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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VIII.

LONDON, ONT., SIXTH MONTH, 1893.

NO. 6.

## THE CREED TO BE.

Our thoughts are moulding unseen spheres.

And like a blessing or a curse  
They thunder down the formless years,  
And ring throughout the universe.  
We build our futures by the shape  
Of our desires, and not by acts.  
There is no pathway of escape,  
No priest-made creed can alter facts.

Salvation is not begged or bought ;  
Too long this selfish hope sufficed ;  
Too long man reeked with lawless thought,  
And leaned upon a tortured Christ.  
Like shrivelled leavés, these worn out creeds  
Are dropping from religion's tree.  
The world begins to know its needs,  
And souls are crying to be free ;

Free from the load of fear and grief  
Man fashioned in an ignorant age ;  
Free from the ache of unbelief  
He fled to in rebellious rage.  
No church can bind him to the things  
That fed the first crude souls evolved,  
But mounting up on daring wings,  
He questions mysteries long unsolved.

Above the chant of priests, above  
The blatant tongue of braying doubt  
He hears the still small voice of Love,  
Which sends its simple message out.  
And dearer, sweeter, day by day,  
Its mandate echoes from the skies ;  
Gone, roll the stone of self away,  
And let the Christ within thee rise !"  
—*Ella Wheeler Wilcox, in Arena.*

## I. LOVE—ITS DEVELOPMENT.

A paper prepared by William M. Jackson and read before a Social Meeting under the care of the Social Duty Committee of New York Monthly Meeting on the evening of 2nd mo. 1st., 1893.

The greatest exemplar and teacher of righteousness among men inaugurated a new phase of religion,—the religion of philanthropy. With his soul thrilled by the love of God, Jesus recognized the Divine in all souls as a power which inspires to good and makes for righteousness. With a spiritual

insight greater than any who had preceded him, he realized that God is Love, and that Love is all in all. And is that which in the souls of men needs but to be developed to bring mankind into intimate relationship with God. To learn to love God mankind must begin by learning to love one another. Summing up the Law and the Prophets he made them into two demands for Love,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this: “Thou shalt love thy neighbor as thyself.”

The Christian theologian has usually taken this as meaning that love for God shall come first whence love to man shall succeed, but such was evidently not the thought of Jesus. The “first” as to importance and the “great” is that love for God with all the heart and soul and mind, shall be attained, but the natural order of the learner is from the less to the greater. Love to God and love to man are of the same nature, but the former is the consummate flower of the latter,—“We climb up to the love of God by the love of man.” The apostle John, clearly indicates this order in his, at once, question and declaration, “He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?”

As Mark records it, when Jesus was “going forth into the way there ran one to him and kneeled to him and asked him ‘Good Master, what shall I do that I may inherit eternal life?’ And Jesus said unto him ‘Thou knowest the commandments,’ to which was the reply ‘Master, all these things

have I observed from my youth,' and Jesus looking upon him loved him and said unto him, 'One thing thou lackest; go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.' Alas, it was here that he failed, the very rudiment of the love for God, was unlearned.

I know that many have construed the demand of Jesus, not that the seeker after eternal life should part with his wealth or material possessions, but with his passions and evil propensities. But the language is unmistakable in its purport: "Go *sell* what thou hast and *give to the poor*" can have but one interpretation. It is the lesson of the second commandment, "Thou shalt love thy neighbor." If thou turnest sorrowfully away under the trial because thy possessions are great, thou lackest the fundamental principle that will lead up to a love of God.

But if there could be a shadow of doubt as to the meaning of the parable, or the character of the service required of the seeker of eternal life, Luke x., 25; xviii., 18; supplements the narrative with a parallel illustration. "A certain lawyer stood up and tempted him, saying, "Teacher, what shall I do to inherit eternal life?" And he said unto him, "What is written in the law? What readest thou? And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, "Thou hast answered right; this do and thou shalt live." But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

And, in answer, Jesus gave that beautiful parable, so familiar to us all, of the traveler who, while going down from Jerusalem to Jericho, fell among robbers, which both stripped him and beat him and departed, leaving him half dead. "A priest thereafter came that way, saw his brother in distress, and passed by on the other side.

Then came a Levite, most holy by profession, and, he too, passed by on the other side. But a certain Samaritan despised by the Jews, happened that way, and when he saw, even his enemy, in distress, "he was moved with compassion, and came to him and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him."

Were there left no further record of the character of the teaching of this great Master, who, that puts trust in his instruction, could hesitate to accept the lesson, "forget thyself in the need of some one else then wilt thou find thyself coming near to God." But the record overflows with similar instruction. The Sermon on the Mount is one grand demonstration that Love is the fulfillment of the law. "Be merciful; be a peacemaker; be not angry; agree with thine adversary; resist not evil; judge not; love thy enemy." What a garland of service from man to man.

The test of truth is its ability to survive—crushed to earth it will rise again. Subjected to criticism it will never fail. Germinated in the human heart it will grow till it permeates the whole life of man. Jesus taught that the way to get ready for the coming of the Kingdom of God is first to bring ourselves into the most perfect relationship with our fellow men,—and that this is done along the lines of purity, meekness, justice, kindness, forbearance, charity, love.

