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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. V.

LONDON, ONT., ELEVENTH MONTH, 1890.

NO. 11

AN EVENING PRAYER.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine.
Father forgive my trespasses and keep
This little life of mine.

With loving kindness curtain thou my bed,
And cool, in rest, my burning pilgrim feet ;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord and
Thee,
No fears my soul's unwavering faith can
shake ;

All's well, whichever side the grave for me
The morning light may break.
—From *Ladies' Home Journal*.

AN ADDRESS.

DELIVERED BY ELIZABETH P. BOND BE-
FORE THE STUDENTS OF SWARTH-
MORE COLLEGE, ON THE
26th ULT.

Not many days ago, it chanced that, in the midst of a driving storm of wind and rain, I glanced from the window to see two of our athletes coming in from the prescribed run that keeps them in training for the friendly contests of the athletic field. The physical vigor that, undaunted could face the storm, and match the wind in resistance and the rain with indifference to its discomforts, was fine to see. But back of the physical vigor was another element, not so tangible as the elastic muscles, the steady nerves, and the stout hearts of the athletes, but really the main spring, the motive-power of all their disciplined activity. This was a spiritual force—the purpose to win when strength should be pitted against strength, when coolness should confront coolness, when speed must out-

run speed. It was the purpose to win that held these young athletes to the rigors of training, and made them indifferent to wind and weather. It is this invisible, spiritual force that is securing to them not only exercise and health and glorious recreation in the activities of the athletic field, but also a mental supremacy that calls their manliness to the front, and which should make them veritable St. Georges, able to crush every attacking dragon from without or within. Let us not lose the fine lesson of the athletic field, whose best victories are, perhaps, least noted, are not counted in the "score," and belong not less to the vanquished than to the victors, wherein lies the power of the athlete. Is it not in the quick and certain obedience of his body to mental command? Is it not in the strong, sure hand when it is a stroke that is to win victory, in the fleet foot when a goal is to be reached; in the unflinching nerve that responds to the resistless will? The body obeys the mind of the athlete.

It is easy to see and to acknowledge the fine results of muscular obedience. I wish it were as easy for us to acknowledge the obligation of moral obedience; as easy to see, that, as muscular obedience secures bodily grace and ease and seemingly miraculous achievement, so does moral obedience secure spiritual grace, spiritual beauty, spiritual power. I wish it were as easy to see, that, as "fumbling" loses many a point in the game, so does uncertainty of moral action lose for us many a point in the progress of life. Could the young see the exact significance of the obedience required at their hands, they would not feel as

they so often seem to feel, that it is of little moment whether they obey or not.

We do not often hear of mathematical prodigies, who, without having mastered the reasoning and processes of what are called the fundamental principles, can proceed at once to work out the problems of the higher mathematics. It is at very rare intervals that we meet persons who seem to have knowledge at first hand. And when we come to conduct, which, you will remember, Mathew Arnold pronounces to be "three-fourths of life," and which is the measure and expression of moral and spiritual development, is it to be expected that the young, who must take counsel of older and wiser people concerning their mathematical and scientific and literary problems, should be so wise, so sufficient unto themselves as to need no guidance in the intricate and often perplexing problems of their individual development and their relations to others? Yet this is what disobedience implies—an assumption of superior wisdom. I wish it were possible for the young to see that obedience to a sympathetic power outside themselves, is the best preparation for the years which, in the distance look like a time of glorious freedom from restraint, but which in reality are the beginning of responsibilities which youth cannot conceive to the individual. Obedience often secures physical safety as well as spiritual good; but the highest importance to the individual, of a habit of obedience, is the moral training it gives, which corresponds to the muscular training of the athletic. For the time comes when we are no longer held subject to the requirements of outward authority. Then, are we introduced to unrestrained freedom? are we placed beyond the reach of "thou shalt?" O, no! it is only a shifting of the responsibility from the parents or instructors, whose commands have supplemented our wavering purposes or our weaker wills, to ourselves who must

henceforth provide both incentive and executive power. "Thou shalt" ceases, only to give place to the imperative, "I ought!" And he who has responded promptly to the outward command, "thou shalt"—the command of those whose wisdom he has confided in, will find himself now in training to obey the command that henceforth he is to hear sounded within his own soul—"I ought." This, believe me, dear young people, is the deep significance of obedience to sympathetic authority, that it is training for the very fibres of the moral nature. Every time we overcome a temptation to go our own way, to do or to leave undone in defiance to this sympathetic authority, we score a point for that future day when our purpose, to win in the great race of the great game of life, will depend for success upon our power to hold ourselves fixed to a chosen course of activity and conduct. Obedience is training for strength. Whose are the souls that have drawn all men after them, that have lifted the world to higher levels of thought and action? They are the obedient strong souls who have listened for the voice of Divine Guidance, who to every call of the Lord, have answered as did Samuel of old, "speak, for thy servant heareth."

Whose are the souls that answer to our deepest needs, who shine for us in the dark days that are a part of life's schooling; who enter most sweetly into our joys; who know most tenderly our sorrows? They are the steadfast souls, trained to self-command, with hearts at leisure from themselves, anchored in the life of God. To this height of attainment are we all called, not at a single bound may we reach it; but we may go "from strength to strength." Each day's life with all its "fumbles" and stumbles may be toward that goal. With faces turned toward the heights of being, life fills itself with interests that no contests of the athletic field can match. The power and grace and beauty of physical development have their day and pass

away ; but spiritual grace and beauty and power partake of the spirit's immortality.

CAPITAL PUNISHMENT.

