

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., SEVENTH MONTH, 1891.

NO. 7

"FRET NOT THYSELF."

So wearily the feet must move
When the heart is not at rest;
God keeps His children in His love,
And He knows best.

So tedious is the path of life
When the care is borne alone ;
But God, amid the greatest strife
Quiets His own.

No road is sunny all along,
But the shadows thickly lie ;
Yet reason is there for a song
Since God is nigh.

No heart but has to bear its pain,
Yet the trouble goes at length ;
The fading hope is bright again
When God gives strength.

Oh, child of God, be calm, be still,
Let the past be what it may,
Live now as for the Father's will,
And Him obey !

And let the tumult and the rush,
And the doubts and questions cease ;
Give God thy care, and know the hush
Of perfect peace.

—Marianne Farmingham.

ARE WE DOING OUR SHARE OF THE WORK TO BE DONE.

Young Friends "We are building a monument
grand,
A tower more lasting than stone.
Shall we lay its foundation on loose shifting
sand,
Then soon it will be overthrown.
Let us build on the rockland of genuine worth,
Dig deep the four trenches and wide,
Lay the wall and its corners in deep solid
earth,
And fill every chink well beside."

Yes, let us look to the foundation of
the monument that we as Young
Friends are building. The funda-
mental principles of Friends are perme-
ating all Christendom. In the years
past, the pure, simple doctrine that

"There is but one God, a spirit which
dwelleth in the heart of every human
being, urging him to do right and res-
training him from wrong doing," was
thought to be peculiar to the Society of
Friends. But not long since an article
was published in the Woman's Tribune
entitled, "*The Brahma Somaj, and
what it is doing for the people of India.*"
The word Brahma Somaj means "God
Society." This organization is now
composed principally of educated
Brahmins who have become disgusted
with their *national religion*, and have
adopted the following fundamental
principles:

First, "No book or man shall ever
here be acknowledged as infallible and
the only way to salvation : neverthe-
less due respect shall be paid to all
scriptures, and the good and great of
all lands and all ages."

Second, "No man or class of men
shall here be regarded as the elect or
favorite of God and the rest of man-
kind as lost to that favor."

Third, "It shall be the object of all our
preachings and discourses to teach men
and women to love God, to seek purity,
to hate sin, to grow in devotion and
spirituality, to promote purity among
men and women, to uproot all social
evils and to encourage virtuous deeds."

Do not these principles have the
ring of genuine worth? Do they not
savour of Quakerism? Me thinks that
our own loved society could not make
more liberal, Christ-like declarations

A few years ago Keshub Chunder Sen,
a young man whose English education
had destroyed his hereditary faith in
the religion of his fathers, found nothing
for a time to fill the void thus cre-
ated, but by cultivating the habit of
prayer he found light. He acknow-

ledged his indebtedness to the Bible and other sacred books which helped him in his search, but he affirms that it was neither man nor book but God himself who led him out of darkness. Do not these things go to prove that the voice of "God is the light of the world," and that it lighteth every man that cometh into the world. Shall we hesitate then to use this block as our corner stone?

It seems to me that we are standing on the threshold of a new epoch in the history of Christianity, and that the time is ripe as it has never before been for the sowing of the seeds of Quakerism. Who are to be the sowers? Our elders are passing one by one into the great unknown. Several who were with us one year ago have passed on before. Who of us are taking up their work and carrying it on? Are we preparing ourselves for the duties that must inevitably fall to our lot? When the mantle fell from Elijah's shoulders Elisha was prepared to receive it. Shall we not strive to do likewise?

Young Friends, it seems to me that the pure truths held by our Society must be presented to all the world. If we are not willing or are not able to do it, if we cannot inculcate these truths in Christendom, and then extend a helping hand to our brothers and sisters in the so-called heathen world, then they will, against heavy odds, revolutionize their national religions and bring the light to all Christendom. Truly,

"We are living, we are living in a grand and awful time,
Age to age our story-telling to be living is sublime."

We can no longer offer the excuse that there is no part of the vineyard under the supervision of the Society of Friends in which we can labor. During the last six months we could scarcely take up a copy of the "Friend's Intelligencer and Journal," or the YOUNG FRIEND'S REVIEW, that did not contain one or more articles showing that the older Friends are growing more willing each day to allow us to

help bear the burdens that they have borne all through the heat of their day.

May we who are the young Friends of to-day do our share of the work in such a way that we with future generations may look back and say:

"Oh, faithful workers! (men of old) resting far behind,
In your dark ages, since ye fell asleep
Much has been done for truth and human-kind,
Shadows are scattered wherein ye groped blind."

CATHARINE E. SHOTWELL.
4th mo. 26th, 1891.

UPHOLDING OUR PRINCIPLES*

What can I tell you in this five minutes that will do you the most good. Although I have not received "the greatest good to the greatest number," as my religion, in toto, as some have, yet I believe it is a worthy sentiment and ofttimes leads to something higher. I was undecided whether I should say something that would be most likely to please everybody, or whether I should endeavor to call your attention to some things I have observed in our own First-day school, and I believe they occur in other First-day schools, which it seems to me, are not in accordance with true Quakerism, or the best sentiments of advanced minds in many of the churches of to-day. The former would be easier and more pleasant for me, but the latter might be fraught with greater good to you. I do not ask you to accept *my* views, but I do ask you to put aside prejudice and take them to your hearts and homes for thought.

Our Society is small and modest, and surrounded on all sides by others more powerful and aggressive in their spirit, or as they say more zealous for Christ; and I do not wonder at true Quakerism becoming tinged with this foreign faith. Thus it becomes the

*Essay read by E. M. Zavitz at the First-day School Association of Genesee Yearly Meeting, Bloomfield, Ont., 6th month 17th, 1891.

painful necessity, at intervals, for someone to remind us of these facts. If it were only the truer and better things, of which all societies have a portion, that were imbibed, it would be well. But very often it makes of our new creed a series of contradictions. We think we are holding on to our ancient religion, and all the while we are adding inconsistency after inconsistency — “hewing out for ourselves broken cisterns that can hold no water.” We lose sight of the fundamental and eternal truths that would shape all individual facts to themselves, and build up one symmetric whole, holier than the Tabernacle, and grander than the temple of Solomon.

