. W., Washington, D. C.

FOR SALE.
A very desirable property in Media, at 519 Orange street, less than a square from the station. The residence contains 12 rooms and a bath-room, is heated by steam, and has all modern conveniences. On the rear of property, fronting on South avenue, there are two box stalls and other stabling, for several horses or cows, a carriage-house, and a cottage for coachman. For a quick purchaser, price is \$7,500. Apply on premises, or to JOHN J. WILLIAMS, Media, Pa.

Agents Wanted
in every county to sell "The True Story of the Christiana Riot," a book of exciting events that finally led to the Civil War. Cloth edition, gilt title. For particulars and territory, address MARVIN E. BUSHONG, May, Lancaster county, Pa.

THE WORK BUREAU
AT THE
Star Centre, 700 Lombard Street, Phila.
is prepared to supply persons wishing Colored Help for domestic service, or to do plain sewing or office cleaning. A number of boys between the age of 15 and 21 want situations in city or country. Address as above.

Wanted—Homes for Children.
The Board of Children's Guardians of the District of Columbia desires to communicate with persons who will take homeless children into their families on indenture or by adoption. Children both white and colored, from birth to thirteen years of age, are available. Full legal control given. Write for information and application blank to S. S. PARKMAN, 472 Louisiana Avenue, Washington, D. C.

Young Friends' Association.

The annual meeting of the Young Friends' Association will be held in the Lecture Room, Fifteenth and Race Streets, on Second-day evening, Second month 13, at 8 p. m. All are invited.

PROGRAM:

- I. Early Friends as they appeared to the World. ("The Quakers.") Frederick Storrs Turner, chapters vii. to x.)
Howard M. Cooper.
- II. Review of Tolstoy's "What is Art?"
Howard M. Jenkins.

ISABEL CHAMBERS, Secretary.

THE TWELFTH ANNUAL OYSTER SUPPER

FOR THE BENEFIT OF THE
Friends' Home for Children, 4011 Aspen Street,
(Non-Sectarian)

AT THE ODD FELLOWS' TEMPLE,
Broad and Cherry Streets,

Third-day, Second Month 14, 1899, from 5 to 8 p. m.

This Home provides shelter temporarily, until it can secure good private homes for orphan, neglected and destitute children, and we ask your aid.

ENTERTAINMENT

Will consist of an opening address by J. A. M. Passmore, on "The Benefits of This and Kindred Homes." Lecture by Joseph S. Walton, Principal of Friends' Central School, "Early Influences of the Society of Friends in Pennsylvania." Elocutionary Exercises by Miss Jessie Dalrymple, Teacher of Elocution in the Philadelphia High School for Girls.

The Supper will consist of Raw, Fried (H. Mosebach & Son) and Panned Oysters, Cranberries, Cold Meats, Pickles, Ice Cream, Cake. Come and enjoy a good supper, and help a worthy cause.

Price of tickets for Supper and Entertainment \$1.00.

Tickets can be had at

FRIENDS' BOOK ASSOCIATION, 1500 Race St.

YOUNG FRIENDS' ASSOCIATION CENTRE

OF THE

AMERICAN SOCIETY FOR THE EXTENSION
OF UNIVERSITY TEACHING.

Reception for W. Hudson Shaw, M. A.

AT THE CLOSE

OF THE FIRST LECTURE OF

A COURSE OF SIX LECTURES

ON

England in the XVIII Century,

to be given in the Assembly Room of Friends' Central School, 15th and Race Sts., at 8 p. m., as follows:

- SIXTH-DAY, Second Mo. 17th,
"Modern England."
FOURTH-DAY, 2nd Mo. 22d,
"The Political Awakening."
FOURTH-DAY, 3rd Mo. 1st,
"King George III., 1760-1783."
FOURTH-DAY, 3rd Mo. 8th,
"The American Revolution."
FOURTH-DAY, Third Mo. 15th,
"The Religious Revolution of the XVIII Century."
FOURTH-DAY, Third Mo. 29th,
"Dr. Johnson."

Tickets for the Course, including reserved seats, \$2.00. Single admission, 50 cents. Syllabus, 15 cents. On sale at Friends' Book Association, 15th and Race Sts.

A POSTAL CARD RECEIVES PROMPT ATTENTION.

JOHN S. CONRAD,

LAUNDRY,

2103, 2105 COLUMBIA AVENUE, PHILA.

WATCHES.

As one of the oldest houses in the watch trade—established three generations ago—and up to date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD,

1020 Chestnut St.—2d Floor.

Established 1820 at 824 North Second Street.

GEO. C. NEWMAN,
INCORPORATED.

Fine Art Store,

Paintings, Water Colors, Etchings, Engravings, etc.
Parlor Mirrors and Fine Gold Frames.

Framing of Studies a Specialty.

806 MARKET STREET,
PHILADELPHIA.



A GOOD INVESTMENT.

\$15,000

**First Mortgage—Thirty Year
5 per ct. Gold Bonds**

OF THE

**NARBERTH SEWERAGE
COMPANY,**

NARBERTH, PENNA.

FREE FROM STATE TAX

Capital Stock—full paid in cash, \$30,000.00

First Mortgage Bonds, total issue, 15,000.00

Net Revenue over all expenses

for 1898, \$ 1,360.00

Interest on \$15,000 of Bonds, 750.00

Surplus, \$610.00

W. G. DABBS, President.

CONRAD S. CLOTHIER, JR., Vice President.

JOHN B. CLOTHIER, Sec. and Treas.

Denomination of Bonds, \$250 each.
Interest payable June 1st and December
1st at office of The Commonwealth Title and
Trust Co., of Philad'a, the Trustee.

This Company has practically an exclusive franchise in the Borough of Narberth, only three miles from the Philadelphia City line, and can connect at any time with the City sewer without charge. It also has a right to construct a Sewerage system anywhere in Lower Merion Township, an exceedingly valuable franchise. This Company has now between six and seven miles laid through the Borough of Narberth, at a cost of between \$30,000 and \$35,000.

This Sewerage system is very popular, and the revenue steadily increasing, as the terms are very reasonable—\$15 per annum for a dwelling, and \$10 for a stable.

Price of Bonds, par and accrued interest.

WM. P. HUSTON,
103 Girard Building, Philad'a.



A boy may arrive safely at school with his "shining morning face," but, by recess, to quote Charles Lamb, "If dirt were trumps, what hands he would hold." Think of those hands with ink stains, cuts and slivers, and the discomfort that would result from washing them with harsh soaps. Ivory Soap for years has stood the test of use in the lavatories of many of our best public schools, and is recommended by no less a personage than the boy himself.

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and EMBALMER

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1313 Vine Street, Philad'a.

Calls outside of city answered promptly.

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WILLIAM S. YARNALL,
Manufacturing Optician.



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PHILADELPHIA.

Swarthmore.

For rent or sale, Queen Anne Cottage, 12 rooms, steam heat, and open fire grates. The location is very delightful, directly overlooking the athletic grounds of the College, and very close to the meeting-house; one acre of ground, and plenty of fruit. Apply to
DAVID SCANNELL, 814 Arch Street.

AQUILA J. LINVILL,
Dealer in Choice Lehigh Coal
1827 North 10th Street, Philadelphia.

John C. Hancock & Co.,
N. W. Cor. 9th and Master Sts.
(P. & R. R.)

DEALERS IN BEST GRADES OF
LEHIGH AND COAL FREE BURNING
Telephone Connection.

Publisher's Department.

. The Delaware Fire Insurance Company, Philadelphia, sends out a card, 9 inches by 11, with a cord attached for hanging up in an office, containing an extract from the address of President McKinley at Tuskegee, Alabama, (Booker T. Washington's Colored School), on the 19th of Twelfth month. The President's theme was "Integrity and Industry," and what he said in the extract was very good; we print it below.

. Extract from President McKinley's address:

"Integrity and industry are the best possessions which any man can have, and every man can have them. Nobody can give them to him or take them from him. He cannot acquire them by inheritance; he cannot buy them or borrow them. They belong to the individual, and are his unquestionable property. He alone can part with them. They are a good thing to have and to keep. They make happy homes; they achieve success in every walk of life; they have won the greatest triumphs for mankind. They will bring you a comfortable living, and make you respect yourself, and command the respect of your fellows. They are indispensable to success. They are invincible. The merchant requires the clerk whom he employs to have them. The railroad corporation inquires whether the man seeking employment possesses them. They are the only keys to open with certainty the door of opportunity to struggling manhood. Employment waits on them; capital requires them; citizenship is not good without them. If you don't already have them—get them."

. The Conard and Jones Company, West Grove, Pa., send us their Floral Catalogue for 1899, an elaborate and striking issue. It is stated to be the largest and most complete ever issued by this firm, consisting of 124 pages. The cover, highly embellished, shows late roses and cannas. Within, the pages are nearly all illustrated. "Many new features have been added in the way of plants, fruits, and flowers, and the entire book teems with descriptions interesting to lovers and growers of flowers."

. "Important Announcement" is the heading of an advertisement appearing in our columns of the old-established seedsmen and florists, Peter Henderson & Co., 35 and 37 Cortlandt St., New York. This announcement is to the effect that this firm no longer supply their seeds to dealers to sell again, so that to procure the Henderson seeds it is necessary to purchase from them direct.

Their advertisement also offers their annual Catalogue entitled "Everything for the Garden," which is a book of 190 pages, containing over seven hundred engravings and six colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue, this firm, wishing to trace the result of their advertising in different papers, will send to all who state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which when empty and returned with an order from Catalogue will be accepted as twenty-five cents in part payment.

S. W. BLACK'S SON, EDWARD T. BLACK
REAL ESTATE AGENT
AND BROKER
128 South Seventh Street, Philad'a.

Announcement.

We will continue the manufacture of Custom Shoes and carry a *Select Stock* of our own reliable work.

SAMUEL DUTCHER,
(SECOND FLOOR.) 45 N. 13th Street.

CHARLES BURTON,
Practical House and Sign Painter,
Office, 907 N. Thirteenth Street, } Philadelphia, Pa.
Residence, 1714 Woodstock Street, }

Richards & Shourds, Jobbing attended to.
CARPENTERS, BUILDERS, AND CONTRACTORS.
1125 Spring St. (first street above Race), Philad'a., Pa.
Thompson Shourds, 2212 Wallace Street.
Charles W. Richards, 1220 Angle St., Tioga.

GEORGE B. COCK, Telephone 1-42-25 D.
LAW }
CONVENTION } STENOGRAPHER.
14 South Broad Street, Philadelphia.
Residence, 216 W. Coulter Street, Germantown.

THE PENINGTON,
Permanent and Transient Boarding
for Friends.
215 E. 15th Street, New York City.

THE PENNHURST,
MICHIGAN AVENUE, NEAR THE BEACH,
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR.
The house has every convenience, including electric elevator, running to level of pavement, steam heat, etc.
Send for illustrated booklet.
JAMES HOOD.

JOSEPH T. FOULKE,
ATTORNEY-AT-LAW.
OFFICES: { 623 Walnut Street, Philadelphia.
{ Ambler, Montgomery Co., Pa.

JOHN FABER MILLER,
325 SWIDE STREET, NORRISTOWN, PENNA.
ATTORNEY-AT-LAW.
Practicing in Montgomery and Philadelphia counties.

Friends' Book Association,
OF PHILADELPHIA

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Blank Book Manufacturers,
Engravers, and Printers,
Artists' Materials,
Kindergarten, School Supplies.
All Books furnished at as low prices as they can be purchased elsewhere. Friends' Books and Literature a specialty. Also everything relating to the Kindergarten and School.

THE VIEWS OF FRIENDS.
Tracts and Leaflets for Circulation.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner (Editor of the *British Friend*). 40 pp. 10 cents. 5 copies, 40 cents. By mail at these prices.

THE MEETING FOR WORSHIP. By Howard M. Jenkins. Small pamphlet. 12 pp. Single copies, 2 cents; 50 copies, 50 cents; 100 copies, \$1.00. By mail at these prices.

RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 2 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

FRIENDS' INTELLIGENCER ASSOCIATION,
Limited,
921 Arch Street, Phila.



WE NO LONGER SUPPLY SEEDS TO DEALERS.
PURCHASE FROM US DIRECT.

Everything FOR THE Garden

"Everything for the Garden" is the title of our Catalogue for 1899, and it really is a 190-page book, 9 x 11 inches, containing over 700 engravings and 6 superb colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 10 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent "Empire State" Collection of Seeds, containing one packet each of New Large-flowering Sweet Peas, New Butterfly Pansy, New Jubilee Asters, New Golden Rose Celery, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & Co.
35 & 37 CORTLANDT ST. NEW YORK

PHILADELPHIA & READING RAILWAY.

ANTHRACITE COAL. NO SMOKE.
NO CINDERS. DOUBLE TRACKED.
HEAVY STEEL RAILS. STONE BALLASTED.

Royal Blue Line to New York.

SWIFTEST AND SAFEST TRAINS
IN THE WORLD.

Scenic Reading Route to

READING, HARRISBURG, GETTYSBURG, CHAMBERSBURG, SHAMOKIN, WILLIAMSPORT, AND POINTS IN INTERIOR PENNSYLVANIA.

Royal Reading Route to

ATLANTIC CITY. CLEANLINESS
AND COMFORT. SAFETY AND
SPEED.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

The Provident Life and Trust Company of Philadelphia
 409 Chestnut St. Capital, \$1,000,000, Fully Paid.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN, TRUSTEE, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, ETC.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.
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OF PHILADELPHIA.

This Company furnishes ALL DESIRABLE FORMS OF LIFE AND ENDOWMENT INSURANCE at actual NET COST. It is PURELY MUTUAL; has ASSETS OF THIRTY MILLIONS, and a SURPLUS of over 3½ MILLIONS. ITS POLICIES ARE NON-FORFEITABLE AND INCONTESTABLE.

President,
HARRY F. WEST.

Vice-President,
GEORGE K. JOHNSON.

Secretary and Treasurer,
HENRY C. BROWN.

THE GIRARD TRUST CO.
 LIFE INSURANCE, ANNUITY, AND CAPITAL, \$1,000,000
 SURPLUS, \$2,000,000

EXECUTES TRUSTS,
ALLOWS INTEREST ON DEPOSITS.

SAFE DEPOSIT BOXES FOR RENT,
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 CHARLES JAMES RHOADS, Ass't Treas.

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WALL PAPER of
Attractive Styles

Popular Prices
 Samples Free to any Address

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Window Shades, etc.

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33 N. Second St., Philad'a.

Brass and Enameled
BEDSTEADS.

Spring, Hair, and Husk Mattresses.
 Feathers and Down—all qualities.
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 613 Walnut Street.

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 Undertaker
 and Embalmer,
 1728 GIRARD AVENUE, PHILADELPHIA.
 Telephone 2-28-25-A.

6% GILT EDGE GOLD
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 upon properties in thriving
 and rapidly growing city in
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and interest guaranteed by
strong institution.

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Real Estate Brokers,

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Long or Short Time.

Netting 5½ prct Interest. With Perfect Security.

Collection of interest and principal attended to without
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 JOSEPH WEBSTER, President. WM. WEBSTER, Cashier.

PETER WRIGHT & SONS
 305-307 WALNUT ST., PHILAD'A.

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 FOREIGN EXCHANGE bought and sold.

The purchase and sale of Prime Investment Securities
 a Specialty.

Loans negotiated on Real Estate. Interest allowed on
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To California?

The California Limited, Santa
 Fe Route, gives the best and
 speediest service. Through
 dining car, and observation
 car with spacious parlor,
 especially for use of ladies and
 children. 2¾ days Chicago
 to Los Angeles.

Address General Passenger Office,

The Nicholson, Topeka & Santa Fe Railway,
 CHICAGO.

BARLOW'S INDIGO BLUE
 CHEAPEST AND BEST.

One small box will make one pint Best Liquid Dyeing.
 Depot 233 N. Second St., Philad'a.

FRIENDS' INTELLIGENCER AND JOURNAL.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

PHILADELPHIA, 921 ARCH STREET, SECOND MONTH 18, 1899.

PUBLISHED WEEKLY BY Friends' Intelligencer Association, (LIMITED.)

SINGLE SUBSCRIPTION, \$2.00 PER ANNUM.

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CHEAPEST AND BEST.

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Depot 233 N. Second St., Philad'a.

POSTPONEMENT.

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All are invited.

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Howard M. Cooper.

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FOURTH-DAY, 2nd Mo. 22d,

"The Political Awakening."

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PHILADELPHIA, 921 ARCH STREET, SECOND MONTH 25, 1899.

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*•• We cannot insert reading matter sent us later than Third-day, and advertisements not later than 9 a. m., Fourth-day. Friends often send copy, saying "please get this in this week, if possible," when the paper is on the press. We try to mail all papers on Fifth-day afternoon, so as to reach at least as far as Chicago by Seventh-day evening.

