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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., TWELFTH MONTH, 1891.

NO. 12

WHAT OF THAT?

Tired ; well, what of that ?
Didst fancy life was spent on beds of ease
Fluttering the rose leaves scattered by the
breeze ?

Come, rouse thee ! work while it is called day !
Coward, arise ! go forth upon thy way.

Lonely ! and what of that ?
Some must be lonely ; 'tis not given to all
To hear a heart responsive rise and fall,
To blend another life into its own,
Work may be done in loneliness. Work on !

Dark ! well, what of that ?
Didst fondly dream the sun would never set,
Dost fear to lose thy way ? Take courage
yet ;
Learn thou to walk by faith, and not by sight ;
Thy steps will guided be and guided right.

Hard ! well, what of that ?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but
play ?
Go, get thee to thy task ! Conquer or die !
It must be learned, learn it, then, patiently.

No help ! Nay, 'tis not so !
Though human help be far, thy God is nigh
Who feeds the ravens, hears his children's cry,
He's near thee, whereso'er thy footsteps roam,
And he will guide thee, light thee, help thee
home.

—GOETHE

WHEREIN THE PRINCIPLES AND PRACTICES OF FRIENDS DIFFER FROM THOSE OF OTHER DENOM- INATIONS.

I have been much interested in this subject since it was brought to our notice, and have felt disappointed as each succeeding issue of the REVIEW has appeared with no reply to it. While I do not feel prepared to discuss few the subject in full, I would express a thoughts, or rather, state a few reasons why I prefer the Society of Friends to

any of the larger denominations of Christians.

First, is the Friend's belief in a Spiritual Saviour, the Christ within, instead of an outward and material one. It seems so much easier to trust in a Saviour ever present with each one of us, than one so far off and traditional. It seems to me there should be a more careful distinction made in using the words Christ and Jesus. We so often see or hear mention of the crucifixion or death of Christ, when we know it is Jesus that is meant, for Christ, the Son of God, is immortal and cannot die. I believe this is confusing to many, as I know it has been to me.

Again it is a cause for thankful es that we, as a Society, are not dependent for spiritual advice or guidance on an educated and salaried minister ; but, instead, believe that the word of God revealed in our hearts is a safe and sure guide, and that "God is a teacher of his people himself." When his chosen servants are required to give of their bounty to the hungry souls around them, they may look for reward only to the Master who hath sent them forth ; and they will be repaid in a coin more precious than gold or silver.

—M. V.

"Wherein do the principles and practices of the Society of Friends differ from those of larger denominations of Christians sufficiently to make its existence desirable?"

It seems to me that the foundation principle of the Society of Friends is its belief in the "inner light," its faith that "He enlighteneth every man that cometh into the world," that He teaches His people Himself, and "teaches as never man taught." Here is a law, a

guide and a comforter that will "lead into all truth." This principle, if properly presented, might be an anchor for many troubled doubters in this age of religious criticism, questioning and rejection of old beliefs. Shall we who have this principle, this part of truth for our inheritance, consider that we have no further work to do now when so many are seeking for a more sure guide?

Individuals of other denominations believe in this light and love it, but it is neither taught nor trusted in all its beauty and helpfulness, except by the Society of Friends.

This seems to me *one* reason for our existence as a Society, and for our earnest endeavor to let our light shine.

Michigan. E. S. S.

THE OTHER SIDE OF THE
QUESTION; AND WHY THE
SOCIETY OF FRIENDS
SHOULD BE PRE-
SERVED.

Friends of the Review :

You remember an article written some time ago, entitled "One Side of the Question." You doubtless thought it a very one-sided article, which indeed it was meant to be, as it was plainly stated that it attempted to portray only one side of a many-sided question; and since it has fulfilled its mission, and is looking toward the ripening of good fruit, it is fully time, before the year goes out, to give, as was at first intended, the other side of the question. There is no Society that entertains more tender and kindly feeling toward the young than does the Society of Friends. Mothers who attend other churches must leave their babes at home, while here, the tiniest infant is welcomed as it were with outstretched arms, and caretakers of such are requested not to leave the room when the little ones are troubled. The congregation are no more disturbed by their attempts at expression than was Jesus of Nazareth when his anxious followers tried to quiet the children,

lest they should annoy him. As they grow older they are encouraged to sit with their elders in worship, even when too young to understand, and for this reason the behavior of Friends' children is notably better than those of other churches, even from babyhood. The gentle, quiet influence is with them all their lives, leading to calmness of thought and dignity of manner. Children thus reared are never trivial nor petty. Their aims in life are apt to be high ones, and as a rule, their success is assured. Why? Because they are taught to be honest in speech upright in dealing, kind in all living, and, more than all this, they are taught never to attempt *anything* that they are not fully competent to carry out properly, and *never* to incur a debt that they have not a certain ability to pay. Did you ever hear of a Friend taking the "Bankrupt Act"? *No!!!* If such a *seeming* thing ever happened, it was with some one who only used piety for a cloak and at heart were but —no matter what; we will not name them. Did you ever meet with a business man not a Friend who would say "thee" and "thou" in making a bargain? Yes! Why did he do so? Because he knew that if he could pass for a genuine Friend, no one would doubt his word. What does this speak for the Society? Is there any other church, every member of which is noted for strict honesty! Is there any other church that holds a "Discipline" of right living, to which every member is required to answer whether he fulfill? And as for sympathy, I never saw anything like that which here abounds. All through my upward growth, when'er my heart was troubled with too heavy burden the silent presence of a dear old "Quaker" woman would lift the load, though not a word be spoken, my head upon her shoulder grew calm as though it rested on the heart of God. And this was strength renewed to bear the heaviest cross, for in the power of this *human* sympathy I found a living emblem of our

Heavenly Father's love, His all forgiving kindness, for our faltering weakness. In this experience I think I am not alone, for I have heard expressions from others in youthful walks that harmonize with this, when they are fortunate enough to *know* one "Quaker woman," who is, as they say, the "*best woman in the world!*"

When I hear of one after another, the aged ones of the Society passing away, and seemingly none to take their places, a feeling of great loneliness creeps over me in wondering how I should feel if I could live to see the day when they should all depart, and the Society of Friends be no more.