Could we but read the tendency of the age, we would not so easily give up our simple but pure faith and our lofty principles. Friends in their rise were called heretics. The so-called churches of to-day are arraigning their best and brightest intellects before their synods and passing upon them the sentence of heresy, or in other words the advanced thought in the religious world is towards the purer light of Quakerism. Let us then not be backsliders when we have so great a hope. If Friends are indifferent to their great mission, or negligent in performing, they will be dispossessed by those into whom their faith and light have been transplanted. We should rather advance. We have encamped here long enough. Let us move on or the divine presence will be withdrawn, and we be left to perish in the wilderness.

We have spent so much time with the preamble I do not know as we will be permitted to enter into the subject proper. We shall however take up a few points illustrative of what I mean.

Our text book is the bible. One of the readiest questions that comes up is, “How do we estimate the bible?” Now there are some denominations who believe that every sentence found in the bible was inspired by God, and they call it the “Word of God,” and esteem it the only ground-work of faith

and rule of life. This view makes a nonentity of God so far as this generation is concerned. If this was the case, it would not matter to us whether there be a God now or not. Do we wonder that there are so many professional unbelievers in the world when professional christianity contains the very elements of unbelief. Infidelity is the inevitable result of some of the doctrines of some of the churches of to-day. So-called christianity is, to a large extent, accountable for the so-called atheism of these modern times. But atheism outside the church is more honorable and pardonable than atheism in the church, for if God despises any trait of human character the most it is hypocrisy. I believe I voice forth the opinions of our most noted Friends all the way down from Fox when I say that our Society does not believe in the plenary inspiration of the bible, neither will it permit it to be characterized as the “Word of God,” nor does it esteem it the groundwork of its faith or the highest rule of life. God speaking through Jesus prewarns us against this error. “Ye search the scriptures; for in them ye think ye have eternal life; they but testify of me, and ye will not come to me that ye might have life.”

When we come to read the Old Testament with discrimination, with freedom to receive or reject according as the Spirit of Truth which is promised us dictates, it will relieve us from many a perplexing problem that theologians have endeavored to solve in vain. We will see the necessity of this position further in treating some of our other points.

In regard to war, Friends believe it is never justifiable, under any circumstance, in any age. But in reading the ancient records we find it in some places stated as if God sanctioned wars, and delighted in wholesale carnage of heathen tribes. Now the spirit that could authorize, delight in, or even sanction such atrocities can have no part in the Quaker God; it could have no part in the God that Jesus Christ

held up to the world. The Hebrew God was admirable in many points, but not perfect in all. More recent revelations have rectified some of these defects. The law of Moses was, "An eye for an eye, a tooth for a tooth." The perfect law is the law of love—eternal love. Nearly nineteen centuries have passed since Jesus Christ testified to that fact, and yet to-day among nations who even go so far as to worship this Jesus we hear of wars and the rumors of wars. Seeing that God is unchangeable, the same yesterday, to-day, and forever, how easy it is to persuade ourselves that if war was justifiable for the Hebrew people it may be in certain instances just as justifiable in modern times, and hence every nation, that goes to battle, offensive or defensive, believes that God is on their side advancing the civilization of the world, or protecting their native country and their sacred homes.

Now, to believe this half-faith, and allow what it demands, that God is changeable, that He once favored war, utterly destroys the usefulness of our testimony against war, besides marring out fair God.

Again, it is often said in the Old Testament that God was angry with the people. Now, either we have a wrong interpretation of the Hebrew-word used in these places, or else the writer did not understand the true nature of God. We have to use our judgment and rely upon the direct immediate revealing power of God, to correct these errors, and it will do it, provided our minds are free from superstitious notions about the infallibility of these records. It is as impossible for God to hate as it is for a sweet fountain to send forth bitter water. God is love, and love and hate are as opposite as light and darkness. This error has even crept into the New Testament, where it says: "Whosoever is angry with his brother, without a cause, shall be in danger of the judgment;" the phrase, "*without a cause,*" which has a show of being there rightly, from this wrong attribute given

to God in the Old Testament, does, nevertheless, defeat the very object of the passage. All that Jesus said was: "Whosoever is angry with his brother shall be in danger of the judgment," implying that it is wrong to give way to anger under any circumstance. He did not intend to admit that anger ever had or can have a just cause. The words, *without a cause,* are not found in the original but are the interpolation of some worldly monk in the third or fourth century.

Let us banish the thought, no matter where we have learned it, that it is possible for God to be angry, and not fool ourselves by attempting to hide under this superstitious cloak—a multitude of sins, of which we will have to render a just account, because it is a condemnation to choose darkness rather than light, and to love ignorance rather than wisdom.

Now, to conclude, I have written these things in honor and to the glory of that characteristic and preëminent doctrine of the Society of Friends, the *inner light*. I have only done as our fathers have done before me, pointed to that as the supreme and infallible guide in truth and life. I do not want to detract from the usefulness of the bible, but to add thereto by esteeming it rightly. As was so beautifully said the other day, "Every germ of life in the natural world has something to protect it until its roots penetrate down and are able to draw sustenance from the earth, so the bible may protect the tender germ of life in the soul until it can penetrate deeper and draw sustenance from the inexhaustible Source of all life. As a follower in the faith of Fox and Jesus Christ, I want to magnify the Inner Light, the immediate revealing power of God in the soul, until we might come to see "heaven open, and the angels of God ascending and descending upon the Son of Man."

For this, I consider, is the supreme gift to man, the gift of God's own presence in the soul.

FROM TOLSTOI'S "SPIRIT OF CHRIST'S TEACHING."

CHAPTER VII.

I AND THE FATHER ARE ONE.

The true food of life is the fulfilment of the will of the Father, and union with Him. (Give us this day our daily bread.)

In answer to the demand of the Jews for proof of the truth of his teaching, Jesus said that the proof was this, that he taught not of himself, but of the common Father of all.