It was a new and strange lesson to the bigoted, sanctimonious, self-complacent Scribe or Pharisee. It was a lesson that neither of these could understand. Their "righteousness" was of such a character that love for their fellow men could find no place in it. Nor could Jesus hope much more of the people among whom, or of the age in which he lived. Going about doing good; comforting the afflicted, helping the poor, counselling the unhappy, directing his fellow men to turn

from the outward law to the law of the spirit within. In a few brief years he was brought to the realization that his truth was for a future age, and that from his own he could expect only the martyrdom that comes to those who stand in the foreground as God's messengers for the advancement of the standards of righteousness.

But His truth endured, and for nineteen centuries it has leavened the religion of the most enlightened nations of the world. Alas, the progress toward the standard of righteousness established so many ages ago, has been very slow, and man to-day is far from being in the proper moral relationship to his fellow man.

Indeed, the Church itself, the organized agency for the dissemination of Christian doctrines, has often stood in antagonism to the progress of the inherent laws of righteousness and principles of equity that affect human society. It has too generally taught its adherents to ignore "the Divine God-spoken words of human experience," to lightly esteem the voice of conscience pleading for a hearing in their hearts, in a vain effort to at once place themselves into the nearest relationship with God. So, when men, conscious of the Divine message in their souls, have sought to draw near to God by obedience to his Word written; have forgotten themselves in some interest outside themselves, and have felt that they are proving their love to God by giving their love to their fellowmen. The Church has been prone to denounce them as thieves and robbers who would enter "not by the door into the fold of the sheep, but would climb up some other way." And while it has endeavored to cultivate in men a love for God, by an appeal to their fears, solemnly warning them that God is just; and an appeal to their hopes, because He is merciful, it has warned men not to trust the commands of their own consciences. Within a few years one of the most famed leaders of religious thought, in one of the largest

churches of this city, asserted most emphatically that morality "don't touch the question of salvation."

And so modern Christianity has presented the strange spectacle of followers of the Prince of Peace going to war with each other and the Church on either side invoking the blessings of God upon the fratricidal strife. Being taught that morality doesn't touch the question of salvation, those who have honestly felt that they were exalting the name of Christ have hesitated not to oppress their fellow men, and have hardened their hearts to suffering and sorrow that never appealed in vain to the sympathetic heart of Him they profess to worship. Alas, that men should so far fall short of obedience to their diviner instincts and intuitions, but woe to the system of religious instruction by which these offences come.

It was the mission of George Fox to recall the Church to the religion instituted by Jesus Christ; the religion which teaches that love to God implies a perfect love to man; which teaches that "the moral relations in which we stand to our fellow men are expressions of God's thought and life in humanity; and that a recognition of this divine law in the human soul is the primary lesson in its development that brings it into ever closer relationship with its Creator.

The message that George Fox was inspired to deliver to mankind was to call them back to a trust in the Spirit of God in their own souls, to an obedience to the Voice of Duty in their own hearts. To those who had been taught to doubt their own convictions, Fox's declaration was "Trust in God and your own soul." Bring your hearts in sympathy with the Spirit of God, now and here, make them sensitive to His gentlest intimations. Believe in your intuitions! Though all the world revile you, falter not in your obedience, believe in the inspiration of the present.

And so Quakerism came forth not bound in creeds and rituals, but alert and ready to move in whatever the

Spirit of the Lord may direct. \* Instead of a confession of faith it established a discipline for the encouragement of its followers to lead righteous lives, to entertain fraternal relations with all mankind. "First be reconciled to thy brother and then come and offer thy gift" to God is the demand of Quakerism. In it there can be no excuse for war, none for oppression, none for injustice, no place even for anger. He who enters into the spirit of any of these, puts himself in antagonism with Quakerism, becomes an "offender" against the faith. The very stepping stone to a life with God—is a life of love to man, and the fundamental action in the building up of a character that shall be pleasing to God is the cultivation of philanthropy. This is Quakerism—it is more than this—it is Christianity, that demands as an integral duty, love to God and love to man.

To love God with all the heart and the neighbor as ourself, is at once the sum of all true religion shadowed forth in Quakerism, clear as the noonday sun in the religion of Jesus Christ.

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#### HOW BEST CAN WE MAINTAIN AND STRENGTHEN OUR HOME MEETINGS?

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As this subject is claiming our attention at the present time, it might be well to mention a plan that our Monthly Meeting at Plainfield, N. J., has adopted and found, so far, very satisfactory. For a long time the Monthly Meetings had been growing smaller, owing to the decease of many of our older members, and to the business engagements of so many of the others, which made it almost impossible for them to attend on a week day.

About the beginning of the year the idea of holding Monthly Meetings on First-day, at the close of the meeting for worship, began to be agitated, and a committee to consider the propriety of such a change advised, that

for six months as a trial the Monthly Meetings be held on the third First day in the month, and that they be held in joint session. The first one occurred in 2nd month.

It is deeply gratifying to mark the difference. Not only the older members are in attendance, but many, in fact nearly all the younger ones, are there, and manifesting their interest by giving attention to or taking part in the business of the meeting, thus proving it was not mere indifference or carelessness that had kept them away before. Even the children released from school are learning to feel an interest in the Society, of which they are a part, by listening to the transaction of its business.

The good to be derived from the change, not only to the Meeting, but to the larger share of its members, is so evident that, notwithstanding a slight feeling that was manifest at first against holding a business meeting on First-day, we feel that when the six months shall have expired there will be little doubt as to the final decision. We trust the change will prove to be a *strength* to our Meeting.

M. V.

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#### SOCIAL PURITY AND IMPURE LITERATURE.

