

declaration in their case as legally binding as an ordinary judicial oath: "I do declare, in the presence of Almighty God, the witness of the truth, of what I say," which form is in substance the same as now used in most cases. But this tardy act of justice towards Friends was largely nullified by another provision of the same act, providing "that no Quaker or reputed Quaker shall, by virtue of this act, be qualified or permitted to give evidence in any criminal causes, or serve on any juries, or bear any office or place of profit in the Government, anything in this act contained to the contrary in any wise notwithstanding." These unjust prohibitions have now been generally abolished, and very many of others than Friends now take the affirmation in preference to the oath. In some of our Western States no form of affirmation is defined, but a witness is expressly allowed to use such form of oath or affirmation as he may hold binding on his conscience, but our court officers often show great ignorance in the administration of the affirmation requiring the party to raise their right hand, and finishing up the phraseology with the form of the oath, "So help you God." In the case of jurors, these laws provide that if affirmed they shall be to tell the truth under the pain and penalties of perjury. This idea of telling the truth, not for its own sake, but from the fear of punishment of the law, is but very little better than telling the truth under oath, for fear, not of the law only, but from the retributive justice of an offended deity, and is worthy of the careful consideration of Friends, whether we are faithful to that which has been confided to us individually to occupy until further light has been given us.

Genoa, Neb.

G. S. T.

Dispise not any man, and do not spurn anything; for there is no man who hath not his hour, nor is there anything that has not its place.

## PRAIRIE GROVE Y. P. A.

Prairie Grove Y. P. A. was held 3rd mo. 28th, 1897. The interest in the meeting is unabated. Although the day was cloudy and roads bad, a goodly number were in attendance. The leader, John F. Van Syoc, opened the meeting by reading a portion of Scripture. As is our custom, roll call was responded to with sentiment. It being the time to elect a new secretary, Alma S. Phillips was chosen for that office for a term of three months. The leader then read an interesting paper on topic, "How shall we be saved?" his first assistant being one of our younger members, and, not feeling competent to write upon the subject, read extracts from a sermon of John J. Cornell on this topic. The next assistant read a well-written paper, all of which gave food for much thought. The remainder of the time was spent in listening to declamations, selections and short talks, on the topic for discussion, and other topics brought up in the meeting. Hanna M. Russell was chosen leader for the next meeting; topic, "Social Purity." After a short season of silence, the meeting adjourned.

L. E. R., Cor. Sec.

Winfield, Ia., 3rd mo. 31st, 1897.

## NEW YORK AND BROOKLYN.

The Young Friends' Association met in New York, 3rd mo. 28th. Alex. H. McDowell reported that the Bible Section had continued the study of Ishmael and Isaac, supplementing the "Stories of the East" with the accounts in "the Genesis of Genesis." Mary Haviland, of the Literature Section, gave a review of several new publications. Among the current topics, Susan H. Haviland mentioned Gladstone's letter concerning the action of the Powers with regard to the difficulties in the East.