I teach what is good in the sight of the Father of all men, and therefore what is good for all men. Do what I say, fulfil my five commandments, and you will see that what I say is right. The fulfilment of these five commandments delivers the world from evil, and the commandments are true. It is clear that he who teaches, not what is his own personal will, but the will of Him who sent him, teaches truth. The law of Moses teaches the fulfilment of the will of man, and therefore it is full of contradictions; my teaching prescribes the fulfilment of the will of the Father, and therefore it leads in all things to one end.

The Jews did not understand him, and sought for external evidence that he was the Christ spoken of by the prophets. To this he answered, Seek not to know who I am, nor whether your prophets wrote of me or not, but take to heart my teaching and what I say to you of our common Father. Myself, as a man, you need not believe in, but believe in what I tell you in the name of the common Father of all men.

No external proof of whence I came is wanted, but that you should follow my teaching. He who follows that shall obtain a true life. There can be no proof of the truth of my teaching. It is light, and, as light cannot be made light, so the truth of what is true cannot be proved. My teaching is light, and whoever sees it has light and life,

and for him all proof is needless. But whoever is in darkness must come to the light.

But the Jews again asked him who he was after the flesh. He said to them, "I am what I told you from the first, a man, and the son of the Father of life." Only he who understands that he is himself a son of this Father (which truth I teach), and who fulfils His will, ceases to be a slave, and becomes free: for it is only the error which makes us take the life of the body for the real life that prevents our being free. Only he who understands the truth, that life consists only in the fulfilment of the will of the Father, is free and immortal.

"As the slave does not stay in the master's house forever, whereas the son does always, so the man who lives as a slave to the flesh does not live a life which lasts forever, but the man who fulfils the spirit the will of the Father has life eternal. In order to understand me you must understand that my Father is not your Father, is not the one whom you call God. Your father is the god of the flesh, and my Father is the Spirit of life. Your father is the god of vengeance, the slayer of men, he who punishes men, and my Father gives life. We are, therefore, the children of different fathers. I seek the truth, and you desire to slay me, in order to please your god. Your god is a devil, the cause of evil, and if you serve him you serve the devil. My teaching is that we are the sons of the Father of life, and he who believes in my teaching will not see death." The Jews said, "How can it be that a man shall not die, when all, even those most pleasing to God, even Abraham himself, died? How canst thou say that thou thyself, and those who believe in thy teaching, shall not die?"

To this Jesus answered that he taught nothing of himself. I speak of that first cause of life which you call God, and which is in men. This cause I know, and cannot help knowing; I

know its will and fulfil that will, and of that first cause of life I say that it has been, is, and will be, and that for it there is no death.

To require a proof of the truth of my teaching is as if proof were required of a blind man why and how he saw light.

A blind man cured of his blindness, and remaining the same man that he was before, could only say that he had been blind, and that now he saw. In the same way, the man who once did not, but now does, understand the meaning of his life, can say no more.

Such a man can only say that formerly he did not know true happiness in life, and that now he does. Like the blind man cured of his blindness, if told that he has been cured by wrong treatment, that the man who cured him is a sinner, that he ought to have been cured differently, he can only reply that he knows nothing about right or wrong treatment, about the sinfulness of the man who cured him, or of any other better means of cure; he knows only that he was blind, and that now he can see.

It is thus with the man who has attained an understanding of the meaning of life, of true happiness, and the fulfilment of the will of the Father; he cannot say whether this teaching is right or not, whether the teacher is a sinner or not, who discovered this teaching, or whether a better happiness can or cannot be known. He says that formerly he saw no meaning in life, and now he does see a meaning; he knows no more.

And Jesus said, My teaching is the awakening of a life that was asleep. He who believes in my teaching wakes to eternal life, and is alive after death.

My teaching is not to be proved, but men follow it because it alone promises life to them.

As sheep follow the shepherd who gives them food and life, so men accept my teaching because it gives life to all.

As sheep do not follow the thief who climbs into the fold, but flee from him, so men cannot believe in a teaching

founded on violence and slaughter. My teaching is a door for the sheep, and all those who follow me find a true life. The good shepherd is himself the master, and loves his sheep, and gives his life for them; the bad shepherd is the hired one, who loves not his sheep. The same with teachers; he only is a true one who does not pity himself, and he is a bad one who makes self his first object. My teaching is that we take no care for ourselves, but be ready to give up our bodily life for the life of the spirit; this is what I teach and what I fulfil.

The Jews still did not understand him, and still sought for proof whether he were Christ or not, and consequently whether they should believe him or not. They said, Do not perplex us, but say at once, art thou Christ or no? Jesus answered that they should believe not words but deeds. By the works which I teach you will understand whether I teach the truth or not. Do what I do and cease to weigh words. Fulfil the will of the Father, then indeed you will be united with me and with the Father, for I, the son of man, am what the Father is. I am that which you call God, and which I call the Father. I and the Father are one. In your scriptures it is written that God said to men, ye are gods; every man by the spirit is the son of the Father, and if he lives to fulfil the will of the Father, he is one with the Father. If I fulfil the will of the Father, the Father is in me and I am in the Father.

After this Jesus asked his disciples how they understood his teaching about the Son of Man. Simon Peter answered, Thy teaching is that thou art the Son of the God of life, that God is the life of the spirit in man. And Jesus said to him, Blessed art thou Simon, in having understood this, for man indeed could not have revealed this unto thee, but thou hast understood this by the revelation of God within thee. The true life of men is founded on this knowledge, and such life knows no death.

NEW EVERY DAY.

"Every day is a new beginning,"
This thought often comes to me
As I rise up from my pillow,
And the morning light I see.

And I hear the sweetest songsters
Singing out their merry lay,
"The first hour of the morning
Is the rudder of the day."

Yesterday is gone forever,
As all other days go by,
Could I call to trace my footsteps,
Very quickly I would try.

But another thought comes to me:
"Good or bad seeds that are sown,
Yesterday's errors let yesterday cover,
To-day is ours, and to-day alone."