There has seldom been a trial in Canada that has been watched at home and abroad with more interest than that which convicted John Reginald Birchall of the murder of Frederick Cornwallis Benwell, on the 17th of 2nd mo., 1890, and sentenced him to be hung on the 14th of this month. Perhaps, too, this may be an opportune time to invite serious thought upon the weighty subject of capital punishment. These questions concerning it arise and demand an answer :—

Is capital punishment the best means for lessening murder ? Does it in fact lessen murder ? Is it justifiable at all ? "The law," says a recent writer, "looks upon punishment as a means of prevention, which, according to Blackstone, may be effected in three ways : By the amendment of the offender, by depriving him of the power to do future mischief, or by the dread of his example."

Does the sight of the scaffold and the hangman's rope create in the criminal a new heart ? This we do not presume to answer. Only the deep Searcher of hearts knows this. A feigned religious mood may be put on for a time over an unchanged heart with all its vices. But of this we are certain : if he reforms he is fit to live ; if he does not reform he is not fit to die. Certainly imprisonment for life will be a better means of reformation, where the humbled criminal will find himself in a solitary cell, face to face with the injured law, alone with his reproving conscience. He is away from the world and its temptations, alone with God as his only companion. There are other advantages which prison punishment has over capital. It gives a chance for rectifying any mistake in the verdict. There have been instances in which persons charged with capital offence, convicted

on circumstantial evidence, suffered the penalty of death, and were afterwards proven beyond doubt to have been innocent. In this light, I have authority to say, however ridiculous it may sound, that no person, even the most innocent, is exempt from the chances of being thrust by a passionate law into eternity. There will be no opportunity through all time to rectify these fatal mistakes. And they have been not a few.

The second means for the prevention of crime according to Blackstone is to deprive the criminal of all power to do further mischief. Many may think that this capital punishment does. But Shakespeare says : "The evil that men do lives after them."

Let us see now how capital punishment works as an example and warning to keep others from crime. Past experience teaches that men do not consider the extent of the penalty when about to commit crimes, but rather their chances to escape arrest and conviction. The certainty of punishment is a more effectual deterrent from crime than its severity. And the severity, the barbarity in capital punishment has caused a great many murderers to escape unpunished. One or two in the jury box touched with a sense of humanity, and a conviction that a God-given life is more sacred than a man-established law, have often let the criminal go free ; whereas if imprisonment was the penalty he would have received his just deserts. Hence capital punishment does not lessen crime. Actual experience also proves this. The death penalty has been abolished in some of the European countries and in many of the States, and in every, or nearly every case, the official reports show that the country is free from crimes without it. Wendell Phillips claims that we have the amplest testimony that the death penalty is not essential for the protection of society. He says : "Egypt for fifty years under the reign of Sabacon ; Rome for 250 years ; Tuscany for more than 25 years ; Sir James Macintosh in India, for seven

years ; the State of Rhode Island since 1852 ; Wisconsin and Maine since 1835 ; Holland, since 1870 ; Saxony, since 1868 ; Belgium, since 1831, and several other States, prove by their experience, that life and property are safer with no death penalty, threatened or inflicted, than in neighboring countries which still use the death penalty." The Empress Elizabeth, of Russia, upon ascending the throne, pledged herself never to inflict the punishment of death, and, during her whole reign, she nobly kept her purpose. Her successor, Catharine, followed her example for the most part, convinced : "That experience proves that the frequent repetitions of capital punishment has never made men better."

Standing at the foot of the scaffold and witnessing the awful ceremony performed on Thomas Jones seventeen years ago did not stay the hand of Simmons from the murder of his wife. Cruelty begets cruelty and not love. The law itself I am glad to see, is beginning to doubt of the wholesome effects of executions on the morals of the populace. Hence the deed is commonly now performed in private. But if the death penalty, as an example, a warning, does prevent crime, the more openly it is done, and the more bunglingly it is done, certainly the more crime it ought to prevent. To show how futile it is in gaining this object, let me relate an historical instance : "During the last execution that took place in New York for theft, which was then a capital crime, one of the spectators was detected in the act of picking the pockets of another. He also would have suffered death, but public sentiment, having become enlightened by such decisive evidence of the inability of capital punishment to prevent the perpetration of crime, an amelioration of the criminal code was effected, and the infliction of the death penalty for such offences was superseded by milder punishment"

Let us examine now the Biblical foundation on which men have made

the death penalty to rest. We do not approach that sanctuary—the Bible—we trust, with any sacrilegious motive. Far be it from our intention here to utter anything against the inspiration of the Bible or against the absolute truth of Bible teaching, yet nothing but blind cupidity will deny us the right to challenge, if we choose, the faithfulness of our English translation. The need of the recent revision has taught us that translations may be in error. They are wrought out vastly more by scholarship than by inspiration. Have we not a right then to appeal to a higher tribunal than our English translation? The noted passage that capital punishment selects by which to shield itself is the 6th verse of the 9th chapter of the book of Genesis. "Whoso sheddeth man's blood, by man shall his blood be shed," is the English translation of a Hebrew text that, according to some of the most erudite minds in Hebrew lore, does not wholly mean that. Wendell Phillips says : "It cannot be denied that New England and the States planted by her sons punish murder with death, chiefly because men believe they are ordered so to do by the Old Testament, in that verse of the so-called covenant with Noah usually translated, 'Whoso sheddeth man's blood, by man *shall* his blood be shed.' Now this verse, upon which such momentous powers are rested, may, all scholars allow, be equally well translated, 'by man *will* his blood be shed,' making it a prophecy, as 'by man *shall* his blood be shed,' making it a command."