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PHILADELPHIA, 921 ARCH STREET, THIRD MONTH 4, 1899.

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NOTICES.

* * The meeting of the Friends' Temperance Workers will be held at 17th street and Girard Avenue, Third month 8, 1899. A literary enigma is on the program. All are invited. Dr. Walton's address deferred until 18th.

WALKER E. LINVILL, President.

* * The Visiting Committee of Baltimore Yearly Meeting have made the following appointments for Third month:

5. Oxford, Pa.
19. York, Pa.
26. Forest Hill, Md.

MARTHA S. TOWNSEND.

* * The united evening meetings (Phila.), during Third month are held at Race above 15th street, at 7.30 o'clock. The company of our members is very desirable, and all others are welcome.

* * The Circular Meeting at Unity and Wain streets, Frankford, will be held on First-day, Third month 12, at 3.30 o'clock. Visiting Friends will be welcome, and the company of Friends generally is invited.

* * The Burlington First-day School Union will meet at Trenton, N. J., Seventh-day, Third month 11, at 10 o'clock a. m. All interested are invited.

DANIEL WILLETS, } Clerks
ANNIE R. WALN, }

* * A Circular Meeting under the care of a committee of the Western Quarterly Meeting will be held at New Garden, on First-day, the 12th of Third month, 1899, to convene at 3 o'clock p. m.

SAMUEL H. BROOMELL, Clerk.

* * Quarterly Meetings in Third month will occur as follows:

9. Salem, Woodstown, N. J.
13. Baltimore, Baltimore, Md.
16. Haddonfield, Moorestown, N. J.

All at 10 a. m.

* * A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Chester, Pa., on First-day, Third month 5, 1899. To convene at 3 o'clock.

MARY P. HARVEY, Clerk.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

THIRD MONTH:

19. Green Street, 10.30 a. m.

FOURTH MONTH:

2. Frankford, 10.30 a. m.
16. West Philadelphia, 11 a. m.
30. Fairhill, 3.30 p. m.

FIFTH MONTH:

21. Merion, 10.30 p. m.

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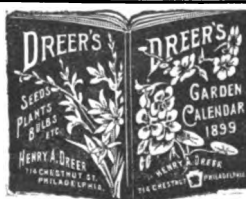
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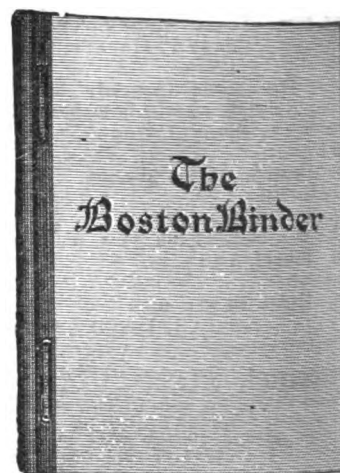
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NOTICES.

*** It is proposed holding an Educational Conference at Race Street meeting-house, Philadelphia, on Seventh day, 25th inst, probably in the afternoon. For particulars see next week's INTELLIGENCER.

LEWIS V. SMEDLEY, Clerk.

*** The Visiting Committee of Baltimore Yearly Meeting have made the following appointments for Third month:

- 19. York, Pa.
- 26. Forest Hill, Md.

MARTHA S. TOWNSEND.

*** The united evening meetings (Phila.), during Third month are held at Race above 15th street, at 7.30 o'clock. The company of our members is very desirable, and all others are welcome.

*** The Circular Meeting at Unity and Waln streets, Frankford, will be held on First-day, Third month 12, at 3.30 o'clock. Visiting Friends will be welcome, and the company of Friends generally is invited.

*** The Burlington First-day School Union will meet at Trenton, N. J., Seventh-day, Third month 11, at 10 o'clock a. m. All interested are invited.

DANIEL WILLETS, } Clerks
ANNIE R. WALN, }

*** A Circular Meeting under the care of a committee of the Western Quarterly Meeting will be held at New Garden, on First-day, the 12th of Third month, 1899, to convene at 3 o'clock p. m.

SAMUEL H. BROOMELL, Clerk.

*** Quarterly Meetings in Third month will occur as follows:

- 13. Baltimore, Baltimore, Md.
 - 16. Haddonfield, Moorestown, N. J.
- All at 10 a. m.

*** The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

THIRD MONTH:

- 19. Green Street, 10.30 a. m.

FOURTH MONTH:

- 2. Frankford, 10.30 a. m.
- 16. West Philadelphia, 11 a. m.
- 30. Fairhill, 3.30 p. m.

FIFTH MONTH:

- 21. Merion, 10.30 p. m.

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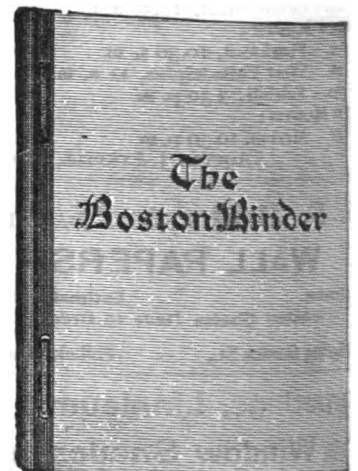
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NOTICES.

* * A Conference of parents, teachers, school committees, and others interested in the cause of Education, will be held at Race Street meeting-house, Philadelphia, on Seventh-day, 25th inst., at 2 p. m.

Subject, Reading: Methods of Instruction, Subject Matter, Relation to Other Studies.

LEWIS V. SMEDLEY,
Clerk of Educational Com.

* * The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 22d, in the evening, at 7 30 o'clock.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting house at West Chester, on First-day, Third month 19, at 2.30 p. m. Subject, "Purity." Mary Heald Way will address the meeting.

CHARLES PALMER, Clerk.

* * A Conference under the care of the Western Quarterly Meeting's Committee on Temperance and Philanthropic Work will be held in the meeting-house at Unionville, Pa., on First-day, Third month 19, at 2 o'clock p. m.

Dr. Joseph D. Janney is expected to address the Conference on "Narcotics." All interested are cordially invited to be present.

HORACE L. DILWORTH, Clerk.

* * The Temperance Workers of 17th Street and Girard Avenue, Philadelphia, will be addressed on Seventh-day evening, Third month 18, by Dr. Joseph S. Walton. Also a paraphrase of parts of the story "In His Steps, or What Will Jesus Do?" will be given by Mary H. Whitson. All are invited.

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* * Arrangement can be made with Rebecca B. Nicholson, Camden, N. J., for magic lantern exhibits in schools or Young Friends' Associations. The slides represent different trips across the Continent, over different routes, and Alaska as far as the Muir Glacier.

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[We insert the above for R. B. N., as of interest to Associations and Schools. Her charges are only for expenses of travel, etc.]

* * Haddonfield First-day School Union will be held in Friends' meeting-house, Moorestown, N. J., Seventh-day, Third month 25, 1899, at 10 a. m.

The subject: "Is not the meeting-house a suitable place for holding meetings in which the young are interested?" will be opened by Westfield School.

GEO. L. GILLINGHAM, } Clerks.
ANNA B. SHEPPARD, }

* * The Home Influence Association will meet on Third-day, Third month 21, at 3 p. m., in the Race Street meeting-house.

There will be a report of the Mothers Congress by our President and delegate Florence M. Lukens. Mrs. Mary E. Mumford, one of the honorary vice-presidents of the Congress, will speak of the educational value of the Congress.

ANNA P. SUPLEE, Sec.

* * The united evening meetings (Phila.), during Third month are held at Race above 15th street, at 7.30 o'clock. The company of our members is very desirable, and all others are welcome.

* * Quarterly Meetings in Third month will occur as follows:

16. Haddonfield, Moorestown, N. J.
All at 10 a. m.

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* * The Visiting Committee of Baltimore Yearly Meeting have made the following appointments for Third month:

19. York, Pa.
26. Forest Hill, Md.

MARTHA S. TOWNSEND.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

THIRD MONTH:

19. Green Street, 10.30 a. m.

FOURTH MONTH:

2. Frankford, 10.30 a. m.

16. West Philadelphia, 11 a. m.

30. Fairhill, 3.30 p. m.

FIFTH MONTH:

21. Merion, 10.30 p. m.

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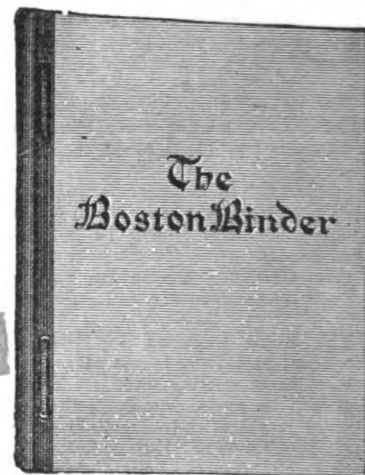
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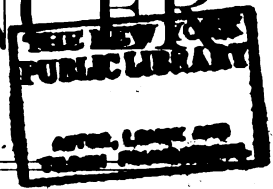
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
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NOTICES.

* * A Circular Meeting, under the care of a Committee of the Western Quarterly Meeting, will be held at Kennett Square on First-day, Fourth month 9, 1899, to convene at 3 o'clock p. m.
SAMUEL H. BROOMELL, Clerk.

* * A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Providence, Delaware county, on First-day, Fourth month 2, at 3 o'clock p. m.
MARY P. HARVEY, Clerk.

* * A meeting of the Salem First-day School Union will be held at Friends' meeting-house, Woodstown, N. J., Fourth month 7, 1899, at 10 o'clock a. m.

The subject for discussion is, "How can Friends best inculcate Peace principles?"

A cordial invitation extended to all interested.
JOHN G. BORTON, } Clerks.
LOUISA POWELL, }

* * A Conference of parents, teachers, school committees, and others interested in the cause of Education, will be held at Race Street meeting-house, Philadelphia, on Seventh-day, 25th inst., at 2 p. m.

Subject, Reading: Methods of Instruction, Subject Matter, Relation to Other Studies.

LEWIS V. SMEDLEY,
Clerk of Educational Com.

* * Haddonfield First-day School Union will be held in Friends' meeting-house, Moorestown, N. J., Seventh-day, Third month 25, 1899, at 10 a. m.

The subject: "Is not the meeting-house a suitable place for holding meetings in which the young are interested?" will be opened by Westfield School.

GEO. L. GILLINGHAM, } Clerks.
ANNA B. SHEPPARD, }

* * The united evening meetings (Phila.), during Third month are held at Race above 15th street, at 7.30 o'clock. The company of our members is very desirable, and all others are welcome.

* * The Visiting Committee of Baltimore Yearly Meeting have made the following appointments for Third month:

26. Forest Hill, Md.

MARTHA S. TOWNSEND.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FOURTH MONTH:

2. Frankford, 10.30 a. m.

16. West Philadelphia, 11 a. m.

30. Fairhill, 3.30 p. m.

FIFTH MONTH:

21. Merion, 10.30 a. m.

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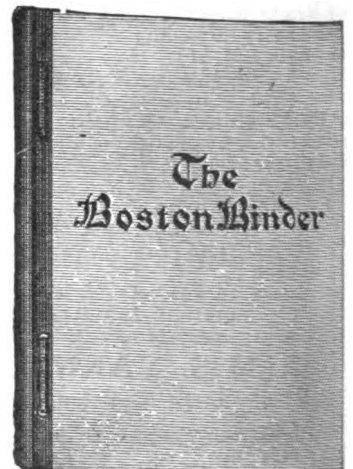
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PROGRAM.

- I. Ebb Tide (Review of "The Quakers," by Frederick Storrs Turner, Chapters XIII. to XVII.) ALICE N. TOWNSEND.
 - II. Proselyting. MARGARET P. HOWARD.
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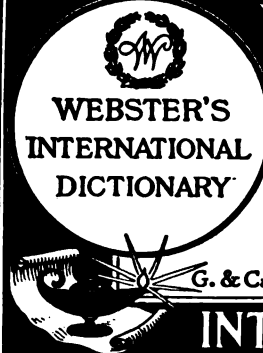
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NOTICES.

** Rudyard Kipling's works are the subject of the exercises to be delivered before the Friends' Temperance Workers, Fourth month I, 1899.

WALTER E. LINVILL, President.

** The regular meeting of Concord First-day School Union will be held at Swarthmore meeting-house, on Seventh day, Fourth month 15, 1899, convening at 10 a. m. All interested are invited to attend.

HERBERT P. WORTH, } Clerks.
ANNA P. SMEDLEY, }

** The united First-day evening meetings (Philadelphia), during Fourth month, will be at Fourth and Green streets at 7.30 o'clock. All are invited.

** A Circular Meeting, under the care of a Committee of the Western Quarterly Meeting, will be held at Kennett Square on First-day, Fourth month 9, 1899, to convene at 3 o'clock p. m.

SAMUEL H. BROOMELL, Clerk

** A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Providence, Delaware county, on First-day, Fourth month 2, at 3 o'clock p. m.

MARY P. HARVEY, Clerk.

** A meeting of the Salem First-day School Union will be held at Friends' meeting-house, Woodstown, N. J., Fourth month 8, 1899, at 10 o'clock a. m.

The subject for discussion is, "How can Friends best inculcate Peace principles?"

A cordial invitation extended to all interested.

JOHN G. BORTON, } Clerks.
LOUISA POWELL, }

** The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FOURTH MONTH:

- 2. Frankford, 10.30 a. m.
- 16. West Philadelphia, 11 a. m.
- 30. Fairhill, 3.30 p. m.

FIFTH MONTH:

- 21. Merion, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

"THE Government wants the pipestone quarries held by the Yankton band of Sioux, ostensibly as a site for additions to a Government Indian school. These quarries, made famous in Longfellow's 'Hiawatha,' and from which Indian pipes and ornaments are made, are situated on the 'mile square' near Pipestone, Minn., specially reserved by the Yankton Sioux in the treaty of thirty years ago. The Indians have more of a sentimental than a business view of the matter. They believe that many seasons ago, before the arrival of the white man, the Great Spirit set aside this quarry of red stone for their special use, and in recognition of this sentiment Congress four years ago passed an act declaring these lands vested absolutely in the Yankton band.

"I WANT to ask one more question," said little Frank, as he was being put to bed. "Well," acquiesced the tired mamma. "When holes come in stockings, what becomes of the piece of stocking that was there before the hole came?"

—[Exchange].

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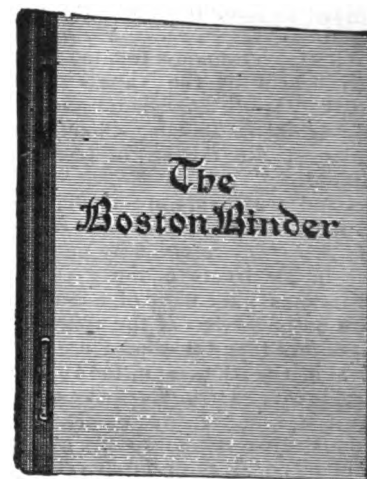
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PROGRAM.

- I. Ebb Tide (Review of "The Quakers," by Frederick Storrs Turner, Chapters XIII. to XVII.) ALICE N. TOWNSEND.
 - II. Proselyting. MARGARET P. HOWARD.
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NOTICES.

. Abington First-day School Union will be held in Friends' meeting-house, Abington, Pa., Seventh-day, Fourth month 15, at 10 a. m. All interested Friends are cordially invited.

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MARY H. FORMAN, } Clerks.
JOSEPH S. EVANS, }

. The Visiting Committee of Baltimore Yearly Meeting has arranged for the following meetings during Fourth month:

- 9. Washington.
- 16. Aisquith St., Baltimore.
- 23. Fawn Grove, Md.
- 30. Sandy Spring, Md.

MARTHA S. TOWNSEND.

. The Philanthropic Committee of Burlington Quarterly Meeting will hold a meeting at Old Springfield meeting-house, N. J., on First-day, Fourth month 16, 1899, at 2.30 p. m.

Amanda Deyo of Philadelphia expects to be present and address the meeting. Subject, "The New Peace Crusade: Solid facts for Church and State."

All are cordially invited.

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HORACE L. DILWORTH, Clerk.

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HERBERT P. WORTH, } Clerks.
ANNA P. SMEDLEY, }

. The united First-day evening meetings (Philadelphia), during Fourth month, will be at Fourth and Green streets at 7.30 o'clock. All are invited.

. A Circular Meeting, under the care of a Committee of the Western Quarterly Meeting, will be held at Kennett Square on First-day, Fourth month 9, 1899, to convene at 3 o'clock p. m.

SAMUEL H. BROOMELL, Clerk.

. A meeting of the Salem First-day School Union will be held at Friends' meeting-house, Woodstown, N. J., Fourth month 8, 1899, at 10 o'clock a. m.

The subject for discussion is, "How can Friends best inculcate Peace principles?"

A cordial invitation extended to all interested.

