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Young - Friends' - Review.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

VOL. VIII.

LONDON, ONT., TENTH MONTH, 1893.

NO. 10

FOR YOUNG FRIENDS' REVIEW.

BLOOM LESSONS.

I look on a beautiful flower,
And admire with wonderful love,
For I read in its heart of a power
That comes from the Unseen above.
I read in its heart of a duty
We owe to ourselves and the world,
To shed forth life's sweetness and beauty,
And keep truth's bright banner unfurled.

I gaze on a great glowing flower
That springs from the dark cheerless sod,
While my heart, from its desolate bower,
Leaps up at the breathing of God ;
And this lesson I learn from its blushing
There's nothing too dark for the light ;
There's no clod that can be wholly crushing,
When upward we push in the right.

I gaze on the tiniest flower,
The tiniest wee one of all,
And I see the same beauty and power
Shine out from its visage so small.
I gather in wonder my lesson,
As I peer through the microscope glass ;
His smallest may bloom in perfection
That his greatest can never surpass.
—*Julia M. Dutton, Waterloo, N. Y.*

ADDRESS.

BEFORE THE PARLIAMENT OF RELIGIONS,
CHICAGO, BY AARON M. POWELL, NEW
YORK, 9TH MO. 23.

[As reported in Inter-Ocean.]

“THE GROUNDS OF SYMPATHY AND FRATERNITY AMONG RELIGIOUS MEN.”

Dr. Barrows then read a letter of regret from Metropolitane, of Athens, after which A. M. Powell, of New York, was introduced, and delivered the following address :

It is in behalf of one of the smaller religious bodies, the Society of Friends, that I am invited to speak to you. In the time allotted it would be quite impossible to cover exhaustively the whole

field of my broad subject. “The Grounds of Sympathy and Fraternity Among Religious Men.” It is altogether natural and proper that in form and method and ritual there should be diversity, great diversity, among the peoples interested in religion throughout the world, but it is also possible, as it is extremely desirable, that there should be unity and fraternity and co-operation in the promulgation of a simple spiritual truth. To illustrate my thought I may say that not very long ago I went to one of the great Salvation army meetings in New York. I met that gifted and eloquent queen of the army, Mrs. Ballington Booth, to whom I had the pleasure of introducing two of my Quaker friends. Taking in the humor of the situation, she said, “Yes, we have much in common ; you add a little quiet and we add a little noise.” The much in common between these two very different peoples, the noisy Salvationists and the quiet Quakers, is in the application of admitted Christian truth to human needs. Every people on the face of the earth has some conception of the supreme and the infinite, but the Christian ideal according to my own conception is the highest and most complete ideal of all.

Even the most untutored have always been found to be amenable to the presentation of this fundamental Christian thought exemplified in a really Christian life. I may illustrate by the experience of William Penn among the Indians of North America.

FRIENDS AMONG THE INDIANS.

It is a matter of history that the relations between Penn and the Quakers and the Indians were exceptional and harmonious on the basis of this ideal

brotherhood of man. Many years later another Friend was sent out under President Grant's administration to labor as a superintendent among the Indians, the noble-hearted, true Quaker, Samuel M. Janney. He talked with those Indians in Nebraska about spiritual things. They could understand about the great spirit as they listened to him, and he told them furthermore the wonderful story of Jesus of Nazareth, commending his teaching and the lesson of his life, and his death to them. They listened with regard to the son, as they had with reference to the father, but he could not impress them, in the face of their sad experience with a so-called Christian nature, with the virtues of the son. Finally one old chief said to him: "We know about the father, but the son has not been along this way yet." A fresh and living instance of this spirit is illustrated in the chapter we are now writing so shamefully in our dealings with the Chinese. We are sending missionaries abroad to China, but what are we teaching by example in America with reference to the Chinese but the godless doctrine that they have no rights which we are bound to respect. We are receiving lessons valuable and varied from these distinguished representatives of other religions, but what are we to say in their presence of our shortcomings measured by the standard of our high Christian idea, which recognizes the brotherhood of all mankind and God as the common father?

I want to say that the potential religious life—and it is a lesson which is being emphasized day by day by this wonderful parliament—is not a creed but character.

I believe we stand to-day at the dividing of the ways, and the question is whether or not there shall follow this Parliament of Religions any permanent committee, or any general organization looking to the creation of a universal church.

Part of my speech has been made this morning by the eloquent ex-Gover-

nor who preceded me, but I will emphasize his remarks with regard to arbitration. There were two illustrations of my thought to which he did not make specific reference. One is recent in the Behring Sea arbitration. I may cite also one other illustration—the Geneva award—which at the time it occurred was perhaps even more remarkable than the more recent arbitration of the Behring Sea dispute. Among the exhibits down yonder at the White City, which you doubtless have seen, is the great Krupp gun. It is absolutely appalling in its possibilities for the destruction of humanity. Now, if the religious people of the world, whatever their name or form, will unite in a general league against war, and resolve to arbitrate all difficulties, I believe that that great Krupp gun will, if not preserved for some museum, be literally melted and recast into plow-shares and pruning hooks. [Applause.] This parliament has laid very broad foundations, presenting an object lesson of immense value. In June we had on this platform Episcopalians, Methodists, Baptists, Presbyterians, Unitarians, Protestants and Catholics. All these were tremendously in earnest to strike a blow at one of the great obstacles to the progress of Christian life in Europe—state regulated vice—the most infamous system of slavery of womanhood and girlhood the world has ever seen. It exists in most European countries, and it has its champions in America, who have been seeking by their propagandism to fasten it upon our large cities.

