

## Peace and Arbitration

Winthrop Centre, Maine,  
Feb. 4th, 1899.

Circular letter to each worker in any land:

DEAR SISTER,—You have been nearer to my heart during the year which has recently closed than ever before. I have been able to sympathize with you in your work as I never could before. The war with Spain in which my country has just engaged has given me something of the feeling that belongs to peace workers in lands in which militarism is held in higher esteem than in America.

The United States has always prided herself upon her anti-militarism. The absence of soldiers from every walk of life has been frequently noticed by foreigners coming to our shores. Previous to the late war, our standing army was about the size of the police force of London. Scarcely any one believed that the United States would ever again engage in warfare, but through some unexplainable cause the nation found herself suddenly participating in conflict—and for this more hearts in our land sorrow than one imagines.

Yet God has caused the wrath of man to praise Him. The Peace Department in America has received quite an impetus since the war. Letters asking for information concerning it have come to me from all parts of the country. Now that the present generation has had an actual taste of martial life, they are beginning to realize that there is some better way of adjusting difficulties than by force of arms.

I trust that you will seek to enlist new workers in our Peace cause during the coming year. The best way to get people interested in any cause is to set them to work for it. \* \* \*

It is important for you to seek to arouse public opinion to the importance of the Peace question. This can be done in several ways, by requesting clergymen to preach Peace sermons, by planning for Peace lectures, by distributing Peace literature. Reading matter can go where people can not always go for work and it should be prayerfully sent in every available quarter on its blessed mission. The circulating of petitions and the introduction of resolutions by religious and other reform bodies always has a beneficial tendency.

An institution has come to my land from across the water—one which I would not return to its home or recommend to any foreign land.

I refer to the *Boys' Brigade* Antimilitarism, like judgment, must "begin at the house of God." While I bid a God-

speed to every legitimate society whose object is to keep the boys away from the dangers of the street, I can look upon the Boys' Brigade simply as an anomaly and one which I do not believe the Prince of Peace, who died to save His foes, would countenance.

Our Department is so opposed to the military drill in the schools. You may not be able to do much directly to influence the doing away of the military system from the schools, but you can do something indirectly. You can supply teachers with Peace literature so that they may not zealously laud militarism to their pupils and will, perhaps, instruct children that they need not be soldiers at heart even if they are obliged to receive military training.

It may be well to have some of our leaflets translated to meet the demands of all classes. \* \* \*

I shall be pleased to learn from you not only of the work accomplished by your efforts but also of the doings of other Peace organizations and workers, if any, in your land.

It may be well for you to keep informed in regard to all the military movements of your government. "Knowledge is power." While you may not be able to raise your voice publicly to prevent the adoption of any measure not favorable to arbitration you have the privilege of bringing any matter before the rulers for consideration. \* \* \*

Trusting that the present year may be one of great prosperity to yourself personally as well as to your work, I remain,  
Yours sincerely in loving sympathy and interest,

HANNAH J. BAILEY.

"Should women be allowed to sit in the Jury Box and on the Bench?" is a question that should have the earnest and careful consideration of all those who are interested in the safety of the individual and the welfare of society. Women in recent years have proved themselves capable of mastering all branches of intellectual development, and their power of discernment, so necessary to a judge or jury, is a qualification which is very marked in most members of the fair sex. Justice fairly demands that the present system should be changed in such a manner that the whole of humanity should have a voice in dealing with matters of life, liberty and property. The principle of law is that a man is entitled to a trial before twelve of his countrymen before being condemned, and it is idle to talk of such a privilege applying to one sex alone. We consider a woman on her trial should at least have the option of having her case heard by a jury of men or one made up of members of her own sex. Until this is allowed justice is a party to an outrage on constitutional rights.—*Canadian Home Journal, Toronto, Ont.*

prospective of their various iniquities since the last Lenten season. A sudden change of mental and physical habits does not tend to make the subject of such change more amiably disposed towards others, and his influence does not contribute to good fellowship.

The present Lenten season, as observed in this city, very clearly illustrates the depressing influence on the mind of that portion of the community in any way connected with this moss-grown phase of superstition. But now is the opportunity of the clergyman—this is the seed time. He must plough, sow, and harrow well the fields of credulity, and superstition, and the task is barely completed when he may enter with the sickle of his cupidty and reap the golden harvest of his labour.

During this solemn season if you stand near the doors of any of the very orthodox churches at stated periods of the day you may see a panorama of devotees wending their way like a funeral procession into the prison, where the reverend (?) jailer tries to rivet the shackles on brain and heart for another year. If you observe closely the countenances of those victims of superstition as they emerge from this orthodox Bastille of mental thralldom you will be easily able to distinguish the benighted but honest and conscientious from those who attend these mimicries from the force of fashion and asserted social respectability. They are objects of contempt rather than pity, and belong to the brigade of religious hypocrites. The former are deserving of sympathy, not on account of their ignorance, but because they are conscientious. To see a woman naturally cheerful and vivacious transformed into a badge of mourning—with downcast eyes, a sinking of the corners of the mouth, drawn features, and a querulous tone of voice that sends your spirits down below zero, is anything but edifying. Whether this contagious depressed manifestation of mind has anything to do with the many sudden deaths that have occurred within the last few weeks might unhesitatingly be answered in the affirmative. This is a season of melancholy. The church bells are rung with a mournful intonation indicative of tragedy, and reflects the abnormal sentiments that have taken possession of the public mind. We are glad that it has come to an end for this year.

The conduct of the spectators at the recent execution at St. Scholastique is characterized by the press as a disgrace to civilization, but it also shows the ecclesiastical code of morals that is taught by the Church in that locality that might well cause a blush of shame on the cheek of a savage. If those priest-ridden products of ignorance and superstition would raze their churches to the ground, and erect schoolhouses in their stead, in a few years the force of evolution would raise them to the level of neighboring civilization.