Again, our translation says, "by man shall his blood be shed." But no version of the Bible prior to the fifth century contains the words, "by man," and Scripture itself has been interpolated to suit the purposes of the state. The Septuagint and Samaritan versions omit these words, Wycliffe also, and the Vulgate ; Spanish, Italian and French versions omit them. Pascal and Swedenborg indorse the omission,

and Calvin calls the translation which renders the Hebrew text "by man" a forced construction. In the light of this evidence it is more than probable that this portentous text should read, "Whoso sheddeth man's blood, his blood will be shed," making it exactly parallel in meaning to passages found in other places, "All that take the sword shall perish with the sword," "Bloody and deceitful men shall not live out half their days." These were all uttered in the spirit of prophecy and none was ever meant by the Almighty to invest man or human law with the prerogatives of taking life. Capital punishment is an encroachment made by presumptuous intriguing man on the reserved jurisdiction of a Supreme Power. "Thou shalt not kill" was a fiat of the Almighty against human laws as surely as against human being.

Let us examine for a little these servants of the law. Who is this masked hangman? Each one of us shudders at the reports of those tragic performances. Who of you, dear readers, would volunteer to serve your country in that capacity? Why then do you ask a masked stranger to do it? Why then do you hire a man whose heart has grown callous in past crimes, for none other would, to be a hangman? Pity the laws that must bribe the knave to carry them out.

When such men as Bright and Channing and a host of others philanthropic statesmen, lift their voices in solemn protest against capital punishment, it is an indication that the time is drawing near when the world must listen. Says John Bright: "The real security for human life is to be found in a reverence for it. If the law regarded it as inviolable, then the people would begin also so to regard it. A deep reverence for human life is worth more than a thousand executions in the preventions of murder, and is, in fact, the great security for human life. The law of capital punishment, while pretending to support this reverence does in fact tend to destroy it. Barbarism in the law

promotes barbarism among those subject to the law; and acts of cruelty under the law, become examples of similar acts done contrary to law."

This sentiment of the English statesman is a philosophical truth that cannot be denied. If the law desires me to reverence human life, it must itself reverence it. It must practice what it wishes to teach. It is a natural law that like begets like. Bloodthirsty laws make bloodthirsty subjects. Let the law hold life sacred and inviolable, and its subjects will soon learn to follow the law's example.

William Ellery Channing speaks the feeling of many noble souls on this momentous question: "I feel that a spirit of mercy should temper legislation; that we should not sever ourselves so widely from our fallen brethren; that we should recognize in them the countenance and claims of humanity; that we should strive to win them back to God."

No doubt, I have said more than was necessary to convince every reader that capital punishment is unnecessary, cruel and unjustifiable. Let all the good join into a modern Apollo; let the bow be strung, and the arrow set; let this hideous Python feel the over-equal powers of the God of Light.

E. M. Z.

MEETINGS OF THE PHILANTHROPIC UNION.

(Continued from last month.)

Second Session, Fourth-day, 9 a.m.

The Representatives proposed:—

J. Wm. Hutchinson, for chairman; Mercy G. Hammond, for secretary; Mary E. Fussell, for assistant secretary; and Aaron Morris, for treasurer. All of which was approved.

Reports on temperance were read from Illinois, Indiana, New York, Ohio and Baltimore.

A special report on temperance by Joseph A. Bogardus, was followed by a paper, by Aaron M. Powell, entitled, "The Temperance Outlook," in

which he said that alcoholic liquors were not food; that the Society of Friends have made no mistake in taking the stand they have on this subject, and that there had been a great advance in our Society in the last decade. Other religious societies were making the same advance. He advocated strongly the teaching of temperance in our public schools. In 14 States Constitutional Amendments had been submitted, and still there was a gradual increase in the manufacture and consumption of liquor. He contended that we greatly need a friendly majority in Congress; that the license system was a failure; and that high license in no way mitigates the evils of the traffic. He quoted a noted Chicago minister as saying "a low license calls for our sons, the high license calls for our daughters also." He said the statements in reference to the failure of prohibition in Maine are proved false by the State itself giving a large majority in favor of the constitutional amendment, that prohibition was now more strongly entrenched than ever in Kansas. The decision of the Supreme Court in reference to original packages makes the question more than ever a national question. A bill is now before Congress, he said, to submit a national constitution as soon as two-thirds of the States pass such amendments.

This was followed by a paper by John M. Janney, of Ohio, on the liquor traffic, in which he contended that it was simply a matter of legislation and we have no right to place it in our Constitution. In Ohio the Constitutional Amendment has done no good. He said all that has been gained in Kansas has been gained through legislation. He was not in favor of license. License does not make it right. Favored taxing. Said local option wherever tried has been successful and believed in making the seller liable for the evil arising from its sale.

Comments followed these papers and the Union adjourned until the afternoon.

Third Session, Fourth-day, 2 p. m.

The minutes of the previous session were read and approved.

Reports on tobacco were read from Indiana, New York, Baltimore and Ohio, and discussed by Jos. A. Bogardus and others.

Reports on Social Purity followed from Indiana and Baltimore, also report of General Committee on same subject.

A paper was then read by Anna Rice Powell, entitled: "The need for work for social purity," written by Elizabeth Powell Bond.

"The first work has been to uncover the evil." Commented upon by Edward Coale and others.

A paper on "Corrupt Literature," was then read, written by Elizabeth Lloyd, of East Maryland, in which she condemned much that was found in the daily paper, the pambly namby books we find in our Sunday School libraries, and the low novels. "The best plan to do away with all that is evil is by giving them something that is good."

This was followed by two very interesting and profitable papers: one by Elizabeth H. Coale, of Illinois, entitled "Purity in Home Training," the other on "Prison Reform" by J. W. Plummer, of Chicago, and the meeting adjourned.