Would I not be indeed like an orphan in a strange country, for who in the trivial, trifling, busy bustling world would know or understand? The soul has need sometimes at least of quiet, sweet repose. And now, young Friends, do you see, in what I have said, any reason or cause, why you should leave the Society of Friends, and join the other churches. If so let me hear from you.

JULIA M. DUTTON.

Waterloo, N. Y., Nov. 27th, 1891.

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

CHAPTER XII.

*THE VICTORY OF THE SPIRIT
OVER THE FLESH.*

THEREFORE FOR THE MAN WHO LIVES NOT A PERSONAL LIFE, BUT IN THE COMMON LIFE WHICH IS THROUGH THE WILL OF THE FATHER, THERE IS NO EVIL. THE DEATH OF THE BODY IS UNION WITH THE FATHER.

(This be the kingdom, the power, and the glory.)

When Jesus had finished his discourse to his disciples he arose, and instead of escaping or defending himself, he went to meet Judas, who had brought soldiers to take him. Jesus

went up to him and asked him why he was there. Judas gave no reply, and a crowd of soldiers surrounded Jesus. Peter rushed to defend his teacher, and, drawing his sword, began to fight; but Jesus stopped him, saying that whoso takes the sword shall himself perish by the sword, and ordered him to give up his sword. Then Jesus said to those who came to take him, I formerly went amongst you alone without fear, and now I fear you not and give myself up unto you. You may do with me what you will. And then all the disciples forsook him and fled. Jesus remained alone. The officer ordered the soldiers to bind him and take him to Annas, who had been high priest, and lived in the same house with Caiaphas, the latter being the then high priest. It was he who thought of the pretext which decided the Jews to kill Jesus—either they must kill him or the whole nation must perish. Jesus, feeling himself in the hands of the Father, was ready for death, and did not resist when he was seized, nor did he fear when they led him away. Peter, who had just before promised Jesus that he would not abandon him, but would lay down his life for him, who had tried to defend him, now when he saw that Jesus was led away to punishment, was afraid that he might suffer with him, and to the questions of the servants, whether he were not one of Jesus' followers, denied it, and went away, and only afterwards, when he heard the cock crow, did he understand all that Jesus had said to him. He understood that there are two temptations of the flesh, that of fear and that of using violence; he understood then that Jesus had struggled against these temptations when he prayed in the garden, and invited his disciples to pray. Now he had himself fallen into both these temptations of the flesh against which Jesus had warned him; he had tried to resist evil by violence, and to defend truth by fighting and evil doing; he had been unable to withstand the fear of bodily

suffering, and had denied his teacher. Jesus had not given way to the temptations of resistance when his disciples had secured two swords to defend him with, nor to the temptation of fear when he stood before the people in Jerusalem in the presence of the heathen, nor when the soldiers came to bind him and lead him to his trial.

Jesus was brought to Caiaphas. Caiaphas asked Jesus as to his teaching, but Jesus, knowing that Caiaphas questioned him not in order to know what his teaching was but only in order to accuse him, gave no direct answer, but said: I have concealed nothing and conceal nothing; if thou wouldst know what my teaching is, ask of those who have heard and understood it, for this, one of the servitors of the high priest struck Jesus on the cheek, and Jesus asked why he had struck him. The man gave no answer, and the high priest proceeded with the trial. They brought witnesses to prove that Jesus had boasted of destroying the Jewish religion. The high priest again questioned Jesus; but he, seeing that the other questioned him not to learn anything but only to keep up the appearance of justice, answered nothing.

Then the high priest asked him to say if he were Christ, the Son of God. Jesus answered: Yes, I am Christ, the Son of God; and now, while persecuting me, you will see that the Son of Man is equal to God.

And the high priest rejoiced over these words, and said to the other judges: Are not these words sufficient to condemn him? And the judges answered that they were, and condemned him to death. When they had said this, the crowd threw themselves upon Jesus, and they beat him, spat in his face, and abused him, but he held his peace.

The Jews had no power to put a man to death, they required a decision from the Roman governor; and, therefore, having condemned Jesus according to their law, and abused him, they brought him before Pilate, that he

should order him to be put to death. Pilate asked why they wished for his death, and they answered: Because he is an evil man. Pilate said: If he is an evil doer, judge him according to your law. They replied: We desire that thou shouldst put him to death, because he has sinned against Cæsar; he is a rebel, he has set the people at variance, he forbids tribute to be paid to Cæsar, and calls himself the King of the Jews. Pilate called Jesus to him and said: What means this? how art thou King of the Jews! Jesus said: Wouldst thou really know what my kingdom is, or dost thou ask me only for appearance sake? Pilate answered: I am no Jew, and it is the same to me whether thou callest thyself the King of the Jews or not; but I ask thee what man art thou, and why do they say that thou art a king? Jesus said: They say truly that I call myself a king. I am a king, but my kingdom is not of this world but of heaven. Earthly kings kill and fight, and they have soldiers to aid them, but thou seest that I do not resist, though I have been bound and beaten. I am a heavenly king, and all-powerful in the spirit.