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Philanthropic work is strongly objected to by some as being prompted by a selfish motive for self-aggrandisement. But when we look at the true meaning of the word, we find that it is not thus defined. And again when we consider the multiplicity of care and exercise of deep concern and humility; that those who have labored for the good of the human family have manifested, there is no room to doubt their call and qualifications. Philanthropy is a love of mankind, or general benevolence, and such a work is not moved for selfish ends, but must be brought about by an unction of the Divine mind. To love mankind so as to enter such a work, there must be self-

abasement, must be a sacrifice to some personal interest to labor for the human family ; for there is a soul-flow of love for the Divine in mankind, else how could there be any good accomplished? And I believe this has been the feeling of those, who, from time to time, have striven to better the morals and religious interest of men and women under whatever form of evil they have been found. Seeing and feeling thus, was the cause of Illinois Yearly Meeting appointing a committee to investigate and labor as way opened. And there have been many ways opened and are still opening for a living vital investigation, and we are being aroused to the magnitude of this evil—the social depravity of the human family. I do not wish to be understood to think that we are growing worse all the time ; and yet we are forced to see that avenues of vice are on every hand, and that there are little discrepancies in many lives that are dragging down, where we should expect (from the profession) a higher, purer life. There are special lines of labor that each is called too, for our callings are different, yet by the same spirit, and by no other, is effective work done. Thus I feel called to work in this field of labor that all may come to a better understanding of life and an elevated spiritual experience. As I have been brought face to face with this evil I find its embryo existing where we would little expect it, and that many a violation of this law of right is done in high life so-called, that it is not confined to the poor and illiterate, but it is largely for want of proper home training. Some cases have come from where there has been rigid discipline and yet because of the stringent severity of what was deemed right there has come an extreme, and the result is a weakened perception of absolute right. Thus we see the great necessity for parents to first “know the Lord” and the operation of his spirit, and then train their children in this holy love, this sacred reverence of right, and all

will be well. There are many that say they do not need this work in their community, thinking because there has been no great violation of propriety that it would be an acknowledgment of existing evil to investigate. But I am forced to believe by their conversation and action there are but few, if any, but what ought to labor in this line. There are little underlying currents that drift into marked tendencies to this evil. A few weeks ago in E. H. Coale's Report of Blue River Quarterly, she gave some account of our joint labor in this direction. And that there may be an expressed thought on this question I will give a more extended idea of our work. Recognizing this, that there are none but what would feel they can learn and be benefited by this work. They can hold Mother's meetings and consider subjects of spiritual interest, just as deep and as holy as ever pervaded the mind under the quiet worship of our sacred profession. We will instance some of the subjects, and the conclusion arrived at, to give the reader an idea of how it is with us, and if others can give the same we will receive a benefit by the recital, as each perform their work under the same Divine instruction. At our meeting we took up this thought, “What constitutes true motherhood?” Here we were brought face to face with the natural and spiritual forces, and it opened up a field of thought running away back until we found the truth of Mirabeau fully verified, when he was asked when he would begin to train a child, and mark his reply : “Thirty years before the child was born, by training his grandmother.” That a responsibility rests on the parents, and this was thoughtfully considered in its many bearings, though not all, for it could not in one brief meeting, but could set in motion a wave that would spread out and reach the shore of another generation. The feeling of motherhood was so touchingly brought out that a solemn prayer ascended that we might all consider this more minutely than

ever before. Let us remember that to nourish and clothe the mortal body is the smallest part of motherhood, though this is attended with much pain and hard labor, often with great sacrifice and anxiety, and we lose the true dignity of a parent when we place so much thought on the smooth features and graceful gestures, while with pride we notice every lineament of ancestry peculiarly marked, seemingly to forget that there is enshrined in this casket a gem of more moment than the beautiful color of hair, the fine curve of lip, or the exquisite dimple on cheek or chin. All these bodily charms please and gratify the eye of the parent. But, oh! the inner grace, the quiet spirit, the pure thought, the meekly expressed word, the sanctified life, are indication of an implanted principle of priceless value, and all these attributes have their beginning in the pure social life of childhood, who are to be the future men and women. Let us teach the sacredness of father and motherhood to our sons and daughters. It does seem that social purity is the touchstone of vital Christianity, and I would not consider it from any other standpoint. There are so many living gems to a purified life, that all the direct outgrowth of our social life, and this social manifestation is built on a true Christian experience. Oh! that we do not strive to separate the real Divine requisite of a good life and mar the whole structure. Another vital question that has been considered in mothers' meetings, and among the young women too, is "What should be the attitude of Christian women toward a fallen girl or woman?" If I could make the reader feel the sacredness with which the subject was brought out, and the depth of spiritual love with which it was held up to be a Christian duty to stand as a helpmeet to the fallen, there would be no more criticisms to crush the tender touches of a true philanthropist's heart. Many like topics have, from time to time, been considered, and I would urge