Fifth-day a. m.

Opening minute read.

Reports on Prison Reform read from Indiana, Illinois and New York.

Special report from Ohio, read by Phoebe C. Wright, also one on special work pursued by her during the past year.

L. J. Roberts wished to add her testimony to what our friend has said, and spoke of the very efficient and systematic plan of work pursued in the Norristown, Pa., Insane Asylum

H. M. Jenkins—"There are three such institutions for insane in the state in which I live, but I think the one just referred to surpasses all others of which I know for efficiency in its plan of work."

Anna M. Jackson—"I want to ask Aaron Powell to relate here an account of the work done in an informal way in the public institutions of New York."

A. M. Powell referred beautifully to the noble work done by P. C. Wright for the bettering of humanity.

Chas. McDowell spoke of the great work accomplished by Josephine Shaw Lowell, and of her great tact in performing it.

Anna Jackson—"This is what I referred to when I made the request of Aaron Powell."

Joseph Ratcliffe gave an account of the Reformatory for women at Indianapolis, which was founded by a woman.

J. A. Bogardus—"I was much interested in the reports read, and especially in the work done by our Chairman."

J. L. Griffin—"You need not wonder that I was anxious yesterday that the full name of this great woman, Josephine Shaw Lowell, should be given."

A paper read on "Dependent Children," prepared by Elizabeth B. Passmore, of Pa., which was followed by many interesting comments and incidents. At this time there was also a letter read from her, giving reason for her non-attendance, and expressing regrets at being unable to be present, following which the Chairman of the Union, Wm. Hutchinson, stated that a telegram had been received this a.m. announcing the sudden and unexpected death of one of our co-workers, George B. Passmore, and husband of the writer of the paper just read, which drew forth much expression of sorrow and profound sympathy.

A paper, read by Phoebe C. Wright, giving an account of some public institutions, for dependent children, visited by her.

A report of the aid given to the colored people of the South, in the Aiken and Mt. Pleasant schools, under the management of Elizabeth Schofield and Abbie D. Monroe, by the Committee from New York.

A report from the Chairman of this Committee by Wm. Jackson.

A paper, on the condition of the colored schools of the South, read by Anna M. Jackson.

Phoebe C. Wright—"These schools are industrial schools."

H. M. Jenkins—"The work being done in Philadelphia is not so efficient, as it is not conducted on so large a scale as that done in New York."

Fifth-day, p. m.

Minutes of a. m. session read and approved.

Report on arbitration from Illinois, Indiana and New York.

Paper—"The Future of Arbitration, as a Legal Remedy," by C. M. Stabler. Discussed by J. L. Griffin, P. C. Wright and others.

Chas. McDowell—"I would like to ask Charles what per cent. of difficulties is settled in this way."

Chas. Stabler—"I cannot answer exactly."

J. L. Griffin—"This is a very important subject."

Chas. Stabler—"This is not the Christian position in regard to settling difficulties, it is only supposed to be used when legal means fail."

Report on Indian affairs from New York.

Report by L. K. Brown, on same subject, read.

A short sketch of the Cataragus Reservation of Western New York, read by Amelia Hicks, of L'Island.

J. A. Bogardus—"I feel like calling attention of the Union to the paper on 'Corrupt Literature,' read yesterday, prepared by Elizabeth Lloyd. I think parents need to be very careful about the reading matter which comes into their homes."

Remarks by others, on same subject.

Report from Illinois on compulsory education.

Petition to U. S. Senate read on anti-lottery bill.

Minutes of Ex-Committee read and approved.

Closing minute.

Young Friends' Review

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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.

As the subject of capital punishment is opened in this issue we invite our correspondents and readers to send us articles on it for publication. Some, we are aware, have written essays expressing their views and Friends' views on this important theme and inserted them in their local papers. These, as they are, or revised, may be of service in stirring up an interest in the readers of the REVIEW, and if there be any thoughts or reasons for the faith that Friends hold, or entire articles that any person may deem worthy of disseminating farther into the world, we hope they may have them inserted in their local papers. It is not by the single stroke that reforms are achieved, but

by persistent, reiterated, deathless endeavors. Every earnest exertion towards the better and the higher finds an eternity. We may not see any immediate benefits, but some day the world will acknowledge our undying faith, and will honor our persistent endeavors. For we are fully persuaded that Friends' views on this vital question rest on the basal rock of eternal truth.

We desire that every argument to be found in our Society for the abolition of the death penalty will find expression on the pages of the REVIEW in the near future. Let none grow weary in well doing.

We wish to mention right here how encouraging to us has been the deep interest manifested by the young people of our Society from far and near in our publication, and that we are indebted very much to them, both as subscribers and contributors, to its success. We shall depend upon you in the future as we have in the past, to a large extent, for co-workers.

In return we shall do our best to promote the highest interests of our constituency. Wherever the circumstances will warrant it we would like to see an organization for literary advancement in neighborhoods of Friends. We know, by experience, that these can be made most effective educators of the intellect and of morality, as well as instruments for the up-building of the Church. The long winter evenings afford means for social and intellectual advancement. To the young people of any such association we offer the following special rates for 1891, viz:—

Ten copies and over, one year, each.... 30c.
Twenty copies and over, one year, each...25c.