Pilate said: Then it is true that thou callest thyself a king? Jesus answered: Thou knowest it thyself. Every man who lives in the truth is free. By this alone I live, and for this alone I teach; I reveal to men the truth that they are free through the spirit. Pilate said: Thou teachest truth, but no one knows what truth is, and each has his own conception of the truth. And having said this, he turned from Jesus and went again unto the Jews and said to them: I find no fault in this man. Why would you put him to death? The priests answered that he deserved death because he roused the people to revolt. Then Pilate in the presence of the high priests, began to question Jesus; but Jesus, seeing that he was only questioned for form's sake, answered nothing.

Then Pilate said: I alone cannot condemn him; take him before Herod.

In Herod's court Jesus gave no answer to the accusations of the high priests; and Herod, taking him for an idle boaster, ordered him to be arrayed in a gorgeous garment, and sent him back to Pilate. Pilate pitied Jesus, and would have persuaded the high priest to pardon him, if but in honor of the feast; but the priest held to what they had said, and they and all the people after them cried aloud: Let him be crucified! Pilate a second time tried to persuade them to let Jesus go, but the priests and the people still cried that he must be put to death. They said: He is guilty in that he calls himself the Son of God. Pilate again called Jesus before him, and asked him, what does it mean that thou callest thyself the Son of God? Who art thou? Jesus answered nothing. Then Pilate said: Why dost thou not answer me, when I have power to put thee to death or to set thee free? Jesus answered: Thou hast no power over me. Power cometh only from above. Then Pilate for the third time tried to persuade the Jews to let Jesus go, but they said: If thou dost not put to death this man whom we have shown thee to be a rebel against Cæsar, thou thyself art not a friend but an enemy of Cæsar. On hearing these words Pilate gave way, and ordered Jesus to be put to death; but first he had him stripped and scourged, and then again clothed him in a gorgeous robe, when he was beaten, mocked, and abused. Then they gave him a cross to carry, brought him to the place of punishment and crucified him. And when Jesus was hanging on the cross all the people reviled him. To all this he answered: Father, forgive them, for they know not what they do. And again, when death was near he said: My Father, into Thy hands I give my spirit; and bending his head he gave up the ghost.

Whoever is out of patience is out of his soul. — [Bacon.

DIVINE FORGIVENESS.

Hearing so much said about the scar always remaining after the wound has been healed, I wish to offer a few thoughts on the subject without calling in question the sincerity of those who may differ from me.

I believe that repentance and amendment of life will always make us acceptable with the Father. When the father embraced the returning prodigal there was no reproach in word or look, but, rather, every demonstration of joy. He compared favorably with the son who had ever remained in the father's house, a perfect restoring.

The restoring love of God wipes out every trace of past errors, else the love of God is not perfect, merely cleansing without obliterating the effect of sin. How else can that beautiful passage from Isaiah be interpreted "Come now, and let us reason together," saith the Lord, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Are not all traces of sin obliterated if they become white as snow—that emblem of perfect purity? Where is the scar in the case of Peter after he wept bitterly and returned to the Master? He was received without reproach by Him whom he denied. St. Paul, when he yielded to the heavenly light, was pardoned for the past, and full pardon means having our sins blotted out. Shall we go through life morally scarified and maimed? I believe the love of Christ has power to bring us into complete fellowship with him. Let us read what Jeremiah says when he personified the Lord: "I will forgive their iniquity and their sin will I remember no more." We will all experience the fulfilment of this promise if we are obedient to the admonitions of duty and faithfully fill up our measure.

The remembrance of past mistakes is a safe guard, serving to keep us continually on the watch tower; for a knowledge of our weakness is the source

of our greatest strength. We may come into the state which Jesus portrayed of all being one "even as thou, Father, art in me, and I in thee, that they also may be in us." A complete restoration is experienced in this oneness with Christ.

JOSHUA B. WASHBURN.

CHRISTMAS.

"God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

We keep Christmas day as the birthday of Christ. The Gospel tells us the story of his birth; but, in some respects, that story is not easy to understand. One thing, however, is clear: that he was from the first a gentle, yet resolute and fearless seeker after God. Even in his boyhood he sought the company of venerable and learned men in the temple, and was eager, as he said, to be about his heavenly Father's business. He was the son of Mary, and of Joseph, a carpenter, and in one place we come across the bright record, that after his visit to the temple he "went with his parents, and came to Nazareth, and was subject unto them"; an obedient and loving child, preparing himself for that supreme obedience and that perfect love which afterwards led him to say that his meat and his drink were to do the will of Him that sent him; and to finish the work he had given him to do.

It is here that we find the explanation of many difficulties concerning Jesus; difficulties that would never have existed at all if people had been careful to remember what he himself always said: that God was his heavenly Father, who sent him and who was ever with him; and that God is our Heavenly Father too, who sends every one who is willing to serve him, and who will ever be with us. It is a lovely truth—that the "Glory of God" does shine "in the face of Jesus Christ"—and that the shining light in our

hearts enable us to see it. But all things shine with the glory of God; and everything has a "face" which may tell us something of the Father.

Not only Jesus at Christmas tells of God, but the shining star, and the glistening snow, and the radiant holly berries, and baby's pretty eyes, and the old man's silvery hair, and the mother's pleasant face, the heavenly glory is always there; and the light in the heart may always be there too to enable us to see it.

Ah, yes! Paul was right. The light must be in us before we can see that it is around us. God must shine in our hearts before we can have knowledge of His shining in surrounding faces. It is always so. We could not even delight in the colors of leaves and flowers, and in the splendor and mystery of the clouds, and in the song of birds, and in the music of voices and instruments, if we had not something in our own souls akin to these.

