

the morals of the Society. We have distinctive principles in our Society to which the members are advised and urged to adhere to, and unless they do they are not consistent members, and should be visited by the overseers in a brotherly and Christian manner.

Then, if our principles are diverged from, are not the overseers responsible for the record of the Society? If the overseers are not true to their office and do not visit those under disciplinary care, is not each member responsible for that, as we have a voice in the matter of selecting the committee who select the overseers? Then we trace the lack of visiting members not living in accordance with the principle of Friends to individual members. While the entire membership of a Meeting are responsible, yet, when those members appoint a few to represent them and to attend to certain duties required in our Discipline, it should be the thought of those few to be obedient to these duties, remembering they represent the whole body and are laboring in a Monthly, Quarterly or Yearly Meeting capacity, and not for their own concern, be that as great as it may. Then, realizing the duties of members at large, and those appointed to special duties, let us examine our Society and see if there are those needing disciplinary care, ourselves included.

"If the Gospel labors of the overseers and other concerned Friends to restore those who have violated our principles be unavailing, the former should report the case to the Monthly or Executive Meeting without unprofitable delay."

Such is a portion of a clause found in our Discipline. How many such cases are reported to the Meetings? Perhaps you say there is no need—their labors have been satisfactory.

Let us stop here and see where our principles may be violated. For instance, we copy from the Discipline: "Believing that wagering and giving or receiving value without returning an equivalent is wrong (mark the words) in principle and destructive in prac-

tice, we bear a testimony against it in all its forms, including lotteries, prize packages, betting, gambling, etc." Then, in regard to oaths: "We bear testimony against all oaths." In fact, one need only to read the Discipline to find what the principles and belief of Friends are, what they profess, and what they advise. "Causes for treatment may be graded, as violation of an established rule or order of the body, or of principles and testimonies involving a character, and should be treated accordingly."

When one hears year after year members uttering profane language before boys who look upon their elders for example, does not that involve character, for is not the boy of eight or ten years building a character upon which his after-life is quite certain to rest?

When our members attend horse-racing for the sole purpose of amusement, is it not giving the young a wrong idea of life? When our members bet upon election, the weight of stock, etc., is not that violating the principle of our Society regarding gambling? When members allow their children to read immoral literature, does not that give a wrong idea of life?

When our members uphold the habit of smoking and term it a "luxury of life," is not that impressing the young and the world with ideas contrary to the Query of our Discipline regarding tobacco? After years of such practices and no complaints brought before the Meeting, does it not seem negligence upon the part of *someone, somewhere*? If we cannot be more diligent in adhering to the rules and principles, I am in favor of changing the Discipline to our mode of action, so as to have consistency. For as I said before, we must have rules and discipline, and since we must and do, let us have those we can obey and show to the world that our actions and rules correspond. In conclusion let me say, change our actions or change our Discipline.

A YOUNG FRIEND.