For some time we have been sending THE YOUNG FRIENDS' REVIEW to isolated Friends at rates which barely covered the price of paper and printing. Our interest in such members and our desire to forward a revival of interest in them for our Society, and in the

Society for them, have been our motive. *On the 15th of 1st mo., 1891, we purpose withdrawing such special offer.* Up to that date we shall accept subscriptions to isolated Friends at former rates, viz.: To Friends living west of Ontario in Canada or west of the Mississippi River in the United States, one copy, one year, for 25 cents; or if any meeting of Friends will send us twenty or more names of its *isolated* members we will send the REVIEW to each, one year, for 25 cents. *Don't delay.* Send at once, as all such subscribers will be charged our regular rates whose subscriptions are received after 1st mo. 15th.

We ask our readers to look over their numbers of THE YOUNG FRIENDS' REVIEW for the past year and see if they have not been well repaid for the money expended. We hope to make the REVIEW still better the coming year. Our Friends can aid us wonderfully in our endeavor by renewing promptly and sending us *just one new subscriber* with their own name.

THE DESTRUCTION OF NINEVAH AND THE FALL OF BABYLON.

I. The year 625 B. C. witnessed a decisive battle on the far off plain of Mesopotamia. During a lull in the battle, Saracus, the Assyrian king, sees a messenger coming rapidly toward's him. As he approaches, he throws himself at the feet of his sovereign, exclaiming "O king, knowest thou that Nabopolassar, the leader of one-half thy troops, has deserted with all his men to the enemy?" The king turned as if to strike the lad, but restraining himself, he said: "How knowest thou?" "This is my witness by him who sent me," was the answer, as the messenger produced the signet ring of one of the king's officers. As the king caught sight of the ring and realized that the message must be true, he

grew pale, and turned to a servant as if to give an order, but ere he had time to do so the trumpet blast of the enemy was heard, and he sees outside the wall the Median army reinforced by one-half of his own troops. He hesitates no longer, but calling his most trusted servant he gives him an order with such a stern mien and flashing eye, that the man trembles as he bows obedience. Then, bidding his soldiers follow him, he commences a rapid march toward the palace. The servant has fulfilled his orders, and as the king enters his beautiful home his wives and maidens are assembled to meet him. Relieved to find his household safe, he sends servants to gather in every man they can find to join with his army and make a last stand against the enemy. But ere the preparations are completed the messenger again stands before him, and prostrating himself says: "O, great king, knowest thou the high water has at length loosened the foundation of the wall and made a gap through which the enemy are now entering the city?" The king falls to his seat in hopeless despair, but rallying instantly he again summons his faithful servant and gives him a low command. Forthwith every door and window is fastened, and the women look at each other in bewilderment, which soon turns to despair. The chief wife of Saracus, she of the blue eyes and yellow hair, now approaches him, and falling at his feet she tremblingly addresses him: "Oh Saracus, my lord and my king, are we then all doomed to destruction?" Behold! the king spurns her from him, but he cannot resist the pleading of those eyes so full of terror, and folding her in his arms he says: "O, my loved one, rememberest thou the oracle said, 'That the king of Assyria need not fear until the river became his enemy!' and I have had no peace of mind since the unusual rise of the river; it has caused a break in the wall which the enemy might have vainly attempted to effect." "Alas!" cries the

queen, "thou makest me remember the fair-haired prophet of Israel who ——" "Be still!" cried Saracus, "call not the Jewish slave I killed a prophet." "Nay, but O king," persisted the queen, "when he was dying under the torture you know he said his people, the chosen of God he called them, had a prophet called Nahum who foretold the fall of our empire, and he said, 'The gates of the river shall be opened and the palace shall be dissolved.'" "Aye," groaned the king, "and it is fulfilled, but Cyaxares shall not boast of thee in his triumph." And at a sign to his faithful servant seven lighted torches rise to the drapery of the room; simultaneously torches are applied in every room in the building. A smothered cry from the queen, a closer clasping of the king's arms around her, and their voices are lost in the crackling of the flames. A moment later and the manly form of the Assyrian king, he of the coal-black eyes and evenly trimmed beard, and the frail form of his companion, are lost to view in the smoke which rises where but a short time since the royal palace of Ninevah met the eye. When the Median army entered the city they found the royal abode a heap of ruins. Thus fell the monarchy of which it was written, "The Assyrian was a cedar in Lebanon, fair of branches, and with a shadowing shroud and of high stature, and his top was among the thick boughs, nor was any tree in the garden of God like unto him in his beauty." But the voice of a prophet had said, "I am against thee, saith the Lord of Hosts, and Assyria met the doom her deeds had called forth.

II. South of Assyria and subject to her before the Median conquest lay Babylonia, the prize now given to Nabopolassar for his treachery to his king. He was now monarch of this country and spent his reign in strengthening the kingdom which under his son Nebuchadnezzar rose to the height of its power and greatness. Although a marriage of pure policy

arranged by the respective fathers, the beautiful Amytes found a loving husband in Nebuchadnezzar. They formed a complete contrast; he with his massive head and neck and dark hair curling over shoulders grand in their strength and in perfect proportion with the height of the man, more than once had this strength been matched against the king of beasts in the fierce encounter of the hunt. But the face was not unkindly after the first impressions, which was one of sternness, had passed away. Amytes was slightly above medium height with delicate, evenly-formed features and eyes with a thoughtful look in them at times, as if the mind of their owner was far away. Nebuchadnezzar added to his kingdom by conquest, and Babylon, the capital, must have been indeed like a vision of fairy land from the accounts which have been handed down to us. But of all the king's conquests that of Judea and the introduction of the Hebrew captives was by far the most important in the eyes of Amytes: she recognized her own religion in that of Daniel and his friends. When, after a weary night, Nebuchadnezzar summoned his wise men to tell him his forgotten dream, and after his terrible wrath at their inability to comply with his request, we see that impressive scene in the king's audience room when the youthful Daniel stands before him and not only tells him his dream but interprets it to him. The king although so deeply impressed that he would bow down before the young Hebrew, yet in his pride he afterwards forgets the God of Daniel. But one in that audience never forgot, Amuhia, the young daughter of Nebuchadnezzar and Amytes. All the best qualities of her father seemed to have descended upon this child with the beauty of her mother; the earnest thoughtful eyes were a shade darker as was the hair, and there was an expression of more strength about the mouth and chin than in the mother's face. Child of a sad history and troublous times! Many

changes did she witness in her lifetime. After the king's meeting with Daniel Amuhia eagerly questioned her mother: "Is not this Daniel's God, Ahuro-Mazdai, the holy God?" "Yes," answered the mother, "there is but one God who has power in heaven and earth."

