

fallible. It were absurd to connect them with the Inner Light.

Conscience is a stream of water, it may be as clear as crystal or it may become tainted. The Inner Light is a sunbeam; it is proof absolute against all defilement.

Conscience, as I understand the word, means the highest judgment concerning truth and right that man can arrive at by his natural powers, unaided by higher intelligence. Inner Light is this higher intelligence revealing in man the *absolute* truth, and never erring, for it is God's voice.

Conscience is the human, and, partakes of human fallibility. Inner Light is the divine, and partakes of the infallibility of God.

The judgments of conscience are true only so long as it is illumined by, and one with, the Inner Light.

Let us not say that our society is founded upon the shifting judgments of conscience, but upon the immovable rock of the Inner Light.

A petition for the abolition of the death penalty was presented to the Governor, the Senate and the Assembly of the State of New York, on the 19th of last month, from 17 out of 22 of the Monthly Meetings belonging to N. Y. Yearly Meeting, as follows:

ESTEEMED FRIENDS,—We believe the Death Penalty, as a punishment for crime, or as a protection to society from criminal acts, is unworthy of longer continuance in an enlightened and Christian nation, and totally inadequate for the purpose intended.

First,—Because a conscientious regard for the value of human life prevents many of our best citizens from serving on juries where human life is at stake in the penalty imposed, thus striking from our juries those best calculated to give the prisoner a fair and impartial trial, thus causing the person on trial for murder to have less chance of having his case fairly considered than where no death penalty is involved.

Second,—Because it is much more difficult and expensive to secure conviction where the death of the prisoner is involved than it is where the penalty is imprisonment.

Third,—Because investigation has abundantly proved that certainty of punishment is much more effectual in the restraint of the criminal than extreme severity with greater chances of securing escape from the results of criminal action.

Believing that we have no right to take that human life which we have no power to restore, either as individuals or as a collection of individuals in a governmental capacity, we respectfully, yet earnestly, petition your honorable body, "The Legislature of the State of New York," to make the crime of murder in the first degree punishable by imprisonment for life, instead of the penalty of death.

We have been asked by a Canadian Friend: "How is it that Friends in Canada are being so frequently appealed to for funds to aid in civilizing the Indians of the United States, or in educating their colored people? Is it not the duty of the Government to provide for these people in way of education, and in the protection of their rights? We in Canada, with but five millions of a population, are providing for one half as many Indians as there are in the United States, and are doing it satisfactorily, without asking aid from any one. Should not the United States do the same? We Canadians have a school system which is within the reach of all, and is largely free to all. Is it just to expect us to contribute for the education of the children of the States too?" Perhaps some American Friend can answer these questions better than we can.

#### BORN.

ZAVITZ.—At Coldstream, third mo. 15, 1894; to Edgar M. and A'zina Zavitz, a daughter, who is named Mary Camilla.