

run their own Lesson Leaves, as the "International" Lessons are often not on Quaker lines. They have spent three years over the Gospels, are now in the Book of Acts, and propose to go through the Epistles, and then turn to selections from the Old Testament. Earnest papers on how to improve the teaching, how to extend the schools, and kindred topics were read. It was here that my own paper on "Adult Schools in England" came in. Part of my hope in visiting America was to see if that institution of ours would transplant; and many private opportunities had arisen for advocating it. My paper was simple and descriptive, and contained in itself nothing which could account for the zeal with which the meeting followed the plain story—sufficiently inspiring as indeed it is. This enthusiasm was just another testimony to the blessed power of the everlasting spirit of good, without which many other blessings would be inexplicable. How often we forget the power of God—shown in the way men's hearts have been made so that they respond to any appeal to their humanity—to the Son of Man within them. An unofficial meeting of possible workers was held one evening in the meeting-house. We invited forty; about two hundred came, and we discussed practically the prospects of the success of an Adult School movement in America. Speeches were not made; but thoughts were flashed about for an hour and a half. One Adult School is begun; groups will meet in localities and see if the experiment can be tried. Help from English Friends at this juncture will be valued. Any teacher whose scholars have emigrated to the neighborhood of New York, Philadelphia, Baltimore or Chicago and some other places should put them into communication with these Friends.

I have not said anything at all on the theological question between Elias Hicks and Jonathan Evans in 1827, and some teachers may feel doubts about recommending their men to

these teachers. I hope to deal freely with the theological position in my next paper. For the present it may be enough to say that nothing was said in any paper at the Conference, and with one exception nothing by any speaker, which would not have passed any English standard of orthodoxy now accepted. The one exception was that of an eccentric speaker, whose remarks often distress his Friends, but who is better than his remarks. I only mention this exception in the interest of perfect accuracy. It does not really count.

Indeed, the beautiful reasonableness, the sterling and sensitive Quakerism, which was the uniform tone of the papers and speakers, did one's heart good. I hope we may have the paper on "God in Daily Life," by Elizabeth Powell Bond, printed in *The British Friend*; though it must there lose what it gained from the sweet penetration of her pleading voice. The paper on "The Silent Meeting," by Robert M. Janney, the President of the Philadelphia Stock Exchange, is full of loyalty to our central Quaker institution. Others might be mentioned, but names and titles would be tedious and could mean nothing to English readers. A large meeting on Social Purity, for men only, was addressed by Aaron M. Powell, Editor of *The Philanthropist*, now attending the International Conference at Berne, Dr. O. Edward Janney, of Baltimore, and myself. It led me to conclude that this evil is more consciously met and openly fought by these Friends than by ourselves.

The Conference on Philanthropic Labor dealt with Drink, Tobacco, the Press, Purity and Improper Publications, the Indians, the Colored People, Prisons, and other spheres of labor.

JOHN W. GRAHAM.

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Any one may do a casual act of good nature; but a continuation of them shows it a part of the temperament.