every neighborhood or town to hold mothers' meetings, and they will find there is so much in exchange of experience and degrees of Christian attainment, that there will be a growth in many ways, and there are certain localities that require varied strength so that as they meet and dwell in the Spirit of the Lord there will arise a work, and that work will be commensurate to the necessities of their place, and these opportunities are as profitable for a spiritual development as any meeting that may be attended. Now, if in any other Yearly Meeting neighborhood there has been similar meetings which have been profitable, let us correspond and thus open up a medium of benefit to us all. Also to guard well the literature, for here is one cause of such widespread disaster to the moral mind, to say nothing of the death to spiritual interest. This subject is one of vital thought to me, and I enter upon it with just the same feeling of duty that I perform any other religious work, and believe that I am as much called to it as to any other. There is so much to say and do in all true reform that it can only be touched upon in an article like this, but there is one more thought I wish to speak of, as it is needed in homes that I am intimately acquainted with, and this too, where parents make a great stress of their knowledge of their children's doings outside of home, but they have failed to impress on them honesty to their parents. They deceive them, and some day they will awake to the startling reality that they *have been* deceived. Oh, parents, look well to the ways of your children, and not trust to a blind confidence in them. So soon as children play truant to the parent's wishes it is time to be on guard; it is surely a manifestation of a mistake in the training, and how many parents are ignorant in this respect and need to be on duty, not resting in the security that my children will not do this. Alas! there are too many that are being thus deceived. In school there is much

that needs our watchful care. Now this will, no doubt, fall into the hands of those who are in just the condition I have mentioned; therefore, I would say, do not put it aside and say this is not for me, but will just suit the situation of my neighbor, or someone else; but let us all examine more closely, and see that our every word and action is fit to be mirrored into some other life. Meditate upon the responsibility of life and the intent as we understand it, and I believe there is much that may be stricken out, and left off as useless to the real, vital value of a true Christian life.

MARY G. SMITH,  
Hoopston, Ill.

"A WORD TO THE WISE IS  
SUFFICIENT."

It hath been said that "a word to the wise is sufficient." It is of the utmost importance to remember that the spirit of any meeting is of far greater value than the method, with which sentiment I cordially unite, and believe if we come together we should labor to become in possession of that spirit which is well-pleasing to the all-seeing eye. We have the promise if we trust Him He will not forsake us, but be found of us, for He alone can enable us to be clothed with that love which is a badge of discipleship. And certainly, dear young friends, it is plain this is what we are expected to teach in every department of life, but we cannot teach that which we do not understand, and I ask each one, with myself, to search well to find whether there is a "golden wedge hid in the camp." A full surrender of the whole heart is required by the Searcher of Hearts. Then let us be encouraged to dedicate ourselves afresh unto this work, which cannot be hid in a corner. Let us face it, womanly and truly, and we will be helped to deliver that message which emanates from the fountain of life and purity. And oh! how necessary to remain upon the watch-tower, that we may not be stum-

bling blocks to those who are looking to the instrument. But, I must say, the attention is turned too easily, too much in an outward direction.

The divine communing, that introversion of soul in which the spirit of man is operated on by the divine spirit, occurs many times in the silence of the night, in our own homes and in all quiet seasons, whether in company of others or our own religious gatherings, or in the solitude of our own chambers. And to deliver that which He commands to hand forth with simplicity, plainness and proper brevity, yet careful not to clothe the message with that which is of our own manufacture, for how prone we are to lean to our own understanding, not willing to take the burthen upon ourselves and look alone for help from Him who imposed it. Here is the difficulty. Dear friends, God has chosen us for vessels to carry His precious jewels, and straightway we turn away and forget what manner of people we are. We imagine we are strong enough to dispense this precious treasure as we may see best to do, choosing the channel and manner of its delivery as we think best. This will not do for a people professing to be spiritually minded and spiritually led. Nothing short of a dedicated heart and subjugated will to the leadings of the light as it opens to the mind will carry us safely to the highest point of perfection in this state of existence. The times call loudly that we may rally to the standard of truth. "Be still and know that I am God."

CHARLOTTE W. COCKS.  
Mendon Centre, N. Y.

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## Young Friends' Review

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EDITORIAL STAFF :

S. P. ZAVITZ, Coldstream, Ont.

EDGAR M. ZAVITZ, B. A., Coldstream, Ont.

ISAAC WILSON, Bloomfield, Ont.

SERENA MINARD, St. Thomas, Ont.

EDGAR M. ZAVITZ, *Managing Editor.*

S. P. ZAVITZ, *Treas. & Bus. Correspondent*

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We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

The Woman's Congress recently held in connection with the Columbian Exhibition, Chicago, is a marked indication of the great advance which women have made in the recent past. Woman, in spite of the many difficulties in her path, is taking with remarkable rapidity, her proper place *beside* man in the varied affairs of life. The *women's* congress is a great step upward, but it is not the *top*. We hope to see the day, and that not far distant, when we shall not hear of *women's* congresses or female colleges or women's meetings or of unequal franchise between the sexes, but when men and women shall stand equal in church and state and in the advocacy of all matters pertaining to the advancement of mankind; fitness and ability alone being the test of qualification.

The recent session of the Ontario Legislature will be remembered particularly as (1) its first sitting in the new and commodious building in Queen's Park, Toronto. The structure is probably the second finest in the Dominion. (2) Its granting a plebiscite vote to be taken in the Province in first mo. next, to test the feeling of the people in reference to the prohibition of the liquor traffic, its promise to test in the Courts the right of the Province to pass prohibitory laws, some contending that that power is alone vested in the Dominion Parliament, and the pledge of the Government to enact a prohibitory law if it is decided that they have the power, and the result of the plebiscite vote favors prohibition. This, we think, is a decided gain in the temperance movement in the Province. And (3) the defeat of a private bill to give women equal franchise with men.