So, then we must *find* this inner light, and cherish it, and make much of it, and think of it as a guardian angel whose wise hands and shining eyes will help us to find our way, and to see all pure and beautiful things. And this angel of light it is which, at Christmas, will help us to see Jesus. No book could do that for us; and the wisest teacher that ever lived could only help us. We must have the heavenly radiance in ourselves.

Paul tells us that the light is God himself. It is he who is shining in our hearts to enable us to see his glory elsewhere. It is the heavenly Father who is speaking to his earthly child from everything he has made; for, in everything, he has put something of himself, so that his light, his power, his wisdom and his love, shines out everywhere for all who have eyes to see. But he is especially in those who think of him and love him. To these he gives wise, bright eyes, and an understanding mind, and pure desires; so that more and more the light beams forth from them to show them God in

all things, and to make them glad in the knowledge of the Father's presence, just as Jesus was in a world that was to him full of God.

When we really believe this; when we believe in the Father, and when we believe we are his children, we shall see him in the face of Jesus, and in every other face where love shines or where sorrow pleads; and then the best of all Christmas days will be ours, when Christ will be born in our hearts, and when we shall say, with one who knew him well: "Beloved, now are we the sons of God."

JOHN PAGE HOPPS,

Leicester, England.

The above is from the "Unitarian," and so fully meets my views, and what I believe to be the views of Friends, that I place them for insertion in YOUNG FRIENDS' REVIEW.

JOSEPH FRITTS,

Macedon, N. Y.

OUR COZY CORNER.

THE CHESTNUT SERMON.

Little Friends,—

It was after I had sealed and sent those questions just as they came to me, that I was pondering in my mind whether any one could really write a sermon about the chestnut tree, and what could possibly be said on the subject. I did not know why I asked the questions, but now I know it must be because the little minister knew how to write one, so now we have it, a deal better and longer than we expected. After thinking a long while, I could only think of just three sentences to make a sermon of, so I called it a sermon in a nut-shell. It is this:

First verse,—Mind the Light,

Second verse,—Look Within.

Third verse,—Look Upward.

Now this is easy to remember, and if we will always "Mind the Light," "Look Within," and "Look Upward" we will not go far astray, even if it is

cloudy and the rain is falling, for it is never so dark and cloudy but that there is a light somewhere, and if we mind where we look, we will see the light breaking through the clouds; that is the way the light of God's goodness breaks upon us when our hearts are troubled, if we only look upward to Him through our inner selves.

COUSIN JULIA.

SEND OUT THE SUNLIGHT.

Send out the sunlight, the sunlight of cheer,
Shine on earth's sadness till ill disappear,
Souls are in waiting this message to hear.

Send out the sunlight in letter and word;
Speak it and think it till hearts are all stirred—
Hearts that are hungry for prayers still unheard.

Send out the sunlight each hour and each day,
Crown all the years with its luminous ray,
Nourish the seeds that are sown on the way.

Send out the sunlight! 'tis needed on earth,
Send it afar in scintillant mirth,
Better than gold in its wealth giving worth!

Send out the sunlight on rich and on poor,
Silks sit in sorrow—and tatters endure,
All need the sunlight to strengthen and cure.

Send out the sunlight that speaks in a smile,
Often it shortens the long, weary mile!
Often the burdens seem light for awhile.

Send out the sunlight—the spirit's real gold!
Give of it freely—this gift that's unsold,
Shower it down, on the young and the old!

Send out the sunlight, as free as the air!
Blessings will follow, with none to compare,
Blessings of peace, that will rise from despair.

Send out the sunlight! You have it in you!
Clouds may obscure it just now from your view;
Pray for its presence! Your prayer will come true.
—Ellen Dare.

It may not be generally known that Dr. Benjamin Richardson was a drinker when the London physicians assigned to him the task of investigating the action of alcohol on living tissues. He took a year for his experiments, and came out a total abstainer; his science had controlled his conscience and controlled his life.

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

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The greatest need of the Society of Friends, to-day, is ability to present our principles clearly and convincingly before the world. We have principles and religious truth, that are worthy of the richest settings the English language can give. But alas, how weak are we in that respect! Are we doing our duty to a religion that is capable of such vast possibilities? If Quakerism is the most spiritual, it is also the most poetic, and the most scientific, of all modern religions. These facts need but be clearly demonstrated to be accepted by every honest, earnest and unbiased thinker. These are statements we leave with the reader, for the present, to ponder over. In the meantime we intend to make the REVIEW

do the little that is in its power, in this line, to entice the young people into the habit of closer and deeper thinking, and of more frequent and careful writing. While thus greatly benefitting our Society, we hope to make the REVIEW more in accordance with its first design, more complete in execution, and more generally interesting to its readers. Our plan is this—we will give prizes for original articles as follows:

\$4.00 and four yearly subscriptions to REVIEW for best report of a Yearly Meeting in 1892.

\$2.00 and two yearly subscriptions to the REVIEW for second best report of a Yearly Meeting in 1892.

Two yearly subscriptions to the REVIEW for third best report of a Yearly Meeting in 1892.

\$4.00 and four yearly subscriptions to the REVIEW for best article on any of the following subjects:

1. The Greatest Boon that Quakerism Has Given to the World.
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5. Science and Religion.
6. Quakerism and Poetry.

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Articles on the first three subjects must be in before 4th mo., 1892; on the last three before 12th mo., 1892. Reports of the Yearly Meetings immediately after the Yearly Meeting transpires. The report of Yearly Meeting not to contain less than 1,500 or more than 2,000 words. This is especi-

ally to encourage the young people. We therefore limit the contest to those under 40 years of age.