DUTY OF AMERICANS.

Now what has America to do on this line? America has a fearful responsibility. Though it may not have the actual system of State regulation, we call ourselves a Christian country, and yet in this beloved America of ours in more than one State, under the operation of the laws called "age of consent," a young girl of 10 years is held capable of consenting to her own ruin. [Cries of "Shame."] Shame,

indeed ; it is a shame, a ten-fold shame. I appeal in passing for league and unity among religious people for the overthrow of this system in European countries and the rescue and redemption of our own from this gigantic evil which threatens us here.

I now pass to another overshadowing evil, the ever-pressing drink evil. There was another congress held here in June ; it was to deal with the vice of intemperance. What the world greatly needs to-day in all countries is greater simplicity in connection with the religious life and propagandism. We want to banish the spirit of worldliness from every land which has taken possession of many churches and inaugurate an era of greater simplicity. The actual progress of Christianity in accordance with its ideal may be cited in a sentence to be the position of women in all lands.

Someone has described salvation as being simply harmonious relationship between God and man. If that be a true description of the heavenly condition we need not wait till we pass beyond the river to experience something of the uplift of the joy of salvation. Let us band together religious men and women of all names and nationalities to bring about this greater harmony between each other and between God, the Father of us all. Then finally in all lands and in every soul, the lowliest as well as the highest, may this more and more become the joyous refrain of each, "Nearer, my God, to Thee, Nearer to Thee." [Applause.]

MOZOOMDAR'S (INDIA) FAREWELL ADDRESS

BEFORE THE PARLIAMENT OF RELIGIONS, CHICAGO, 9TH MO. 27TH.

[As reported in Inter-Ocean.]

Dr. Barrows next introduced Rev. P. C. Mozoomdar, of the Brahmo Somaj, who delivered the following address :

BRETHREN OF DIFFERENT FAITHS :
—This parliament of religions, this concourse of spirits, is to break up be-

fore to-morrow's sun. What lessons have we learned from our incessant labors? Firstly, the charge of materialism, laid against the age in general and against America in particular, is refuted forever. Could these myriads have spent their time, their energy, neglected their business, their pleasures, to be present with us if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is or what is that spirit? It is the spirit of God himself. This unity of man with man is the unity of man with God, and the unity of man with man in God, is the kingdom of heaven. When I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my lifelong faith and labors, viz., the harmony of religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883, in his lecture called "Asia's Message to Europe," was this :

"Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and offer united homage to the king of kings and the Lord of Lords. This central union church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

"Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's

church will advance and meet upon a common platform, and form a broad Christian community, in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

"The base remains where it is; the vast masses at the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above, you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of heaven which Christ predicted."

CHRIST'S PROPHECY FULFILLED.

These words were said in 1883, and in 1893 every letter of the prophecy has been fulfilled. The kingdom of heaven is to my mind a vast concentric circle with various circumferences of doctrines, authorities and organizations from outer to inner, from inner to inner still, until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindness, good-will, patience and wisdom which have distinguished the work of this parliament that outermost circle of the kingdom of heaven has been described. We have influenced vast numbers of men and women of all opinions and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the

love of man and the love of God are perfected in one church, one God, one salvation.

I conclude with acknowledging the singular cordiality and appreciation extended to us orientals. Where everyone has done so well we did not deserve special honor, but undeserved as the honor may be, it shows the greatness of your leaders and especially of your chairman, Dr. Barrows. Dr. Barrows, humanly speaking, has been the soul of this noble movement. The profoundest blessings of the present and future generations shall follow him.

And now farewell. For once in history all religions have made their peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to pray Our Father, the universal father of all, in heaven. His will has been done so far, and in the great coming future may that blessed will be done further and further, forever and ever. [Applause.]

AT THE WORLD'S FAIR.

On 9th mo. 15th wife and I, with five others of our friends, turned our faces westward—toward the "White City"—to pay an eleven-day visit in the city of the great World's Fair, to attend the first Parliament of Religions, and to participate with Friends from many quarters in the Friends' Congresses, and meetings of Friends to be held at that time. Nothing unusual transpired in our journey out, except that our train was four hours late in reaching Chicago, but even that, we found, was nothing unusual in these days.

