

by the wise in shaping holy and useful lives, and by the ignorant and superstitious in spoiling life for themselves and others? Both Intellectual and Religious, as well as Ethical and Physical Culture should be judged by their fruits. "If any man . . . seem to be religious, and bridled not his tongue . . . this man's religion is vain." This, too, is a truth that overshadows another, allied, truth, to wit: If any man claim to be *irreligious*, but lead a virtuous life, making happier those with whom he mingles, this man's *irreligion* is vain, though he deny all the doctrines that ever were formulated.

It is refreshing to have the hopeful side of a vexed question presented. At the illustrated lecture on "Education of Colored People of the South," recently given at a meeting of the Philanthropic Committee, by the Rev. Ellsworth Bonfils, Secretary of Atlanta University, the most pessimistic must have felt that the outlook for the Afro-American is encouraging. The pictures were well selected; many phases of southern life were shown, and various types of negroes were introduced. If the one roomed house with its numerous inhabitants, the "tough" and the chain gang, were appeals to philanthropy, the tasteful homes erected by colored students from manual training schools, the orderly and studious pupils and the cultured men and women graduated from Atlanta University and Hampton College, testified to the developmental influence of education. The problem of the south is not unlike that of every land and people. It is not a question of how to eradicate racial characteristics, but of how to enlighten the ignorant. The two schools under the care of Friends are *our* opportunity to solve the problem in their vicinity.

The days of knitting and patchwork for children have very nearly gone out, especially among the poorer classes,

where the mothers are too busy finding food for their little ones to take time to instruct them in sewing.

The cheapness of ready made clothing has made it possible for women of this generation to get along without a thorough knowledge of sewing, and the result has been that many of them do not even know how to keep their clothes in repair.

Seeing this, Sarah M. Haviland twelve years ago opened a little sewing school for poor children in the Brooklyn meeting-house. Her faithful efforts during that time have increased the school in size to over seventy children, who keep nine teachers so busy that they would be glad of more assistance. Sarah Haviland has recently had to give up the work, and it is now under the care of the "Friendly Hand," whose members also look after any needy families who may come to their knowledge through the sewing school. A regular course of instruction is followed, very much like that given at Pratt Institute.

The girls are orderly, bright and attractive, and some of the most proficient have become seamstresses after leaving the school.

The teachers are always glad to see visitors, and certainly those who call at the meeting house on Seventh day afternoon, between two and four o'clock, will find much to interest them in this flourishing sewing school of twelve years' standing.

"The interest felt in education marks the development of the community." Governor Black speaks from the standpoint of one who, dealing with affairs of state, recognizes the forces which determine the character of the nation.

From the individual to the community, from the community to the state, the wave of progress or of deterioration moves. The Society of Friends is perhaps the most democratic religious body in existence. The voice