Tho' some days seem dark and dreary,
And no sunshine can we find,
Still we must not cease from labor;
Travel on, and never mind.

Black Creek.

L. S.

ATTENDING PLACES OF
AMUSEMENT.

At one of the sessions of New York Yearly Meeting this subject was brought up, and several spoke in favor of the Young Friends attending dancing parties and plays, provided they were careful that the character of the company or of the actors was good. No voices were raised against this, although I believe many felt what they did not speak.

Attending those places of amusement does not seem to me to be quite the "life consistent with our christian profession" that our discipline speaks of.

I partook at one time of the forbidden fruit, and know of the bitter taste it left; and although for a long time I felt that I had gained nothing by renouncing those pleasures, and even murmured that I was forbidden what others appeared to enjoy; I believe now that I have been permitted to taste of joys that they, perhaps, have not known. Could I appreciate these higher joys if I had been allowed to find satisfaction in these worldly pleasures? A child that is permitted to eat too freely of sweets and dainties

loses its appetite for wholesome, nourishing food.

I wonder how many of these actors, although nothing may be known against their good character, look upon their talent as a gift of God to be used for His honor and glory, and believe that they are so using it for the benefit of mankind. Is it not used for their own glory and their own benefit entirely?

I have tried, simply, to express my thoughts and feelings on this subject. Will not some of the other Young Friends do the same? M. V.

Pickering, 3 Mo., 1891.

We acknowledge with a true spirit of thankfulness the very pleasant mingling in a social and religious way with our dear Friend Margaretta Walton and her companion, Martha Dodgson.

On First-day morning, the 21st, a goodly number gathered at our meeting notwithstanding it was the day of Yearly Meeting of the other branch of our Society. A number of bright-faced little children gathered to listen to the gentle words of love spoken to them by our Friend. Margaretta Walton arose from the quiet with the words entrusted to her, One Lord, one faith, one baptism, speaking with a great deal of deep feeling and earnestness. She brought words of cheer to the young, middle-aged and aged, and to the hungry struggling ones it was a rich spiritual feast that was given them.

We were earnestly entreated to give up, to part with all that stands between us and our God, for our soul's salvation. Her testimony throughout was practical and full of life, and the tender loving counsel handed forth endeared her to many hearts. She fittingly followed in fervent supplication, covering all with a sweet precious feeling of solemnity. We were led to feel the Father was not afar off, but very near to His children, and we need only the reaching out as it were, to touch the "hem of His garment" and be made whole. A. W.

Young Friends' Review

A MONTHLY MAGAZINE.

Published in the interest of the Society of
Friends at

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

EDITORIAL STAFF:

S. P. ZAVITZ, Coldstream.
ELIZABETH S. STOVER; M. E. L., Norwich.
EDGAR M. ZAVITZ, B. A., Coldstream.
ISAAC WILSON, Bloomfield.
SERENA MINARD, Sparta.
EDGAR M. ZAVITZ, *Managing Editor*.
S. P. ZAVITZ, *Treas. & Bus. Correspondent*.

TERMS:—Per Year, 50c. Single Numbers 5c.

Matter for publication should be addressed to Edgar M. Zavitz, Coldstream, Ont., and should be in by the 1st of the month. Business letters to the Treasurer, Coldstream, Ont. The name of an author must accompany the article sent for publication, as a guarantee of good faith.

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.

Margaretta Walton and Martha Dodgson, of Philadelphia Y. M., who since their attendance at Genesee Y. M., have been prosecuting their work of attending or appointing meetings in the various settlements within our limits are expected to be at Friend's Meeting in Yarmouth on First-day, the 12th inst., to hold a meeting in St. Thomas that evening, to attend an appointed meeting in Lobo on Second-day evening, and the regular meeting in Lobo on Fourth-day at 10 a.m., and at Arkona on Fourth-day evening. On Fifth-day evening they hope to reach Battle Creek, Mich., and attend one or two meetings, thence to West Unity, Ohio, to a meeting on First-day.

ERRATA.—In last month's issue, in the article of Lydia J. Mosher "this" in line 9 should read "them," and in 11th line from the end read "their" for "this." The article "A Change Completed" should have been mentioned as an editorial in the *Friend's Intelligencer and Journal*, and the "Celebration of the golden wedding of James and Rebecca Pound" was taken from the *St. Thomas Journal*.

We wish to call the attention of our readers to the advertisement on the last page, in which Friends' Academy, Long Island, asks for a matron and house-keeper.

MARRIED.

TITUS-MINARD—On the 10th of 6th mo., at the residence of the bride's parents, Sparta, Ontario, and under the care of Norwich Monthly Meeting, Ont., William M. Titus, of Brooklyn, N. Y., to Mary Frances Minard.

DIED.

WEEKS—At the residence of her son-in-law, Jonathan D. Noxon, in Mendon, N. Y., on the 12th of 6th mo., 1891, Sarah T. Weeks, in the 88th year of her age. A minister of Rochester Executive Meeting.

LEAVENS—Near Meaford, Ont., on 27th of 5th mo., 1891, Reuben Leavens, son of R. B. and F. A. Leavens; aged 44 years.

He was a member of Yonge Street Monthly Meeting of Friends. He leaves a wife and one child to mourn the loss of a kind father and loving husband.

CUTLER—At her home, in Lobo, Ontario, Canada, 6th mo. 20th, 1891, Sarah S. Cutler, wife of Ellis Cutler, aged 65 years and 7 months. An elder belonging to Norwich Monthly Meeting of Friends.

In her death Lobo has lost one of its most useful members. She was an elder and an overseer for a number of years, and a constant attendant of her particular meeting, in which at times her voice was heard conveying to her hearers the same comforting assurance that her hands gave to those whom she visited in sickness and pain. In the

First-day School she was an earnest and faithful laborer, ready to advance at every advancing step, and 't times leading the way. Truly those who mourn for her are many.

