

ring and wore it; and as he walked the streets, people were wont to say, 'There goes Abou Hassan the wise,' and others, 'There goes Abou Hassan the truthful.'

When the old man drew near his end, he said to himself, 'If I give this ring to any one of my sons, it will fill the others with envy. I will, therefore, make two rings exactly like this talismanic one, so that no one can tell the difference.' Not long before his death he called his sons to him separately, and after assigning to each his portion of land and goods, handed him a ring saying, 'Keep this ring for thy father's sake, and mayst thou be just and wise, truthful and kind,' and charged them to wear the trinklets concealed in their girdles.

When the days of mourning were ended, the younger brothers dined at the elder brother's house, and after the feast was over, the elder brother said, 'Our father was a good man, but he loved me more than you, see, he gave me this talismanic ring.' 'No!' cried the others in one breath; 'he gave me the ring.' The rings were carefully examined and no difference could be discovered among them. Sorely puzzled they agreed to leave the question to a wise rabbi, who gravely said, 'It will not be known till you die which has the true ring. The man who has lived a pure, honest, truthful and generous life will be the one who has the true ring.' 'So,' said the Jew, 'Oh King, men in their blindness have many religions, and God in his pity overlooks their folly. When these men stand before Him in judgment, that religion only will be true which has helped them to live a holy life.'

YOUNG FRIENDS' ASSOCIATION.

New York,
10th mo. 23rd. At this meeting was tried the experiment of throwing the discussion upon the meeting without any opening paper. After the usual pre-

liminary business, "The Friendly Observance of Holidays" was announced as the subject for the evening. The discussion was quite general and some diversity of opinions appeared. The celebration of "holy days" was what the early Friends' objected to, on the ground that all days are holy. The observance of the modern holiday—except church holidays—is not open to the same objection. Christmas, though a church day, is not generally kept as a holiday; and its observance as a time of giving was strongly urged by several speakers. Easter, a day that has received from Friends much less notice than Christmas, seemed to some to be worthy of celebration, not as an anniversary of the reputed resurrection of Jesus, but as a day of rejoicing over the return of spring and the reawakening of vegetation.

Easter, Thanksgiving Day and Christmas, seem to be natural holidays, worthy of observance quite apart from any theological or ecclesiastical drapery that may have been hung upon them by the churches. As such days were celebrated long before Christianity was born, they will continue to live, independent of any artificial sanctity imposed upon them by the church.

The vital point in the testimony of Friends against the observance of holy days, is the insistence upon the fact that all days are holy, and that our conduct should always be becoming to the holy everydays.

Brooklyn,
11th mo., 13th. In the absence of the president, Franklin Noble was appointed to fill his place.

An interesting and encouraging report was presented by the Conference Committee, from the members who attended the Half-year's Meeting at Easton.

The prospect of the organization of a Young Friends' Association in that neighborhood seemed to be good, a