The prospectus of the George School at Newtown, Penn., the buildings for which are now under way and are likely to be ready for opening in 10th mo. next, has been received. The school is for both sexes. The courses of study—scientific, classical and literary—are likely to be efficient and thorough fitting for college. The legacies given by John M. George for such school amount to about (\$750,000), seven hundred and fifty thousand dollars. The income of a large proportion of this amount will be devoted towards reducing the rates to Friends' children. George L. Maris, A. M., has been appointed principal, and we are pleased to note that this is likely to be a *Friends' School*, and not merely a school for Friends' children.

Advance pages of "*A Standard Dictionary of the English Language*," to be published by Funk & Wagnalls, New York, Toronto and London, have been received. From this prospectus, we would predict its general use. Its low price, its comprehensiveness, its

many distinguishing features, should make it in reality a *Standard* work for many years.

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DIED.

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SHOTWELL.—At his home in Lobo, 5th mo. 28th, 1893. William Shotwell, in his 75th year

He was always a consistent and worthy Friend, and a live and moderately active member of Norwich M. M. He will be greatly missed, as such original and truly genuine characters always are, by the communities that have been blessed by their presence. He was ever warm in friendship, jovial in society; as a neighbor, clever and obliging; loving as a husband, prudent as a parent, just and upright in all his dealings, and remarkable, even among Friends, in the observance of the advice "to keep within the limits of our income." His wife, whose loss he keenly felt, and whose absence left him so lonely, died scarcely a year ago. He leaves two children, both married, and in virtue following in his worthy course. Yea, all who knew him might profitably be benefitted by his estimable example. He worked a small farm, and with it plied the shoemaker's trade, and with such conscientious workmanship in every peg and stitch that all the while we were at the funeral the thought kept running through my mind, "There lies the honestest shoemaker in all the world."

Susan Shotwell, wife of the above, died 6 mo. 14, 1892, in the 67th year of her age. She also was a respected member of Norwich Monthly Meeting of Friends.

Concerning these Friends, the Strathroy *Age* of 6th mo. 1st contained the following account:

"Early on Sunday morning, May 28th, William Shotwell, of Lobo, was called to his reward, in the 75th year of his age. He was a direct descendant of the English family of the same name, who, about the year 1665, left the Mother Country and took up their abode

among the early colonists in New Jersey. After the American War of Independence, William Shotwell, the grandfather of the subject of this sketch, like other U. E. Loyalists, with his family chose a home in the wilds of Canada, locating in the immediate vicinity of what is now the town of Welland, but, unlike other loyalists, he for conscience sake, being a Quaker, refused the gift of land offered to him and his sons by the British Government. It was near the town of Welland, late in the year 1818, that the subject of this memoir was born, afterwards moving with his father's family to the township of Yarmouth. There, forty-seven years ago this May, he was united in marriage to Susannah Kester, and they immediately afterwards settled upon their new farm in Lobo, where the remainder of their lives was spent. They, like others who made themselves homes on the rough bush farms, experienced much of the hardship incident to their surroundings, their position being rendered much more trying on account of affliction. About the middle of June, 1892, his wife was taken from him after a lingering illness, which was borne with Christian fortitude. For several months past it was evident to his friends that he was soon to follow her whom he had so long loved and cherished. Although aware that death had selected him for its victim, he yet continued to enjoy the society of the many friends who visited him, and to join the family at their meals until the day before his death. Two children survive him, his son, Thomas, who resides on the old homestead, and a daughter, Mary, the wife of Fernando Wilson, of Lobo. His elder daughter, Anna, died in 1880. On Tuesday, the 30th ult., his funeral was conducted by the Society of Friends, of which he was a life-long member, a service being held in their Meeting house near Coldstream, where short and impressive addresses were delivered by Serena Minard, of St. Thomas, Jas. Zavitz and

S. P. Zavitz, of Lobo, the latter having special reference to the exemplary life and Christian character of the deceased."

### CANADA HALF-YEARLY MEETING.

Canada Half-yearly Meeting of Friends was held at Bloomfield the 29th of 5th mo., 1893. A very good deputation from different branches of our Meeting was in attendance. The Meeting of ministers and elders convened on Seventh-day afternoon, and although not large in number, was a season of helpfulness to those present.

Our temperance meeting was held on the evening of Seventh-day, being well attended by an interesting and appreciative audience. Excellent selections were rendered, giving careful thought in appropriate choosing. An increased interest is felt in the cause by both old and young. The time has arrived when all professing Christians should awaken to the fact that only by sacrificing selfish or party interest, and in the right use of the franchise, can we hope to have removed from our statutory laws the sanction of a traffic so directly opposite to Christian principles.

Prayer was offered by Isaac Wilson at the close. First day morning dawned very bright and favorable for the Meeting, and although not a large gathering, it was attentive and appreciative. Isaac Wilson and Cornelius White spoke for some length. The Meeting closed in supplication by Isaac.

Second-day morning the hour for worship was opened by prayer from Isaac Wilson, baptizing us with that precious feeling that the blessed Master is in our midst, ministering to those who are athirst for the *living water*. He arose before the close of the meeting and again spoke with great power and tenderness, after which the business part was entered upon and conducted in love and harmony.

It was suggested that Friends take

more thought and interest in the First-day School work hereafter in our Half-yearly Meeting. That an afternoon be set apart especially for this work. We hope and trust that Friends may take it into their earnest consideration and not be stopped in a work so helpful to our Meetings.

We closed with a desire that all had received a rich blessing, and with thankfulness to the dear Father for these great privileges, we adjourned to meet at Yonge Street in 9th mo. next.

### NEBRASKA HALF-YEARLY MEETING AT LINCOLN.

Report of Representatives from Garrison, (Neb.), First-day School.

