

with Friends who had come together in loving remembrance of Charles C. Rider, who, for so many years, sat in the gallery of Brooklyn Meeting House.

The close of his life was quiet and peaceful, and everyone who had ever met him had a loving word to say of the man who was always kindly—always gentle.

The speaking at the Meeting House was simple, yet uplifting. No words of extravagant eulogy, no long discourse on the future life, but a few plain talks about the things of this life. We should not grieve unduly when a dear one leaves us, but our loss should make us love more unselfishly those who are left for us to care for. Instead of grieving over death, we should make it the occasion of a new devotion, a new sanctification, so that when our Father calls us to Him, we may go willingly, joyfully in the knowledge that our work is acceptable in His sight.

Military training in schools is objectionable, but it has some elements of educational value, and the wise way to meet the demand for it in our schools is not to condemn it *in toto*, but to recognize the good there is in it, and try to separate, for use, the good from the bad. The prompt obedience to unexpected orders demands, in the first place, attention; and in the second place, a quick response of the muscles to the call of the will. The continued performance of certain exercises, while especial attention is given to erectness of carriage, tends to a desirable physical development. Military drill is so much like playing soldier that it fascinates the average boy—not so much because it is military as because it is play.

The problem for the schools, and for Friends' schools, especially, is to find some system of exercise that will afford all the advantages of military drill, but be free from the objectionable

military spirit. The Swedish gymnastics seem to meet the requirements. As a means of physical development they are better than the military training. The interest taken by the boys may not be as great, but by frequently introducing new variations and combinations of the movements, sufficient interest may be maintained.

A people that is opposed on principle to war and to anything that fosters a military spirit, could not tolerate military training in its schools; but, on the other hand, a people that desires to maintain the efficiency of its schools and provide it children with a complete as well as a guarded education, cannot afford to lose the good physical and mental effects of the drill. That the problem has been solved, and that the good effects of *drill* may be had without the bad effects of *military* drill, was shown by the boys at the closing exercises of Friends' Seminary on the 5th of last month.

There is, however, an occasional objector to the new drill because some of the commands used—for marching and facing—are the same as those of the military manual. But, as the pious Puritan said when he insisted upon using his fiddle for Godly ends, 'We can't afford to let the devil have all the good things.' It is a weak faith that fears to utilize for good purposes an agency that may have been used for evil ends. The essence of Quaker teaching is that since every man has a guide within him, he need not fear to leave the beaten paths that wind about, and to strike out directly for his objective point. If some, leaving the path and disregarding the guide, have perished, we must fear, not to leave the path, but to disregard the guide. George Fox showed sublime faith in the power of the spirit when he told William Penn to wear his sword *as long as he could*. We show a wretched distrust when we forbid our children to dance for fear they will get into bad