

love for the wrong-doer. Christianity, as Friends see it, does not mean, however, a weak submission to the evil-disposed; it permits the use of force if actuated by love and not by fear or resentment. It demands that our aim in restraining the criminal shall be his own improvement. We must overcome evil, not with more evil, but with good. Clearly, there is no room for capital punishment in a penal code based upon love; and until our prisons are designed to reform those committed to them, our prisons themselves are in urgent need of reforming.

We believe there is but one way of settling the race problems that have been and still are so serious in this country. We must recognize the Indian, the Negro and the Chinaman as our fellowmen, and let love guide us in our dealings with them. Not a weak, sentimental love that magnifies the woes and the importance of the oppressed, but a practical, honest love that sees and respects the rights of all, and accords to others the same consideration we would have for ourselves. We know from experience the efficacy of such a method.

The Society of Friends discourage the cultivation and use of tobacco, and expects its members to abstain from all intoxicating drinks, because it recognizes in alcohol and tobacco two powerful enemies of the happiness and virtue of mankind, and knows that if we would help our fellows we must ourselves be free from offence. There is much difference of opinion as to the best method of resisting these evils, and everyone is free to work in his own way; but total abstinence is insisted upon as a basis of temperance work.

Christianity as Friends see it is for everyday use. The love of man that it implies must be shown in business as well as in philanthropic work. He who loves his brother as himself will engage in no transaction that is not mutually advantageous; he will be

careful not to extend his business "beyond his ability to manage," and he will be prompt in meeting all obligations. The importance attached to this phase of applied Christianity is such that the Society undertakes to caution or advise its members when it seems necessary, with the result that business failures among Friends are very rare. All forms of gambling are considered unchristian, whether it be speculation, a game of chance, a lottery, or a church fair raffle.

It is a very wholesome query that must be answered several times a year by every meeting, as to whether tale-bearing and detraction are avoided and discouraged. Where love and unity prevail, gossip and disparaging remarks cannot be indulged in.

The simple justice that love for one's fellows demands, gives equal educational advantages to boys and girls; accords the same rights and privileges to both sexes in the religious organization, and has but one standard of morality for men and women.

The care of the poor is a Christian duty recognized by all, but Friends believe it necessary not only to render assistance to those of their members who need it, but to give it so quietly that no one but the recipient and the Relief Committee knows anything about it.

"As a man begins to live more seriously within, he begins to live more simply without," is the way Emerson has stated one of the fundamentals of practical Quakerism. Simplicity, moderation, truthfulness, are its cardinal virtues.

Since the simple word of an honest man is as binding as any oath could be, and since neither the word nor the oath of any other than an honest man can be depended upon. Friends recognize, as did Jesus, the uselessness, the folly and the irreverence of the practice of taking oaths.

The use of any title or form of speech that implies an inequality