

We seldom find published, even in our branch of the Society of Friends, so helpful a collection of matter pertaining to what we consider true Quakerism, and so adapted to present day thought and needs, as the Supplement to the *British Friend* of 11th mo. 20, containing an account of, and some of the papers read at, the recent Conference of English Friends in Manchester. We have found but little in the whole number which we think our Society can take exception to, and the papers therein published are so generally in harmony with our faith, as we understand it, that we rejoice at the trend of Quaker thought in England as discovered at this Conference. We would rejoice still more to see the same fidelity to pure Quakerism manifested by the "Orthodox" branch of Friends in America.

In an editorial the *British Friend* says: "We have no space for exhaustive commentary, but must be content to express our deep thankfulness for the Conference. It will, we believe, open a new chapter in our history. The revival of a sound Quakerism among our young men and women, long observed by those who have a wide and intimate acquaintance among them, came prominently to the front. It is a faith strengthened for good by its contact with the critical thought of the best minds of modern times, purified from selfish aims, and sympathetic with the lot of laboring men, and the cry of burdened humanity.

"Nothing was more striking than the way in which Modern Thought, to which one memorable sitting was avowedly devoted, cropped up in papers on other subjects. Anticipations of it influenced the opening meeting and the meeting for worship on the second day. It formed a cogent portion of Matilda Sturges' paper on Early Quakerism, and had evidently been prominently before the minds of Frederick Sessions and William Charles Braithwaite in their discussion of the Quaker Message; it occupied one-third

of J. Wilhelm Bowntree's paper, and some of Gulielma Crossfield's in the afternoon. Frances Thompson, on Social Questions, dealt with Biblical teaching and that of evolution as a social duty.

"It has never been our lot to record a Meeting with greater possibilities for good than that which listened to the papers of Dr. Hodgkin, J. Bevan Braithwaite, Prof. J. Rendel Harris, Prof. Silvanus P. Thompson and John William Graham. To many of that audience of 1,300—the largest of the Conference—it was as though their private and perhaps most hidden convictions were being fearlessly proclaimed upon the house-tops, and they felt it to be a new liberation of the soul. We sincerely believe that the result will be a new spiritual advance, and a fuller harvest of the fruits of the Spirit, as mind and soul are allowed to expand together. We are thankful indeed that the Quakerism of this generation is showing its essential kinship with that of its early forefathers.

We have found it profitable to suggest occasionally a topic of importance and interest to our readers, and have had one on our mind for some time which we think might be discussed with advantage in future numbers of the *Review*:

"THE NEW EDUCATION."

Many of us think that the present systems are not meeting the needs of the age, but that the near future will demand radical changes in educational methods. The scope of this question is almost unlimited, and we hope to see it discussed intelligently, broadly, practically.

Owing to my article in this issue on "Righteous Indignation," I leave some further remarks that I desire to make on the subject of "Resist Not Evil," for a future issue. The subject still lives with me.

EDGAR M. ZAVITZ.