Of her the *Age*, Strathroy, further says: "She was the daughter of William and Sarah Woodward, and was born in Warwickshire, England, whence the family came to Lobo, Canada, in 1839, when she was only 14 years of age. She was married in 1848, and became the mother of seven children, four sons and three daughters, of whom only three—two sons and one daughter—survive her. Her last illness, which lasted only three weeks, was a complication of disorders, the final and immediate cause of death, which was sudden and unexpected, being heart disease. She had long been a respected and exemplary member of the Society of Friends, and her end was peace. Those who knew her best loved her most. Beneath a quiet and unostentatious manner there was a deep and perennial current of genuine goodness of heart, making her all that she was as a model wife and mother, a loving friend, an ever-welcome visitor in the house of sorrow, and at the bed of sickness, and a consecrated follower of Christ in every path of duty and walk of usefulness. The bereaved husband and now motherless children have the sympathy of all in their great and irreparable loss. The funeral on Tuesday at 11 o'clock was one of the largest ever seen at Coldwater. The Friends' meeting-house, where the service was held, being completely filled. John Cornell, of New York, delivered a most impressive discourse from Is. xl. 6-8, emphasizing the "Word" the Christ, as the power which in its indwelling and outworking brings the will into harmony with the divine will, and the soul into the enjoyment of heaven even here on earth. Serena Minard, of Sparta, also spoke in finished and beautiful sentences, expressive of thoughts suitable to the occasion, and after a short address from Wm. Cornell,

of Yarmouth, the body was laid away to rest in the pretty Friends' cemetery."

One by one our friends are passing on to the life beyond this. The call to those who are younger to fill the ranks comes loud and frequent, and to all comes the invitation, "Be ye also ready." Within a month Genesee Y. M. has lost four of its well known members, notices of two of whom are given above. On 6th mo. 23rd was buried Abigail Mowder, of Yonge St., Ont., sister to Isaac Wilson, of Bloomfield, and on the 1st inst., Isaac Bake., Macedon Centre, N. Y., was laid in the silent tomb. The writer, with many others who were students at East Hamburg Friends Institute, will drop a tear over the new formed grave of him, who twenty yeras ago was their genial superintendent. S. P. Z.

GENESEE YEARLY MEETING.

Genesee Yearly Meeting was held this year at Bloomfield, Ontario, from the 15th to the 18th of Sixth month. The meeting of ministers and elders was on Seventh-day, the 13th.

On First-day there were two meetings held, one at eleven and one at four p. m. The house was filled on each occasion,

At the morning session, after an interval of impressive silence, Margàretta Walton was bowed in vocal supplication on behalf of each individual soul present and of the united body. John J. Cornell followed in ministry, speaking from the text, "The last enemy to be destroyed is death." He showed from reason and from various texts that this did not mean physical death but spiritual death. Though Adam ate of that fruit, the penalty of which was immediate death, we find that he lived physically several hundred years thereafter. This fact shows it to have been a spiritual death that was meant. "The wages of sin is death," but men continue to sin and continue to live on year after year. Jesus himself, though pure and sinless, died physically. So it

must mean spiritual death, and this is brought about by disobedience. "Obey and thy soul shall live." Though a man be dead in sin and transgression yet if he believe and his belief be made practical, and he co-operate with God in the work of restoration, "he shall be made alive again." The death of the body is not an enemy to the righteous man or woman. It is only a blessed transition from this life of suffering and sorrow to an eternal life of unending bliss.

Margaretta Walton followed with an earnest and tender appeal to various classes before her, and most especially to the children. She entreated them to shun the various allurements that beset the young by a watchfulness for the manifestation of the will of God, which will never be absent in time of need. "There is within the heart a little thing, I call it the grace of God, whereby each one may know what is best for it, and whereby it is enabled to work out its own salvation. By obedience to His will you will come to experience that serving Him brings to you the greatest blessing. So many childlike faces and innocent hearts before me reminds me of the picture Jesus has left, painted in the words, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven."

A sweet satisfaction remained during the after-silence, and heart-felt thankfulness, though silent, seemed to pervade the meeting.

In the afternoon M. W. was the principal speaker. She remembered the glorious invitation given formerly, "Come all who will and partake of the waters of life freely, without money and without price." Do not think it is only those who subscribe to certain beliefs and practise certain forms and ceremonies that can partake of this water of life. It is free to *all who will*. O, the soul-satisfying assurance! And O, my beloved people, why are we not all at the Fountain? Those sent to make an examination of the promised land

reported that it was a rich land flowing in milk and honey and laden with luscious fruit, but there were giants there. Do we fear these giants? If we had more confidence in God, these giants, we would find were but imaginary. Our crosses, if we would take them up, would change into blessings. The things we overcome become the stepping stones to higher things.

These powers that are given us let us use and not abuse them. Our intellect may be a mine of riches and may yield a wealth of good to the world. These physical bodies are wonderfully made and for a glorious purpose, may we not despise them, the temples of the living God. Let all the functions within us work out the legitimate and glorious ends for which they were intended, and in order that they may unerringly do so let them be controlled and governed by the Almighty wisdom that created them. I have found by experience that He that leads us in spiritual things will help us to decide aright in temporal affairs also. The young men and women that have recently founded or were about to found new homes were counselled to spend a portion of their time in the closet of prayer. May you make it a practice to read that blessed volume, resting not in the outward, but searching the deep things of God. Every germ of life has something to protect it, so the scriptures may protect the spiritual life until the germ so expands that it can draw sustenance from the primal source. Yea, all have access to this water of life, and are invited to drink of it freely, without money and without price"

The meeting closed by a very apt and earnest prayer by Isaac Wilson, rendering to the great "I am" praises and gratitude for this favored occasion, and bespeaking Him to attend us with His loving presence through the time to come.

Second-day morning the business of the Yearly meeting proper was commenced. Early in the meeting Mar-

garetta Walton reminded us of the departed standard bearers and exhorted us to build upon the sure foundation the everlasting principle, that we may be worthy followers of those who were the pillars of our Society, that it may present to the world living evidences of the efficacy of our faith, and the inner light.