We are much pleased to see our Friends in the far west making a more decided effort to publish their needs, and the possibilities of that vast region for more aggressive work by our Society. The field is broad enough for a united effort on the part of Friends to occupy it.

One of our many readers in the Western States in writing us, recently, expresses surprise that some of the ministers belonging to Genesee and Ohio Yearly Meetings should be called to spend so much of their time on religious visits within the limits of the Eastern Yearly Meetings, with their numerical strength and many advantages in wealth, Friends' schools, etc., while their own and the Western Yearly Meetings seemingly need their services far more. Is our ministry, indeed, a *free* Gospel ministry? Our ministers, as a rule, come not from the wealthy in our Society, but from among those who have to depend for their support, and for the support of their families, upon their own labor. To do this, and to travel much in the ministry, paying their own expenses, is an impossibility. Our Society does not assist its ministry financially, and as a result they are compelled to depend upon such help from individuals or remain at home. This help, we are glad to know, has of late years been quite liberally given in some cases. But we fear the exigencies of the case have had a tendency to cause some of our ministers to follow somewhat in the line of the advice which was said to have been given by a Friend to his son. "My son" said he, "never marry for money, but go where money is." If those who are thus made willing to give (and more such are needed in our Society) instead of saying, "come *our* way, and sufficient assistance will be given" would say: "I wish to forward the cause of truth, and make our ministry more

free; take this and use it wherever the Master calleth thee." Would not this be the better way? The good Father knoweth best where the work is most needed.

The limit of time for the receipt of clubs for prize competition is 1st mo. 2nd, 1892. The announcement last mo. was, through a mistake, made indefinite.

We prefer remittances for subscriptions to come by Post Office orders, and express orders made payable at London, Ont., or by registered letter. Address—S. P. Zavitz, Coldstream, Ontario, Canada.

For the best essay sent us for publication in Y. F. REVIEW before 5th mo. 1st, 1892 on the following subject: *How best may we present and apply the principles of Friends to the needs of the western people*, we shall willingly send the writer 10 copies of Y. F. REVIEW, one year. Here is a chance for the young Friends of the west to make their wants known.

'Wherein do the principles and practices of the Society of Friends differ from those of the larger denominations of Christians sufficiently to make its existence desirable?'

We ask for articles for publication on the above subject.

We want all our *old subscribers* to RENEW, and, in addition, *one thousand NEW subscribers*. This will be an easy matter to accomplish if *each one does a little*. Many hands make easy work." Don't wait until the middle of next year to get up a club. Now is the time to begin. Let those who have been in the habit of sending us large clubs endeavor to make them still larger for 1892, and in neighborhoods where but one or two copies are taken it will be an easy matter to procure a good sized club. Remember the YOUNG FRIENDS' REVIEW *is but 50 cents per copy a year*.

We give no special rates to subscribers for 1892. Our terms are 50 cents per copy a year; 25 cents for six months. To *club raisers* we make the following offers: For each club of twelve (12) names (yearly subscribers) we will accept \$5, the Agent keeping the \$1.

In addition to this offer to the sender of the largest club of yearly subscribers, with the money which reaches us on or before 1st mo. 2, 1892 we will give books to the value of \$5; for second largest club, books to the value of \$2; third largest club, books to the value of \$1; fourth largest club, books to the value of \$1; fifth largest club, books to the value of \$1.

Remember the bulk of our subscriptions expires with 12th mo., and that old and new subscribers count alike.

BORN.

ZAVITZ—At Coldstream, Ontario, 11th mo. 9th, 1891, to S. P. and Ida Zavitz, a son, who has been named Daniel Russell.

MARRIED.

CLARK-HICKS—At the residence of the bride's parents, Westbury, Long Island, N. Y., 11th mo. 19, 1891, under the care of Westbury Monthly Meeting, George Clark, of Emerson, Ohio, son of Samaria I. and the late George P. C. Clark, and Amelia Hicks, daughter of Stephen R. and Hannah U. Hicks.

DIED.

TRUMAN—At her residence, near Genoa, Nebraska, 11th mo. 4th, Susan V., wife of George S. Truman, in the 66th year of her age. A member of Genoa Monthly Meeting of Friends.

On Friday last the wife of George S. Truman was interred at the Friends' cemetery. A large assemblage of mourning friends gathered in the meeting-house, including representatives of most of the families of the surrounding country. The remains were brought from the residences of the family attended by the relatives. The proceedings were solemn and simple after the

manner of this religious community. Intervals of silence were relieved by prayer and other exercises. But the most affecting incident was the testimony the bereaved husband bore to the character and life of the deceased. With his tall and striking form standing by the side of the coffin, with accents trembling with suppressed emotion, he said that the dear companion of 43 years lying there had been a true and faithful help and comforter, always enabling him to bear his trouble, and while still loving the sinner she hated the sin, and between themselves there had not been a harsh word or even an unkind thought for all these years. A strong testimony to the graces and virtues of the departed was borne by a female minister of the Society, and by Isaiah Lightner, who conducted the services throughout. Mr. Truman and family have the sympathy of the entire community.—*The Genoa Leader.*

A PARABLE.

“Here we have no continuing city.” “We seek one to come.”

“Lay not up for yourselves treasures on earth,” for

“Where your treasure is there will your heart be.”

“Let us rise and be going
The shadows will fall!”
Thus the nurse gave the children
A sweet gentle call.

Then the little ones mustered,
With pinnafores full
Of the flowers she had helped them
To wreath and to cull.

