

Almost everywhere, the answering of queries in our Monthly and Quarterly Meetings has become, to many Friends, a lifeless form. When, as often happens, the only discussion provoked by the consideration of the queries is upon the grammatical or rhetorical construction of the answers, it would seem that the life is well-nigh gone. The suggestion has been made that we adopt the method of English Friends, which is to read and consider the queries without formulating or recording any answers. It has also been suggested that each query be supplemented by an accompanying question as to the meaning and application of the first. Or, for instance, after being asked whether Friends "perform their marriages in accordance with our discipline, we ask ourselves, and see if we can tell, why the form prescribed by our discipline is better than any other. Or, when we say that Friends do—or do not—conduct their business in a manner becoming our religious profession," we also undertake to say what our "religious profession" is, and what is its bearing upon our business.

These suggestions are hardly likely to receive serious consideration from our "weighty members," nor is the other, that instead of having the same queries to answer year after year we vary them to suit the times, asking at this particular juncture—for instance—if Friends are sound in their peace principles, and if they are faithful in bearing their testimony against war. In view of the improbability of any change in our procedure, it has been still further suggested that Young Friends' Associations or other organizations see to it that at the times of Monthly or Quarterly Meetings, questions of the meaning or application of the queries come up for discussion.

There is, of late years, much talk of "the future of our Society." There seems to be renewed life in many directions, but there is one thing that we do not sufficiently consider. We

need to bring the children closer to us. There are a great many children who are not birthright members, having only one parent within our Society. They frequently, we might say, usually, take very little interest in Friends.

We must visit them in their homes, get them to attend First day School, make them acquainted with other Friends' children, and do everything within our power to make them feel at home among us. There is not enough done to hold our children. The work needs Friends who are willing to go out of their way to make the children interested in the Society. It means work, work, work, but the results will well repay the workers.

Where trees are as scarce as they are in New York City, it would seem almost criminal to cut one down. But the removal of two large, unsightly trunks that stood close to the Meeting House steps, was a wise and beneficent act. The grass will grow the better, and the younger trees in the yard will be permitted to develop more symmetrically.

It is with institutions, theological, political or social, as it is with trees. To hew one down—no matter how useless or hideous or dangerous it has become—will always seem to some one an act of sacrilege. But institutions, like trees, must not be allowed to cumber the ground and appropriate the air and sunshine that are needed for newer and more vigorous growths of greater beauty and usefulness. Wanton destruction is bad, but wanton preservation is sometimes no better.

"Nevertheless, it still moves," said Galileo, under his breath, after the convincing arguments of the rack had forced him to acknowledge his error in teaching the rotation of the earth. And his torturers, had they heard him, would no doubt have been amazed at the stubbornness, the stupidity, or the prejudice that prevented his hearty acceptance of the truth as they knew