

children. Not one or two cases alone but several. What tie is there to bind these children to meeting when they are grown? The religious tie, you may say. Yes, but there are many in whom the religious tie is not strong enough to bind till it is developed, and those are the ones we are trying to reach. How much more easily can the helping hand be held out by a friend than by a stranger? A means should be provided by which the children and all our young people may become better acquainted with one another, and a social feeling created which will be a strong factor in binding them together and to the Society.

The fourth influence I wish to speak of is attendance at meeting. In this connection I cannot do better than to use a quotation from that delightful story, "Vesta of the Basins."

"Forced to go never gets far." Every child ought to be introduced carefully and judiciously into attendance at meeting, but not forced into it. It is very hard for most children to sit still, hard enough for some of us grown folks, and until a child is old enough to reason about religious subjects it seems to me it should never be forced to attend meeting. If it is necessary for a young child to go with its parents, let it have a book, provided it can be made not to disturb others with its use, or go quietly to sleep on a bench—there is generally room enough.

The introduction to meeting should not, however, be omitted when the child is old enough to begin to appreciate the beauty of a worship that is limited only by the capacity of the worshipper.

Fifth, and last. We should begin at the earliest possible moment to make the children part of our Society, and to recognize them as such. Oftentimes, till they reach 19 or 20 they are not so recognized, so far as any work that they can do. By that time they have probably acquired the mental

habit of not counting themselves in as part of the Society. Surely in the philanthropic association something can be found for them. They can do work among women and children, they can form bands of mercy, and at such times as this (Yearly Meeting) they can serve and do other things that will make them realize that they are part of it all, and that their services are needed and appreciated.

In this very sketchy and incomplete paper I fear that I may have seemed to preach about the many things we should do that we don't do. I have not meant it as such. It is the expression of what I have very much at heart: that the need is great for us to extend the influence of our Society over all those who are already with us.

If we have become resigned to the weak idea that we are not to proselyte, do not let us become so to the dropping away of any of our young people. We need them, and is it not also certain that they need us?

EQUAL SUFFRAGE.

Read in The Philanthropic Session at Genesee Y. M.,
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Writers differ as to the cause of the universal degradation of women, but the fact remains that in all times and countries of which we have record, women have been considered and treated as inferior beings. It seems to be God's plan that everything in this world should grow, develop, progress. Nothing springs full-bodied into power; but material and immaterial things, from an acorn to an embryonic reform idea, must grow. So it was that way back in the early centuries, woman commenced to move out of her cramped environments. She was then a slave classed as property, and it took the world four thousand years to discover that she had a soul and then eighteen hundred years more to discover that she had a mind. Plato, with his prophetic vision, saw the ultimate