

started westward by the scholars who fled from their unappreciative and barbarous conquerors, reached England in the 17th century. It is difficult to see how this wave could have gathered the strength it did had not printing been invented at just the right time. None but the most superficial reader of history can fail to notice the interdependence of great steps in the world's progress. And the student of sociology must see that the way for any reform must be prepared by others; that none is in itself an end, but that each leads to and helps some other. It is not a scattering of force when the W. C. T. U. organize over forty departments of work. It is a recognition of the dependence of temperance upon other reforms. This thought, suggested by the address of Dr. Laura M. Wright before the Friends' Temperance Union in New York was reviewed by Dr. Hull, of Swarthmore, who spoke at the Philanthropic Meeting in Brooklyn.

The public meeting of the Philanthropic Committee, at which Dr. Hull spoke upon "Temperance in its Relation to Prison Reform," was the first of such meetings to be held in Brooklyn this season. The attendance was larger than it sometimes is at the New York Meetings, held on the evenings of Monthly Meeting days.

Whether imprisonment for crimes should be for the punishment or for the reformation of the criminal is a strange question for people professing to be Christians to discuss with each other. For a follower of one who taught that love should be the actuating motive in all our dealings with each other, to be moved by feelings of resentment or of hate towards criminals is hardly consistent. That law-breakers should be confined we must all agree. That the purpose of the confinement should be to make them better, not merely to make them uncomfortable and to leave them the

same as or worse than they were before, must be admitted by all who have the good of society at heart. To cut off dangerous members for the protection of society is a temporary expedient, weakening to the body and fatal to the member. To reform the member is the best way to protect society; it is strengthening, it is also rational and Christian. If it be impossible, that is another matter. But if we have the least ray of love for a brother we will not conclude that he is irreclaimable until we have made some efforts to save him.

It is very easy, after an event, to see how it might have been anticipated. That a certain subject should be prolific in discussion is easy to see—after the discussion. That another should fail to provoke much expression of thought might have been foreseen—if the reasons had only been as apparent before as after. The selection of topics for discussion at the Young Friends' Association is something of a lottery. The uncertainty, however, is not whether there will be a prize or a blank, but merely as to the value of the prize. Discussion there always is.

Perhaps there is no other element in a man's character that is so necessary to his success in life, as self-control. Where one is associated with other people—and where is it that he is not—it is indispensable to the smooth running of the wheels of existence. We probably all know families where one member has to be considered to a much greater extent than the others, because he doesn't know how to control his temper or his nerves. Sometimes it is the father whose presence in the house makes it necessary for the children to cease their play or change it to one more quiet; or the mother who forgets herself at trying moments and speaks in harsh, unjust language to her little ones; or it may be a spoiled child who rules the family in this unpleasant way.