Years pass away, Nebuchadnezzar and Amyites are dead; their daughter is the wife of a stern, ambitious man, who will not hesitate to murder his wife's brother that he may be king of Babylonia. Poor Amuhia must do her mourning in secret; there had never been much in common between herself and this brother, for she had chosen her mother's God while evil Merodach worshipped all the gods of his father. She had one all-absorbing comfort—her bright loving boy, Laborosoaschod. All a mother's love and tenderness were bestowed upon this child, and so blended is the mother's religion with the teachings of Daniel, who is the boy's preceptor, that the Gods of both are one and the same to him.

After a reign of three years Nerig-issar died, leaving the kingdom to his young son. Conspiracy again lifts its head. The conspirators obtain possession of the person of the young king. As a pretext for setting aside his claim to the crown, they bid him adopt the worship of his father's gods and give up the religion of his mother. But so valiantly does the youth defend the religion not only of his mother but of Daniel, who is despised by them as a Hebrew, that his enemies threaten him with death. Still he will not recant, and regardless of his mother's prayers and entreaties they drag him to the torture chamber. O the horrors of that chamber, from which come groans and shrieks! But the mother cannot tear herself away, and at last she is rewarded by hearing the voice of her now dying son say to his tormentors, "You may kill me but you cannot kill the God of Daniel, and He will be avenged upon this nation for

the crimes it has committed against Him and against His people."

As the torturers leave the chamber their leader, Nabonadious, is startled in the dark passage by the sight of a white face and staring eyes. Why does he not say Amuhia also? Ah! why? He feels that his hold is none too strong upon the throne he is about to grasp, and in the eyes of the people it will go far to prove his right to the crown if his wife is the daughter of Nebuchadnezzar. But will Amuhia accept the hand of her son's murderer? Never! But he will make her appear in public as the queen-mother, and so of as much authority, even more, than if she were his wife. Thus commenced the rein of Nabonadious and Belshazzar.

III. We will again pass over a lapse of years. We see Babylon surrounded by the enemy. Little care the inhabitants, for although in the vicissitudes of battle Nabonadious has been shut into a fortified place outside the walls. Belshazzar reigns in Babylon, and inside the walls food enough can be produced to supply all the inhabitants. Belshazzar makes merry over the situation. The time draws nigh for the yearly feast, kept in commemoration of the conquest of Judea, Belshazzar assembles the lords and great people of Babylon, and with the careful restraint of his father removed he encourages all to follow his example in drinking to excess. In the height of his proud folly he orders his servants to bring the vessels taken from Solomon's temple that they may drink wine in them in honor to their gods. Says he, "It will be a fitting way to commemorate our fathers' victory." By the king's side at this wild scene sits Amuhia. Never has she felt so willing to sit by the side of the usurper or his son; for has she not seen Daniel lately, and has he not told her that God's vengeance is near at hand? Suddenly a silence falls upon the revelers; the king's eyes follow those of his nearest slave, who is speechless

with terror. What does Belshazzar see? Fingers like those of a man's hand are writing on the wall! Now does the king tremble with a great fear. He is sober enough now; he calls his wise men, but they cannot help him; they are as powerless as himself. Amuhia now arises in more than queenly dignity: "Let not the king be troubled," says she, "There is a man in thy kingdom in whom is the spirit of the holy gods; let Daniel be called, and he will show the interpretation." As Daniel enters the room his pale, pure countenance seems lit up with an almost supernatural light. The king covers before him as he begs him to read the writing, and offers rewards if he can interpret it. Looking calmly down upon the king Daniel answers, "Let thy gifts be to thyself and give thy rewards to another: yet I will read the writing unto the king and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty and glory and honor, and all people, nations and languages trembled and feared before him. But when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but has lifted up thyself against the Lord of heaven. Then was the part of a hand sent from Him, and this writing was written, and this is the writing that was written: 'Mene, Mene, Tekel, Upharsin.' This is the interpretation of the thing: God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom is divided and given to the Medes and Persians." Then Daniel sat down in the now quiet room, and hardly seemed to know when they arrayed him in royal robes. But the terrible stillness is soon broken. What means this tramp of many feet? A messenger rushes in exclaiming, "O king, live forever,

the river bed is empty of water, and men are pouring from it into the city!" But before the king can reply the Persian soldiers enter the palace and Belshazzar and his lords were slain together.

Daniel has carried Amuhia to a place of safety. His own house is that place; for very soon fawning courtiers have told Cyrus of Daniel's prophesy, and the Persian king has commanded all people to protect Daniel and show him all honor and respect. Just before daybreak a woman is kneeling in prayer, "O Ahuro Mazdai, Holy God, thou hast let me see thy vengeance on my enemies; if I am worthy take me to thyself and to my darling child. O God of Daniel, there is no God but Thee. I have tried to serve Thee and have suffered for it. I wish not for longer life here; O take me to thyself."

