

ism and characterize peace as a mere delusion of democracy.

The Bible Section is studying the life and times of Abraham from sacred and profane history, with special reference to the two accounts according to "The Genesis of Genesis."

In the absence of the paper for the evening, Theodore Skinner spoke of a talk given by Dr. Magill at Swarthmore in which he urged Friends to join with other churches to aid in christianizing those who belong to no church, instead of trying to alter the creed of those already professing christianity.

The question was raised as to the real advantage of joining a religious organization, and to what extent we could conscientiously urge people to join church. The thought was expressed that civilization had been held back because people had subscribed to creeds wherein questions were already settled for them, and that active thinking people are a greater factor for good when not bound down by creed. It was said that we join church not as an end, but as a means to an end, that by so doing, greater opportunities are offered for doing good. Instead of urging people to join church, we should induce them to work, then, if they find that they can accomplish more if connected with some church organization, they will join without urging. Church organizations supply the spiritual need, while nonsectarian philanthropic organizations supply the temporal, and the greatest good is accomplished only by the union of these forces.

Several regretted that Friends are excluded from full membership of the Y. M. C. A. upon the ground that their body is not "evangelical."

E. G. H.

The Young Friend's Association met in Brooklyn 2nd mo. 14th.

Marianna Hallock, of the Literature Section, read W. D. Howell's introduction to "Lyrics of Lowly Life," a collection of poems by the colored poet,

Dunbar. In the poems, which she also read, were shown great tenderness and depth of feeling.

The Discipline Section is continuing the reading of the New England discipline.

Among the current topics, mention was made of England's wars in Africa, and of the fact that although England is almost continuously waging war, yet civilization always follows her conquests. In this respect there is a marked contrast between the Anglo-Saxon and the Latin races.

May Haviland then read the paper of the evening on "Gossip." It has been said that we should talk about things, not people. This, the writer thought, belittled life, whereas human beings are vastly more important and interesting than things, and besides we have been told that the proper study of mankind is man, it is right and natural that we should be interested in the affairs of our fellow-beings, but there are certain private affairs that are sacred to every one, and about which no one has a right to gossip. The guide that we should follow in such matters is love, which "thinketh no evil."

It is right and necessary that we should, in our daily intercourse, form opinions of those with whom we come in contact, in order that we may for self-defence be a correct judge of character. However our opinions may be far from correct, and it is unjust and cruel to retail these opinions to others. In estimating character, we cannot know the motives or surroundings influencing certain acts, and have no authority to condemn and to spread our prejudiced opinions among others.

One cause of the existence of gossip is in the lack of other subjects of conversation, and in the discussion it was urged that those who indulge in gossip should make an effort to inform themselves upon some subject upon which they might more profitably converse.

We must so live that we may be an