We had anticipated much to be seen and heard there which would be both interesting and profitable. Before leaving we found at least four objects anyone of which would have well repaid us for the time and expense incurred, viz.:—Friends' Congresses and Meetings, the Parliament of Religions,

the White City and its vast and varied collections, and the City of Chicago itself. Chicago is, perhaps, the most noted monument extant of the nervous energy for which the people of the latter half of the 19th century are noted. The second city in the new world. It is likely to be soon a close competitor for the second place in the cities of the world, and yet Chicago is but fifty years old. In the line of true development the Worlds' Fair of 1893 excels all its predecessors. Those who know acknowledge the buildings to surpass all former ones in artistic beauty and size. One can hardly imagine a more lovely sight than the buildings themselves and their surroundings. In a stroll around the lagoon, over bridges, under which the gondolas are constantly moving on the smooth waters; crossing and recrossing along the winding paths of the wooded island, and all the time in sight of those immense but beautiful white buildings, one imagines he is roaming through that fairy land he dreamed of nights in his younger days. And in the evenings, when thousands of electric jets drive back the night and cast over all things a still more ethereal look, and when there comes streaming across the skies or swooping down upon the waters from the heights of the buildings those powerful search lights crossing and recrossing each other, now lighting up the waters, and again centering upon a lofty statue, bringing out each spot they touch clearer than the sunlight did, one's feet is lifted out of the dirt, one's mind is lifted above earthly things, one's thoughts are directed higher than even these, even to Him in whom dwelleth all power, and who is the creator of light.

As to the contents of the buildings I must pass them by, although I would like to dwell upon the beauties of the fine arts collection, or the usefulness and lessons of advancement shown in the exhibit in "Transportation," or how one is electrified in "Electricity," or lost in the vast and varied collection

in the "Liberal Arts," or how "Anthropology" smells of the past and of the tomb, or how our best butter and cheese are made, as explained in the "Dairy," or of the varied life in our rivers, lakes and seas, as shown in the "Fisheries," etc., etc.

The Parliament of Religions will be treated elsewhere in this issue, and what little space remains to me I wish to devote to the meetings of Friends, which occurred during our stay in Chicago. The program published in last month's REVIEW was carried out almost to the letter. The meetings in Willard Hall we felt were full of life, interest and profit. On the 17th the beautiful Hall, capable of holding 500 or 600, was full, and on the 24th about 400 were in attendance.

Four sessions were held by our Society in connection with the Parliament of Religions of the World's Fair Auxiliary. Each and all of these were a marked success. Both in numbers and interest they compared more than favorably with the larger denominations. In reverence and spirituality none stood higher. All of the papers indicated in the program were read. They discovered much thought and pains in their preparations, and the discussion which each elicited was lively and practical. Many young Friends were in attendance from east and west, north and south, and the interest they manifested as well as the part they took in the discussions were of no secondary importance. Those of us who have watched with interest for the past few years the course of events in our Society, anxious that the changes which we are undergoing may tend to raise and to build up--to loosen our hold on things secondary, which have been stumbling-blocks in the way of our progress, and to cleave to the essential, have time and again our hopes revived as we see the firm foundation upon which stands the young life amongst us in so many localities. The spirit of these meetings in Chicago was to cherish that young

life, and the hope was, that in all our meetings there might be a drawing together of young and old, a spirit of oneness in which are the germs of renewed life.

S. P. Z.

Coldstream, 10th mo. 3, 1893.

SERMON

BY JAMES ZAVITZ, AT PELHAM HALF-YEARLY MEETING, COLDSTREAM,
8TH MO. 20TH, 1893.

We believe it is the desire of everyone present that at some future time they may enter into what they call the state of heavenly happiness, and many, no doubt, look to this as beyond this life. How it is with the soul in that state of existence where they may enter after departing from this earth, I am not prepared to tell you. It is only an imaginary place.

But this I do know, my friends, that unless we partake of that state and condition in this life, unless we enter into that happiness here, we may never expect our souls to enter into that condition hereafter. If we so live and conduct ourselves here in this life, we will be prepared for the "well done" of the Father which dwelleth in heaven. The Scriptures tell us, "Ye are the temples of the living God." God dwells in heaven. We must feel and know that God dwells in us and we in Him. We must come to that state and condition that we can understand that we are enabled to sup with Him and he with us. It has been my desire, my friends, that we may examine ourselves and know our individual case, whether we have found that peace with God, and hold sweet communion with Him in this life. And if we do not hold this communion with Him and know that God dwells within us, we cannot expect to enter into that state hereafter. But if we put on Christ and have been born again, been born of the Spirit, we may enjoy heaven here and continue in the state of happiness in the world to come.

SERMON

BY WILLIAM CORNELL, AT PELHAM HALF-YEARLY MEETING, COLDSTREAM,
8TH MO. 20TH, 1893.

There is one truth promulgated within the leaves of the Bible, and more emphatically in the New Testament, and that is that God is no respecter of persons, that all who work the works of righteousness are accepted of Him. I think this is a truth that is growing and increasing among professing Christians, and I would to God that it might become a cardinal principle with every man and every woman. All during my life I have grown stronger and stronger as I have mingled with other people, in the belief that this is a truth. And I want each one of us, let us belong to what order of people we may, all attend to our own individual duties, and through the influence of the Spirit, work out our own soul's salvation, for no man can give to God a ransom for his brother; no man can do the work for another; no man can lay out the work for another; each one is accountable for the deeds done in his own body. All we can do for another is to prompt them to be more faithful, more diligent in the performance of the allotments that fall to their shoulders. It is no mystery to us. We all know very well by the impressions on our own spirits what God requires of us in his own councils. The obedience to this knowledge is the foundation of our acceptance of our Heavenly Father.

