

company, or to play cards for fear they will gamble, or to sing at home or in the First-day School, for fear they will put music in the place of worship. Let us teach the right uses of good things and a reliance upon the Inner Light, and have no further care.

At the closing exercises of Friends' Seminary, every pupil had some part in the entertainment. Only a few could give recitations, but in the singing by the younger children, the gymnastics by the boys, and the dumbbell, hoop, and Delsarte exercises by the girls, there was opportunity for each to do his best. That each one did his best, and showed by his hearty co-operation that he had the interest of the school at heart, is evidence of the gratifying conditions prevailing at the Seminary. There is an *esprit de corps* among the pupils and teachers that means co-operation, attachment to the institution and devotion to its interests. There seems to be, moreover, a peculiar home-feeling pervading the school that it is difficult to find in larger institutions, and is by no means common in schools of any sort.

This home-like feeling for the school was confessed by a number of the recent graduates who attended the commencement exercises on the Sixth-day evening following the afternoon exhibition. The simplicity of the affair, also, was a matter of remark to those who were not familiar with Friendly ways. After the recitations and reading of essays by the eight members of the graduating class, Edward D. Lindsey was called upon for a few words as a friend of the school and as a friend of its late Principal. He paid a simple tribute to Mr. Allen's worth as a man and as a teacher, in words that were impressive but in full accord with the joyousness of the occasion. The exercises were closed by a short address by the new Principal, Edward B. Rawson, and the presentation of diplomas.

After all was over there was a lingering of friends to congratulate the graduates, and the social time that seems to follow as a matter of course any gathering in a Friends' Meeting House.

The doctrine of the life within which Friends' profess to believe is the true life, has been recognized by individuals of other denominations for many years, and we are pleased to call Emerson and Channing, and various other great men and women "Friends in belief." No other body of people on this side of the water regularly teaches this doctrine except, perhaps, the Christian Scientists, who use it as a means of bodily as well as of spiritual healing.

But in that great eastern country of India, which few of us know much about except as we have kept informed of England's actions there, is a body of philosophers called the Vedantists, who have sent three of their "Swamis" over here to teach this doctrine of the life within. Handsome, dark-skinned men are they, students and philosophers of no mean ability. They have attracted the attention of our own professors of high standing and shown that they have something to give to the world.

And what is this something? It is a knowledge of the higher life of the spirit to be gained by following the light which shineth in every man's soul. They come to teach this cardinal principle of Quakerism and people stop to listen and try to grasp this new principle, saying that they have waited years for just this thing. Where are we that we have failed to teach this truth which has been ours for two centuries and a half.

"Is the Swami Saradananda here?" asked a caller at the rooms of the Cambridge Conferences a short time ago. "No," was the answer, "he has lately sailed for India." "I am so sorry," said the gentleman, "I have