

own institutions of learning. Much interest was manifested in this subject at this time, and also during the Yearly Meeting when the report on education was read. Many Western Friends expressed a desire that their children might have the benefit of our excellent schools and Swarthmore College, but the distance and expense of travel are almost insurmountable difficulties. The State Normal Schools and Universities of the West are good, and many young people avail themselves of these, but several Friends said that while the intellectual training in these is good, they felt something had been left out of the education of their children morally and religiously, which they might have gained in Friendly institutions.

One session of the next day was taken up with a review of what Friends are doing in the various kinds of work in which the Philanthropic Committees are engaged, read by John Wm. Hutchinson, the chairman. This report led to a discussion upon the subject of temperance and kindred reforms.

The other session was given to the committee having the Religious Conference in charge. Dr. Janney made an address on the "Need of Greater Spiritual Development, dwelling upon the necessity there is, that with our intellectual training, greater care should be taken to cultivate the spiritual. Suitable reading and frequent withdrawal into reverential silence were great aids to our spiritual growth. One Friend thought that we, as Friends, have need to cultivate the religious life and devotional feeling in our families, more than many of us do, that in the hurry and bustle of our modern life, we find too little time for retirement and communion with our Father for strength and guidance, and that we are in danger of forgetting our valuable ancient custom of gathering into reverent silence as we assembled at our meals—one important means of cultivating a devotional feeling. Another

Friend thought that a great help towards this devotional feeling would be found in having stated times for reading the Bible in our families, and that a good time for this was after the evening meal, when the labors of the day were closed. The public meetings on First-day morning and afternoon were large and impressive. A solemn silence settled early upon the morning meeting, which was broken by fervent prayer to our Heavenly Father by five different Friends. These were followed by helpful sermons from various ministers. Probably the most noteworthy was the one by Robert L. Haviland from the text, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; saving up store for themselves, a good foundation against the time to come, that they may lay hold on eternal life." On Second-day morning the Yearly Meeting gathered in joint session, with an average attendance of about 125. There was less formality than in our Eastern Meetings and more freedom of expression as the various subjects, introduced by the queries, were considered. These Friends are alive to the importance of all our testimonies, and are active workers in the cause of temperance and in other lines of philanthropy. They gave no uncertain sound in their belief in our great fundamental principle—that of the indwelling of the Divine Spirit in every man to direct and guide, and they are earnest in the maintenance of our testimony to a free ministry of the Gospel—though they often long for more of the spoken word, and desire there might be more dedicated to this important service in our Society.

One session was given to the practical question of emigration further west. In the past, Friends, tempted by cheap land, have moved to distant