They had stones from the shingle,
And shells of the shore,
All so bright when the wavelets
Splashed, wetting them o'er.

They had been all the morning
And long afternoon
And yet, the Home summons
Seemed sounding too soon!

“May we take all our treasures?
O none we can leave!”
That to do so was useless
They could not believe.

Tho' their feet had grown weary,
All faded the flowers,
The stones losing lustre
As evening's cloud lowers.

Yet they fret and they murmur
To carry away
Their burden of riches
At close of the day.

Till at last by the Home gate,
Quite weary and sad
They drop them,—all weeping
Who might have been glad.

And they miss the bright sunset,
The lights o'er the hill,
And reluctantly yield
To their good nurse's will.

"It is home where the heart is,
Wherever that be,
On desert or mountain,
On island or sea.

There is pathos and truth
In that popular lay,
Are our hearts where our home is?
We question to-day.

"No continuing city!"
O would we believe
'Tis no metaphor only,
But truth to receive.

We should keep our hearts freer
From burdens and pain,
Which hinder true progress,
Right paths to maintain.

Thus should save ourselves worry
Help others along,
Our frets and complaints
Would change into song.

But say, what are we doing?
Prosperity smiles,
We hoard and we gather
Our avarice beguiles.

Or it may be, affections
Our memories hold
Make *some* precious things dearer
Than silver or gold.

Or perhaps some great project
We long to fulfil.
Or *force* some oppositions
To bow to our will.

Or an act of pure kindness,
Or souls to be won,
Ere yet to our seeming
We've scarcely begun.

*Since the soul is immortal,
O let it not be
That for aught less immortal
It cannot go free!*

Mind! one day as a thousand
Is good in God's sight;—
His will our lifegiving
His word is our light.

We, the gifts of our Father,
With gratitude share,
Yet hold to them loosely,
Nor make them a snare.

Have we Christ for our portion,
All others above
In whom are hid treasures
Of life and of love?

Then our earthly possessions
We count but as dross,
We gain by surrender
Nor deem it a loss.
England. —M. FELLOWS.

BALTIMORE YEARLY MEETING.

Editors of YOUNG FRIENDS' REVIEW.

Thinking that perhaps a brief synopsis of the proceedings of our recent Yearly Meeting might interest some of the readers of the REVIEW, particularly those of our membership in whose households it is a regular visitant, and who were unable to mingle with us upon this cherished occasion, we offer the following for their perusal:—

First-day morning dawned bright and clear and witnessed the largest attendance of people ever collected together under one roof in a Friends' meeting-house in this city. The large meeting-room fronting on the Park avenue side was filled to overflowing, many being compelled to stand throughout the entire meeting, and the same might be said of the meeting held at the same time in the Laurens street end. The impressiveness of the occasion was commented upon by many present, the same drawing chords of love and nearness to the Father's kingdom, seemed to permeate throughout the large audiences there assembled, as the words of those engaged in the ministry seemed to be handed forth in that life, power and wisdom, that is calculated only to take deep hold, to make a lasting impression among such audiences, which bore ample evidence that there was a living ministry amongst

us. Philadelphia, New York, Genesee, Ohio and Indiana Yearly Meetings were represented at the meetings on First day by those engaged in the ministry. The youth's meeting in the afternoon of the same day, was thought to be a most profitable and instructive occasion. The beautiful and impressive selections, the manner of rendition and the life and vigor with which those, we trust, coming standard bearers, entered into the spirit of the exercises incident thereto, speak well for the future of our beloved Society. The business sessions of the Yearly Meeting began Second-day morning, at 10 o'clock. Reports received from the Quarterly Meetings contained the usual matters of information there being nothing embraced therein out of the ordinary routine to claim the attention of the meeting.

Minutes of unity, for ministers and others in attendance from other Yearly Meetings, were produced and read, which elicited expressions of appreciation of their presence. A cordial welcome was also extended to those in attendance without minutes. The balance of the morning session was occupied in reading three of the epistles received from other Yearly Meetings; after the appointment of a committee to prepare a suitable reply to these annual messages of love, and unity of feeling and purpose, and also the selection of Friends to collect some of the religious and other exercises of the meeting, for the benefit of our absent members, the first session of the Yearly Meeting adjourned to reassemble at three o'clock in the afternoon. The remaining sessions of the Meeting until its close on Fifth-day evening were occupied in completing the reading of the epistles as previously referred to, and other matters of note to follow. The consideration of the state of Society elicited the information that Friends generally maintain love toward each other, but that it does not exist amongst us to that extent that we would desire, and which is so essential to the

life and proper growth of the body, and also to individual happiness. The usual neglect was noted in the attendance of our mid-week meetings, though the meetings on First day morning were generally well attended by our members who reside within a reasonable distance. Most Friends were said to endeavor by example and precept, to educate their children and those under their care, in plainness of speech, deportment and apparel, and endeavor to guard them against pernicious reading and corrupt conversation; though it was acknowledged that more attention to the reading of the Scriptures, particularly in the home circle would be profitable. Our testimony against the sale and use of intoxicants, is maintained by nearly all of our members, though a few continue to sell liquor in connection with their other business. The number has decreased during the past year. None of our members are known to cultivate tobacco, though some continue to use it. Relief has been afforded to those amongst us who are known to require aid. The answer to the sixth query imparts the information, that Friends bear a faithful testimony in favor of a free Gospel Ministry, resting alone upon divine qualification. Friends are reported to bear testimony against oaths, military services and prize goods, though the report from one Meeting says that our testimony against lotteries and all forms of oppression might be more fully maintained, which is followed by a *foot note* of explanation, which says that it refers chiefly to the participation of their members in those projects and associations which promise quick and large returns from small investments of money. The above information caused words of counsel to be handed forth by deeply concerned minds, counselling us to be on our guard, and to be careful not to associate ourselves with projects or associations that promised impossible things, as we would undoubtedly be the losers thereby. A well attended meeting of the First-day School Association of the

