

generation ago it would not have been thought a suitable topic for us.

He then introduced Professor Daniel L. Batchellor, the instructor in voice culture at Friend's Central School, Philadelphia.

The speaker soon demonstrated his earnestness, and the wide scope as well as thorough consideration of his subject.

A high ideal was given for character in stating that it was the one supreme thing in life, and that knowledge was not constant and was only of value as it makes character.

No animals were in reality dumb, and as they advance in the scale of intelligence the increased variations in their voice was readily apparent, and finally the highest development was shown in the human voice. And the different degrees of vocal culture was the gauge of character, as shown in the lower standards of savages in comparison with the higher civilization of mankind.

As to the bearing on education, the sense of hearing, which is the essential adjunct for the purpose of the voice, was more prominent in regard to connections in brain structure than the sense of sight, as was proven by the fact that the blind could be taught more than the deaf. It was also claimed that the eye was chiefly the servant of the intellect, while the ear controls more especially the moral influence.

The culture of the voice brings us more in sympathy with nature, and also improved physical being, two features sure to benefit and strengthen a higher standard in character.

The study of music was also referred to, and the explanation given that Friends were very properly opposed to it in George Fox's time, because then music was so surrounded by debasing influences, but now there were changed conditions, and the elevating influences predominated for pure music.

Following Prof. Batchellor, Wm. W. Birdsall, the recently elected president of Swarthmore College, was called on for his promised address on "Education

as a Religious Concern". He said; if the principles of Friends stand for anything, they stand for they stand for religion, pervading everything we may do, as is shown in character, which is in reality what man is. Friends have based their religious test on "What art thou?" not entirely on belief nor on what has been done.

This is shown in our queries, which seem to cover all concern of human life, thus we make them a religious concern, which includes our requirements for education. Hence, we devote time, labor and means to conducting all our schools, and they properly should have first place in our interest and effort.

Any truth taught promotes that which is the highest phase of truth, thus carrying forward our faith. Thus in teaching mathematics, that most exact of sciences, we show demonstrations of truths, which cannot help but prove the value of truth and so increase our ideal of truth, as education in that science advances. To those who claim that all educated men are not religious, it may be said that if a man is evil, he is so in spite of education, as it is too well known to be denied that with education the tendency is to cultivate the good and eliminate the bad, and likewise it is well known that to be educated is to have the ability and inclination to respond to every pure tone and element.

To make more clear Friends' ideas concerning education, they are explicit in stating that not only should education be promoted but also that it should be a guarded education.

William M. Jackson then spoke of his appreciation and the satisfaction which all present certainly felt in hearing the future president of Swarthmore declare himself for such a high ideal in education. He also believed that true education has for its final aim the true development of character.

Henry W. Wilbur, John Cox, jr.; Prof. Batchellor and others spoke briefly concerning the subjects of the evening.