JOHN G. BORTON, } Clerks.
LOUISA POWELL, }

. The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows:

FOURTH MONTH:

- 16. West Philadelphia, 11 a. m.
- 30. Fairhill, 3.30 p. m.

FIFTH MONTH:

- 21. Merion, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

A CORK newspaper published a report of an open-air political meeting, in which this paragraph appeared: "Mr. M. A. Brennan next spoke at much length in his usual happy style, but from the distance we were wholly unable to catch the purport of his remarks."



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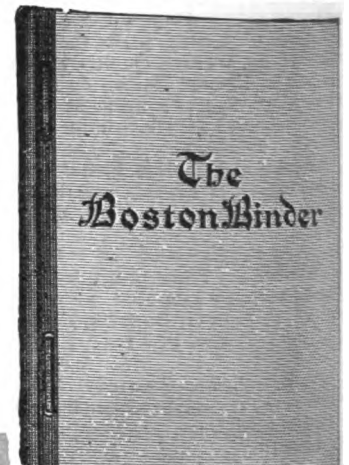
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All are cordially invited.

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Some of the information gathered is to be found in fragmentary form in some scores of printed works, many of them rare, but a large part has been drawn from the family letters. These letters, unprinted until used by the Author in the preparation of this work, are necessarily unique.

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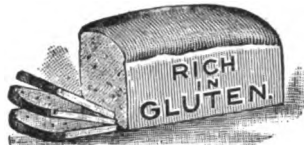
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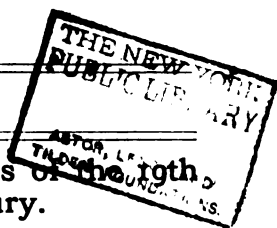
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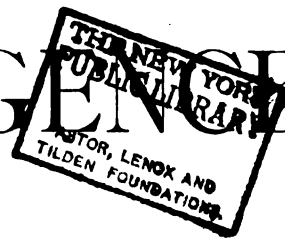
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It has been prepared with care by his daughter-in-law, Eliza F. Rawson (at the request of the INTELLIGENCER, and will be accompanied by recollections furnished by Jacob M. Troth and Howard White. Much new and interesting material will be presented.

It will have a number of suitable illustrations, all of them specially prepared to accompany the article.

The paper will be completed in about eight to ten numbers of FRIENDS' INTELLIGENCER.

YOUNG FRIENDS' ASSOCIATION.

The regular meeting of the Young Friends' Association will be held in the Lecture Room, Fifteenth and Race streets, on Second-day evening, Fifth month 8, at 8 o'clock. All are invited.

PROGRAM.

I Self-Evident Religious Truth. (Concluding chapters of "The Quaker," by Frederick Storrs Turner.)

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II. "Southern Heroes: Friends in War Time." Reviewed by

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To the Members of Philadelphia Yearly Meeting and Others :

The concern recently manifested by New York Friends for a better financial support of SWARTHMORE COLLEGE has naturally excited attention and interest here, a result of which has been the appointment of the undersigned as a Committee to suggest to Friends the propriety of coöperating in giving such substantial aid to the College as will put its beneficent activities upon a more secure basis.

It is generally felt that SWARTHMORE COLLEGE has accomplished and surpassed all that its most hopeful supporters at first anticipated. It has afforded a guarded liberal education to some thousands of young men and young women who are now creditably filling their various stations in life. It has decidedly promoted among our own people both attachment and respect for the Society of Friends. None of the troubles have occurred which some feared might spring from the system of coöducation. At this time not only are its buildings and equipments much superior to those with which it began, but its standard of education has been advanced, new departments have been added, its professors and teachers, largely recruited from its own graduates, are more numerous, and in many branches better qualified than heretofore, so that Swarthmore now takes high rank among the colleges of our country.

Manifestly our young people are not likely to remain permanently with us unless we can offer them an adequate education in all the chief branches of learning; and various causes have operated to make necessary for this purpose an outlay much greater than was required a quarter of a century ago. Among these causes are (1) the demand for a greater variety of elective courses of study, calling for an increased number of skilled instructors; (2) the great progress of the physical and biological sciences, demanding museums and laboratories, fitted not only for demonstration, but for individual work by the student; and (3) the more general recognition of the dignity of the profession of teaching, which not only requires more serious preparation of those who assume its

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PHILADELPHIA, 921 ARCH STREET, FIFTH MONTH 6, 1899.

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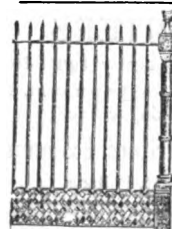
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I.
SAMUEL M. JANNEY.
Under the above title, FRIENDS' INTELLIGENCER begins, in this issue, the publication of a biographical sketch of SAMUEL M. JANNEY, of Loudoun county, Virginia.
It has been prepared with care by his daughter-in-law, Eliza F. Rawson (at the request of the INTELLIGENCER), and will be accompanied by recollections furnished by Jacob M. Troth and Howard White. Much new and interesting material will be presented.

It will have a number of suitable illustrations, all of them specially prepared to accompany the article.
The paper will be completed in about eight numbers of FRIENDS' INTELLIGENCER.

YOUNG FRIENDS' ASSOCIATION.
The regular meeting of the Young Friends' Association will be held in the Lecture Room, Fifteenth and Race streets, on Second-day evening, Fifth month 8, at 8 o'clock. All are invited.

PROGRAM.
I Self-Evident Religious Truth. (Concluding chapters of "The Quaker," by Frederick Storrs Turner.)

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II. "Southern Heroes: Friends in War Time."
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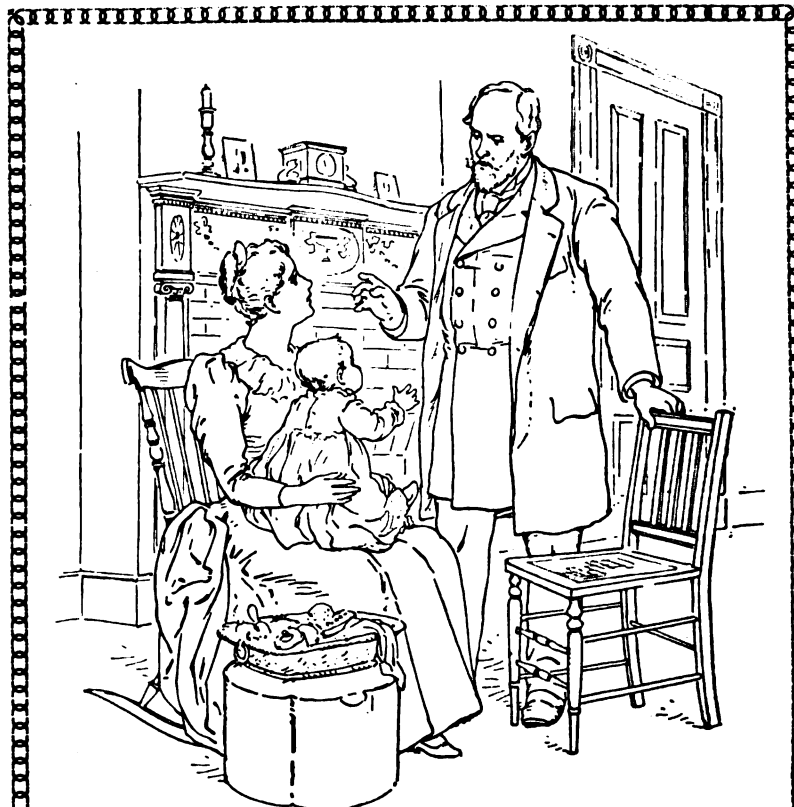
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* * Friends desiring accommodation at the meeting-house, or elsewhere, during New York Yearly Meeting, please communicate with

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* * The annual meeting of stockholders of Friends' Book Association of Philadelphia, will be held in Room No. 4, 15th and Race streets, on Second-day, Fifth month 15, 1899, at 7.15 p. m., when an election will be held for Directors to serve for the ensuing year.

SAMUEL B. CHAPMAN, Secretary.

* * Quarterly and Yearly Meetings will occur as follows :

9. Philadelphia Quarterly Meeting, Race street, 10 a. m.
8. Nine Partners Half-Yearly Meeting.
11. Shrewsbury and Plainfield Half-Yearly Meeting.
15. Philadelphia Yearly Meeting.
25. Bucks Quarter, Buckingham, Pa.
29. New York Yearly Meeting.
30. Burlington Quarter, Crosswicks, N. J.
31. Southern Quarter, Easton, Md.

* * A religious meeting will be held at Friends Home for Children, 4011 Aspen street, West Philadelphia, Fifth month 7, at 3 o'clock. Ministering Friends and all who are interested in the Home will be welcome, and are desired to attend.

S. T. R. EAVENSON, M. D.

* * An adjourned meeting of the Association for the promotion of First-day Schools within the limits of Philadelphia Yearly Meeting, will be held in Race Street meeting house, Fourth-day evening, Fifth month 17, at 8 o'clock.

It is desired to make the occasion one of especial value to First day school teachers. All interested are invited.

JOHN L. CARVER, } Clerks.
MARY H. FORMAN, }

* * A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Chichester, Delaware county, Pa., on First-day, Fifth month 7, 1899, at 3 o'clock.

MARY P. HARVEY, Clerk.

* * Communications intended for Women's Branch of New York Yearly Meeting may be addressed to me at Chappaqua, New York, care of Robert S. Haviland EMILY P. YEO.

* * The following compose the Committee to assist in securing homes for strangers in attendance at Philadelphia Yearly Meeting :

Charles E. Thomas, 868 N. 26th street.
Tamar Hartley, 1511 Swain street.
Martha D. Hough, 1340 Spruce street.
Matilda K. Lobb, 1702 N. 18th street.
Sarah L. Haines, 1513 Marshall street.
Joseph M. Truman, Jr., 1500 Race street.
Rebecca B. Comly, 1529 Centennial avenue.

* * The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will attend meetings as follows :

FIFTH MONTH :
21. Merion, 10.30 a. m.
AQUILA J. LINVILL, Clerk.

* * First-day evening meeting to-morrow will be at 35th street and Lancaster Avenue, at 7.30 o'clock. The company of Friends generally is invited, and that they extend an invitation to others.

* * The Visiting Committee of Baltimore Yearly Meeting has made the following appointments for Fifth month :

7. Woodlawn, Virginia.
14. Huntingdon and Eastland, Pa.
21. Pipe Creek, Md.
26. Deer Creek, Md.
28. Broad Creek, Md.

On behalf of the Committee.

MARTHA S. TOWNSEND.

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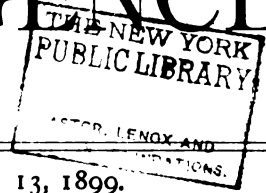
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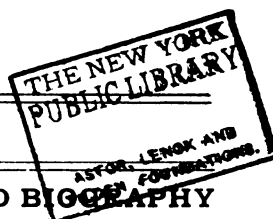
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PROGRAM.

New York Yearly Meeting Week.

FIFTH MONTH 27, Seventh-day.

10 a. m., Meeting of Ministers and Elders.
8 p. m., First-day School Association.

FIFTH MONTH 28, First-day.

9.30 a. m., Conference Class First-day school lesson.
11 a. m., Meeting for worship, 15th street, New York, and same time, Brooklyn.

2.45 p. m., First-day School Association, New York, and same time, Brooklyn.

4 p. m., Meeting for Worship, and same time, Brooklyn.

8 p. m., Young Friends' Association, New York, and same time, Brooklyn.

FIFTH MONTH 29, Second-day.

10 a. m., Business Meeting.
3 p. m., Business Meeting.

8 p. m., Educational Meeting, New York, and same time, Brooklyn.

FIFTH MONTH 30, Third-day.

10 a. m., Business Meeting.
3 p. m., Business Meeting.

8 p. m., Philanthropic Meeting, "The Life and Work of Aaron M. Powell."

FIFTH MONTH 31, Fourth-day.

10.30 a. m., Meeting for Worship, also a Meeting in Brooklyn.

3 p. m., First-day School Association. "Success in First-day School Work," by Jane P. Rushmore.

8 p. m., Philanthropic Meeting. "Temperance," by Henry W. Wilbur.

SIXTH MONTH 1, Fifth-day.

10 a. m., Business Meeting.
3 p. m., Business Meeting.

8 p. m., Social Meeting of Young Friends' Association.

SIXTH MONTH 2, Seventh-day.

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Meeting-Houses and Some Friends of Philadelphia. Illustrated Talk, by

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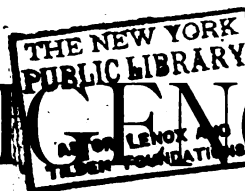
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The Thirty-Fifth Annual Meeting

of Home for Aged and Infirm Colored Persons will be held Sixth month 15, 1899, at 3 p. m., at the Home, Belmont and Girard avenues, Philadelphia. Professor J. B. Rendall, President of Lincoln University, Judge William N. Ashman, Judge Edw. M. Paxson, and others have been invited to be present. All those interested are cordially invited by the Board of Managers to attend. ISAAC FORSYTHE.

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Although but a short time has elapsed since it was opened in Tenth month last, it has been plainly demonstrated—first, that its present capacity is insufficient to provide for those who have applied for admission, and second, that the present income, added to that received for Board, is insufficient to meet expenses.

There is also among our membership those who have not the comforts of a home, and for whom suitable provision should be made for life. Under existing conditions, the Committee in charge cannot entertain such applications, although they feel it is an important part of the service to which they have been appointed.

These facts have led the Committee to believe that it is absolutely necessary to create an Endowment Fund of not less than Fifty Thousand Dollars, the income from which, with the funds now at their command, would enable them to satisfactorily fulfill the objects and purposes for which the Home has been established.

The successful and efficient administration of a Home of this character should be a matter of personal interest to every member of the Philadelphia Quarterly Meeting.

The Committee have therefore deemed it wise to present these facts and earnestly appeal for a contribution towards the establishment of such a fund, in order that the future of the Home may be assured, and its objects and purposes carried out upon a sound financial basis.

Contributions can be made in such amounts as the means and liberality of the giver may suggest, it being particularly desired that no one shall be discouraged by the smallness of the amount they may feel able to give. It would be exceedingly gratifying if Friends would remember the Home when making bequests by will or otherwise.

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Form of Devise of Real Estate.

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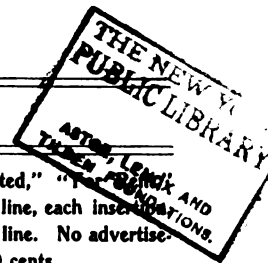
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NOTICES.

. The Executive Committee of the First-day School General Conference will meet in Whittier Hall, Asbury Park, N. J., Seventh month 22, 1899, at 2 o'clock p. m. Important work, in preparation for Conferences of 1900, will be considered.

ROBERT M. JANNEY, Clerk.

. A Circular Meeting under the care of a committee of the Western Quarterly Meeting, will be held at Kennett meeting-house, First-day afternoon, Seventh month 9, 1899, to convene at 3 o'clock.

SAMUEL H. BROOMELL, Clerk.

. The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association, viz:

Cash,	\$ 1 00
Anna T. Jeanes,	25.00
A Friend,	2.00

\$ 28.00

Previously acknowledged, 117.00

\$145.00

JOHN COMLY, Superintendent.

Sixth month 26, 1899.

. The Friends' Book Association acknowledges receipt of the following contributions to the Beach Street Mission for taking children to the seashore:

A. E. B.,	\$5 00
T. P. B.,	5.00
M. E. S.,	2.00

Amount, \$12.00

JOHN COMLY, Superintendent.

Sixth month 26, 1899.

. Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:
SEVENTH MONTH:

9. Schuylkill, 10.30 a. m.

23. Germantown, 10.30 a. m.

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Passengers from Atlantic City, Bridgeton, Vineland, Clayton, N. J., and stations on the Delaware Division will use trains to Philadelphia on day preceding date of excursion.

For specific rates and time of connecting trains apply to nearest ticket agent.

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REDUCED RATES TO MT. GRETTA, VIA PENNSYLVANIA RAILROAD.

For the Pennsylvania Chautauqua, to be held at Mt. Gretna, Pa., Seventh month 4 to Eighth month 18, 1899, the Pennsylvania Railroad Company will sell special excursion tickets to Mt. Gretna from New York, Washington, Baltimore, Frederick, Md., Canandaigua, and intermediate points, including all stations on its line in the State of Pennsylvania.

Tickets will be sold Sixth month 25, to Eighth month 10, inclusive, and will be good to return until Eighth month 15, inclusive.

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On account of the International Convention of the Baptist Young People's Union of America, to be held at Richmond, Va., Seventh month 13 to 16, the Pennsylvania Railroad Company has arranged to sell excursion tickets from points on its line, to Richmond, at rate of single fare for the round trip (tickets via Baltimore and steamboat fifty cents more than single fare.)