Yearly Meeting, was held on Second day evening; interesting epistles were read from the associations connected with other Yearly Meetings, containing much valuable counsel, which was followed by a pleasing and instructive address by Robert M. Janney, of Philadelphia, an interesting meeting of the Yearly Meetings Philanthropic Committee, was held on Third-day evening; an encouraging report of the year's work was read, which showed that some of its members have been actively enlisted in the various field of labor assigned them. Embraced in the report was the information that members of the committee residing within the limits of one Monthly Meeting were chiefly instrumental in closing a drinking saloon located in the center of a prosperous farming community, the nature of its conduct being of the most demoralizing tendency. Abbie D. Monroe, principal of the Friends' colored school at Mount Pleasant, South Carolina, delivered a most pleasing and instructive address, clearly elucidating the benefits of such instruction, the keen perception of the students and their desire for learning, stating that out of the large number of young men educated there she knew of but one who was a drunkard, and closed her remarks with a modest appeal for aid. Then followed an interesting address by John J. Cornell on the different phases of philanthropic work. The report of the committee on isolated members showed that the scattered ones of the flock were not forgotten, many being supplied with Friends' papers and other publications of interest.

Reports of the Indian Committee, the committee having charge of the Indian Spring property and the nature of its disposition, of the Visiting Committee of the Yearly Meeting who were encouraged to further pursue their labors in this important field of labor, and also of the Building Committee having charge of the erection of the Park avenue meeting house, who, having reported the building paid for

and their labors ended, were released, will all be found in the published proceedings of the Yearly Meeting, in reciting the labors and exercises of the Yearly Meeting, the writer now recalls to memory the remarks of an elderly Friend who was in attendance from within the limits of another Yearly Meeting, whose timely words of counsel always seemed to be offered at the right time, remarked while the meeting was engaged in the State of Society that "if Friends as a people, as a body, did all the good that they were capable of doing, that they would *take the world*. The Yearly Meeting concluded its labors on Fifth-day evening, it being seven o'clock when it adjourned. A joint epistle in reply to the ones received from Genesee and Illinois Yearly Meetings, which was prepared at the request of John J. Cornell was read and approved, and the life and spirit of this epistolary correspondence clearly showed the benefit of joint preparation. The reading of a memorial of Fair Fax Quarterly Meeting portraying the beautiful and exemplary life of James M. Walker, whose life was shown to be one of good deeds and unbounded love for those of his own household, his deep interest in his Meeting, and his gentle administering to the wants of the needy, called forth just tributes to the memory of a worthy man. Thus ended the labors of the most interesting and long to be remembered occasion. Near the conclusion of the Meeting John J. Cornell arose and said, in a feeling manner, that these closing moments were to *him* most solemn occasions, and in a few touching remarks, bade those assembled an affectionate farewell in the Lord, and we might, in conclusion, appropriately add the thought of separation, the uncertainty of the future, the social commingling and the spiritual feasting, are all calculated to make a deep and lasting impression upon the mind.

M. O T.,

11th mo. 3rd, 1891. Baltimore, Md.

MARTES, THE PERSIAN BOY.

(Continued from last Month.)

The morning sun is shining brightly as a man with staggering yet rapid steps approaches his home; he enters the door and looks upon his wife quietly working. "O Teispes, husband, what is it?" she cries as she sees his haggard face. "Enough!" he answers hoarsely, "our boy has slept at his post, the sacred fire is out!" With a wild scream the beautiful Rhodogune throws herself at her husband's feet exclaiming "Where is he, O tell me where is my child!" "In the House of Darkness" answers Teispes, at which words the wife and mother, falling heavily against her husband, forgets for the time her great sorrow in unconsciousness.

II

Again the moon is sending its rays over palace and prison, over temple and forest. Who is she that so stealthily creeps in the shadow? It is Rhodogune going to find her child. As she approaches his place of confinement her steps falter, but raising her eyes to heaven she prays that she may be permitted once more to see her boy; her prayer is answered, and entering the dark cell she clasps Martes to her breast. For some moments there is silence, which is at last broken by the mother's wailing cry: "Alas! my son, I know that thou must die—thou who wast always so loving and obedient—but O what will be the death?" and she shudders as she thinks of those who have been executed by burying up to the head in the ground, and of others who first had their noses and ears cut off, tongues torn out and eyes put out. Martes raises his eyes to his mother and her grief is checked as she looks at him, for never before did she see such beauty in that face. "Mother," he says. "be not troubled, I can tell thee how I shall die. I am to be smothered in ashes; I greatly feared the punishment of 'the boat,' and am thankful