SERMON

BY SAMUEL P. ZAVITZ, AT PELHAM HALF-YEARLY MEETING, COLDSTREAM,
8TH MO. 19TH, 1893.

"God is a spirit, and they that worship Him must worship Him in spirit and in truth."

This is a declaration of Jesus. God is a spirit; man also is a spirit. We are apt to judge that man consists

of flesh and blood, but the most important part of man is the spiritual. That which is immortal is spiritual. That which is created in the image of God is the spiritual. That which is to be saved is the spiritual man, and requires a spiritual Saviour.

Religion is of the heart. Jesus came to proclaim a spiritual Religion. We have so depended upon outward things, so largely depended upon outward things that we sometimes well nigh lose sight of this greater part of mankind, this spiritual nature.

Worship has been so largely of an outward nature that I fear we have sometimes forgotten, almost forgotten this expression of Jesus, "That they who worship Him must worship Him in spirit and in truth." The Jews were burthened in their religion with outward forms and ceremonies and with an outward religion, but Jesus called them to a more spiritual religion. He said "The letter killeth, but the spirit giveth life." Nothing of material nature can feed the spiritual nature. We know that to sustain our bodies they must have food adapted to their wants. But our spiritual natures can never be builded up, can never be purified and cleansed, can never be saved by ought of a material or outward nature. There must be something of a spiritual character, there must be a spiritual food which can come into our inward natures and build them up, sustain them, and fully develop them, and that spiritual food alone can come from God through his spirit.

Jesus said, "Man cannot live by bread alone, but by every word that cometh from God." And again he said to his disciples, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me." That was the food which sustained his immortal nature, and it is the food which alone can sustain our immortal natures. There is nothing that can develop or build up the soul to perfection but doing the will of God which is made known to each individual man

through the spirit coming into our most parts, and giving us that food which alone can nourish and sustain our immortal natures. And I have desired to draw our attention in this meeting this morning to the importance of spiritual worship, and the seeking of spiritual food that our souls may receive this food and be builded up into everlasting life.

Oh, that Friends would turn inwardly, for there we will find this life-giving food. "Know ye not that Christ is in you except ye be reprobates? Know ye not that ye are the temples of the living God?" Oh, friends, God is not far off. He dwells in the immortal soul. He is ever near us. He dwelleth within us if we have not shut the door of our hearts against him. Christ the spirit of truth, or spirit of God, has said, as we read in Revelations, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him and he with me." Oh! what a blessed communing this is. How our souls will be strengthened by this incoming Christ, supping with us and we with Him. This is the only source whence the soul can be nourished. Then let us worship Him in spirit and in truth; then we will be satisfied. Every hungry soul will be fed, for he has an abundance and will abundantly give to all who are willing to seek for such food.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Whose love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.
Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad:
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong,
Thou shalt be served thyself by every sense
Of service which thou renderest.

—Mrs. Browning.

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We had been saying that more permanent good would result to mankind from the World's Congress Auxiliary than from the World's Exposition itself. Having attended several of the sessions of the Parliament of Religions, and having caught somewhat its spirit, we are still more firmly convinced that our prophecy has been, is being, and will be even more than realized. Stupendous as the project first appeared it worked itself out successfully and harmoniously, and we might say miraculously, for the unseen hand of God was most surely in it. The daring scheme that had only found entertainment in the brain of the poet and the visionary, and by the world declared foolish and impracticable, has been consummated satisfactorily and gloriously, and the wonder now is that it had not been attempted before.

Nations and religions that hated each other have in a few days here learned to admire and love each other. Instead of those bitter contrasts and insurmountable opposites that were imagined among the various great religions, the plea for a recognition of the universal Fatherhood of God, brotherhood of man, and sisterhood of religions, was heard so frequently that it became almost monotonous. Nor was Christianity more earnest and eloquent in this desire than were the representatives of the other great faiths on the other side of the world. Perhaps in manner, if not in matter, the advocate of the aggressive western cult must yield first place to their mild and meditative oriental brothers. At least, if one should let the audience judge, the greater appreciation and favor seemed to be accorded to some of the more or less colored personalities in their flowing robes and turban caps, as they lucidly and eloquently explained the sacred truths of their ancient and honorable religions. The sentiment that obtained most with the audience was decidedly in favor of liberalism. Live, and let live. Do, and let do. This Parliament of Religions has given creedism and sectarianism the death-blow. But more personally and practically, what has Quakerism done towards the Parliament of Religions, and what may the Parliament of Religions do for Quakerism? I venture to say that had it not been for the spirit of Quakerism liberalizing all belief and enlightening all thought, the world would not yet have been prepared for a Parliament of Religions. It has been proclaiming ever since its rise the universality of truths, a fact that mankind generally needed a Parliament of Religions to teach it. The demands that the orientals eloquently maintained in the Parliament were granted them long ago by Friends. If we have done so much for the Parliament, what may it do for us? It will give us encouragement to move forward by assuring us that we are

moving in the right direction, and no Friend who attended the Parliament could fail to see that its tendency is and will be towards the broader and brighter light that our Society has always had in view. We formerly felt that we were a small Society, and almost alone in some of our dearest and most vital principles. Belief in the directing virtue of the "Inner Light" we termed our distinctive characteristic, but when Mozoomdar refers to it as the light of the Barhmo Somaj, when Dharmapala and Swami Vivekananda point to it as the spirit of Buddhism, the religion of 270 millions of people, when Japan from its multifarious sects is feeling after it, and the "Young Men of the Orient" rely upon it, we need not feel alone any longer.

