

eration and the renewal of the Holy Ghost, which was shed on us abundantly in Jesus Christ our Saviour." (It is our present purpose only to state, not to argue this point.)

The cannon of Biblical interpretation need not count among the points of difference between the two bodies. There is as much variety, though not yet as much knowledge as in England on that matter, among both bodies of Friends.

This description would not be complete unless it be added that all I have said about the intellectual condition of this body of Friends is subject, of course, to numerous exceptions. I trust that that will be understood; and, further, it only applies to old and middle aged people, not to the young. For half-a-century these Friends labored under the disadvantage of being excluded from Westtown School, then the only boarding school publicly maintained; and from having no Havrford College. But of late the loss has been repaired. Their noble college at Swarthmore, with room for nearly 200 students of both sexes; their magnificent George School, the young Bootham and the Mount of America under one roof, are causing an alteration. Swarthmore was begun as a school twenty-seven years ago, has struggled up to be purely a college, has been burnt down and rebuilt, and may now be worth £200,000. The George School is three years old and is worth £140,000, and from the Jeanes estate another large bequest has come. Good day schools are maintained everywhere; and the rising generation, whom it was a great pleasure to meet in such numbers at the Swarthmore Conference, will at no distant date render to their ministry and church life an intelligent service.

The hymns of a people tell the people's thoughts as well as anything; and for that reason I transcribe a verse of the farewell hymn sung in the tent after the formal close of my last meeting, by perhaps a thousand voices:

God be with you till we meet again,
By His counsels guide; uphold you,
With His sheep securely fold you,
God be with you till we meet again.
Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

In conclusion, let me tell my readers that I love this people, and that everyone may know it. But I do not believe that personal friendship disqualifies any one from understanding the inner mind of a people and describing it with faithfulness.

JOHN W. GRAHAM.

NOTES FROM OVER THE WATER.

From Friends' Intelligencer and Journal.

London, Eleventh month 3, 1896.

Returning from the Continent, we left Paris on the morning of Tenth month 1, journeyed *via* Rouen, and caught a glimpse *en route* of the famous old cathedral of that city, to Di-ppes; had a quiet and really pleasant passage across the most uncertain waters of the English Channel, and arrived in London in the early evening. We found awaiting us at the Devonshire House Hotel a message of cordial greeting from our friend John William Graham, of Manchester, who had been in London on committee work, but, on account of an important home engagement, was obliged to leave before our arrival. We were also favored during the evening with a very pleasant call from William Edward Turner, the editor of the *British Friend*.

Our first First-day in London we attended Devonshire House Friends' meeting. Although it is at Devonshire House that London Yearly Meeting is held, the local meeting is, for local reasons, quite small. Few Friends now live in the vicinity or within easy reach of the meeting. In New York it would be considered quite "downtown." Somewhat after the manner of our "visiting committees," it is