Seventh-day afternoon, 4th mo., 22nd, a company of Friends' gathered in Masonic Temple to attend the meeting of ministers and elders.

The silence was broken by one of the ministers, who expressed himself as encouraged and strengthened by the presence of so many sympathizing friends who did not belong to the select meeting.

A most harmonious and united feeling pervaded the meeting during the transaction of the usual business, and as we separated for the night we felt that it had been, indeed, good for us to be there.

In the evening the young people met at the home of Morris and Emily Cooper. We had a pleasant social time, which was much enjoyed by all present. We feel that young peoples' evening should be made a permanent feature of our Half-Yearly Meeting gatherings.

First-day morning a much larger company assembled in a room adjoining the one in which we had met the previous day. As we settled into the solemn silence we felt that none who came earnestly desiring bread would be turned away with a stone.

Benjamin Nichols gave a beautiful illustration of the effect of the power of God on our social natures. We were

cautioned to be patient in following the promptings of the spirit, and warned against doubting its guiding power, for the rough places must be cultivated and smoothed, and the thorns must be replaced by roses.

The difference between the Society of Friends and the evangelical churches was explained as being due to the fact that Friends took as their basis the revealings of the Spirit of God in their hearts and the evangelical churches took the revealings of the Bible.

Edward Coale brought forward the thought that the Bible was an outgrowth of religion or religious experiences, and we will find that the impressions of God's Spirit on our hearts will coincide wonderfully with the revealings of the book if we compare them in an honest truth-seeking spirit, not a doubting, skeptical one.

To-day, as in days of yore, God leads his people himself. Our Heavenly Father is always a father of love, never of wrath. A soul is never cast out by *His will*, but by *its own action*. The tree of good and evil is ever in the heart.

We were cited to Drummond's idea of charity, and were advised to search for the good traits, rather than the faults of those around us.

Worship was thought to be acceptable to God according to the plane the individual is working on and the amount of light he receives. No one has the right to limit the workings of God's power in his heart. We must also be willing to spend and be spent in working out the impression received when in close communion with God.

The prayerful feeling that settled upon the meeting after the last speaker was seated was voiced by Isaiah Lightner: after the short silence that followed the meeting rose to reassemble after the dinner hour.

At two p. m. the First-day School Association convened. After a few minutes silence the opening minute was read. A prayer was offered asking

that we might be shown that Christ was above all and in all.

After the representatives responded with quotations, the reports from the different schools were read.

The young people were made to feel that this part of the Half-Yearly Meeting was largely theirs, and there was a deep realization that where the spirit of the Lord is, there is liberty. A very interesting program was carried out, some parts of which called forth helpful remarks of encouragement and approval from many, some of whom were not members of the Society, thus showing that our fundamental principles, which have long been precious to us, are gaining a foothold outside our organization.

The following persons were appointed to attend the First-day School Conference held in ninth mo., in connection with the Yearly Meeting held at Clear Creek, Ill.: Nellie Lownes, Lizzie Lightner, Geo. Bedell, James De Peel, Carrie Coffin, Katie Shotwell, Joseph Lownes, and William Webster.

MARY O. SARGENT.  
BERTHA SHOTWELL.  
LIBBIE SHOTWELL.

## PRISON REFORM BRANCH OF PHILANTHROPIC WORK.

Read at the Philanthropic Session of Lobo F. D. School, 3rd mo. 26th, 1893.

### SECRETARY'S REPORT.

We have divided this branch into six divisions, namely, prisons, capital punishment, reformatories, houses of refuge, asylums and social purity.

In Ontario there is one penitentiary situated at Kingston. There are two reformatories, Andrew Mercer reformatory for females and refuge for girls, situated at Toronto; also a reformatory for boys, at Penetanguishene. Asylums.—There are five asylums in Ontario, with one branch asylum: One at Toronto with 750 inmates, with a branch at Mimico, with 268 inmates; one at London, with 946 inmates;

Kingston, 674 ; Hamilton, 708 ; also one at Orillia, with 312 inmates. Total number of inmates for all asylums is 4,098. Houses of refuge for the year ending 9 mo. 30, '91.—I am unable to give the number of inmates, but hope those who follow upon that topic will be able to give a detailed statement for the year ending 9th mo. 30, '91.

#### CAPITAL PUNISHMENT.

In taking up this subject I do not purpose to discuss it to any very great length, but perchance, by a few words, I may be enabled to stir up the thinking mind, that they may see how much responsibility depends upon every citizen of our land, for every human life that is taken by the hand of law and said by many to be justifiable. Does capital punishment prohibit crime? It certainly does not, for capital offences are increasing with much greater rapidity than population, while the law is just as rigid as formerly. Hence, the great necessity of some great change in the mode of punishment, if for no greater reason than to lessen crime. The present mode of punishment is morally and spiritually wrong.

In the first account of the first offence of the taking of human life, where the outward punishment was inflicted by God himself, he not only spared the life of Cain, but set a mark upon him, and pronounced a sevenfold greater punishment upon him who should slay Cain. God, in his infinite wisdom saw that it was wrong to take the life of man, and even pronounced sevenfold greater punishment upon him who should take the life of a murderer. What right has finite man to set aside God's great example? Then in the commandments it is written, "Thou shalt not kill." Is that not an imperative command giving no chance to avoid it, but simply declaring in strongest terms not to do so.