A young Friend in the west, in the interest of the YOUNG FRIENDS' REVIEW, offers \$5.00 as a prize for the best original article upon the following subject: "*The Origin of our Marriage Ceremony; the Principles Involved Therein, and the Best Legislation against Existing Evils in the United States resulting from the Present Systems on Marriage and Divorce in the various States.*" The conditions are: The writer must be under forty years of age and a subscriber to the YOUNG FRIENDS' REVIEW; the article shall not exceed 2000 words, and must be in the hands of the publishers of the REVIEW before the 1st of 2nd mo., 1894.

The few Friends living in Chicago have done an important work for our Society this summer. The important position extended to our Friends in the Parliament of Religions and the remarkable success of our meetings there are due almost wholly to their influence and persistent efforts. This has been accomplished by much loss of time and at considerable expense. Our Yearly Meetings have generally recognized the work as being for the benefit of the Society as a whole, and with the exception of Genesee have contributed towards the expenses.

Efforts are being made to have the proceedings of the Friends' Congresses printed and distributed, and more funds are needed for that purpose. Ohio Yearly Meeting contributed \$40, and we think Genesee should do at least as much.

OBITUARY.

INGERSOLL—At his home at Pinewood Cure, near Corning, New York, Andrew J. Ingersoll, M. D., died suddenly from injuries received from a fall, on the 26th of 9th mo.

For twenty-five years he conducted Pinewood Cure, making many marvellous cures by a sort of massage and hydropathic treatment, a method entirely original with him. He was also original in many of his religious views, which may be noticed by reading his deeply thoughtful and 'goldenly concise works, "Christology" (a term by which he called his religion), "In Health" and "Bible Talks." He will not only be sadly missed by his wife and two sons and two daughters, but by his many friends and the many patients whom he raised from death-beds and are indebted to him for their prolonged lives. He was in his seventy-sixth year.

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting met in its 19th annual gathering, at Clear Creek, Putnam Co., Ill., during the present (9th) month, and was well attended, commencing on Seventh-day morning at 10 o'clock, with the meeting for ministers and elders. We were exhorted not to yield to discouragement, but to cultivate our talent, if so be we had but the *one*, to the best of our ability, and we will then be entitled to an entrance into the Kingdom, which it is our Father's good pleasure to give us, as fully and as freely as he who has ten. This Kingdom refers to the realm of thought in the mind or soul in this life, and is to be realized here, without waiting until after death to experience it.

Allusion was made to our meeting

as a family of brothers and sisters, and while we acknowledged the sentiment in words, do we in feeling and action, the thought being expressed that we should diligently seek for the place where prayer is wont to be made, and come under the anointing power of God shed abroad in the hearts of his children.

It was felt that sectarian walls were being thrown down, and that fellowship was increasing, although the time would never come when *all* would adopt the same forms. An earnest prayer of thanksgiving for past favors was offered, and supplication for strength and grace to continue in the work which has been begun in our hearts.

At 10 o'clock First-day morning meeting for public worship convened, in which strong testimony was borne to the efficacy of the "Inner Light," showing it to be the basic principle upon which our Society was built, the phrase "Mind the Light" being a legacy left by George Fox, and is the distinguishing feature between our Society and other denominations. It was remarked that all the expressions of Jesus, when on earth, were so plain and simple that they could be understood as well by him of one talent, as by him of ten. While inciting us all to come to the Light within, the speakers disclaimed all thought of undervaluing the Scriptures or other instrumentalities, for they may bring us to the Light, although they are *not the Light*.

Second-day, at 10 a. m., the meeting for business commenced. After reports of some Committees, and the appointment of others, the epistles from other Yearly Meetings were read, causing us to feel, indeed, as one of them beautifully expressed it, that a kindred faith unites us in one band; a feeling pervaded all that we might so work as to hold our younger members with us, and so arrange our business meetings that they can attend them, and become versed in the ways of transacting business. We were especially gratified that Genesee has at last joined our "Philanthropic Union," feeling that co-oper-

ation strengthens the bond of unity between us. A fear having been expressed that our young folks might leave us, the question was asked "What are we doing to aid them and to hold them?" Much talk was elicited during the reading and answering of the queries, and when considering the one relative to pernicious or impure literature, the question was asked "What kind of books we ought to read?" and the answer was "Never read anything from the perusal of which we do not desire to be a better person." From the Representative Committee we received a memorial of Levi and Susanna Knight, members of Blue River Monthly Meeting, the last of the pioneer band who came from North Carolina, on account of slavery. The Philanthropic Union Committee's report showed not very much work done in some lines, but some done in Social Purity matters, also something done for the Religious Congress now in session in Chicago.

