

the "plain" language, it is very pleasant to hear it, even in its ungrammatical American form, when it says, "How is thee, Friend Graham, come in, we're ever so glad to see thee." For young and old at Swarthmore know no other tongue

Up in the fire-proof room of the "Friends' Historical Library," in the college, we are again reminded that we cannot be far from the heart of Quakerism. A separate article would be needed to give any idea of this unique collection of books, pictures and Quaker relics. From the famous Sir Peter Lely portrait of George Fox to the authentic handwriting of John Woolman, in his "Word of caution and remembrance to the rich," the eye wanders. George Fox's walking stick, a handsome implement, is there; and a collection of costume in bonnets, and kindred mysteries, is begun. Many an ancient polemic reposes there, and the most modern books stand close by, with their generally peaceful intent, and so the lion lies down with the lamb. One curiosity shows the conscientious accuracy of our early Friends. The first edition of George Fox's Journal had been issued and distributed over the country, when it was found that an error, recounting the latter end of a certain persecutor, had crept in. Two Friends therefore were sent, in the laborious fashion of those days, up and down the country, to every Quaker household, with duplicate leaves, from which the error had been expunged. Some copies, however, escaped the visitation, and one of these is at Swarthmore, to make us all conscientious in our narrative moments. Many contemporary English Friends would be surprised to find that their portraits are kept there in a large album. Prof. Beardsley, the curator, proposes to make a vast index to the contents of each book in the Library, so that it will become one Quaker Encyclopædia, accessible to any enquirer. He does not expect to finish it in his lifetime. This colossal

task we English must humbly put down to the German spirit which came with the colonists from Rhineland to Germantown in William Penn's days, and crops up still in a few Pennsylvanian words and dishes.

The college was almost the only building thereabouts when it was built twenty-seven years ago, except the "West House," now occupied by the Greek professor, formerly the birth-place of Benjamin West. This is on the estate, and so is the pretty house of the Mathematical professor, with her contiguous observatory; and fringing the college ground are the homes of other teachers and of many Philadelphia Friends, who have congregated there, as Friends do, in a pleasant colony. At one of these, the home of Thomas and Lydia Hall, I was privileged to find a daily retreat from the activities of the great tent and campus.

It is when we turn to these activities themselves, apart from their setting, that the likeness to the Manchester Conference appears. Human and Divine nature and the relation of the Society of Friends to them, are the same on both sides of the sea. The strength of the Conference seemed to spend itself in an increased sense of the need and value of Bible teaching, up to the level of modern knowledge, and in a sense of the increased need of aggressive work on the part of the Church. All this is somewhat of a new awakening to this branch of the Society, which is at present treading in the footsteps of the English Friends of a generation ago in their then new consciousness of the needs of Christ's folk outside our own membership.

The Conference lasted eight days, and consisted of five parts, dealing with First-day Schools, Education, Young Friends' Associations, Philanthropy, and at the centre the Religious Conference, dealing with the heart of the matter.

First-day Schools in America mean schools for their own membership primarily, though others come. They