Minutes of unity were read for Margaretta Walton and Martha Dodgson from Philadelphia; Yearly Meeting, for Joshua and Caroline Washburn, from New York, and for Jacob M. and Amy G. Walker, of Ohio; Job H. and Emeline Wilbur, from N. Y., were in attendance without minutes. Words of welcome were expressed and feelings of gratitude entertained for their presence with us.

Six epistles were read at this time, from Baltimore, Philadelphia and New York. Our Yearly Meeting being held in joint session, we get the benefit of both the men's and women's epistle from each Yearly Meeting. Those read at this time were very interesting, especially the one dwelling upon the advisability of fostering the diversity of gifts in our Society. We accept it as a just reproof, and we hope every Yearly Meeting will be wise enough to accept it and profit by it. I think it was in the epistle from the men's branch of New York, if I may be allowed to be personal, and I think the excellency of the epistle will permit it. Not only is the counsel pertinent, but the garb in which it was clothed is new and fresh and not the dry bones of things that once lived.

On Third-day the remaining epistles were read, and the meeting then entered into the state of the Society as evinced by the answers to the queries.

Much concern was called forth by the lax attendance of our meetings, especially those held in the middle of the week.

Margaretta Walton tenderly exhorted all to be more faithful in this respect. If we could realize how much we are missed when absent, or how

much we bring with us when present, we would be found more frequently in our accustomed places, and when there let us see to it, as far as in us lies the power, that the meeting be one of life. If held in His name and in His power, others will come in and sit with us in His baptismal presence and will in due time seek an abiding home in our religious fold.

J. J. Cornell recalled the time when he was the only young man that came to his meeting, but he continued faithful in the duty, and is now thankful for it, and can sympathize and encourage those who are in a like lonely condition. As we are faithful to the smaller duties greater things will be added.

S. P. Zavitz said that if we are so circumstanced that it is impossible to meet with our friends for divine worship, our religion is such that we can take it home and worship there in spirit and in truth.

I. Wilson explained the meaning of the term fellowship, making it express more than mere unity—it means an interflow of feeling, a mutual exchange of love.

M. Walton spoke of the beauty of living within the bounds of our circumstances and ability. It would save us from many a period of restlessness, of suffering and remorse. Let confidence be maintained between husband and wife. May the wife be apprized of the true standing of the husband's pecuniary business, and use prudence and economy in the home appointments, ever keeping the outlay within the income.

Caroline Washburn said that embezzlements and bankruptcies generally come from an undue desire to make haste to get rich. This desire destroys that happiness that we should enjoy in this life. We should rather make and mature our plans under the divine direction, waiting until the way opened in the clearness, and appointments of truth.

[For want of space we are obliged to omit the remainder of this report until next month.] EDGAR M. ZAVITZ.

CANADA HALF-YEARLY MEETING.

Canada Half-Yearly Meeting of Friends was held at Pickering, on the 1st of 6th mo., 1891.

The gathering was larger than for some years, and the meeting one of unusual interest to those who were privileged to be in attendance. We were especially favored with the company of our much esteemed Friends, John J. Cornell and wife and Isaac Wilson and wife.

The meeting of ministers and elders convened on Seventh-day.

In the evening an interesting and entertaining temperance meeting was held in connection with our Half-Yearly Meeting. It was well attended by an appreciative audience, not alone composed of Friends. A programme was rendered consisting of appropriate recitations, and an essay read, written by one of our young friends not in attendance. Addresses delivered by J. J. Cornell and Isaac Wilson evinced much thought and argument.

On First-day morning the house was well-filled with seemingly earnest seeking souls. After a season of silent, reverent waiting, John J. Cornell was entrusted with the breaking and distributing of spiritual bread to the hungry multitude. Clothed in words of power and wisdom from the Father, he held the audience in close, watchful attention for some length of time. Isaac Wilson followed briefly, in language full of truth and life.

On First-day evening John J. Cornell spoke to a full house in the Methodist Church at Whitby. His sermon was based on St. John xiii., 34. It was pleasing and attractive throughout, and many prejudiced and indifferent minds returned to their homes feeling it had been good for them to be there.

Second-day morning John J. Cornell spoke from the words, "As in Adam all die, so in Christ all shall be made alive."

We earnestly trust that the good seed sown on both days may have taken deep root in hearts prepared to receive it, and that it may bring forth a rich and bountiful harvest to the glory and honor of our Master.

The business of the meeting was entered upon and disposed of satisfactorily, and under a covering of the Father's all-sustaining love we adjourned to meet at Yonge street, 9th mo. next.

In the evening (by request of the young people) a very satisfactory parlor meeting was held at the home of Martha Vail. Words of comfort and loving counsel were given, suited to the several conditions present. There was an abundance of the Father's love for His children. Ah, who will not come to this Fountain of Love and be filled! After a number of questions had been asked and answered satisfactorily, the meeting closed in prayer by our beloved ministering Friends, baptising us into a spirit of oneness with the blessed Father. We separated with a feeling of added strength, and a desire arises that we may all become more and more dedicated to the Master's work in whatever way we are called.

ALBERTA WEBSTER.

SPIRITUALISM.

In the issue of YOUNG FRIENDS' REVIEW of sixth month there is an article from the pen of Lydia J. Mosher on the above subject. Several years ago I had about the same opinions, perhaps more decided, thinking a person was a little touched by insanity who believed in spiritualism, and was in a similar condition to the King of Siam, who would not believe that water ever became so hard that you could walk upon it. Certain events, however, transpired that rendered an investigation of the subject interesting. These are some of the conclusions to which I arrived. It is a reasonable thought that as all earthly things are governed

by a wise and everlasting Creator, that He would have made a connecting link that would unite this existence with the spirit world, and that when our near and dear ones leave this tene-conditions we still might hold intelligent communications with them. After making a number of, I think impartial, investigations I was absolutely thrilled with joy to know that this *connecting link does really exist*, and under certain conditions we can hold actual communication with them. It would evidently extend the limits of this paper to give the different startling illustrations under test conditions to prove that such is a fact.