Fourth-day morning, in the meeting for worship, we had a very able discourse on the text, "Except a man be born anew, he cannot see the Kingdom of God."

On Fifth-day, at the close of our meeting, we held, as we usually do, a "love feast," which was particularly pleasant and good, solemnizing all hearts, and tendering many to tears as they realized that the parting handshake meant for many a separation of at least a twelve-month, with the probability that with others it would be for longer, perhaps for aye, for there were present those from far-off California to the West, and to the East, those from Philadelphia, a circumstance not likely to occur again soon. But though from so many and distant locations, the fraternal feeling was strong, and knit us together as one band of brothers and sisters, working for the same great cause. Philadelphia, New York, Baltimore, Ohio and Genesee Yearly Meetings were all represented, a rather unusual circumstance, by Friends with and without minutes, *all* being gladly

welcomed. The chain would have been complete had Indiana been represented. Ministers from abroad were John J. Cornell, Allen Flitcraft and Enos Heacock, whose ministrations were as dew to the thirsty grass, or as the gently falling shower to the opening blossom, the beneficial effects of which, we trust, will long be felt. We missed some of our own ministers, who are generally here at these times, but who were unavoidably detained at home this year.

We were cheered throughout our entire sessions by the presence of many dear young people, and their interest, shown by the active participation they took, from time to time, in the affairs of the meeting, predicts for us a grand future for our Society. We feel that we, of Illinois Yearly Meeting, need have no fears of a decline when the youth come up to the support of our principles and testimonies, preparing themselves to take the places of their fathers and mothers, who have grown old in their service, and who will soon have to lay their armor off. Then will these fresh young hearts, now dedicating themselves to their Master's service, carry on unflinchingly the work of their elders, and do it worthily.

The annual Conference of First-day Schools held two interesting sessions, and appointed delegates to the General Conference, to be held next year. We had a meeting for the children on Second-day evening, a parlor meeting on Fourth-day evening, and our Friend John J. Cornell had an appointed meeting Fifth-day evening, speaking very acceptably on the text "This is life eternal to know Thee, the only true God, and Jesus Christ, whom thou has sent." This meeting was thought by some to be the crowning one of the week. It would be pleasant to give a more extended account of such meetings as we attended throughout the week, but it would be impossible to do so in an article of this kind. Justice, of course, cannot be done to them in such a meagre report; for better reports of the

meeting, I would refer anybody wishing such, to the published account of our proceedings, which will be out in a short time.

ELIZABETH H. COALE,
9, 16, '93. Holder, Ill.

BLUE RIVER QUARTERLY MEETING OF FRIENDS.

HELD AT BENJAMINVILLE, ILL., 9TH MO.
1ST, 2ND AND 3RD, 1893.

FOR YOUNG FRIENDS' REVIEW.

Notwithstanding the heat and the long continued drought, resulting in such an accumulation of dust, which rendered traveling by any mode very disagreeable, giving one something of the sensation of choking, our Quarterly Meeting was pretty well attended, beginning with the meeting for ministers and elders on Sixth-day afternoon, in which we were favored with the company of our Friends John J. Cornell, of Baltimore Yearly Meeting, and Phœbe C. Wright, of New York Yearly Meeting, the former with a minute of unity from his Monthly and Quarterly Meetings.

The truths of our Society were spoken of as eternal, and we were advised to put ourselves in position to see our various duties regarding the upholding of these truths; find out and *do* the duty that lies nearest us, even though it be small, not waiting for some *great* opportunity to manifest our faith, and to endeavor to lead good true lives. The positions of ministers and elders are responsible ones, and should inspire us to proper action. We cannot all be Moses, but some of us can be Aarons. Had it not been for an Aaron once the Moses would have failed. The good feeling that has always existed in Benjaminville Preparative Meeting of this body was touchingly alluded to by one of our members. Representatives were present from these Meetings.

In the evening the First-day School Conference was held, and in a different

way from that generally adopted. There was a general review of the past lessons for the present quarter, conducted by a member of the school, asking of different ones an explanation of the leading thought contained in the lesson. It proved quite interesting, and we trust some profitable thought was awakened. There was also a short talk on the causes of the success or failure of our schools.

Seventh-day morning at ten we met, and after a time of silence J. J. Cornell called our attention to the fact that the religion of Jesus while deep spiritual was also eminently practical, simple, easily to be comprehended, and adapted to assist us in the performance of every day duties. Phœbe C. Wright gave a feeling tribute to the memory of our dear Louisa J. Roberts. According to custom, a lunch about noon was served to all in attendance under the shade of the trees in our Meeting-house yard, after which we returned to the house refreshed in body and invigorated in mind by the pleasant intercourse and release from solid thought, and took up the business of the meeting, which occupied us until near five o'clock.

