

to have good books. It is better, if possible, for the birthday and Christmas celebrations to bring to the young people such books as Miss Alcott's beautiful stories and children's treasures from the realms of science and history. For children like to own books, and a shelf full of books of the child's own will go far toward forming in him a taste for literature. Every neighborhood, however, should avail itself of opportunity of using the traveling libraries. A rather pathetic case has come to notice of a Friendly neighborhood which refused the loan of a library, because the children might abuse the books. Of course there will be a certain amount of wear and tear, and books have to be replaced from time to time, but better twice the number of books be destroyed than that the children should be deprived of their wholesome influence.

A sympathetic interest on the part of parents will much enhance the value of books to the child. If he shows too great a liking for stories and not enough for science or history, a few of the best books in these departments read aloud will do much to overcome the difficulty. Or a good story read aloud once in a while will help the voracious historian to use his imagination in a wholesome way.

Let us learn to look upon good books as a necessity on a par with good clothes, for they are the clothes of the mind, and a well-clothed mind is quite as essential as a well-clothed body.

"Peace" is the watchword of Greenacre, and, while our nation is at war with another, Greenacre on the bank of the beautiful Piscataqua tries to teach the brotherly love which makes war impossible. The lectures commenced early in July with a course on peace. One of this course was given by Deborah C. Leeds, a Friend from Philadelphia.

A part of the Greenacre work con-

sists in half-hour exercises every morning in which a practical talk on conduct is given. Miss Myrtie E. Furman, of Swarthmore College, conducted the exercises one week, and Edward B. Rawson, of New York, is at Greenacre now for that purpose. The Friendly idea of the value of silence in giving one strength for right living is carried out in these exercises.

---

### ENOUGH.

---

I will not ask my brother of his creed;  
Nor what he deems of doctrines, old or new;  
Nor what rites his honest soul may need  
To worship God—the only wise and true;  
Nor what he thinks of the anointed Christ;  
Nor with what baptism he has been baptized.

I ask not what temptations have beset  
His human heart, now self-debased and sore;  
Nor by what wayside well the Lord he met;  
Nor where was uttered, "Go and sin no more."  
Between his soul and God that business lies;  
Not mine to cavil, question or despise.

I ask not by which name among the rest  
That Christians go by, he is named or known;  
Whether his faith has ever been "professed,"  
Or whether *proven* by his deeds alone;  
So there be Christhood in him, all is well;  
He is my brother, and in peace we dwell.

If grace and patience in his actions speak,  
Or fall in words of kindness from his tongue,  
Which raise the fallen, fortify the weak,  
And heal the heart by sorrow rent and wrung;  
If he give good for ill, and love for hate—  
Friend of the friendless, poor and desolate—

I find in him discipleship so true,  
So full that nothing further I demand,  
He may be bondman, freeman, Gentile, Jew,  
But we are brothers walk we hand in hand.  
In his white life let me the Christhood see;  
It is enough for him, enough for me.