

lowed by a discussion on some topic of interest by the members in general. We have held two sessions. Topic for discussion at last one was, 'Growth of Human Intellect,' and is continued for next session. Our next topic will be, 'A Reunion of the two bodies of Friends, is it desirable, and how shall in be accomplished?' I hope meetings all over the land will discuss this question lately suggested by our gifted Friend, Whittier.

Swarthmore College is making an effort to establish a *Professorship* with a capital of \$40,000. We hope every friend of the college, or in other words, every one interested in higher education in our society will give a ready and liberal response to the earnest appeal of the President. Every professorship will make the college feel vastly more secure, and enable it to perform more completely the great and important work it has for the society. We entreat all who can to aid the earnest efforts of the president in accomplishing his worthy object, and we hope it may be crowned with success.

ERRATA—For "Christ," in last line of "The Dawning," page 14, vol. iii., please read "Quiet."

* LIBERTY.

If I should ask the question, what is liberty and who is the free man, I suppose it might be answered in many ways. I intend to give it an answer to-night that some of you may never have thought of, and yet I believe it is the most important answer that can be given to it. It may be the very opposite of what some of you have been accustomed to think, yet I hope to convince you of its truth.

The law breaker says I will not be tyrannized over by this restraint, I will ignore the law, I will be free. The virtuous man recognizes and obeys the law. Which then is the law's slave? My answer is a statement that has stood the storms and buffetings of eighteen centuries, but comes as fresh to-day as when first uttered. It is this: "The upright man is free, and the vicious man a slave." Oh this is something new. Let us examine it to see if the old philosopher said the truth.

There is a law which says "Thou shalt not steal." Now doesn't such a law encroach upon our liberty? Doesn't it narrow down our freedom? Let us see. Suppose we do steal, what then? The convict's chains—the jail. Ah it is the law-breaker that loses his liberty. The law does not, will not, cannot bind the innocent. It has no claim upon him. It dare not touch him. The virtuous man is free.

There is another law virtuous people are making. It is to prohibit the drinking of whiskey. What a howl we hear of "trampling upon our rights," of "taking away our liberty." "You have no right to say what we shall eat or what we shall drink." Well, now I must confess that does look very plausible. There is a show of truth and fairness in that view, and that is the view the world commonly takes of liberty—but it is a false view. Look here in this ditch. Is it not a pig rooting in the mire? No, it is a man. Ah! is this your free man? Why don't he go home, out of the cold and mire to, his warm hearth and his dear babe and his loving wife? Let him arise; he is a free man you say. He can't. He is chained down with fetters adamant. Alcohol has transfixed him to the earth more securely than was Prometheus pinned to the rock by Zeus's bolted thunder.

A free man! O the absurdity! Away with your false ideas of liberty. The vicious man is a slave. There is in each individual soul a something