This statement may lead some to think that we are a *very large* Meeting, and have a great deal of business to transact, which is not really the case, neither were we delayed by "much preaching," but there was a great deal of talk on some of the business, answers to queries, etc. Though the answers were generally received as read, they produced much thought, as was shown by the remarks freely offered, and which to my mind is evidence of life and growth—even opposition, if in a candid spirit, is better than stagnation or indifference.

One thought given out was on the text, "It is more blessed to give than to receive." It does not apply only to the giving of material gifts, but its applicability to a religious life was shown. If we want to receive good in our meetings, if we want them better at-

tended, we must go there with the intention of *giving* something. This something may not always be a vocal ministry, it may be a consecration of our hearts to God and his service, which will be felt by others. If we can only offer a secret prayer for the help of those who may be called upon to give us of their abundance, it will be a gift from us.

First-day morning, after our school, a large company assembled, and in a short time J. J. Cornell spoke to us on the important lesson conveyed to us in the simple words, "Man know thyself," giving us a comprehensive discourse on the three-fold nature of man and his consequent differing duties. He was followed by A. M. in a short analogy between the story of the three wise men of the east, in their search for the King of the Jews, at the time Jesus was born, and the three-fold character of humanity. As the first man who came to the place of meeting was a representative of the physical, he waited for the second, comparable to the mental, and finally the spiritual or third man coming, all met together. We were also told that life is a serious thing.

Our friend, J. J. Cornell, having a concern for another meeting, one was appointed for the afternoon, in which he powerfully portrayed the character of God and the Christian religion as that of love, holding the close attention of his hearers throughout, closing with an earnest appeal to all, and especially the young, to cast out from their minds all thoughts they may have entertained that He was otherwise than love.

Thus closed Blue River Quarterly Meeting, and some of our friends left us the next morning for other fields of labor, but with their departure we hope will not go the memory of their good discourses and our pleasant social mingling, which we consider not the least of our good things at such times, for "As in water face answereth to face, so the heart of man to man," and we feel drawn closer one to another for

these spiritual and social comminglings. Others of our friends who contemplate attending the Yearly Meeting remain with us during the intervening week.

E. H. COALE.

Holder, 9th mo. 5th, 1893.

THE FRIENDS AND THE ABOLITIONISTS.

One occasionally sees in the literature of the day, though not so often now as formerly, allusions to the coldness which certain bodies of Friends, notably those of Philadelphia displayed towards earnest abolitionists during the years immediately preceding the civil war. This is spoken of in a tone of regret and apology, which indicates that a harsher tone might be taken if one were disposed to be strictly just. I ask the opportunity to put on record, in a perfectly impartial sheet, an opinion which I formed at the time, and have since entertained; and as for its soundness I can only say that I well knew honored Friends on both sides of the question while it was yet a living question.

Among Friends everywhere in this country there never was doubt as to wrongfulness of slavery, or the duty of every one to do all he could to effect its extinction. The only question was as to what could be done to that end. Some thought the best means of effecting the abolition of slavery was incessant denunciation, and the active working of the underground railroad. Others thought to bear testimony against the system, to refrain from any encouragement or use of it, and to favor the election to national offices of men of the same principles, was about all that could be done by persons who were not residents of slave-holding States, and had no part in their government. These views did not prevail so far as to prevent an earnest and diligent corps of anti-slavery advocates from following the policy I have attributed to them. The result was a war that besides the incalculable evils

of all wars—the robbing and plunder, the wasting and burning, the hatred and revenge, inseparable from the operations of armies, cost half a million lives, and ten thousand million dollars, besides our annual pension list of nearly two hundred million more.

In all the rest of the civilized world—in all Europe and America, Africal slavery and white serfdom, just as cruel an institution, have been abolished peaceably by legislation, without I may say the loss of a life or a dollar, for the money paid the slave owners was not lost, whereas the money paid the soldiers represented, and very inadequately, the time withdrawn from productive employments, and so lost. Perhaps a large majority of our Northern people thought that in God's own time the same economic causes, aided by that development of the moral sense which has been continuous since the creation, would produce here the same effects which had been gradually wrought in other countries. And such would unquestionably have been the experience here. The movement had once begun, but it was arrested by the vast extension of the cotton culture and by the unpopularity given it by outside interference. So the impatient men pitched in, and slavery was abolished at the expense I have named. And who desires the credit of this? I answer: The conscientious men who could not contemplate in silence the spectacle of slavery. It is true the war was begun by the slave-holders, but he who provokes a quarrel, and then when hard pressed, kills his adversary in self-defence, is by the judgment of mankind held guilty of murder. And such, complicated with a thousand accidental, non-essential circumstances, is the case of our civil war. But for the slave-holders' secession there would have been no war, but for the abolition movement there would have been no secession.

Friends did not foresee—nothing but the infinite wisdom could have foreseen—the consequences of the abolition

crusade, but they saw that it was producing bad feeling, and not merely the bad feeling produced in the wicked by the just reproaches of the righteous, but in others who were not of either class. In short, the matter had ceased to one of state policy and had been carried into national politics. It was a strong card in the hands of those who held it, and was used, as we say, for all it was worth, by men who never cared for the moral question at all. Sober and thoughtful Friends felt, if they did not see the spirit which the agitation had assumed, they ceased to have any unity with it or to encourage it. Instead of cowering under the reproach they might be proud of their prudent firmness.

