

plain, true heroic life—grand principles and democratic privilege.

We are on the threshold of another century. We are in a transitive stage of thought. We lie, as it were, at the close of one and the dawn of a greater cycle. While there are evidences of progress and a new era breaks upon the reflective mind of the world, it becomes the self-respecting membership of a Society remarkable in history and influence, to address itself more thoroughly to the problems of the race, apply its principles to the needs of the age, and loyally work for a worthy adherence to a Society representing, in some respects, the most advanced thought in the realm of religion and philosophy.

I trust your organization will instruct; will promote an acquaintance with our principles, and foster a strong attachment to the Society; that it will prove more than a meeting-place in which a few will load the rest up with facts; that every member will be constrained to read and investigate for himself or herself, and will delight to support the institution of the Society which makes for knowledge and advancement. No Friend can be considered an up-to-date Friend who does not keep in touch with the best religious thought of the times, who does not know the thought and the doings of our own Society. Our literature is abundant. No one can afford to be without *Friends' Intelligencer*, a magnificent journal, a credit to the Society, exhibiting talent and ability of the highest order. It is a good spirit that produces the YOUNG FRIENDS' REVIEW, and a wider reading and circulation should encourage it.

If your Association will promote reading and enquiry, it will promote knowledge and a consequent admiration and appreciation of the rich heritage we enjoy.

Writing induces an accuracy of knowledge and a definiteness of thought; and essays and papers upon our principles, and different phases of

them—upon peculiarities and customs, their origin and development—cannot but prove instructive.

There is much unwritten of great interest, if collected, regarding the early history and settlement of Friends in your country. A fine field lies open for the young people to exercise their talent in looking up their family records—the establishment of the Meeting, the historical period which Friends came to Canada, and so forth.

I look for happy results to flow from these Associations, and such a spirit of honest pride and emulation to grow up as shall dispel the miserably insipid condition and view, that Quakerism has lived its day; that can take no satisfaction out of the thought that our principles have been scattered abroad, and other denominations are adopting them, so that if our Society goes down our principles will live anyway. I trust the self-respecting adherents of the Association may extract no consolation from such a self-reflection. If others are adopting and appropriating our views we should be thankful, of course, even though they may be doing it in spite of our inactivity. It may safely be taken for granted that those principles are not spreading any too fast, and that there is a fair amount of stubborn soil right in our own Society.

The proper relations of man to man are far from being observed. The greatest inequalities and injustices prevail under the sanction of law, which is supposed to be the will of the people. True, these disabilities are not all due to a grasping and over-reaching class, but a great deal to wantonness, improvidence and ignorance. It is our duty to study the relation of the sacred rights of property and wealth to the sacred rights of equity—mercy and honest effort. Man is left to apply his relationship with God to his relationship with man, out of which arises the highest conceptions of justice, mercy and religion. A broad field it is, and covered by the first two commandments.

All the means of increasing our sym-