Therefore an investigation by each and all is necessary. And we must remember that our opinion is not worth much upon any subject unless we do investigate. And I have noticed that those most denunciatory in regard to this subject are usually those who have not made any investigations. The writer in her article puts the question—"Now what are the fruits of spiritualism?" And answers thus,— "Leading its votaries away from everything good and plunging them into everything bad; breaking up homes, etc." This is certainly, according to my researches of the subject, not the case. There is no intelligent spiritualist that I know of who advocates free-loveism in the mortal life, neither is it in any way an outgrowth of its doctrines. Such a teaching would be so abhorrent and revolting to the best interests of the human race that there could be no accessions by righteous people to such a system. And what do we find exists, It is claimed that there are twenty million believers, and it is spreading faster than any other belief, and numbers among its advocates the most learned, and those who would suffer martyrdom before advocating or telling an untruth. It was investigated, I am informed, by the London Dialectical Society, composed of some of the most eminent men in England, which

made a division into six separate bodies for the purpose, and in the reports, four of these bodies reported manifestations. A few years ago the subject was investigated by a commission appointed by the University of Pennsylvania. A negative result was reported in a preliminary examination, and the late Dr. Joseph Leidy, my preceptor, and one of said commission, and one of the most learned men of the age, told me that they had made no recent investigations. A recommended minister in our Society of Friends, who has made researches, assured us that she has talked with her materialized husband, who had left earth life years ago. The testimony of this ministering Friend can be relied upon. The most prominent physician in our neighborhood, whose every statement would be as true as he is, has also seen, and talked with these materialized spirits, who were near and dear to him while living in earth life. The writer of this has also had communications and advice upon various matters coming in such a way, that no jugglery on earth, or mortal being could perform. In all ages of the world it has been, and is likely to be verified in all time to come, that, in the dawn of a great truth, before it is fully accepted by the people, said truth, will have to undergo persecution and false accusation. It was so in the grand truths that Jesus taught, that were to gather us in an harmonious moral people. It was so in the truth given forth by Galileo, which an enraged people required to recant. And also those bearing the name of Christians who persecuted the followers of George Fox, tying even the women to carts and dragging them through the streets and beating them all the while on their bare backs. What a change now, as the Society of Friends or "Quakers," are respected by every Christian. And strange as it may seem, we see this same spirit of persecution in some members of the Society of Friends. It is comforting however, to know that truth will spread,

and often is more flourishing under persecution.

There are individuals connected with every Society which are not worthy and are untruthful, so with Spiritualism. The medium quoted by friend Mosher that in consulting the spirits, the medium wished to deceive, seems to show the unworthiness, and the false existing, for a true medium never wishes to deceive, but to interpret correctly every manifestation. It is also the universal testimony of those spirits, who have while on earth lived righteously, that they are happy in the spirit world. And those who while in earth life did not live righteously, have a chance of improving their condition.

Spiritualism and infidelity can never in the nature of things "join hands;" this is apparent when we reflect that a spiritualist investigates the laws of God, and inquires into those manifestations which took place in Rochester, New York, also in Connecticut, which were affirmed to by truthful citizens of those localities. Also studying the daily manifestations which take place, and the conditions that will best serve to get these manifestations. An infidel does not believe the truths contained in the scriptures, spiritualists do, for they believe what is true and reject the false, as they have witnessed just as unusual an occurrence as the hand writing on the wall at Belshazzars' feast. "Infidels do not give faith to anything, are sceptical, heathens," etc. Not so with spiritualists, they believe in every proven truth. Also in an omnipotent, omniscient and omnipresent God, a being impartial, and utterly just in every dispensation, and ever deals out just judgment, and who will fill the soul with joy when He condescends to visit us, and raises the soul in thanksgiving and praise for His gift of life and unnumbered blessings to us. And in His adorable mercy and goodness has connected this earth life with the spirit life, and has made a communication possible. *Which absolutely proves that we exist after the death of these mortal*

bodies which adds so to the pleasure of our existence here, to know this and not have to depend on faith alone.

Now the great and practical question comes up,—What are the advantages of Spiritualism? To sum up briefly:

1. It adds to the pleasure of existence to absolutely know that life continues after the death of these bodies of ours.

2. The happiness conferred upon us by being able to communicate with our loved and lost.

3. The good advice we receive from the good spirits, being of great use to us.

4. To quiet superstition and idolatry, and enable man to have the truthful view of life.

5. Gives greater praise to the Creator, to know that good laws govern the universe

6. And teaches us that the more righteously we live here on earth, the higher the place, and the greater the happiness in spirit life. And also that the unrighteous will after the death of the mortal body, have a chance for improvement.

7. Convinces the mind of the cold materialist, and forces him to believe in a spiritual religion. In closing this paper it may be well to quote a letter written to Col. Bundy, publisher of the "Religio-Philosophical Journal," Chicago, Illinois, and devoted to the investigations of spiritualism, by Frances E. Willard, whose very name sends a thrill of pleasure, as her intellect is large enough, and broad enough, and deep enough, to embrace proven truths, and who is President of the World's and National Woman's Christian Temperance Union:

"Col. John C. Bundy, Dear Brother: You have a very taking new 'head,' quite unique, and harmonious in its aspect, and you are the oldest editor of a psychical paper that has been developed on this planet. You do not shun to declare the whole counsel of this inchoate science, so far as you understand it. In the pulverization of shams you are

an expert as pronounced as Edison is in electricity. No honest student of the unknown, which constitutes the larger part of this universe, can fail to be thankful that you have lived and worked. Whatever anybody may say about it, everybody with a head on his shoulders, or heart in his breast, is interested in such work as you are doing. As you know I am a Methodist sister, have been since I was twenty, and shall be during the remainder of my pilgrimage; but I see no harm, on the contrary, find much good, in travelling about like a bumble-bee, who visits every flower and carries all the honey he can get back to his hive. Beautiful and holy truths I have found in the realm where you are master, and I cherish these, and am grateful to those who have pointed out to me and others their location. With kindest remembrance to that noble wife who has stood beside you always so loyally, and best wishes for your works.

I am ever yours sincerely,

FRANCES E. WILARD,

Evanston, Ill."

