

are several others, among them "Feast of Lights," in memory of the bravery of the Maccabees.

The origin of some curious customs was explained, though the Reformed Jews have abandoned many, regarding them as unessential forms which have outgrown their usefulness.

Their reverence for the fifth commandment is shown by the fact that every year they commemorate the death of their parents by burning a candle from sunset to sunset.

### SKETCHES FROM THE LIFE OF ELIZABETH FRY.

Paper read by Ethel Zavitz at the Young Friends' Association at Coldstream, 2nd mo. 23, 1898.

Elizabeth Fry was born in Norwich on the 21st of 5th month, 1780. She was the third daughter of John and Catharine Gurney, of Earlham. John Gurney, who was a very rich banker, was by birthright a member of the Society of Friends, and entertained a preference for their religious principles, but did not observe the habits of a Friend in dress, address, and style of living. His children mingled much with fashionable society; their familiar associations being the gay, the gifted, and the learned; but they generally attended Friends' meetings for worship. Their earlier years were distinguished by much which they afterwards felt to have partaken of the vanity of youth, but which was yet singularly mingled with not a little of an opposite character. The evening dance with its whirl of mirth and merriment, the excitement of the youthful day-dream, gave place in their turns to days of industry and study, to concern for the poor, and at times to religious seriousness.

Elizabeth Gurney appears to have been in her youth less studious than her sisters, but decided and original in her views, fond of music, gay, graceful and attractive. In her eighteenth year, through the heart-searching ministry of William Savery, of Philadelphia, then on a religious mission in England, she

was awakened to a consciousness that she was treading in the path of folly, and was deeply impressed with the momentous truths of Christianity. During the meeting she wept and was much agitated; at its close she went with him to dine at the residence of her uncle, who was a valued minister. In her diary she described her feelings on this occasion thus: "To-day I have felt that there is a God; I have been devotional, and my mind has been led away from the follies that it is mostly wrapped up in. We had much serious conversation; in short, what he said and what I felt, was like a refreshing shower falling upon earth that had been dried up for ages. It has not made me unhappy. I have felt ever since humble, I have longed for virtue."

Strange as it may seem, after this awakening she went to London, with her father's consent, to mingle with the gay society there. She attended theatres, operas, and balls, and took a lesson in dancing; but the zest for fashionable amusements was gone, and in the secret depths of her soul there was an earnest longing to lead a happier and holier life.

Many years afterwards, referring to this period of her life, she wrote, "I wholly gave up on my own ground, attending all places of amusements. I saw they tended to promote evil; therefore, even if I could attend them without being hurt myself, I felt that in entering them I lent my aid to promote that which I was sure, from what I saw, hurt others, and brought them into much sin (led many from the paths of rectitude and chastity). I felt the vanity of what are called the pleasures of this life, of which the tendency is not to satisfy, but eventually to enervate and injure the heart and mind; those are only real pleasures which are of an innocent nature and are used as recreations, subjected to the cross of Christ.

On her return to Earlham, being again brought into contact with the gayeties of fashionable life, found that