the agony will be so quickly over with. And mother," seeing her tremble, "I am happy now; they have told thee I am going to the 'house of destruction,' but the 'house of hymns' will be my home, and I shall dwell forever with Ahuramazdai. The happiness I always felt when I knew I had done right is with me now, and so much greater. O mother, if thou could'st only hear the voice which tells me so plainly that all will be well with me. The last I knew before the fire went I was asking Ahuramazdai to make me obedient and my heart pure, that his Divine Spirit might dwell with me, and it is with me now mother, and will be ever for those who obey His spirit in their hearts, shall live forever. The fire was only His emblem, it was neglected by me because in my own heart I held communion with Him, and I shall not be punished for it. You may not understand me, but the time will come when our people will learn that Ahuramazdai is the same God worshipped by other nations without the sacred fire, and worshipped just as acceptably if they live such lives that His spirit can work in their hearts. So do not mourn for me, mother, but follow me to a better life than this." The interview at an end Rhodogune embraces her son and sadly turns toward home. She can scarcely bear to meet the stern father, who, after delivering up his son to the officers, thinks he has performed his whole duty. But Rhodogune sees a change in her husband's face; he cannot forget that scene in the 'great hall of audience,' when his son stood so calmly before him, his accuser, and before his powerful judges, whose very glances cause people to quake with fear. And Teispes will remember to his dying day the ringing voice of his boy as he replied to his judges after they had pronounced his doom. "It is only my poor, feeble life here you can take away, 'the Divine Spirit cannot be resisted,' and it is that which strengthens me now. I am going to the 'best life,' and the last judgment will decide

whether you or I tried to resist the spirit of Ahuromazdai."

Again it is night and the moon shines down on the silent earth and reveals to us once more the lonely Rhodogune as she clings desperately to a high wall and gazes with wild eyes upon the moonlit scene within. What does she see? Within the enclosure stands the "tower of silence," and since the people went away and she crept from her hiding place she has watched the swarm of vultures until the last one has flown away, and she knows that of that beautiful form which her hands have so often cared for, nothing now is left but the bones. Ah! poor, broken hearted mother, thy child is not here in the lonely "tower of silence," his sorrows and suffering are forever over, and he has indeed entered the "best life."

Dear children, in each of your hearts is a light far more sacred than the Persian boy's fire. It is indeed from heaven, and if you let this light go out your punishment will be much greater than Martes, for instead of losing this present life, which we must all give up, you will lose the "best life," the life with God, which will last forever. For this light is God's voice to guide us on life's journey, and if we will not obey it we must wander in darkness, but if we listen to and follow its teachings, it will lead us to God, from whom not even death can separate us.

LYDIA J. MOSHER.

WEALTH OF THE BIBLE.

How much is your Bible worth? It is more precious than rubies. We open our Bibles, and we feel like the Christian Arab who said to the sceptic when asked by him why he believed there is a God: "How do I know that it was not a man instead of a camel that went past my tent last night? Why, I know him by his tracks." Then, looking over at the setting sun, the Arab said to the sceptic: "Look there! that is not the work of man.

That is the track of a God." We have all these things revealed in God's work. Dear old book! My father loved it. It was ever in my mother's hand. It has been under the pillow of loved ones when they died. It speaks to me of God my Father; of Christ, my Saviour; of heaven, my eternal home.

WORLD'S FAIR NOTES.

The Exposition will open its doors to the public on May 1, 1893, and close them October 30 of the same year.

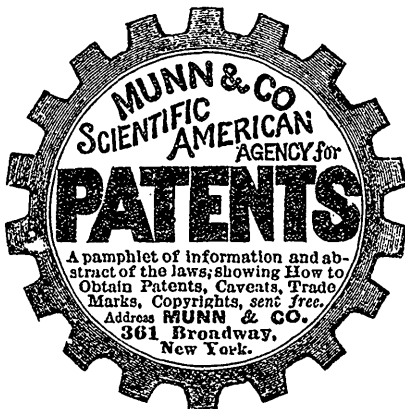
The magnitude of the building operations now going on at Jackson Park can be surmised from the fact that an average of from thirty-five to forty car loads of construction material arrives daily. The Exposition buildings are rising with wonderful rapidity.

Aside from the cost of the great buildings which will be not far from \$7,000,000, the following are among the sums which have been or will be spent in preparation of the Exposition grounds: Grading and filling, \$450,000; landscape gardening, \$323,500; viaducts and bridges, \$125,000; piers, \$70,000; waterway improvements, \$225,000; railways, \$500,000; steam plant, \$800,000; electric lighting, \$1,500,000; statuary, \$100,000; vases, lamps, etc., \$50,000; lake front adornment, \$200,000; water supply and sewerage, \$600,000; other expenses, \$1,000,000; total, \$5,943,500. The total expense of organization, administration and operation of the Exposition is estimated at nearly \$5,000,000. This takes no account of the sums to be spent by the government, the states or foreign nations.

Chief Buchanan of the World's Columbian Exposition Live Stock Department has sent out about 3,000 copies of the live stock premium list to the various fair and breeders' associations of the country, and is receiving responses which show that the live stock exhibit at the Exposition will be something tremendous. Besides the large premiums offered by the Exposition for

a live stock exhibit, all the various breeders' associations are offering large prizes, notably for Shorthorns, Herefords and Jerseys. As an evidence of the widespread interest in the live stock show A. F. Mansell, of Shropshire, England, offers a prize of \$500 for the best American bred Shropshire ram. The State of Illinois offers \$40,000 in premiums for live stock; the Clydsdale horse breeders offer \$5,000 extra prizes; the cattle associations offer extra prizes as follows: Galloway, \$3,000; Shorthorn, \$6,000; Hereford, \$5,000; Jersey, \$10,000, and Holstein, \$10,000. The swine, sheep and dog breeders also offer extra money prizes. The money prizes to be paid for live stock will amount to \$250,000 or more, which, of course, includes the sum of \$150,000 voted by the Exposition company for premiums in that department. The Exposition buildings for the accommodation of live stock will cover thirty acres.

"Ever after I introduced the teaching of kindness to animals in my school," says De Saille, an eminent French master, "I found the children not only more kind to animals, but also more kind to each other, and I am convinced that kindness to animals is the beginning of moral perfection, and that a child who is taught humanity to them will in later years love his fellowman."



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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.