Tickets will be sold Seventh month 11 to 13, and will be good to return until Seventh month 31, inclusive, except that on deposit of ticket with the Joint Agent at Richmond before Seventh month 28, and the payment of fifty cents, the return limit may be extended to leave Richmond not later than Eighth month 15, 1899.

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PHILADELPHIA, 921 ARCH STREET, SEVENTH MONTH 8, 1899.

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NOTICES.

** The Executive Committee of the First-day School General Conference will meet in Whittier Hall, Asbury Park, N. J., Seventh month 22, 1899, at 2 o'clock p. m. Important work, in preparation for Conferences of 1900, will be considered.

ROBERT M. JANNEY, Clerk.

** A Circular Meeting under the care of a committee of the Western Quarterly Meeting, will be held at Kennett meeting-house, First-day afternoon, Seventh month 9, 1899, to convene at 3 o'clock.

SAMUEL H. BROOMELL, Clerk.

** Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:

SEVENTH MONTH:

9. Schuylkill, 10.30 a. m.
23. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

REDUCED RATES TO INDIANAPOLIS.

VIA PENNSYLVANIA RAILROAD ACCOUNT
EPWORTH LEAGUE INTERNATIONAL
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On account of the Epworth League International Convention, to be held at Indianapolis, Ind., July 20 to 23, the Pennsylvania Railroad Company will sell excursion tickets from points on its line, to Indianapolis, at rate of *single fare for the round trip*.

Tickets will be sold on July 18 and 19, and will be good to return until July 24, inclusive, except that by depositing ticket with the Joint Agent at Indianapolis before July 24, and the payment of fifty cents, the return limit may be extended to leave Indianapolis not later than August 20, 1899.

For specific rates and conditions apply to Ticket Agents.

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For the Summer of 1899 the Pennsylvania Railroad Company has arranged to run two personally-conducted tours to Canada and Northern New York.

The first tour, leaving July 22, includes Niagara Falls, Toronto, Thousand Islands, Rapids of the St. Lawrence, Quebec, Lake St. John, The Saguenay, Montreal, Au Sable Chasm, Lakes Champlain and George, Saratoga, and Highlands of the Hudson, occupying seventeen days. Round trip rate, \$125.

The second tour, leaving August 12, covers the same territory with the exception of Lake St. John and The Saguenay, and occupies fourteen days. Round trip rate \$100.

Each tour will be in charge of one of the company's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be unescorted ladies.

The rate covers railway and boat fare for the entire round trip, parlor-car seats, meals *en route*, hotel entertainment, transfer charges, and carriage hire.

For detailed itinerary, tickets, or any additional information, address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York; 860 Fulton street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, 921 ARCH STREET, SEVENTH MONTH 15, 1899.

PUBLISHED WEEKLY BY
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Advertisements of "Wanted," "For Rent," "For Sale," etc., 5 cents a line, each insertion. Seven average words make a line. No advertisement inserted for less than 20 cents.

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NOTICES.

. The Monthly Meeting of Friends of Philadelphia, held at Race Street, will be held on Fourth day next, the 19th, in the evening, at 7.30 o'clock.

. There is a Friends' meeting held at Asbury Park, on First-day afternoons at 4 p. m. On the 23d inst. Friends from New York and Philadelphia will be in attendance, and possibly some from other yearly meetings.

All are invited.

. There will be a meeting of the Central Committee of Friends' Conferences on the 21st inst., at 8 o'clock p. m., at Whittier Hall, Asbury Park, N. J., with subsequent meetings by adjournment on Seventh- and Second-days ensuing. Meetings of the Executive Committees of the First-day School, Philanthropic, and Educational Conferences will be held on the 22d inst. at 2 p. m., with probable continuance until some time on the 24th. A religious meeting or meetings will be held on First-day at the same place. There will be a welcome for interested Friends at all of these meetings. Important business in relation to the Conference of 1900 at Chataqua will claim the attention of the Committees. ROBERT S. HAVILAND, Chairman of the Central Committee.

. Change in time and place of holding Indiana Yearly Meeting of Friends.

It will be now held on Second day before last First-day in Eighth month 1899, at 10 a. m., at Fall Creek (Pendleton), Ind; Richmond, Ind., in 1900; Waynesville, Ohio, 1901; meeting of Ministers and Elders, Seventh-day previous at 3 p. m.; youths' meeting, First-day, at 3 p. m. The Yearly Meeting was formerly held on Second-day following the last Seventh-day in Ninth month.

. The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Birmingham, Chester county, Pa., on First-day, Seventh month 16, 1899, at 2.30 p. m. CHARLES PALMER, Clerk.

. A Conference under the care of the Western Quarterly Meeting's Committee on Temperance and Philanthropic Work will be held at Doe Run meeting-house, on First-day, Seventh month 16, at 2.30 o'clock p. m.

Dr. Joseph S. Walton is expected to address the Conference on Temperance. All interested are cordially invited to be present.

HORACE L. DILWORTH, Clerk.

. The Executive Committee of the First-day School General Conference will meet in Whittier Hall, Asbury Park, N. J., Seventh month 22, 1899, at 2 o'clock p. m. Important work, in preparation for Conferences of 1900, will be considered.

ROBERT M. JANNEY, Clerk.

. Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:

SEVENTH MONTH:

23. Germantown, 10.30 a. m.

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For the Summer of 1899 the Pennsylvania Railroad Company has arranged to run two personally-conducted tours to Canada and Northern New York.

The first tour, leaving July 22, includes Niagara Falls, Toronto, Thousand Islands, Rapids of the St. Lawrence, Quebec, Lake St. John, The Saguenay, Montreal, Au Sable Chasm, Lakes Champlain and George, Saratoga, and Highlands of the Hudson, occupying seventeen days. Round trip rate, \$125.

The second tour, leaving August 12, covers the same territory with the exception of Lake St. John and The Saguenay, and occupies fourteen days. Round trip rate \$100.

Each tour will be in charge of one of the company's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be unescorted ladies.

The rate covers railway and boat fare for the entire round trip, parlor-car seats, meals en route, hotel entertainment, transfer charges, and carriage hire.

For detailed itinerary, tickets, or any additional information, address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York; 860 Fulton street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Tickets will be sold on July 18 and 19, and will be good to return until July 24, inclusive, except that by depositing ticket with the Joint Agent at Indianapolis before July 24, and the payment of fifty cents, the return limit may be extended to leave Indianapolis not later than August 20, 1899.

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NOTICES.

. Westbury Quarterly Meeting's Philanthropic Committee has arranged for a Conference, to be held on Seventh-day, the 29th, at 2.45 p. m., in the meeting-house at Westbury, L. I. Sarah Bancroft, of Wilmington, Del., will read a paper, subject "Opportunities."

HARRY A. HAWKINS,
MARY W. ALBERTSON, } Clerks.

. There is a Friends' meeting held at Asbury Park, on First-day afternoons at 4 p. m. On the 23d inst Friends from New York and Philadelphia will be in attendance, and possibly some from other yearly meetings.

All are invited.

. Change in time and place of holding Indiana Yearly Meeting of Friends.

It will be now held on Second day before last First-day in Eighth month 1899, at 10 a. m., at Fall Creek (Pendleton), Ind.; Richmond, Ind., in 1900; Waynesville, Ohio, 1901; meeting of Ministers and Elders, Seventh-day previous at 3 p. m.; youths' meeting, First-day, at 3 p. m. The Yearly Meeting was formerly held on Second-day following the last Seventh-day in Ninth month.

. The Executive Committee of the First-day School General Conference will meet in Whittier Hall, Asbury Park, N. J., Seventh month 22, 1899, at 2 o'clock p. m. Important work, in preparation for Conferences of 1900, will be considered.

ROBERT M. JANNEY, Clerk.

. Philadelphia Quarterly Meeting's Committee to visit the smaller branches has made the following appointments:

SEVENTH MONTH:

23. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

. Circular Meetings will be held at the following places:

Mullica Hill, Seventh month 30, at 10 a. m. Emma W. Peaslee, Waddington B. Ridgway, Elma H. Livezey, Lydia A. Bradway, John Bishop, Anna P. Ridgway, Joseph B. Livezey, Committee

Mickleton, Eighth month 6, at 10 a. m. Sarah C. Wilson, Waddington B. Ridgway, Anna P. Ridgway, John Bishop, Sarah J. Powell, Priscilla M. Lippincott, David B. Bullock, Samuel Powell, Virginia B. Test, Charlotte S. Bishop, William P. Test, Committee.

Cape May, Eighth month 20, at 11 a. m. (Ocean View Station.) Ocean City the same evening. Elizabeth D. Lippincott, Henry Lippincott, Rachel M. Lippincott, John Heritage, Mary E. Borton, David B. Bullock, Lydia A. Bradway, Joel Borton, Hannah A. Heritage, Charlotte S. Bishop, Martha R. Heritage, Committee

Alloway's Creek, Eighth month 27, at 10 a. m. Ellen B. Haines, Edwin A. Holmes, Warner Underwood, T. Eliza Underwood, Mary Robinson, Hannah B. Griscom, William T. Hilliard, Eliza G. Hilliard, Louella Waddington, Joseph Miller, Committee.

Greenwich, Ninth month 3, at 10 a. m. Elizabeth L. Engle, David B. Bullock, Emma W. Peaslee, Sarah J. Powell, John G. Borton, Elma H. Livezey, Samuel Powell, Lydia A. Bradway, Joseph B. Livezey, Committee.

The first named, in attendance, on the above committees, will please report in writing to the Clerk promptly after each meeting. The Committee adjourned to meet at "The Friends' Home," Woodstown, Ninth month 7, 1899, at 9 a. m.

WILLIAM MOORE, a Kentuckian 71 years of age, has not left his bed for sixty-three years. He was injured by a horse when a child.

It would be quite correct to say that lavender is very hardy, though the past winter, unusually severe killed some plants. In sunny gardens and dry soil it thrives perfectly, and it is only strange that it is not more common. The foliage and stems are not lavender color, as usually recognized, but are silvery gray. The small flowers make that wonderful color so popular with the ladies. But all stems, leaves, and flowers have that pleasant aroma which makes it so useful.—[Meehans' Monthly.]

An engineer declares that 50,000 people now do the work with the aid of machinery which 16,000,000 persons were needed to do a few years ago.

REDUCED RATES TO PITTSBURG

VIA PENNSYLVANIA RAILROAD, ACCOUNT
YOUNG PEOPLE'S CHRISTIAN UNION,
U. P. CHURCH.

On account of the Young People's Christian Union, U. P. Church, to be held at Pittsburg, Pa., August 2 to 7, the Pennsylvania Railroad Company will sell excursion tickets from points on its line, to Pittsburg, at rate of *single fare for the round trip*; minimum rate, twenty-five cents.

Tickets will be sold on August 1 and 2, and will be good to return until August 9, inclusive, except that by depositing ticket with the Joint Agent at Pittsburg, before August 6, and the payment of fifty cents, the return limit may be extended to leave Pittsburg not later than August 31, 1899

For specific rates and conditions apply to Ticket Agents.

NIAGARA FALLS EXCURSIONS.

LOW-RATE VACATION TRIPS VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore, and Washington: July 27; August 10 and 24, September 7 and 21, and October 5 and 19. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

CHAUTAUQUA.

LAST LOW RATE EXCURSION VIA PENNSYLVANIA RAILROAD.

On July 28 the Pennsylvania Railroad Company will run the last special excursion of the season from Philadelphia, Baltimore, Washington, Reading, Altoona, Bellefonte, Lock Haven, Shamokin, Wilkesbarre, Sunbury, and Williamsport, and principal intermediate stations, and stations on the Delaware Division, Philadelphia, Wilmington, and Baltimore Railroad, and on the Cumberland Valley Railroad, to Chautauqua, N. Y. Special train will start from Harrisburg and run on the following schedule:

	Special Train Excursion	
	Leaves.	Rate.
Harrisburg,	11.35 a. m.	\$9.40
Sunbury,	12.59 p. m.	7.80
Montandon,	1 15 "	7.65
Williamsport,	2.30 "	6.65
Chautauqua, Arrive about	10.30 "	

CONNECTING TRAINS.

Leave Philadelphia	Excursion Rate.
" Washington	8.40 a. m. \$10.00
" Baltimore (Un. Sta.) . . .	7.55 " 10.00
" Altoona (v Lk. Hvn.) . . .	8.55 " 10.00
" Huntingdon (v. Hbg.) . . .	7.15 " 7.95
" Shamokin (v. Sunb'y) . . .	8.30 " 9.40
" Wilkesbarre (v. Sunb) . . .	12.05 p. m. 8.35
" Lock Hv. (v. Wmsp)	7.30 a. m. 9.70
" Winchester, Va. (C.V. R. R.)	11.25 " 6.65
	7.30 " 10.00

Round-trip tickets, good to return on regular trains not later than August 26, will be sold at rates named above, and at proportionate rates from other stations.

Passengers from Atlantic City, Bridgeton, Vineland, Clayton, N. J., and stations on the Delaware Division will use trains to Philadelphia on day preceding date of excursion.

For specific rates and time of connecting trains apply to nearest ticket agent.

THE unsuccessful man generally spends so much of his time explaining why things did not turn out as he expected that he has very few moments to spare for new efforts.

" WELL to suffer is divine—

Pass the watchword down the line,

Pass the countersign, 'Endure';

Not to him who rashly dares,

But to him who nobly bears,

Is the victor's garland sure."

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It is a well-worn fallacy that lawns should not be watered while the sun shines. Perhaps the only gain from this statement is to the owners of the water supply, as there will be less waste from sprinklers going all day long. Where deemed necessary, the water may be used in unlimited quantity in full sun-light so far as danger from the latter source is concerned. Some heavy, poorly-drained soils will not stand too much water, and this should be considered.—[Meehans' Monthly.]

THE longest piece of surface railroad in the United States on which electricity has been substituted for steam is the Buffalo and Lockport, a twenty-five mile feeder of the Erie system. It was formerly operated by four steam locomotives, and now runs four electric locomotives. The point of widest interest in the change is that more frequent trains are run, and at a faster rate of speed, which has resulted in a passenger traffic twice as large as formerly.

It is hard to decide which is the more deserving of pity: the poor man who is grieving because he can not become a millionaire, or the millionaire who is bewailing the fact that he must pay taxes on his possessions.

THE Emperor of China has never left his palace except to pray at the Temple of Heaven.

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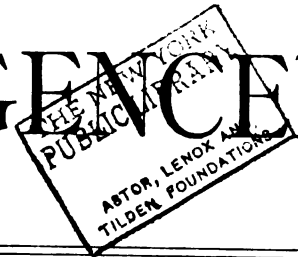
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Training class for Kindergarten teachers.

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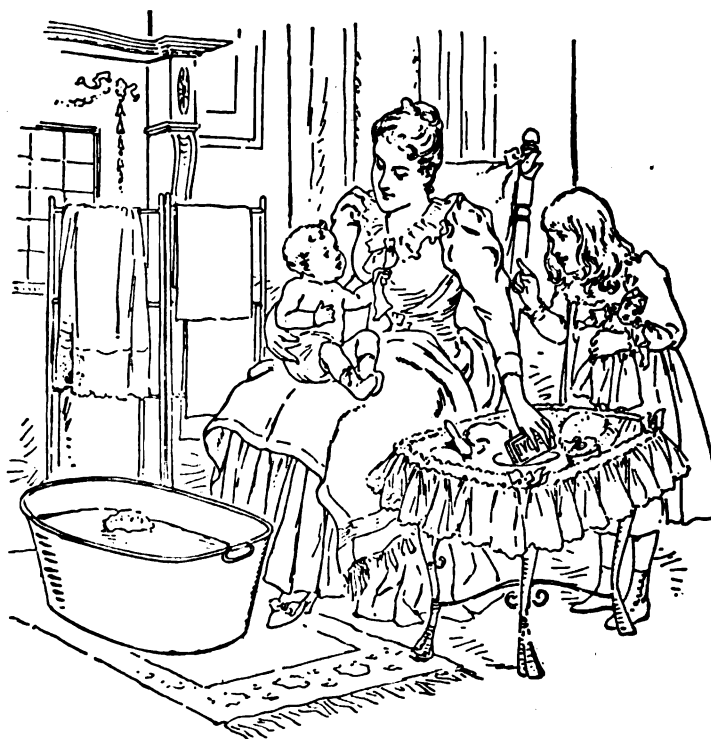
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JOSEPH L. JONES.

**** Quarterly Meetings during Eighth month will occur as follows:**

1. Concord, at Concord, Pa.
8. Philadelphia, at Valley.
10. Abington, at Gwynedd.
21. *Indiana Yearly Meeting*, at Pendleton.
28. *Ohio Yearly Meeting*, at Salem.
29. Burlington, at Mt. Holly, N. J.
30. Southern, at Easton, Md.
31. Bucks, at Falls, Pa.