In the early morning Daniel rises from the couch where he has thrown himself for a few moments rest. He turns to the east to pray: when the figure of a keeling woman meets his eye; she is leaning against the wall. He approaches her. Why does he start? He takes her hand; it is cold and stiff. Ahuro-Mazdai, the holy God, the God of Daniel, has taken home his child.

LYDIA J. MOSHER.

John J. Cornell, an eminent minister of the Society of Friends, from Rochester, N. Y., has been visiting this district chiefly in the interest of the Amendment. He gave very clearly argued views of the case, at Genoa, the Friends meeting, and at Munroe. The audiences were good — and the effect of the "sweetness and light," with which he advanced his addresses was very salutary. On Sunday evening at the Congregational church, the subject of his address was "Love," and some very pungent and practical advice was given, which everybody must profit by if they even try to practise it.—*The Genoa (Neb) Leader.*

"THE LOVED AND LOST."

The loved and lost, why do we call them lost,
Because we miss them from our onward
road,
God's unseen angel, o'er our pathway crossed,
Looked on us all, and loving them the
most,
Straightway relieved them from life's weary
load.

They are not lost, they are within the door,
That shuts out loss, and every hurtful
thing,
With angels bright, and loved ones gone
before ;
In their Redeemer's presence evermore,
And God himself, their Lord, and Judge, and
King.

And this we call a loss ! O selfish sorrow
Of selfish hearts ! O we of little faith ;
Let us look round some argument to borrow,
Why we in patience should await the
morning,
That surely must succeed this night of death.

Aye, look upon this dreary desert path,
The thorns and thistles spring where'er we
turn.
What trials, and what tears, what wrongs and
wrath,
What struggles, and what strife, the journey
hath ;
They have escaped from these, and lo, we
mourn.

Ask the poor sailor, when the wreck is done,
Who, with his treasures, strove the shore to
reach,
While with the raging waves he battled on,
Was it not joy, when every joy seemed
gone,
To see his loved ones landed on the beach.

A poor wayfarer, leading by the hand
Her little child, had halted by the well,
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land
Where, this long journey past, they longed to
dwell.

When lo ! the Lord, who many mansions had,
Drew near, and looked upon the suffering
twain,
Then pitying spake, " Give me the little lad,
In strength renewed, and glorious beauty
clad
I'll bring him with me when I come again."

Did she make answer selfishly and wrong,
Nay : but the woes I feel he too must
share ;

Or rather bursting into grateful song,
Go on her way rejoicing, and made strong,
To struggle on, since he was free from care.

We will do likewise, death hath made no
breach

In love and sympathy, in hope and trust.
No outward sound or sigh our souls can reach,
But there's an inward spiritual speech
That greets us still, though mortal tongues be
dust.

It bids us do the work that they laid down,
Take up the song, where they broke off the
strain ;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our
crown
And our lost loved ones will be found again.

—*Montreal Witness.*

SWARTHMORE COLLEGE LIFE.

Ex-President Edward H. Magill lectured at Fifteenth and Race streets, Philadelphia, on the 31st ult. The lecture was given under the auspices of the Friends' Library Association, and upon the subject of "The Life and Writings of Fenelon."

James Wilton Brooks, of New York, was a visitor at the College on the 19th ult. He is the editor of the University Magazine.

The Sophomore class tendered the Freshmen a reception on Seventh-day evening, the 18th ult. These class receptions form a pleasant social interruption in our College life.

The first lecture of this year's College course was given in the Assembly Hall, on the evening of Fourth-day, the 22nd ult. The lecturer was Prof. J. P. Leotsakos, and his Subject "Greece." The lecturer is a graduate of the University of Athens and is a Greek by birth. The course of lectures during the winter promises to be one of uncommon interest.

The young men of the Sub-collegiate class will be admitted upon equal terms with the College men, in the Eunomian and Delphic Literary Societies.

Prof. Hoadley, together with the senior class in practical electricity, is now engaged in the construction of several valuable instruments needed in the class-work.

The Halcyon Staff, which is each year chosen from the junior class, has

been selected as follows : Editor in chief, Henry McAllister ; Associate Editors, Charles B. Hart and Mary Wolverton ; the other members of the staff are : W. E. Walter, H. B. Green, Phoebe H. Ketcham, Mary E. Bromell, Ellen Pyle, M. Ellen Atkinson. Business Managers : H. N. Eavenson and Edward Jenkins.

Another Chemical Balance has been added to the apparatus in the Chemical Laboratory.

A pleasant feature of the College life has recently been inaugurated. Each week the four College classes provide entertainment in the reception parlors, on Second, Third, Fifth and Sixth-day evenings. The exercises take place during the social hour after dinner.

Edwin Ginn, the publisher, of Boston, visited the College on the 23rd ult.

Much friendly rivalry at present exists between the two lower classes. This is the case each year, as there is a new body of students ushered into College life ; but all demonstrations are usually kept within proper bounds.

Howard N. Eavenson, '92, has been elected Assistant Business Manager of the Phoenix, to fill the vacancy caused by the resignation of Charles B. Hart, '92.

Our foot-ball team has already met the University of Pennsylvania, Delaware State College, Dickinson College and Lehigh University teams to contest the honors of the game. E. C. W.

BALTIMORE YEARLY MEETING OF FRIENDS.