There is no sin so great that God in his infinite mercy will not pardon, if only the transgressor will become truly

repentent. This being so, if the murderer has become truly penitent, and been forgiven, what is the consequence? Is not the law taking the life of a forgiven being, a redeemed being, a disciple of God? And if he has not become truly repentent and received forgiveness, what is the consequence. Is not the law launching a soul into eternity, beyond all possibility of repentance? Hence, as I understand it, the great wisdom of God in setting forth the sevenfold punishment for so doing. What is the result? Not the law teaching unto mankind, and practicing the very same feature which it was intended to prevent; and even if the action was justifiable, who is the executioner? In almost every case, if not always, he is a man fallen in principle and morals, and I firmly believe as great a sinner as the one who is to be punished, thus breaking the Blessed Master's testimony and example, when the woman was to be stoned to death under the Mosaic law. 'Let him who is without sin cast the first stone.' Here comes the question, who is responsible for the law? I can but answer, they who sanction and uphold the law; yes, and every one who is indifferent unto the cause. They who try to excuse themselves by saying they cannot help it, it is the law of the country. If we are not active in this matter, trying to have things made right, are we not in the same position Saul was in, at the stoning of Stephen: are we not consenting unto the death of the victim?

M. K. MUMA.

#### REFORMATORIES.

Read at the Philanthropic Session of Lobo F. D. S. held at Coldstream, Ontario, 3rd mo. 1893.

There are in the Province of Ontario, two reformatories; one for females at Toronto, known as the Andrew Mercer Reformatory, the other at Penetanguishene, for boys, about which I will try to tell you something of interest.

The Andrew Mercer Reformatory for females has in connection with it a

Refuge for girls. The institution has existed for twelve years. In the first year there were received 141, while in 1891 there were received only 75, a decrease of nearly 50%, and this in connection with the fact that the city population has increased in numbers—and it is from the city that the greater number of the inmates (90%) come. This is attributed to the work in the Refuge. The industrial, moral and religious education given them, and the care and help extended to them when they are thrown on their own resources in the world again. In the report nearly one-half are reported intemperate, but the Superintendent says in private conversation with them that he did not find one total abstainer, and they admitted that drink was the cause of their disgraceful and indolent life. The mental status of the inmates of the Refuge is much lower than what it was at first, and decreases from year to year. This is accounted for by the rescue work of the Salvation Army and the philanthropic work of the different societies in rescuing children from degrading surroundings and educating those of criminal tendencies.

Miss Zinkan, the officer of the Prisoner's Aid Association, endeavors to find situations for those whose time expires and renders them whatever other services possible.

The inmates are employed about the Reformatory, in the kitchen and laundry, housecleaning, baking and nursing; they knit and sew; those who do not know how to do so are taught. They make shirts for the Central Prison, and suits of clothes for the common jails, do the laundry work for the Central Prison and C. P. R. In the Reformatory there are classes for those who will learn to read and write, but the adults are not compelled to learn. In the Refuge they attend school four hours each weekday and are taught to do domestic work to an extent that they may earn an honest livelihood. And after their time has expired those who wish it are apprenticed. There is

a Sabbath-school held under the auspices of Mr. Howland and the ladies of the Prisoner's Aid Association, who teach the classes. Church services are held Sabbath afternoon and Thursday evening of each week by the ministers of Toronto, while Father Walsh has the religious care of the Catholic inmates, which work appears to be good seed sown and ripening into fruit.

The Penetanguishine Reformatory is situated on the shore of the Georgian Bay, between the towns of Midland and Penetanguishine. The situation is considered to be very good in regard to healthfulness. The Prison Commissioners reporting that: The air is bracing and salubrious; the water pure and abundant; the facilities for drainage are excellent, and the outlook grandly beautiful; but the Reformatory is isolated from the great industrial centres. The boys cannot be profitably employed, and through their isolation, public interest is not awakened in their behalf and there is not extended to them a helping hand when they emerge from the Reformatory. The land is rough and stony and little adapted to farming. In 1890 there were 201 inmates, and in 1891 185, and for 1892 178. The number at present is still lower, being 167. There are in the institution 28 officers, 26 males and 2 females.

The boys under instructors do all the work in connection with the institution. They learn to be tailors, shoemakers, carpenters, engineers, farmers, cooks and bakers; each employment supplying the Reformatory with its wants in their line.

There are three teachers, two Protestants and one Catholic. The pupils are divided into two divisions, those that study in the morning, work in the afternoon and vice versa. They are graded in their classes the same as in other schools. There is an inspector who visits the schools and notes the work done, praising or condemning as necessary, and reporting their state to headquarters.

There are four dormitories, each boy has his own bed and a guard has charge over each dormitory at night. There are two Chaplains, one Protestant and one Catholic. The Protestant Chaplain holds a short service every morning and evening of Scripture reading and prayer.

On the Sabbath they have morning service and Sabbath-School in the afternoon, at all of which services the lady organist presides at the organ and leads a choir of boys. Numerous boys have requested Bibles to be kept in their dormitories, which have been given them. The Presbyterian and Church of England Pastors of Pen-tanguishene visit and instruct the boys of their denominations twice each month, the others are solely under the religious care of the Chaplain. The Catholics also have a lady organist and a choir of the boys. Both Chaplains commend the attentive behavior of the boys while under instruction.

There is a library of which nearly all the boys avail themselves, though the books are old and much worn.

ELLA ZAVITZ.

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### POLITENESS.

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An Essay Read at the Young Friends' Association of Purchase, N. Y., held at the Meeting House, 3rd mo. 31st, 1893.