**** Change in time and place of holding Indiana Yearly Meeting of Friends.**

It will be now held on Second day before last First-day in Eighth month 1899, at 10 a. m., at Fall Creek (Pendleton), Ind.; Richmond, Ind., in 1900; Waynesville, Ohio, 1901; meeting of Ministers and Elders, Seventh-day previous at 3 p. m.; youths' meeting, First-day, at 3 p. m. The Yearly Meeting was formerly held on Second-day following the last Seventh-day in Ninth month.

THE MOUNTAINS AT READING.

Under the shadows of Mount Penn, Mount Washington, and Neversink Mountain, is the beautiful city of Reading, one of the oldest settlements in Pennsylvania, having been laid out in 1748 by William and Richard Penn, proprietaries of the province, and named after the English cathedral town of Reading.

For a one-day outing no more attractive destination could be chosen. The train service via the Philadelphia and Reading Railway enables one to make the trip from Philadelphia, or even from more distant points, reaching Reading in the mid-morning, and returning in the late afternoon or evening, after riding over the two famous mountains by electric and "switch-back" railways, and partaking of the good cheer for which the various mountain hostelries are celebrated.

NIAGARA FALLS EXCURSIONS.

LOW-RATE VACATION TRIPS VIA PENNSYLVANIA RAILROAD.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore, and Washington: July 27; August 10 and 24, September 7 and 21, and October 5 and 19. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Queer People.

THE Chinese do everything backward. Their compass points to the south instead of the north. The men wear skirts and the women trousers; while the men wear their hair long, the women coil theirs in a knot. The dressmakers are men: the women carry burdens. The spoken language is not written, and the written language is not spoken. Books are read backward, and any notes are inserted at the top. White is used for mourning; and the bridesmaids wear black,—instead of being maidens, these functionaries are old women. The Chinese surname comes first, and they shake their own hands instead of the hands of one whom they would greet. Vessels are launched sideways, and horses are mounted from the off side. They commence their dinner with dessert, and end up with soup and fish. In shaving, the barber operates on the head, cutting the hair upward, then downward, and then polishes it off with a small knife, which is passed over the eyebrows and into the nose to remove any superfluous hairs; and the performance is completed by removing the wax from the ears with a bit of cotton-wool on a wire. —[New York Times.]

"WHO to the sod a tree has given
Sends prayer of faith and works to heaven.

He plants a trust in sun and showers,
In buds and bloom of springtime hours;
He plants a hope for coming years,
For wider reach and fuller spheres.
So may our lives with purpose true
Reach out and upward through the blue;
So may our faith look from earth's gloom
To an eternal springtime's bloom.
A teacher he of life to be
Who plants a tree."

AN insect so minute as to be almost invisible ran 3 inches in half a second, and it is estimated that it made no fewer than 450 steps in the time a healthy man would breathe once. A man with proportionate agility could run twenty-four miles in a minute.

IN the reign of Edward III. all the brewers and bakers were women, and when men first began to engage in these occupations it was thought so strange that they were called men brewers and men bakers.

REDUCED RATES TO PITTSBURG

VIA PENNSYLVANIA RAILROAD, ACCOUNT
YOUNG PEOPLE'S CHRISTIAN UNION,
U. P. CHURCH.

On account of the Young People's Christian Union, U. P. Church, to be held at Pittsburg, Pa., August 2 to 7, the Pennsylvania Railroad Company will sell excursion tickets from points on its line, to Pittsburg, at rate of *single fare for the round trip*; minimum rate, twenty-five cents.

Tickets will be sold on August 1 and 2, and will be good to return until August 9, inclusive, except that by depositing ticket with the Joint Agent at Pittsburg, before August 6, and the payment of fifty cents, the return limit may be extended to leave Pittsburg not later than August 31, 1899.

For specific rates and conditions apply to Ticket Agents.

WALL paper does not hang, and yet the person whose business it is to paste it up is called a paper hanger. The reason is simple. Long before the introduction of wall papers, Arras, a town in France, was famous for its tapestries, called "Arras." These were used as wall coverings, and the men who were employed to put them up were called "hangers." When paper succeeded tapestry as a mural decoration the name "hangers" stuck to the men, though instead of being tapestry hangers they were now paper hangers. —[Chicago News.]

THE life of an editor in Serbia is not a delightful one. Within the last two years a weekly paper has had sixteen editors. Fifteen of them are in jail for too keenly commenting upon government affairs, and the sixteenth has just been sent to join them for the same offense.

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All-wool Steamer Rugs—new and attractive patterns—special values at \$4.50, \$5.00, \$8.00, and \$10.00.

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Cream Turkish Bath Towels—24 by 52 inches, extra heavy; will go rapidly at the special price—20 cents each.

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RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 2 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

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PHILADELPHIA, 921 ARCH STREET, EIGHTH MONTH 5, 1899.

PUBLISHED WEEKLY BY
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Alloway's Creek, Eighth month 27, at 10 a. m. Ellen B. Haines, Edwin A. Holmes, Warner Underwood, T. Eliza Underwood, Mary Robinson, Hannah B. Griscom, William T. Hilliard, Eliza G. Hilliard, Louella Waddington, Joseph Miller, Committee.

Greenwich, Ninth month 3, at 10 a. m. Elizabeth L. Engle, David B. Bullock, Emma W. Peaslee, Sarah J. Powell, John G. Borton, Elma H. Livezey, Samuel Powell, Lydia A. Bradway, Joseph B. Livezey, Committee.

The first named, in attendance, on the above committees, will please report in writing to the Clerk promptly after each meeting. The Committee adjourned to meet at "The Friends' Home," Woodstown, Ninth month 7, 1899, at 9 a. m.

THE MOUNTAINS AT READING.

Under the shadows of Mount Penn, Mount Washington, and Neversink Mountain, is the beautiful city of Reading, one of the oldest settlements in Pennsylvania, having been laid out in 1748 by William and Richard Penn, proprietaries of the province, and named after the English cathedral town of Reading.

For a one-day outing no more attractive destination could be chosen. The train service via the Philadelphia and Reading Railway enables one to make the trip from Philadelphia, or even from more distant points, reaching Reading in the mid-morning, and returning in the late afternoon or evening, after riding over the two famous mountains by electric and "switch-back" railways, and partaking of the good cheer for which the various mountain hostelries are celebrated.

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The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore, and Washington: July 27; August 10 and 24, September 7 and 21, and October 5 and 19. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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The rate of \$100 from New York, Brooklyn, Newark, Trenton, Philadelphia, Harrisburg, Baltimore, and Washington covers railway and boat fare for the entire round trip, parlor car seats, meals en route, hotel entertainment, transfer charges, and carriage hire.

For detailed itinerary, tickets, or any additional information, address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York; Ticket Agent, 860 Fulton street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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REDUCED RATES VIA PENNSYLVANIA RAILROAD.

For the Annual Meet of the League of American Wheelmen at Boston, August 14 to 19, the Pennsylvania Railroad Company will sell excursion tickets, from all points on its line, to Boston at rate of *single fare for the round trip*. Tickets will be sold on August 12 to 14, good to return August 14 to 20 when properly executed before agent of initial line from Boston. Upon depositing ticket with city ticket agent of initial line from Boston, not later than August 19, and the payment of fifty cents, tickets may be extended to leave Boston not later than August 31.

Bicycles carried free when not accompanied by other baggage. Special arrangements for clubs traveling as a body.

A RETIRED linendraper went into an English school one day and began putting the scholars through an examination in geography.

"What is the capital of 'Olland?'" he asked.

"Capital H!" was the crushing rejoinder from the smart boy of the class.

A SCOTTISH newspaper has just taken a plebiscite of its readers in order to find out the length of sermons preached north of the border on a particular Sabbath lately. It appears that the average Established church sermon is 26 minutes in length; Free church 32; United Presbyterian church, 30; Congregational, 29; Scottish Episcopal, 20; Baptist, 33; English Presbyterian, 30; Original Secession, 38. In all denominations the longest sermon was 68 minutes and the shortest 9 minutes.

THE late Professor Jowett, during his connection with Balliol College, had occasion to visit some of the farms belonging to the college near the Scottish borders. One of the leading tenants was deputed to take the Professor round. A long tramp they had, in the course of which Jowett uttered not a word, while the farmer was too much stricken with awe to venture a remark. But when the walk was almost done the Professor was roused to speech. Looking over a stone wall, over a goodly field of vivid green, he abruptly said: "Fine potatoes." Quoth the farmer: "Yon's turmetts." Not a word more was spoken between them.

THE British Museum has books written on bricks, tiles, oyster shells, bones, and flat stones, together with manuscripts on bark, ivory, leather, parchment, papyrus, lead, iron, copper, and wood. It has three copies of the Bible written on the leaves of the fan palm.

IN Warsaw, Mo., a business man named Green has a book-keeper named Simmons. During his employer's absence, not long ago, he signed a letter "Green, per Simmons." The result has been an unexpected increase in Mr. Green's business, owing to newspaper comment on the odd signature.

WATER in small lakes can be purified for use by means of a new electrical apparatus, having tanks to be inserted in the water, with electrodes attached, which discharge currents to kill all germs, the water being pumped from the interior of the tanks for use.

A FULL grown lion will tip the scale at 500 pounds. Five hundred and forty pounds is the record for an African lion. His bone is solid and heavy as ivory. The tiger runs the lion very close. A Bengal tiger, killed two years ago by an English officer, scaled 520 pounds.

A SILK handkerchief, so often recommended for wiping eye-glasses or spectacles, is not good for this purpose, as it makes the glasses electrical and causes the dust to adhere to them. The best paper for this purpose is fine tissue.

WHEN the Queen ascended the throne, more than 50 per cent. of the British people were so ignorant that they could not even write their names, while now only 7 per cent. are in that condition.

A MORE amiable toleration of the English sparrow may be created by the claim of the French naturalist, who says that if all the birds were exterminated man would live but nine years.

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THE MEETING FOR WORSHIP. By Howard M. Jenkins. Small pamphlet. 12 pp. Single copies, 2 cents; 50 copies, 50 cents; 100 copies, \$1.00. By mail at these prices.

RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 2 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

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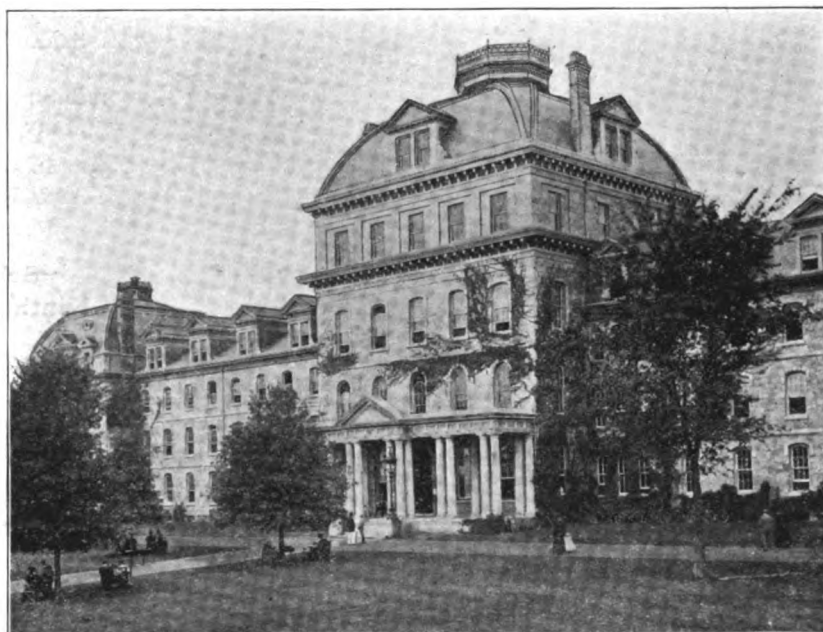
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NOTICES.

* * A Circular Meeting under the care of a committee of the Western Quarterly Meeting will be held at Hockessin, on First-day, Eighth month 13, 1899, to convene at 3 o'clock p. m., OSCAR F. PASSMORE, Clerk.

* * The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 16th, in the evening, at 7.30 o'clock.

* * Friends wishing to attend Goose Creek Quarterly Meeting, held at Lincoln, Loudoun county, Va., will take cars at Pennsylvania Railroad Station at Sixth street, Washington. Ask for tickets for Friends' Meeting for Hamilton or Purcellville, where carriages will be waiting to convey to houses. Tickets issued on the 18th or 19th inst. are good to return until the 26th. Trains leave at 9 a. m. and 4 p. m. daily.

* * The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

E. B. S.,	\$5 00
In memory of Bessie N. Comly,	10.00
Marion S. Comly,	2.00
Howard W. Lloyd,	5.00
A Friend,	5.00

\$27.00

Previously acknowledged, . . . 167.50

Amount, . . . \$194.50

JOHN COMLY, Superintendent.

Eighth month 7, 1899.

* * It is desired that all who anticipate attending Indiana Yearly Meeting write immediately, telling whether they are coming by private or public conveyance. Homes will be provided for all. JOHN L. THOMAS, Pendleton, Ind.

* * Change in time and place of holding Indiana Yearly Meeting of Friends.

It will be now held on Second day before last First-day in Eighth month 1899, at 10 a. m. at Fall Creek (Pendleton), Ind.; Richmond, Ind., in 1900; Waynesville, Ohio, 1901; meeting of Ministers and Elders, Seventh-day previous at 3 p. m.; youths' meeting, First-day, at 3 p. m. The Yearly Meeting was formerly held on Second-day following the last Seventh-day in Ninth month.

* * Quarterly Meetings during Eighth month will occur as follows:

21. Indiana Yearly Meeting, at Pendleton.
28. Ohio Yearly Meeting, at Salem.
29. Burlington, at Mt. Holly, N. J.
30. Southern, at Easton, Md.
31. Bucks, at Falls, Pa.

* * Circular Meetings will be held at the following places:

Cape May, Eighth month 20, at 11 a. m. (Ocean View Station.) Ocean City the same evening. Elizabeth D. Lippincott, Henry Lippincott, Rachel M. Lippincott, John Heritage, Mary E. Borton, David B. Bullock, Lydia A. Bradway, Joel Borton, Hannah A. Heritage, Charlotte S. Bishop, Martha R. Heritage, Committee

Alloway's Creek, Eighth month 27, at 10 a. m. Ellen B. Haines, Edwin A. Holmes, Warner Underwood, T. Eliza Underwood, Mary Robinson, Hannah B. Griscom, William T. Hilliard, Eliza G. Hilliard, Louella Waddington, Joseph Miller, Committee.

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For the Annual Meet of the League of American Wheelmen at Boston, August 14 to 19, the Pennsylvania Railroad Company will sell excursion tickets, from all points on its line, to Boston at rate of *single fare for the round trip*. Tickets will be sold on August 12 to 14, good to return August 14 to 20 when properly executed before agent of initial line from Boston. Upon depositing ticket with city ticket agent of initial line from Boston, not later than August 19, and the payment of fifty cents, tickets may be extended to leave Boston not later than August 31.

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Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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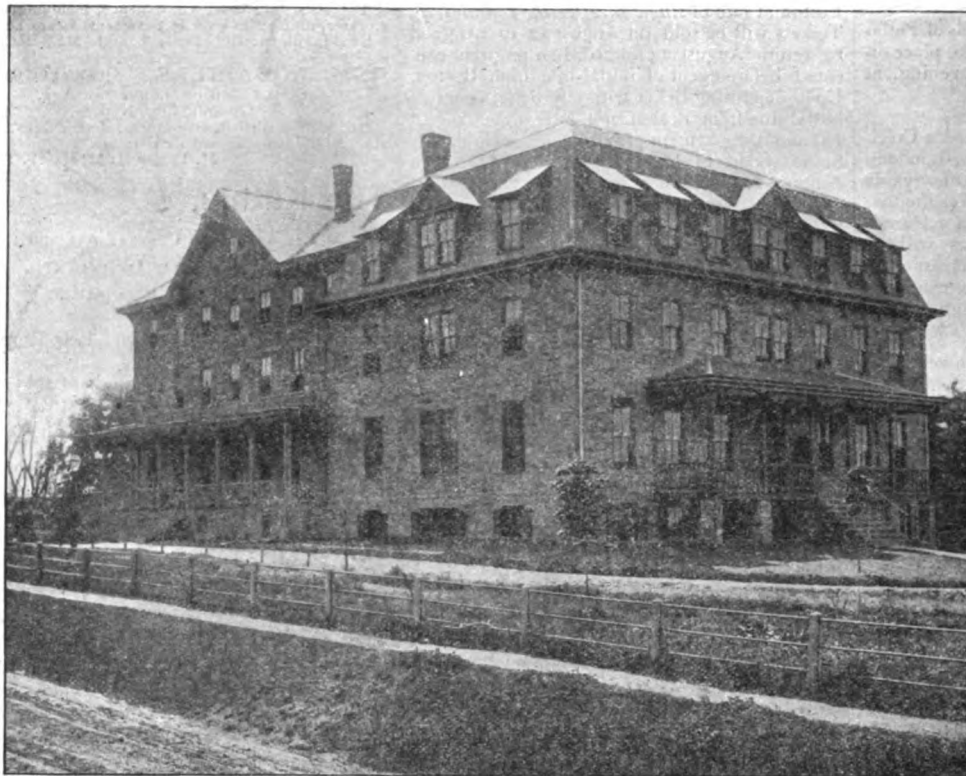
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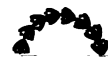
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NOTICES.

*** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, will be held in the meeting-house at Goshen, Chester county, Pa., on Seventh-day, Eighth month 26, 1899, as an all-day meeting and basket pic-nic. Speakers are expected.
CHARLES PALMER, Clerk.

*** Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

*** A Conference under the care of the Philanthropic Committee of the yearly and quarterly meetings will be held in the meeting-house at Wrightstown, Bucks county, Pa., on First-day, Eighth month 27, 1899, at 3 p. m. The meeting will be addressed by Elizabeth Lloyd; subject, "Improper Publications." All are respectfully invited to attend. On behalf of Committee.
SUSANNA RICH, Clerk.

*** Friends wishing to attend Goose Creek Quarterly Meeting, held at Lincoln, Loudoun county, Va., will take cars at Pennsylvania Railroad Station at Sixth street, Washington. Ask for tickets for Friends' Meeting for Hamilton or Purcellville, where carriages will be waiting to convey to houses. Tickets issued on the 18th or 19th inst. are good to return until the 26th. Trains leave at 9 a. m. and 4 p. m. daily.

*** Change in time and place of holding Indiana Yearly Meeting of Friends.

It will be now held on Second day before last First-day in Eighth month 1899, at 10 a. m. at Fall Creek (Pendleton), Ind.; Richmond, Ind., in 1900; Waynesville, Ohio, 1901; meeting of Ministers and Elders, Seventh-day previous at 3 p. m.; youths' meeting, First-day, at 3 p. m. The Yearly Meeting was formerly held on Second-day following the last Seventh-day in Ninth month.

*** Quarterly Meetings during Eighth month will occur as follows:

21. Indiana Yearly Meeting, at Pendleton.
28. Ohio Yearly Meeting, at Salem.
29. Burlington, at Mt. Holly, N. J.
30. Southern, at Easton, Md.
31. Bucks, at Falls, Pa.

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*** It is desired that all who anticipate attending Indiana Yearly Meeting write immediately, telling whether they are coming by private or public conveyance. Homes will be provided for all.
JOHN L. THOMAS,
Pendleton, Ind.

*** Circular Meetings will be held at the following places:

Cape May, Eighth month 20, at 11 a. m. (Ocean View Station.) Ocean City the same evening. Elizabeth D. Lippincott, Henry Lippincott, Rachel M. Lippincott, John Heritage, Mary E. Borton, David B. Bullock, Lydia A. Bradway, Joel Borton, Hannah A. Heritage, Charlotte S. Bishop, Martha R. Heritage, Committee.

Alloway's Creek, Eighth month 27, at 10 a. m. Ellen B. Haines, Edwin A. Holmes, Warner Underwood, T. Eliza Underwood, Mary Robinson, Hannah B. Griscom, William T. Hilliard, Eliza G. Hilliard, Louella Waddington, Joseph Miller, Committee.

Greenwich, Ninth month 3, at 10 a. m. Elizabeth L. Engle, David B. Bullock, Emma W. Peaslee, Sarah J. Powell, John G. Borton, Elma H. Livezey, Samuel Powell, Lydia A. Bradway, Joseph B. Livezey, Committee.

The first named, in attendance, on the above committees, will please report in writing to the Clerk promptly after each meeting. The Committee adjourned to meet at "The Friends' Home," Woodstown, Ninth month 7, 1899, at 9 a. m.

A WRITER in the German scientific periodical Prometheus declares that over-indulgence in tobacco will prove the ruin of South American peoples. Not only do children of 2 and 3 years smoke all day long, but mothers have been seen trying to quiet their babies by putting cigars in their mouths.

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NIAGARA FALLS EXCURSIONS.

The Pennsylvania Railroad Company has selected the following dates for its popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore, and Washington: July 27; August 10 and 24, September 7 and 21, and October 5 and 19. An experienced tourist agent and chaperon will accompany each excursion.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats. Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of July 27, August 10 and 24, September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on July 29, August 12 and 26, and September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For time of connecting trains and further information apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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PHILADELPHIA, 921 ARCH STREET, EIGHTH MONTH 26, 1899.

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—Dr. J. L. Worlman and Dr. Coggsball, formerly of the American Museum of Natural History, who have charge of the work in the Carnegie fossil quarry in Wyoming, have discovered and exhumed a monster fossil dinosaur in a perfect state of preservation, and have obtained nearly the whole of this new species. This animal had a long neck, tail, and hind legs, and short fore legs, the whole length of the animal

being sixty feet, and it stood twenty feet at the hips, the thigh bone, or femur, being six feet long and fifteen inches in diameter. It had a head like a frog.

—Dr. Charles J. Stille, President of the Historical Society of Pennsylvania, and a former Provost of the University of Pennsylvania, died at Atlantic City, on the 12th inst. He was born in Philadelphia in 1819.

NOTICES.

* * The regular sessions of Illinois Yearly Meeting will begin on Second-day, Ninth month 11th; meeting of Ministers and Elders, and one session of First-day School Conference will be held the Seventh-day preceding.

Friends having a prospect of attending should inform some member of the following named committee. Conveyance will be provided to meet day trains at Lostant, on Illinois Central Railroad, on Sixth- and Seventh-day, to carry all friends whose names are furnished the committee, to Friends' settlement, eight miles distant.

Oliver Wilson, Magnolia, Illinois.
Florence A. Given, Clear Creek, Illinois.
Raymond Bumgarner, Mt. Palatine, Illinois.
William L. Mills, Clear Creek, Illinois.

* * The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Rebecca T. Webb, . . . \$5.00
Hannah H. Woodnutt, . . . 5.00

Previously acknowledged, . . . \$10.00
194.50

Amount, . . . \$204.50

JOHN COMLY, Superintendent.

Eighth month 21, 1899.

* * Members of the Circular Meeting Committee of Concord Quarterly Meeting will meet with Friends at Lansdowne, on First-day, Ninth month 3, 1899, at 11 a. m.

MARY P. HARVEY, Clerk.

* * Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, will be held in the meeting-house at Goshen, Chester county, Pa., on Seventh-day, Eighth month 26, 1899, as an all-day meeting and basket pic-nic. Speakers are expected.
CHARLES PALMER, Clerk.

* * A Conference under the care of the Philanthropic Committee of the yearly and quarterly meetings will be held in the meeting-house at Wrightstown, Bucks county, Pa., on First-day, Eighth month 27, 1899, at 3 p. m. The meeting will be addressed by Elizabeth Lloyd; subject, "Improper Publications." All are respectfully invited to attend. On behalf of Committee.
SUSANNA RICH, Clerk.

* * Quarterly Meetings during Eighth month will occur as follows:

28. Ohio Yearly Meeting, at Salem.
29. Burlington, at Mt. Holly, N. J.
30. Southern, at Easton, Md.
31. Bucks, at Falls, Pa.

* * Circular Meetings will be held at the following places:

Alloway's Creek, Eighth month 27, at 10 a. m. Ellen B. Haines, Edwin A. Holmes, Warner Underwood, T. Eliza Underwood, Mary Robinson, Hannah B. Griscom, William T. Hilliard, Eliza G. Hilliard, Louella Waddington, Joseph Miller, Committee.

Greenwich, Ninth month 3, at 10 a. m. Elizabeth L. Engle, David B. Bullock, Emma W. Peaslee, Sarah J. Powell, John G. Borton, Elma H. Livezey, Samuel Powell, Lydia A. Bradway, Joseph B. Livezey, Committee.

The first named, in attendance, on the above committees, will please report in writing to the Clerk promptly after each meeting. The Committee adjourned to meet at "The Friends' Home," Woodstown, Ninth month 7, 1899, at 9 a. m.

NIAGARA FALLS EXCURSIONS.

LOW-RATE VACATION TRIPS VIA PENNSYLVANIA RAILROAD.

September 7 and 21 and October 5 and 19 are the dates of the remaining Pennsylvania Railroad popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore, and Washington, and intermediate points.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats. An experienced tourist agent and chaperon will accompany each excursion.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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PHILADELPHIA, 921 ARCH STREET, NINTH MONTH 2, 1899.

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The tour will leave New York 7.00 a. m., and Philadelphia 12.20 p. m., Saturday, September 16, in charge of one of the company's tourist agents, and will cover a period of five days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the trip throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$25 from New York, \$24 from Trenton, \$22 from Philadelphia, and proportionate rates from other points.

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NOTICES.

* * Members of the Circular Meeting Committee of Concord Quarterly Meeting will meet with Friends at the Barker Building, Lansdowne, on First day, Ninth month 3, 1899, at 11 a. m.
MARY P. HARVEY, Clerk.

* * A meeting of the Salem First day School Union will be held in Friends' meeting-house, at Salem, N. J., Ninth month 9, 1899, at 10 o'clock a. m.

The subject for consideration is: "How can we educate children so as to preserve the purity of their morals?" A cordial invitation extended to all interested.

JOHN G. BORTON, } Clerks.
LOUISA POWELL, }

* * Burlington First-day School Union will be held at Mansfield, N. J., Ninth month 9, at 10 a. m. All are cordially invited.

DANIEL WILLETS, } Clerks.
ANNE R. WALN, }

* * The meeting held only once in the year at Warrington meeting-house will be held there Ninth month 24. It is an interesting occasion, and ministering Friends feeling a drawing in that direction are encouraged to attend.

* * Quarterly and yearly meetings in Ninth month will be held as follows:

2. Whitewater, Fall Creek, Ind.
- Blue River, Benjaminville, Ill.
4. Centre, Centre, Pa.
6. Prairie Grove, Highland, Ia.
7. Salem, Woodstown, N. J.
10. Baltimore, Gunpowder, Md.
- Illinois Yearly Mt g, Mt. Palatine, Ill.*
14. Haddonfield, Moorestown, N. J.
25. *Canada Half-Yearly Mt g, Yonge St.*
30. Scipio, Scipio, N. Y.

* * First-day Evening Meetings will be held during Ninth month at 4th and Green streets at 7.30 o'clock. The company of all who believe in a quiet hour for social worship is invited.

The Third-day meetings will be resumed next week at 17th and Girard Avenue, at 10.30 a. m.

* * There will be a Circular Meeting at Unity Street, Frankford, First-day, Ninth month 10, at 3.30 p. m. All are invited.

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* * Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

* * Members of the Circular Meeting Committee of Concord Quarterly Meeting will meet with Friends at Lansdowne, on First-day, Ninth month 3, 1899, at 11 a. m.

MARY P. HARVEY, Clerk.

* * The regular sessions of Illinois Yearly Meeting will begin on Second-day, Ninth month 11th; meeting of Ministers and Elders, and one session of First-day School Conference will be held the Seventh-day preceding.

Friends having a prospect of attending should inform some member of the following named committee. Conveyance will be provided to meet day trains at Lottant, on Illinois Central Railroad, on Sixth- and Seventh-day, to carry all friends whose names are furnished the committee, to Friends' settlement, eight miles distant.

Oliver Wilson, Magnolia, Illinois
Florence A. Given, Clear Creek, Illinois.
Raymond Bumgarner, Mt. Palatine, Illinois.
William L. Mills, Clear Creek, Illinois.

* * Circular Meetings will be held at the following places:

Greenwich, Ninth month 3, at 10 a. m.
Elizabeth L. Engle, David B. Bullock, Emma W. Peaslee, Sarah J. Powell, John G. Borton, Elma H. Livezey, Samuel Powell, Lydia A. Bradway, Joseph B. Livezey, Committee.

The first named, in attendance, on the above committees, will please report in writing to the Clerk promptly after each meeting. The Committee adjourned to meet at "The Friends' Home," Woodstown, Ninth month 7, 1899, at 9 a. m.

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Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

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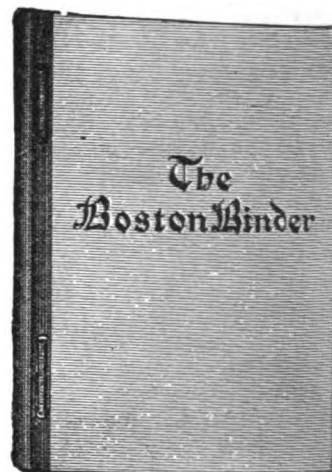
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NOTICES.

. The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Chichester, First-day, Ninth month 17, 1899, at 2 30 p. m.

CHARLES PALMER, Clerk.

. A Circular Meeting under the care of the Western Quarterly Meeting, will be held at Centre, on First-day, Ninth month 10, 1899, to convene at 3 o'clock p. m.

O. F. PASSMORE, Clerk.

. A meeting of the Salem First day School Union will be held in Friends' meeting-house, at Salem, N. J., Ninth month 9, 1899, at 10 o'clock a. m.

The subject for consideration is: "How can we educate children so as to preserve the purity of their morals?" A cordial invitation extended to all interested.

JOHN G. BORTON, } Clerks.
LOUISA POWELL, }

. Burlington First-day School Union will be held at Mansfield, N. J., Ninth month 9, at 10 a. m. All are cordially invited.

DANIEL WILLETS, } Clerks.
ANNE R. WALN, }

. Quarterly and yearly meetings in Ninth month will be held as follows:

10. Baltimore, Gunpowder, Md.
Illinois Yearly Mt'g, Mt. Palatine, Ill.
14. Haddonfield, Moorestown, N. J.
25. *Canada Half-Yearly Mt'g, Yonge St.*
30. Scipio, Scipio, N. Y.

. First-day Evening Meetings will be held during Ninth month at 4th and Green streets at 7.30 o'clock. The company of all who believe in a quiet hour for social worship is invited.

The Third-day meetings will be resumed next week at 17th and Girard Avenue, at 10.30 a. m.

. Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

. The regular sessions of Illinois Yearly Meeting will begin on Second-day, Ninth month 11th; meeting of Ministers and Elders, and one session of First-day School Conference will be held the Seventh-day preceding.

Friends having a prospect of attending should inform some member of the following named committee. Conveyance will be provided to meet day trains at Lostant, on Illinois Central Railroad, on Sixth- and Seventh-day, to carry all friends whose names are furnished the committee, to Friends' settlement, eight miles distant.

Oliver Wilson, Magnolia, Illinois.
Florence A. Given, Clear Creek, Illinois.
Raymond Bumgarner, Mt. Palatine, Illinois.
William L. Mills, Clear Creek, Illinois.

. There will be a Circular Meeting at Unity Street, Frankford, First-day, Ninth month 10, at 3 30 p. m. All are invited.

. The meeting held only once in the year at Warrington meeting-house will be held there Ninth month 24. It is an interesting occasion, and ministering Friends feeling a drawing in that direction are encouraged to attend.

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The National Export Exposition, which opens at Philadelphia on September 14, and continues until November 30, will be the most interesting and important event occurring in Philadelphia since the Centennial Exhibition of 1876. In addition to its valuable commercial exhibits it will present many features of popular interest and amusement. Arrangements have also been made for Mandolin, Guitar, and Banjo Concerts, and for a grand chorus from the German Singing Societies.

For this occasion the Pennsylvania Railroad Company will sell excursion tickets from all points on its line, to Philadelphia and return, at rate of a fare and a third for the round trip plus price of admission. These tickets will be sold during the continuance of the Exposition and will be good for return passage until November 30.

For specific rates and additional information apply to nearest Ticket Agent.

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Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

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PHILADELPHIA, 921 ARCH STREET, NINTH MONTH, 1899.

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A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats. An experienced tourist agent and chaperon will accompany each excursion.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

NOTICES.

*** Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

NINTH MONTH:

17. Green Street, 10.30 a. m.

24. Merion, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

*** An application has been received for a donation of Friends' Books for the Library of Payne University, Selma, Ala., under the auspices of the African M. E. Church. Those distributed by the Representative Committee have been secured. Any other books, whether of a Friendly character or general Literature, will be acceptable, and may be left with Friends' Book Association, 1500 Race street, or sent direct to care of Prof. R. D. Brooks, 713 Alabama street, Selma, Alabama.

*** The semi-annual meeting of the Bucks county First-day School Union will be held at Langhorne, Pa., Ninth month 23, 1899, at 10.30 a. m. All are cordially invited.

ISABEL L. WASHINGTON, } Clerks.
ROBERT KENDERDINE, }

*** The Monthly Meeting of Friends of Philadelphia, held at Race street, will take place on Fourth-day next, the 20th, in the evening, at 7.30 o'clock.

