

ble for some one's actions.

The next point to consider is, "Under surroundings that will aid their growth in principles of pure morality." This, I believe, may bring us to the matter of public schools and public gatherings.

Every person has the privilege to assist in the procuring of suitable teachers for their schools. We have the privilege, and owe it as a duty to God and welfare to mankind to attend those meetings that promote the interest of all. When we hear a teacher (as I have heard) call another's attention to the action of pupils upon the play-ground participating in actions which cannot but bring them into a lower grade of thinking, if not to law-breaking habits, and then remark, "I have nothing to say to that. I am teaching inside the house, not outside." Who is responsible for such teacher's action?

I know of a school district where the directors visit the homes and ask what kind of a teacher is wished, and then let the opinions of those for whom they are choosing influence them in employing a teacher. The result is, a high state of morality and intellectual attainments, both as pupils, and afterwards as citizens.

I believe persons filling the position as director of public schools should be those who have the interest of the pupils at heart, not only those who own the largest amount of property; for they who have *real* interest in the school will want to employ *good* teachers. And to obtain good teachers the district must be willing to pay good wages; for teaching, like all other professions, requires money for preparation, hence the higher the wages, the better the teacher. For instance, the farmer who wishes his lands farmed well, and his stock well cared for, is more willing to pay a man good wages for careful and steady labor, than low wages for those less careful.

In regard to the action of the scholars upon the play-ground, 'tis true

the teacher can, and should suppress much that is not right; yet remember, there are only a few months each year that the pupil is under the teacher's instruction, and can the teacher be expected to change habits in those few months that have been stamped there for eight or ten years elsewhere? Whether at home, or away from home, habits are often formed that cannot be broken off by a few months' work of the best of teachers.

Here, then, comes the thought of public gatherings. They should be such as to induce all those of that community to attend, and should be of such a character as to throw around those present an influence that will aid their growth to principles of pure morality. If the public gatherings are not of enough interest for this, establish some course of public entertainment that *will* interest all, and yet be full of instruction, which shall lead to higher thoughts than can be found by lounging at some public corner, or to congregate where only a few of the citizens of a community can be, for no meeting of a few can be beneficial unless the whole community can be welcome without one fear of shame or guilt.

As to the latter part of the query, if Friends cannot have schools of their own, they can at least assist materially in sustaining the public school in their immediate neighborhoods, in both financial and moral welfare.

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NOTE—There are no schools under the direction of Illinois Yearly Meeting of Friends.

THE FRIENDS' SOCIETY — ITS PAST, PRESENT, AND FUTURE.

The history of the Society of Friends commences with George Fox, the son of a weaver, of Drayton, in Leicestershire, England, a member of the Episcopal Church.

Fox began to preach in 1648, and in a few years gathered around him a