The religious services held yesterday at the Baltimore Friends' yearly meeting, at the meeting-house, Park avenue and Laurens street, were attended by more people than any service since the occupancy of the new building. There were two services—one at 10 a. m., which continued until 1 p. m., the other at 8 p. m. The speakers were : Ellison Newport, of Pennsylvania ; Levi L. Benson, of Ohio ; Lewis Gillingham, of Virginia ; Ezra Fell, of Dela-

ware ; Margaretta Walton, of Pennsylvania ; Thomas Shuard, of Delaware, and Harriet E. Kirk, of Pennsylvania. In the afternoon a reunion of the city and county Sunday schools was held. Arthur L. Lamb, chairman of the central committee of First-day schools, presided. Representative scholars from all the schools were present, and the following teachers : Jennie Lewis, Elisha H. Walker, Fanny G. Run, Fannie E. Hartley, Ella Sutton, M. Vickers and Lewis Hewes. The closing address was made by O. Edward Janney.—*The (Baltimore) Sun.*

CANADA HALF-YEARLY MEETING.

The above meeting was held at Yonge street, on the 28th and 29th of the 9th mo., a temperance meeting being held on Seventh-day evening previous, agreeable to appointment. On First-day, the weather being favorable, the attendance was quite as large as usual, Isaac Wilson, the minister in attendance, was listened to with interest and apparent satisfaction. On Second-day, the weather continuing fine, many who were not members were in attendance, who, together with the younger members, manifested a deep interest in the business of the Society. Feeling that the Father's mantle of love had been spread over us, and that we had been enabled to partake from his ever bountifully spread table, we could say that it was good for us that we had been there.

The Yearly Meeting being held at Bloomfield next year, this meeting adjourned to meet at Pickering at the usual time (which is the last, First and Second days following) in 5th month next. C. W.

N.B.—Editor of *Intelligencer* please note place of adjournment.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and to feed upon it.—*Fenelon.*

TAUGHT BY A BEE.

Sitting one day in a dimly lighted room, I noticed a bumble-bee that seemed to feel the thralldom of the closed room, and was wandering anxiously back and forth, evidently seeking to escape. Presently it came to a narrow streak of sunshine that found its way through a crack in the door, and turning, followed eagerly in this bright path, seeming to know instinctively that it would lead into the broad sunshine, and the freedom of the outside world.

The lesson taught was this: If darkness and gloom surround thee, seek earnestly for the light, and when thou hast found it, follow diligently in its shining, though it may be a narrow path, and it shall lead thee into the broad sunlight of everlasting truth.

W. V.

ENCOURAGING REPORT FROM GARRISON, NEB.

For Young Friends' Review.

During the years 1888, 1889 and 1890, a few families in this vicinity have gathered together each First-day afternoon in order to study and meditate upon certain portions of the Bible. These meetings were held alternately at the homes of the different members of the class thus organized. During the fall and winter months of 1889 the class met at the home of C. Henry and Mary O. Sargent. During the fore part of 1890 we gathered at the home of Daniel P. and Sarah V. Shotwell.

8th month 3rd. The class met at the residence of Henry P. Barmore. At this meeting there were 25 persons present.

8th month 10th. The class met at J. Z. Shotwell's grove, 40 persons were present at this meeting. An invitation to meet at this place until it seemed best to make a change was extended to the class.

8th month 17th. The usual period of silence was broken by Dr. Harvey

in a few words of exhortation, after which the lesson was taken up and discussed.

As our Bible class was now beginning to take the form of a First-day School it was thought best to organize it as such. Accordingly Henry Barmore acted as temporary Chairman and the following were elected as follows, viz.:—Supt., Arabella J. Shotwell; Ast. Supt., Mary Olive Sargent; Recording Sec., Nettie Shotwell; Corresponding Sec., Henry Barmore; Teacher of the Bible Class, Dr. Harvey; Teacher of Intermediate Class, Rosa Barmore; Teacher of Primary Class, Katie Shotwell.

Three o'clock p. m. was decided upon as the regular time of opening the meeting.

First-day school closed to meet again 8th mo. 31st as the Genoa Half-yearly meeting meets 8th mo., 25th, and many of the members wished to attend the First-day school at Genoa 8th mo. 24th.

NETTIE SHOTWELL, Rec. Sec.

LITTLE THINGS IN LIFE.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles; nor one great act nor mighty martyrdom make up the true Christian life. The little constant sunbeam, not the lightening; the waters of Siloam, "that go softly" on their meek mission of refreshment, not "the waters of rivers, great and mighty, rushing down in torrents, noise and force, are the true symbols of a holy life."

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or

selfishness or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of life.

And then attention to the little duties of the day and hour, in public transactions, to private dealings, or family arrangements, to the little words and tones, little benevolences or forbearances or tendernesses, little self-denials, self-restraints, and thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality, and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up.

OF THE KINGDOM OF HEAVEN.

The Kingdom of God is faith reign ing within us and governing all our thoughts. Happy he whose eyes are opened to discern it. To know the wonders of it, to enjoy the life of it, we *must* be born again. In order to be born again we *must* die, we *must* really and truly suffer death, death of all *that* within us that is contrary to God, the real nails must be driven thro' our fleshy self-love, pride, lust, avarice, etc., and they must die upon the cross, that we may arise in newness of life and follow Him who is the resurrection and the life, the first born of many brethren. He who will not die thus cannot be born again, or enter God's kingdom of life and light, but must remain in the outer darkness. O sinless, innocent Son of God! O Lord incarnate! What love hast thou manifested to go thro' all this as if thou wert a sinner, only to shew us the way to the heavenly city. Thou evermore, the gate of entrance, the one pearl!

MARGARET FELLOWS.

A retrospect of my whole life, from the earliest period of my recollection down to the present hour, leaves with me this impression, that I have been, and am being, guided by a gracious and a mighty Hand, which has made, and is making, that possible to me which otherwise to me had been impossible. O that I had at all times unhesitatingly trusted and yielded myself to its guidance!—[Rothe.

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