"Politeness," says the poet, "is to do and say the kindest thing in the kindest way." We may infer from this definition, I think, that politeness and kindness are interchangeable terms. According to the popular meaning of the word, however, he is the polite man who understands and conforms to all the usages and customs of the best society; he may be at times thoughtless and unkind, yet if he can on special occasions be courteous, and so far forget himself as to be kind, he is termed a gentleman, and called polite. But this is not true politeness; there can be nothing genuine in that which is assumed on occasions for

effect. Surface polish may serve to attract for a little while; the thoughtless few may stop to admire it, but the close observer very soon discovers that it is but the "shadow of the substance." In marked contrast to the above, and widely differing from it, is that uniform kindness of speech and act which proceeds from the heart; that Christian grace, without which we cannot expect to shine as lights in the world, or be successful workers in the harvest field of life. He who would influence human beings must have the power of drawing the hearts of mankind towards him, which power may be defined as true politeness or kindness. Who are the persons among our acquaintances that do us the most good? Are they not those who have first won our affection by their kind words and thoughtful acts? We do not take offence at, but rather profit by the reproof of our parents, because it is administered in such a polite way, and comes to us fresh from the fountain of love. The same is true of our intercourse with the world, if our manner and tones are suited to the profession we utter, the influence we exert will be such as to uplift and make better all with whom we are thrown; if, on the other hand, impoliteness characterize our speech and acts we will repel where we should attract, and wound where we should heal. Who can estimate this power of kindness in word or act? It makes the world full of beauty, it lubricates our joints, and puts new strength into our muscles, and enables us to climb with ease the rugged hill of life. Notice its effect on a boy reared in a home where its influence is unknown. It will correct faults and secure obedience when all other treatment has failed. By the power of politeness he is often led when the weight of the ruler couldn't drive him. Then, of course, we will all agree that politeness is both desirable and necessary. Christ himself said that we should be "kindly affectioned one towards another with

brotherly love, in honor preferring one another." Surely this is to be truly polite! To be uniformly kind in manner and speech is as much a path of Christian living as visiting the sick, going to meeting or performing any other outwardly good act, for these acts of piety or benevolence may be occasional or done from mixed motives. But to be uniformly polite requires a habit of mind, an unselfish spirit, of which the outward act is only the spontaneous expression. Then, since politeness is so important a grace, it behooves us to consider its most fruitful source. Let us bear in mind that it is a thing of home growth, and improves with the using, that like our every-day garments, it should be worn all the time. It is that politeness that graces the home as well as the ball-room that we most admire. We should strive to gain the good-will of father, mother, brother and sister exactly as we strive to gain good-will abroad. Then, if we always use our guest manners and voices at home, they will become a part of us, that is, so settled upon us that we will be unable to use any others. That true politeness is wholly inconsistent with selfishness, cannot be denied; the two will not flourish on the same stem; the one always kills the other. We are frequently unmindful of the needs of others only because absorbed in devising plans for our own ease or pleasure; it is often but a wish to assert our own opinions or carry our own points that makes us inconsiderate of the feelings of our hearers. This desire to indulge self interferes with the growth of all that is good in us. Those unwilling to regard the comfort and needs of others as entitled to the first consideration, cannot be called in the highest sense polite. If we would be uniformly kind in manner and speech, we must exemplify always the motto: "In honor preferring one another." But this is not all; we must go deeper yet if we would reach the source of true politeness. It is to be found

firmly and deeply grounded in love, and comes as a result of the transforming work of the spirit within. It is not, then, the product of refinement and culture, a thing of chance, nor yet a gift that comes unsought to the favorites of fortune. On the contrary, it is the fruit of a resolute and persistent denial of self, the reward of an earnest effort to bring the heart into obedience to the will of God, and may be possessed by all who are willing to pay the price. He who has his heart right, that is, filled with love for all humanity, cannot be otherwise than truly polite. Then, we should try always to do and say only the kindest things in the kindest way, in other words, to be polite, grant that it does cost us a struggle somewhat, of self-denial, constant care and watchfulness. Will we not be compensated in the end? Yes, we will get our own back with usury for this endeavor, to feel and manifest nothing but affection for others, and treat with consideration the feelings and opinions of everybody. This cannot but be a means of cultivation of heart and mind to us, making us better and more useful beings, and entitling us to membership in that social circle, where are found only the best and truest men and women.

### SORROW.

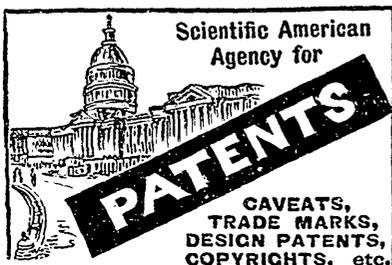
Count each affliction, whether light or grave,  
 God's messenger sent down to thee; do thou  
 With courtesy receive him; rise and bow;  
 And, ere his shadow cross thy threshold, crave  
 Permission first his heavenly feet to lave;  
 Then lay before him all thou hast; allow  
 No cloud of passion to usurp thy brow,  
 Or mar thy hospitality; no wave  
 Of mortal tumult to obliterate  
 The soul's marmoreal calmness; grief  
 should be,  
 Like joy, majestic, equable, sedate;  
 Confirming, cleansing, raising, making free;  
 Strong to consume small troubles; to commend  
 Great thoughts, grave thoughts, thoughts lasting  
 to the end. —Aubrey De Vere.

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On behalf of the Committee.

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