*** The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Chichester, First-day, Ninth month 17, 1899, at 2.30 p. m.

CHARLES PAIMER, Clerk.

*** First-day Evening Meetings will be held during Ninth month at 4th and Green streets at 7.30 o'clock. The company of all who believe in a quiet hour for social worship is invited.

The Third-day meetings will be resumed next week at 17th and Girard Avenue, at 10.30 a. m.

*** Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

*** The meeting held only once in the year at Warrington meeting-house will be held there Ninth month 24. It is an interesting occasion, and ministering Friends feeling a drawing in that direction are encouraged to attend.

*** Quarterly and yearly meetings in Ninth month will be held as follows:

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FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, 921 ARCH STREET, NINTH MONTH 23, 1899.

PUBLISHED WEEKLY BY
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Advertisements of "Wanted," "For Rent," "For Sale," etc., 5 cents a line, each insertion. Seven average words make a line. No advertisement inserted for less than 20 cents.

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Engravers, and Printers.

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Kindergarten, School Supplies.

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NOTICES.

* * A Conference under the care of the Philanthropic Committee of the Yearly and Quarterly Meetings will be held in the meeting-house at Plumstead, Bucks county, Pa., on First-day, Ninth month 24, at 2 30 p. m. Subject, "Peace and Arbitration." All interested are respectfully invited to attend.

SUSANNA RICH, Clerk.

* * A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Birmingham, on First-day afternoon, Tenth month 1, 1899, at 3 o'clock, p. m.

MARY P. HARVEY, Clerk.

* * Haddonfield First-day School Union will be held in Westfield meeting-house on Seventh-day, Ninth month 30, at 10 a. m. The subject, "How can our Young Friends' Associations best aid our Meetings?" will be opened by Moorestown School.

GEO. L. GILLINGHAM, } Clerks.
MARY A. BRADDOCK, }

* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

NINTH MONTH:

24. Merion, 10.30 a. m.

TENTH MONTH:

8. Appointed meeting, Radnor, 3 p. m.

22. Schuylkill, 10.30 a. m.

ELEVENTH MONTH:

5. Valley, 10 a. m.

19. Haverford, 10 a. m.

26. Reading, 10 a. m.

TWELFTH MONTH:

3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk. *

* * The semi-annual meeting of the Bucks county First-day School Union will be held at Langhorne, Pa., Ninth month 23, 1899, at 10.30 a. m. All are cordially invited.

ISABEL L. WASHINGTON, } Clerks.
ROBERT KENDERDINE, }

* * Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

* * First-day Evening Meetings will be held during Ninth month at 4th and Green streets at 7.30 o'clock. The company of all who believe in a quiet hour for social worship is invited.

The Third-day meetings will be resumed next week at 17th and Girard Avenue, at 10.30 a. m.

* * The meeting held only once in the year at Warrington meeting-house will be held there Ninth month 24. It is an interesting occasion, and ministering Friends feeling a drawing in that direction are encouraged to attend.

* * Quarterly and yearly meetings in Ninth month will be held as follows:

25. Canada Half-Yearly Mt'g, Yonge St.

30. Scipio, Scipio, N. Y.

THE PERVERSE SONGSTER.

By W. O. McClelland.

When the clover-blooms fillip the rabbit's nose,

And the hand of the summer shakes open the rose,

And the cuckoo to visit the willow-tree goes,

What a sad note is it

From the little tom-tit

As he mournfully sings to the world his woes:

"Phee-be-ee; ah, me!

How can one be happy and live in a tree?"

When the rabbit leaps up to his ears in snow,

And the puffing cheeks of the North Wind blow,

And the willow-tree rattles her fingers in woe,

Who cares not a whit?

'Tis the little tom-tit

As he cheerily calls to the world below:

"Chicadee! Look at me!

There's nothing so fine as this life in a tree!"

—St. Nicholas.

NIAGARA FALLS EXCURSIONS.

LOW-RATE VACATION TRIPS VIA PENNSYLVANIA RAILROAD.

September 7 and 21 and October 5 and 19 are the dates of the remaining Pennsylvania Railroad popular ten-day excursions to Niagara Falls from Philadelphia, Baltimore, and Washington, and intermediate points.

Excursion tickets, good for return passage on any regular train, exclusive of limited express trains, within ten days, will be sold at \$10.00 from Philadelphia, Baltimore, Washington, and all points on the Delaware Division; \$11.25 from Atlantic City; \$9.60 from Lancaster; \$8.50 from Altoona and Harrisburg; \$6.90 from Sunbury and Wilkesbarre; \$5.75 from Williamsport; and at proportionate rates from other points. A stop-over will be allowed at Buffalo, Rochester, Canandaigua, and Watkins within the limit returning.

A special train of Pullman parlor cars and day coaches will be run with each excursion. An extra charge will be made for parlor car seats.

An experienced tourist agent and chaperon will accompany each excursion.

Tickets for a side trip to the Thousand Islands (Alexandria Bay) will be sold from Rochester in connection with excursions of September 7 and 21, good to return to Rochester or to Canandaigua via Syracuse within five days, at rate of \$5.50.

Tickets for a side trip to Toronto will be sold at Niagara Falls for \$1.00 on September 23. In connection with excursion of September 7, tickets will be sold to Toronto and return at reduced rates, account Toronto Fair.

For pamphlets giving full information and hotels, and for time of connecting trains, apply to nearest ticket agent, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

A FRENCHMAN applied to a local official for a passport to visit Klattezwingschen, in Switzerland. The functionary, who was not a fellow of any geographical society, struggled in vain with the spelling of the place's name. Then, unwilling to confess his difficulty, he blandly asked: "Would you as lief visit some other town?"—[Troy Times.]

If a man wants peace in his own house he should count ten before speaking, at times when he feels as if his clothes don't fit him. And on days when the kitchen stove doesn't draw, he should count four hundred and eighty.—Anon.

DESERTIONS from the army now being recruited have been particularly large, and the government has consequently raised the reward for the apprehension of deserters from \$10 to \$30.

THE native country of the German carp is not certainly known, but is supposed to be Asia, and that it was taken to Germany about nine hundred years ago.

THE largest tree in the world lies broken and petrified at the end of a defile in Northwestern Nevada. It is said to be 666 feet long.

THE Chinese Government has made an emphatic protest against the military order of General Otis excluding Chinese from the Philippines.

LAND in England is 300 times as valuable now as it was 200 years ago.

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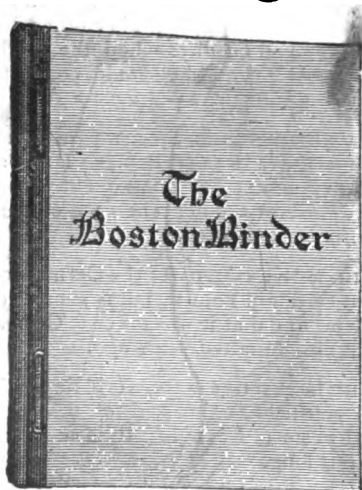
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RELIGIOUS VIEWS OF FRIENDS. By Howard M. Jenkins. (Chicago Congress Paper, 1893.) 24 pp. 5 cents; 50 copies, 75 cents; 100 copies, \$1.00. By mail at these prices.

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PHILADELPHIA, 921 ARCH STREET, NINTH MONTH 30, 1899.

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REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ~~Draw~~ Draw checks and money orders to the order of FRIENDS' INTELLIGENCER ASSOCIATION, LIMITED.

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Advertisements of "Wanted," "For Rent," "For Sale," etc., 5 cents a line, each insertion. Seven average words make a line. No advertisement inserted for less than 20 cents.

A GRADUATE IN ELOCUTION AND PHYSICAL Training desires position in a school. Address No. 104, this Office.

A WOMAN FRIEND, DESIRING TO TAKE UP one study in Philadelphia during the winter months, wishes to assist with housework, for board, lodging and slight remuneration. Address G, Office of FRIENDS' INTELLIGENCER.

FRIEND WANTS POSITION AS COMPANION, caretaker, and reader with invalid or elderly lady. Experienced. Address No. 99, this Office.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington, D. C. Address SARAH R. MATTHEWS and SISTERS, 1920 H Street, N. W., Washington, D. C.

WANTED.—UPSTAIRS MAID, CAPABLE AND willing, to assist in the care of two small children. Call or address 215 W. Miner Street, West Chester, Pa.

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WANTED.—IN A PRIVATE FAMILY, BOARD and oversight for woman Friend, partial invalid; in city. Address No. 105, this Office.

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Young Friends' Association,
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YOUNG FRIENDS' ASSOCIATION.

A regular meeting of the Young Friends' Association will be held in the Lecture Room, Fifteenth and Race Streets, on Second-day evening, Tenth month 9, at 8 o'clock. All are invited.

PROGRAM.

"The Connection between Education and Religion," by John William Graham, to be read by Isabel Chambers.

Some of our members who have been in England the past summer have promised to participate in the discussion following the paper.

ESTHER S. STACKHOUSE, *Secretary.*

The Penington, 215 E. Fifteenth St., New York City.

Enlarged and remodelled, will re-open about Tenth month 1st. Permanent and transient boarding for Friends. Apply to A. L. GRIFFEN, 330 E. Seventeenth Street, New York City.

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Branch, 1700 N. Broad St.

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Blank Book Manufacturers,
Engravers, and Printers,
Artists' Materials,
Kindergarten, School Supplies.
Everything relating to the Kindergarten and School.

S. W. corner Fifteenth and Race Streets.

NOTICES.

** A Circular Meeting, under the care of a Committee of Concord Quarterly Meeting, will be held at Birmingham, on First-day afternoon, Tenth month 1, 1899, at 3 o'clock, p. m.
MARY P. HARVEY, Clerk.

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GEO. L. GILLINGHAM, } Clerks.
MARY A. BRADDOCK, }

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22. Schuylkill, 10.30 a. m.

ELEVENTH MONTH:

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26. Reading, 10 a. m.

TWELFTH MONTH:

3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

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** The Visiting Committee of Abington Union will visit Richland (Quakertown) First-day School on First-day, the 1st of Tenth month, at 10 o'clock a. m.

On behalf of Committee

MARY R. LIVEZEY, Clerk.

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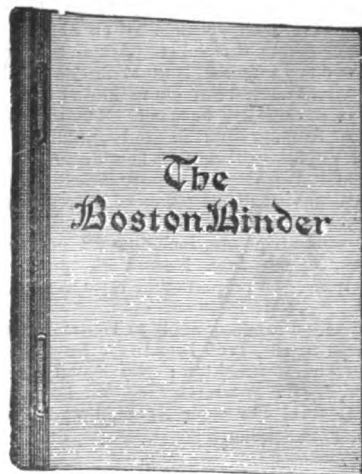
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PHILADELPHIA, 921 ARCH STREET, TENTH MONTH 7, 1899.

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A regular meeting of the Young Friends' Association will be held in the Lecture Room, Fifteenth and Race Streets, on Second-day evening, Tenth month 9, at 8 o'clock. All are invited.

PROGRAM.

"The Connection between Education and Religion," by John William Graham, to be read by Isabel Chambers.

Some of our members who have been in England the past summer have promised to participate in the discussion following the paper.

ESTHER S. STACKHOUSE, *Secretary.*

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* * Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

TENTH MONTH:

- 8. Appointed meeting, Radnor, 3 p. m.
- 22. Schuylkill, 10.30 a. m.

ELEVENTH MONTH:

- 5. Valley, 10 a. m.
- 19. Haverford, 10 a. m.
- 26. Reading, 10 a. m.

TWELFTH MONTH:

- 3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

* * Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

* * The annual meeting of Philadelphia First-day School Union will be held in Friends' meeting-house, 15th and Race streets (Room No 1), on Sixth-day evening, Tenth month 13, 1899, at 8 o'clock.

The several First-day Schools are requested to send delegates and reports, and all interested Friends are cordially invited to attend.

ROBERT PEARSON, } Clerks.
ANNA A. EMLEY, }

* * The regular meeting of Concord First-day School Union will be held at Concord meeting-house, on Seventh-day, Tenth month 21, 1899, convening at 10 a. m. All interested are invited to attend.

HERBERT P. WORTH, } Clerks.
ANNA P. SMEDLEY, }

* * The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held at the meeting-house at Providence (Media), on First-day, Tenth month 15, 1899, at 2.30 p. m.

CHARLES PALMER, Clerk.

* * A Circular Meeting under the care of the Western Quarterly Meeting will be held at London Grove, on First-day, Tenth month 8, 1899, to convene at 3 o'clock, p. m.

O. F. PASSMORE, Clerk.

At the recent first congress of Russian dentists it was decided to petition the government to appoint a visiting dentist for every school and high school in the empire.

THE United States imports about 90,000,000 pounds of tea a year, two-thirds of it through the port of New York. Only four ports, New York, Chicago, San Francisco, and Tacoma are open to the import of tea. By a law passed in 1897, there is a strict system of inspection, and native growers in the Orient say that the purest teas come to the United States.

THOMAS A. EDISON says that he has invented an electric process for extracting gold from sand. "This," he said, "is certainly the biggest thing I ever invented. Near Santa Fé, New Mexico, there is a region of 100 square miles, containing gold worth \$800,000,000, that would have remained there had this process not been discovered. That gold will now be taken out and added to the world's supply. There are large gold deposits elsewhere that the process will also make available."

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IN 1885, the *American Architect* took a vote to name the ten "most beautiful" buildings in the United States. The following were declared: 1, Trinity Church, Boston; 2, United States Capitol, Washington; 3, W. K. Vanderbilt's house, New York; 4, Trinity Church, New York; 5, Jefferson Market Court House, New York; 6, State Capitol, Hartford, Conn.; 7, City Hall, Albany, N. Y.; 8, Sever Hall, Cambridge, Mass.; 9, State Capitol, Albany, N. Y.; 10, Town Hall, North Easton, Mass.

AN AUTUMN OUTING.

GETTYSBURG, LURAY, NATURAL BRIDGE, HOT SPRINGS, RICHMOND, AND WASHINGTON.

An eleven-day personally-conducted tour of the Pennsylvania Railroad Company to the Battlefield of Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, and the cities of Richmond and Washington will leave New York and Philadelphia in a special train of parlor cars on Fifth-day, Tenth month 19. The party will be in charge of a tourist agent and an experienced chaperon. A whole day will be spent on the Battlefield of Gettysburg, a carriage drive with lectures by an able guide being included in the ticket. Ample time will be allowed at Luray and Natural Bridge to view the wondrous natural formations, and at the Hot Springs two days will be spent. The season at this great Autumn resort in the beautiful mountains of Virginia will be at its height. At Richmond and Washington opportunities will be presented to visit all the points of interest under intelligent guidance.

The round-trip rate, including all necessary expenses, is \$65 from New York, \$63 from Philadelphia, and proportionate rates from other points.

For detailed itinerary apply to Ticket Agents; to Tourist Agent, 1196 Broadway, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

EX-SECRETARY OF STATE Sherman says that when he was in the cabinet a prominent man applied personally to him for a consular post in China. He replied that he always wanted to appoint men who spoke the language of the country to which they were sent. "Now you do not, I presume, speak Chinese," he concluded. "Certainly I do," answered the applicant. "Ask me something in Chinese, and I'll reply."

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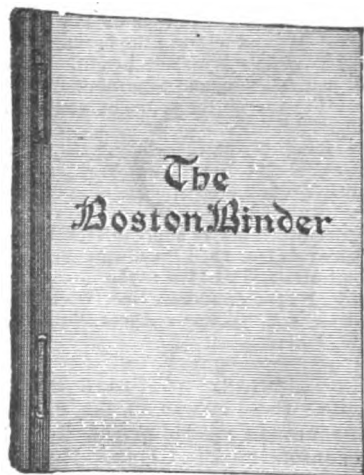
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FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, 921 ARCH STREET, TENTH MONTH 14, 1899.

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Advertisements of "Wanted," "For Rent," "For Sale," etc., 5 cents a line, each insertion. Seven average words make a line. No advertisement inserted for less than 20 cents.

PARTIES DESIRING TO VISIT WASHINGTON can be accommodated with rooms and board in a Friends' family. One block from street cars passing railroad stations, Capitol, and public buildings. Terms, \$1.50 a day. Address FRIEND, 1626 Nineteenth Street, N. W., Washington, D. C.

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NOTICES.

. Philadelphia Quarterly Meeting's Committee to visit the smaller branches as way may open will attend meetings as follows:

TENTH MONTH:

22. Schuylkill, 10.30 a. m.

ELEVENTH MONTH:

5. Valley, 10 a. m.

19. Haverford, 10 a. m.

26. Reading, 10 a. m.

TWELFTH MONTH:

3. Germantown, 10.30 a. m.

AQUILA J. LINVILL, Clerk.