CHAS. FARQUHAR, M. D.,

Sandy Spring,

Maryland.

6-19-1891.

FROM ST. PAUL TO DULUTH.

There are so many points of interest around St. Paul, that the visitor may select any of them, and not only gain some information, but be rewarded by what he has seen.

A trip up to Duluth is one of great pleasure, giving us an insight of the rapid progress of the country through which we pass, and which, only a few years since was covered with dense forests of pine timber. But the railroad has done its mighty work, and the iron horse has cut its way through forests and rocks, and over streams, making it fit for the habitation of man, and now we see acres upon acres of the finest wheat, corn and oats, while the red and white clover give evidence that "Mother Earth" hath dealt bountifully

with her children in supplying them with such a fertile soil. We see the white clover springing up everywhere, its fragrant blossoms seem inexhaustible, and by the wayside wherever it can get a foothold, and here also the wild flowers bloom abundantly. We pass small villages mostly occupied by lumber men at the numerous sawmills.

The logs are floated down the St. Louis river, which is frequently covered with them the whole width of the stream. It is wonderful, indeed, to see those immense board yards all through this Western land—their number is legion—sufficient, one can imagine to supply the whole country with building material.

We follow the river for many miles, watching its cascades, as they rush through the narrow passes of the rocks like a cataract—they are called the "dalles of the St. Louis river," and are very picturesque. The river empties into Lake Superior, and as we entered into its beautiful harbor, we had a fine view of Duluth. It is truly a city set upon a hill, its streets are very steep, but for the toil in ascending them, we are repaid by seeing handsome residences, public buildings, a fine high school, which always seems to be the first consideration in building these Western cities, and speaks well for them, as the early pioneers were deprived of these educational advantages, while the splendid view of this grand old lake is ever before their eyes. It is a city of much interest in itself—only five years ago, a straggling village it is said, of no importance—it is now almost as formidable a rival of Minneapolis, as a wheat market, as that city is of Chicago. Mammoth elevators rise on every hand, and its docks and wharves are crowded with shipping.

The steamboat trip up to Agate bay adds much to the pleasure of the visitor—a distance of twenty two miles upon the smooth waters of the lake, and spend an hour upon the shore, much to the delight of the passengers, who employ themselves in searching for

agates, said to have been abundant in former times.

Minneapolis has its attractions also—here are the flour mills, which supply the "staff of life" to many millions of people. The Pillsbury mills, which we visited and were conducted through the entire building by its intelligent foreman, who explained the vast machinery through which the wheat passes, to our entire satisfaction. We are told this mill has the largest capacity of any mill in the world, consuming over 32,000 bushels of wheat per day. It is supplied with the best machinery known to the milling trade; no expense has been spared to ensure perfection in all its details, and it is the most perfect and costly mill on the globe.

We examined its bolting cloth; it is made in Switzerland of the finest silk—very costly—and lasting about four years. Its cleanliness throughout the whole building was a matter of astonishment, and I may add my testimony that Pillsbury's Best may be eaten without fear of any contaminating mixture.

The Union stock yard should not be passed by without honorable mention.

In one day they received 3,500 hogs, and in twenty-four hours from that time they were all slaughtered, dressed and packed away for the markets, to be distributed throughout the country. They were mostly raised in this great state of Minnesota.

These Western people never seem to do anything by halves; they give their money and time without stint, to all the improvements of the present age.

St. Paul, 8-2-1888. ELIZA H. BELL.

[At the request of the writer's friends and of the friends of the REVIEW we are favored with a number of papers descriptive of travels in the west, and on other topics, which we intend to publish serially.—Eds.]

WANTED

MATRON AND HOUSEKEEPER

AT FRIENDS' ACADEMY—A woman to perform the duties of matron and housekeeper.

Address—FREDERICK E. WILLITS, Sec.

Glen Cove, Long Island, N. Y.

UNITY. A weekly journal of a Religion that is Rational, and a Rationalism that is Religious. For those who believe in Religion, but question miracles, everlasting punishment, and vicarious atonement. UNITY stands for Freedom, Fellowship, and Character in Religion, and for a religious fellowship that welcomes all who wish to work together for the advancement of Truth, Right and Love in the world. 32 columns, including a sermon every week. \$1.00 a year; but to a new subscriber, mentioning this advertisement, it will be sent a whole year for 50 cents. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

FRIENDS' ACADEMY, LOCUST VALLEY, LONG ISLAND.

A boarding and day school for both sexes. Thorough courses preparing for admission to any college, or furnishing a good English Education. The school will open Ninth month 9th, 1890. Terms for boarding scholars, \$150 per school year. The school is under the care of Friends, and is pleasantly located on Long Island, about thirty miles from New York. For catalogue and particulars, address FREDERICK E. WILLITS, Secretary, Glen Cove, Long Island, N. Y.

CHAPPAQUA MOUNTAIN INSTITUTE.

A Boarding School for both sexes under the care of Purchase Quarterly Meeting. The present building is new and much enlarged, and has perfect sanitary arrangements, excellent corps of instructors, broad course of study. Prepares for college. Healthfully and pleasantly located, near the Harlem R. R. One hour from New York City. For catalogue and particulars, address SAMUEL C. COLLINS, A. M., Prin., Chappaqua, N. Y.

HARNED ACADEMY

A FRIENDS' BOARDING SCHOOL FOR BOYS.
PLAINFIELD, - NEW JERSEY.

This is a select home-school where each pupil is treated as a member of the Principal's family and brought under the influence of refined home culture, situated in the pleasant and healthful city of Plainfield, with large grounds and a good gymnasium. The buildings are brick, heated by steam and lighted by gas. The aim of this school is to prepare students for the Swarthmore College, or any other college they may desire to enter, and to furnish a good business education. We endeavor to develop our pupils mentally, morally and physically so as to produce the best results.

We desire to develop intelligent, upright, honest men, and to this end we aim to surround them with such influences as will bring out their better natures, and inspire a desire for study and improvement. For particulars address, EDWARD N. HARNED, Principal.