. Any changes in the times of holding meetings, or other needed corrections, should be sent as soon as may be to Friends' Book Association, 1500 Race street, Philadelphia, to enable them to issue the Almanac for 1900 at an early date.

. The regular meeting of Concord First-day School Union will be held at Concord meeting-house, on Seventh-day, Tenth month 21, 1899, convening at 10 a. m. All interested are invited to attend.

HERBERT P. WORTH, } Clerks.
ANNA P. SMEDLEY, }

. The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting-house at Providence (Media), on First-day, Tenth month 15, 1899, at 2.30 p. m.

CHARLES PALMER, Clerk.

. The Monthly Meeting of Friends of Philadelphia, held at Race Street, will take place on Fourth-day next, the 18th, in the evening, at 7.30 o'clock.

. The Philanthropic Committee of Abington Quarterly Meeting will hold a Conference at Upper Dublin Friends' meeting-house, on First-day, the 22d of Tenth month, at 3 o'clock. Subject, "Peace and Arbitration."

J. Q. ATKINSON, } Clerks.
ARABELLA CARTER, }

. The fall meeting of the Abington First-day School Union will be held at Upper Dublin Friends' meeting-house, Seventh-day, Tenth month 21, 1899, convening at 10 a. m. All interested are invited to attend.

MARY H. FORMAN, Clerk.

JOSEPH S. EVANS, Assistant Clerk.

. The Visiting Committee of Salem Quarterly Meeting have appointed a meeting to be held at Elmer, N. J., on Tenth month 15, at 2.30 p. m. A portion of the committee will visit Alloways Creek Meeting, on Tenth month 22, at 10 a. m.

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LODGING ARRANGEMENTS.

Friends desiring to avail themselves of the accommodation for lodging furnished at Park Avenue meeting house, Baltimore, are requested to forward their applications as promptly as possible. The rooms will be ready for occupancy on Sixth-day evening, 27th of Tenth month, for those who wish to attend the sessions of the meeting of ministers and elders, on Seventh-day.

For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging, or both, can be obtained in the neighborhood, at a moderate cost. The Committee is prepared to furnish names and residences of those who offer such accommodations.

Applications may be addressed to any of the following Friends:

RACHEL R. HOLT, 817 W. North Ave., Balto.
SALLIE H. STARR, 308 E. LaFayette Ave., Balto.
Sub. Committee of the Committee on Entertainment,

or to BERTHA JANNEY, 1807 Bolton St., Balto.

Secretary of the General Committee.
N. B.—In making application, Friends will please name the day on which they expect to reach Baltimore.

Baltimore Yearly Meeting.

RAILROAD ARRANGEMENTS.

Friends desiring to attend the approaching Baltimore Yearly Meeting, are informed that arrangements have been made with the railroad companies so that those near the following railroads can obtain excursion tickets to Baltimore and return at a special rate of one and one-third fare.

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Tickets may be purchased from the 25th to the 31st of Tenth month, inclusive, with limit of expiration Eleventh month 7th, 1899, inclusive.

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PHILADELPHIA, 921 ARCH STREET, TENTH MONTH 28, 1899.

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 4, 1899.

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PROGRAM.

A Talk by Howard M. Jenkins on A Visit to English Friends.

ESTHER S. STACKHOUSE, *Secretary.*

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Publisher's Department.**Club Rates for 1899.**

OUR usual announcement of Club Rates with other Periodicals will be found in this issue.

We make the following notes of changes:

Harper's Round Table, juvenile, formerly issued weekly, but of late monthly, has been discontinued—with the issue for Tenth month.*Little Men and Women* and *Babyland*, both monthlies, have been united, and the price reduced to 50 cents a year. Our Club Rate for united publication, with INTELLIGENCER, is \$2.45.*Babyhood* (monthly) is a different publication from *Babyland*, (noted above.) *Babyhood's* price is \$1; Club Rate with INTELLIGENCER, \$2.90.*Harper's Monthly* magazine has been reduced from \$4 to \$3. Club Rate with INTELLIGENCER, \$4.70.*Lippincott's Magazine*, monthly, has been reduced from \$3 to \$2.50. Club Rate, with INTELLIGENCER, \$3.80.The price of *The Independent* was reduced in 1898 from \$3 to \$2. Club Rate, with INTELLIGENCER, \$3.90.We make Club Rate for *Literary Digest* for renewals, as well as new subscriptions. Regular price \$3; with INTELLIGENCER \$5.50.*Christian Register*, (Unitarian, Boston), makes a special rate for new subscribers. See our Club Rate with it in the advertisement elsewhere.**A New Location.**

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 11, 1899.

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 25, 1899.

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TWELFTH MONTH 2, 1899.

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FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TWELFTH MONTH 23, 1899.

Publisher's Department.

. We want names of persons to whom we may send sample copies of the INTELLIGENCER. Let us have as many as you can give us.

. We have, we think, good prospects for the INTELLIGENCER next year. Our plans as to its contents should make it more interesting and more valuable than in the time gone by.

. It helps the prompt receipt of our letters to have on them the P. O. box number—"Box 924." When they have only the street number they are liable to be sent first to the Chestnut street sub-station, and from there they must be sent to the Central Post-office, Ninth and Chestnut Streets.

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THERE are a large number of Friends, men and women, in different parts of the country, who interest themselves in behalf of the circulation of the INTELLIGENCER,—"get up Clubs" for us. We are unable to make them much compensation; we give them a free copy with each ten paid names. Their labor for the paper is therefore in large part a labor of love. Sometimes, when they write us on the subject, they say that they do not themselves receive all the money for forwarding to us, but advance part out of their own pockets, and then have trouble getting it. This is certainly not fair to them.

A friend advanced in years, who has long been one of our best supporters, in a postal card note sent recently, says: "I was in hopes that you would find some younger person to attend to the matter, as I am now between eighty and ninety. However I will try to give it renewed attention, as soon as I can, for I feel a great interest in the matter." And then he closes with this sentence: "No one has offered me the pay for the paper for 1900, and not all have yet paid what I advanced for 1899."

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Please mention FRIENDS' INTELLIGENCER, when answering Advertisements in it. This is of value to us and to the advertisers.

NOTICE.

The annual meeting of "The Pennsylvania Society for Promoting the Abolition of Slavery, and for the Relief of Free Negroes Unlawfully Held in Bondage, and for Improving the Condition of the African Race" will be held at Friends' Parlor, 15th and Race streets, Philadelphia, on Twelfth month 28, 1899, at 3 p. m. It is proposed, at this meeting, to consider, for presentation to the Court of Common Pleas, certain amendments to the Charter.

JOSEPH M. TRUMAN, JR., Secretary.

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Offices Removed.

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N. W. Cor. 15th and Cherry Sts.,
 PHILADELPHIA.

FRIENDS' INTELLIGENCER AND JOURNAL.

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TWELFTH MONTH 30, 1899.

PUBLISHER'S DEPARTMENT.

Our Outlook for 1900.

WE can see, at this time, what some of the contents of FRIENDS' INTELLIGENCER, in 1900, are likely to be.

We have in hand:

1. John William Graham's Paper on Isaac Penington. It is not only an interesting personal sketch of that devoted and worthy pioneer of Truth, but a searching and suggestive study of essential Quakerism—one of the best pieces of literary work our friend has produced.

2. Travel sketches in the Canadian Provinces. A paper to be printed in three numbers. By Dr. Newlin Williams,—who intimates that he has more such in mind.

3. A paper on Edwin Markham, the poet, by Henry Bryan Binns, of York, England, who knew Markham in California.

4. The second Biography in our series of "Worthy Friends of the 19th Century," that of Benjamin Hallowell, is nearly ready, but the materials need some editorial revision and arrangements—which engagements of the editor during 1899 prevented. It will be on the plan of the paper on Samuel M. Janney, and will have several illustrations.

Our friend Isaac Wilson, now on his way to the Pacific Coast, on a religious journey, will write us, it is expected, from week to week, of his trip.

We are preparing a series of Signed Articles on various subjects of present-day concern. These will be, probably, mostly by the Managing Editor, who feels that in such a series he will be able to present more fully than in an ordinary editorial article facts and views that seem to be called for.

We expect to continue the several Departments of the paper already established, and may add one or two. We shall use, probably, more illustrations in 1900 than in any previous year, though we do not mean to admit any unsuitability to the INTELLIGENCER. We shall have letters and contributions from many Friends, as usual.

One of the interesting events of the year for Friends will be the Conferences at Chautauqua, in Eighth month. These will be reported, and the papers read will be printed as far as possible. These Conferences of 1900 can hardly fail to be of unusual importance and interest.

Altogether we feel that the prospect for a good paper the coming year is bright. We ask all our old friends to sustain us, and we hope to make many new ones. The circulation of the INTELLIGENCER was never before up to the present mark. It is nearly twice as great as was the circulation of FRIENDS' INTELLIGENCER at the time of union with the in 1885.

. Names for sample copies are coming in. Occasionally a friend writes, "I know of no names to send." We think in such cases our friends may regard the paper as of interest only to those already connected with our religious body. It has, we believe, a wider interest than this. Names may be sent of those who might care to look at a sample copy, leaving further results to the future.

. We have some calendars sent us for 1900. A striking one is sent by the H. T. Paiste Company, manufacturers of electric light supplies, whose factory is in this city, and main western business place 703 Omaha Building, Chicago. This calendar has a portrait in color of an Indian girl, the original having been made at Fort Sill by E. A. Burbank. A convenient small calendar is sent out by the Springfield (Mass.) Republican.

. Letters whose answer will be a favor to the first writer and not of advantage to one addressed, should of course always contain a stamp to carry the reply. Though this is a well-known rule, and one of the most obvious reasonableness, it is surprising how often it is disregarded.

. No; this is not the first year of the Twentieth Century. Why? Because it takes a hundred years to make a century, and nineteen hundred years to make nineteen centuries. We begin the Twentieth Century with the year 1901.

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Telephone.

There is now a telephone in the Young Friends' Association Building, by which FRIENDS' INTELLIGENCER can be spoken to. The number is 36-68. When our friends want to communicate with us in haste keep this in mind—INTELLIGENCER Telephone, 36-68.

. Those who send us lists of names have to say, nearly every year, "there will be some dropped, who are dead." Yes, and sorry we all are. In many cases, however, a member of the family continues the subscription—the son in the father's place, the daughter in the mother's. In any case, we want a new name in place of the old one,—besides all others that can be had.

. We wish all our readers a Happy New Year!

. It helps the prompt delivery of our mail matter to have the box address—Box 924.

. Our advertising columns have been filling up in the past two months and we think they will continue so. The use of the INTELLIGENCER as an advertising medium was never so well warranted on business grounds as now.

. No newspaper is more read or more carefully read than the small-page, neatly-printed, carefully-edited weekly. Any page in it is a good page for the advertiser.

. Fruen's Whole Wheat Flour, advertised elsewhere by A. R. Hill, 21 S. Front St., Philadelphia, is reported to have all the good qualities attainable in such an article.

. FRIENDS' INTELLIGENCER Telephone—36-68.

PUBLISHED WEEKLY BY
Friends' Intelligencer Association,
 (LIMITED.)

SINGLE SUBSCRIPTION, \$2.00 PER ANNUM.

To subscribers reading west of the Mississippi River a discount of one-fourth from this rate, making the price \$1.50 per annum.

To those who get up and forward "Clubs" we will give one extra copy, free, for each ten subscribers. Single copies, 5 cents.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME. WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBER.

ADVERTISING RATES.—For transient advertisements, 5 cents per line, one time; 4½ cents per line each insertion, five times. For longer insertion reduced rates which will be furnished upon application.

OFFICES: Y. F. A. BUILDING,
 N. W. Corner Fifteenth and Cherry Sts., Philadelphia.

REMITTANCES by mail should be in CHECKS, DRAFTS, or POST-OFFICE MONEY ORDERS; the last preferred. Money sent us by mail will be at the risk of the person so sending. ~~Do not~~ Draw checks and money orders to the order of FRIENDS' INTELLIGENCER ASSOCIATION, LIMITED.

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YOUNG FRIENDS' ASSOCIATION OF PHILADELPHIA

have arranged for a lecture by WALTER A. WYCKOFF, of Princeton, University, on

"The Social Problem,"

to be delivered in the Auditorium of the Young Friends' Association Building, corner 15th and Cherry Streets, on Fifth-day, First month 18, 1900, at 8 o'clock. Admission 50 cents.

WILLIAM H. GASKILL,
 Chairman Lecture Committee.

MOTHER'S HELP WANTED.—CAPABLE young woman who has had some experience with children, and who can sew. Must be bright, of good disposition, and a cheerful companion. Address No. 120, this Office.

WANTED.—BY TWO ADULTS, BOARD FOR three months in Friends' family in Philadelphia. Address, Box 299, Moorestown, N. J.

WANTED.—TO RENT ONE OR TWO ROOMS to one or two ladies. 1863 Willington St., Phila.

WANTED.—A CAPABLE YOUNG MARRIED couple to take charge of a farm of one hundred acres on the halves, or salary. Friends preferred. ALISON BAKER, Smyrna, Lan. Co., Pa.

WANTED.—CAPABLE WOMAN OF EXPERIENCE to do up-stairs work and help in care of children. Address, MRS. W. H. LEWIS, 335 North Franklin Street, West Chester, Pa.

FOR RENT.—SUBURBAN HOME, IN A pleasant and convenient location, containing eight rooms. Piazzas, lawn, garden, etc. About two acres together. S. S. LIPPINCOTT, Andalusia, Pa.

FRIEND WANTS POSITION AS COMPANION, caretaker, and reader with invalid or elderly lady. Experienced. Address No. 99, this Office.

PARTIES DESIRING TO VISIT WASHINGTON can be accommodated with rooms and board in a Friends' family. One block from street cars passing railroad stations, Capitol, and public buildings. Terms, \$1.50 a day. Address, FRIEND, 1626 Nineteenth Street, N. W., Washington, D. C.

DR. LEWIS W. DARLINGTON,
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 1513 Walnut Street, Philadelphia.

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 Michigan Ave., near the Beach, Atlantic City.
 The house has every convenience, including electric elevator, running to level of pavement, steam heat, etc. Send for illustrated booklet. JAMES HOOD.

THE AQUARILLE, OPEN ALL THE YEAR
 OCEAN END OF TENNESSEE AVE.
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 Enlarged, remodelled, steam heat, electric bells, heated sun parlor, home-like and comfortable.
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Information Wanted.

THE persons named below are registered as members of New York Monthly Meeting, and have not been heard from for several years.

Any information as to their present address, if living, or date of death, if deceased, or any other information in relation to them, will be gladly received by GEORGE A. McDOWELL,

Clerk of the Monthly Meeting,
 457 West 21st Street, New York City.
 George Edward Brown, son of George E.
 Nathaniel M. Coffin, certificate from Troy, 1845.
 Frederick L. Coggeshall, son of George D.
 Gilbert D. Everingham, son of Joseph D.
 Arthur E. Firmin, by request, 1882.
 William Freeborn, son of Thomas.
 Philip Hale, certificate from Miami, 1870.
 Edward Hicks Healey, certificate from Westbury, 1857.
 Wilson Merritt Hosier, son of John.
 Charles S. F. Hubbard, by request, 1881.
 Mary Jones, sister of Elizabeth and A. E. Freeborn.
 George Augustus Lawton, son of Charles.
 Sarah B. Osborn, certificate from Evesham, 1864.
 Louisa Ransom, daughter of Wm. F. Leggett.
 John T. Refford, by request, 1887.
 Elizabeth Covert, daughter of John Dodgson.
 Charles A. Smith, certificate from Baltimore, 1871.
 Henry H. Smith, certificate from Creek, 1845.
 Sarah Jane Sutton, certificate from Scipio, 1855.
 Samuel A. Townsend.
 Dr. George M. Ward, certificate from Spruce street, Philadelphia, 1881.
 Charles Williams, certificate from Coeymans, 1836.
 Deborah Ann Williams, certificate from Amawalk, 1853.

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 and ORDINARY COUGHS.

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THIS volume, which was left unfinished by the author at the time of his death, has been completed by his sister, Elizabeth Powell Bond, and is published by his widow, Anna Rice Powell. It contains reminiscences of the leading Anti-Slavery Advocate, William Lloyd Garrison, Wendell Phillips, Lucretia Mott, Lydia Maria Child, John G. Whittier, and other reformers. It will have especial interest for Friends, and all interested in Philanthropic Work, and will be of peculiar value to the young. The author had repeatedly said that he intended this book to be his "legacy to the young people." The volume contains several portraits and cuts of letters not heretofore published.

Price, \$2.00; by Mail, \$2.20.

Orders will be received by Mary Travilla, West Chester, Pa.; Prof. W. I. Hull, Swarthmore, Pa.; Isaac Roberts, Conshohocken, Pa.; and by the Publisher, Anna Rice Powell, Plainfield, N. J.

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An Exposition of Japanese Thought.

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