And then we have yet to see the results of the abolition of slavery.

Washington, U. S. A. I D. M.

IN CHICAGO.

The "Great White City," reared in majestic beauty, wondrous splendor, a combination of things great and small, the wonderful and the common, the old and the new. People from all nations have been drawn together, either by curiosity or by invitations extended, and have realized for the first time the universality of God and the true brotherhood of man. Each has brought his own manufactories, his own inventions, his own improvements, which have been compared and contrasted, met approval and disapproval by thousands of spectators.

Men, though of many nations, dwelling together in a common city, for a few weeks or months, feeding from a common table, side by side, conversing together, are almost unconsciously drawn closer in feeling and unity and friendly devotion.

So it has been proven in this great city of Chicago, during the past six months. We, as American people, know and are known as we never knew nor were known before.

But the tie which binds closest and will, doubtless, prove far strongest in

future, is that formed by the free interchange of thought, the explanation of religious views, the unfolding by thoughtful, earnest minds of great truths acknowledged by almost all, but formerly so shrouded by mystery, so darkened by little things of really no true value, that men failed to see that likeness, that sameness.

Some, who came in fear and doubting, trembling as they placed their foot upon strange land, among strange people; coming with little thought of pleasure or feeling of love or respect—turn now, with moistened eye and quivering lip, to bid farewell to those whom they love as brothers. And God, who guided each thought and feeling, removed so gently each bar from between them, rejoices to see them stand and clasp each other's hands in love and peace.

Such, I truly believe, has been the true influence of nation o'er nation, church o'er church—but, what feeling exists between person and person?

Is one truly benefitted individually by spending at least a part of his summer in Chicago? I think we have proven by the foregoing that with the right intention one may be benefitted by visiting the "Great White City," the wonder of wonders, and by attending the numerous congresses held, in which the world's ablest men took a part.

Let us then look at the visitors' home; if that be not of a degrading nature, if he has not there met with temptations he could not withstand, he has, doubtless, greatly benefitted himself by his stay, and has, perhaps, thrown some ray of sunshine into the life of someone he chanced to meet.

An ideal Friends' home is one where true friendship exists always and to all; where Friends can mingle and converse together as in their own homes, where all gathered are those who have some high ideal in life for which they are striving, and we feel spiritually strengthened by mingling with them.

Such a home we have found at Chas. E. Lukens, 2423 Prairie ave.

With such surroundings what more

could be asked for to help one live as he desires.

Great may surely be our gain, and what may be our loss?

9th mo. 29, 1893. ARLETTA CUTLER.

QUARRIER'S SCOTTISH HOMES.

Mr. Wm. Quarrier, the superintendent of these homes, has been rightly termed the Miller of Scotland. He is doing a most excellent work, which deserves special notice. In a sense, Mr. Quarrier himself was a child of misfortune, and one of the most pathetic incidents he relates of his childhood is of his standing, when a boy of eight years, in the broad thoroughfare of High street, Glasgow, bare-headed, bare-footed, cold and hungry, having tasted no food for a day and a-half. It was probably these early struggles which helped to mould him for the years of toil that followed; and even while he was yet a young man he determined, if spared, to do something to alleviate the hard lot of the children of poverty. Twenty-eight years ago Mr. Quarrier began his work; returning home one night in November, 1864, he relates that he met a little ragged fellow on the street crying bitterly because someone had stolen his stock-in-trade. This might seem but a small thing, but to it the orphan homes of Scotland owe their bread. The work was on a small scale, and what was then known as a Shoe-black Brigade was formed, and for seven years Mr. Quarrier continued to help the newsboys and shoeblacks of the city to a better life. But while thus engaged, he says, "I was led to see that something more was needed to help them more effectually and to bring more of home and family influence to bear upon their lives; and again I longed for the establishment of an orphanage home for Scotland." He committed the subject to God in prayer, and announced through the papers that he wanted from five to ten thousand dollars. However it may seem to others, Mr. Quarrier accepted

this as a call from a higher power, and he has carried this conviction throughout all his work since. I have a friend who was living in Scotland at this time, who tells me that Mr. Quarrier was not an object of praise. He met with considerable opposition and not a little ridicule, as the newspapers spoke of him as "crazy Will." But his splendid home for waifs and the dregs of society in the city of Glasgow, his magnificent orphanage homes at the Bridge of Weir, and the hundreds of children he annually reclaims from the streets and slums and rescues from the poorhouses and reformatories, long ago convinced a nation that W. Quarrier was not a fanatic or a dreamer. His work now stands unique in Great Britain, and will, from its very beginning, bear microscopic inspection. Against its conduct not the faintest whisper, not even by priests or men envious of his success, has ever been heard.

Before giving an account of the work of these homes, it might be well to remark on the monetary aspect of Mr. Quarrier's operations. He asks no man for anything, and accepts no restrictions with money subscribed to any department of his work. Those sending him money are requested to state whether it is to be applied to the homes, or emigration schemes, building funds, or to the department of the children, but beyond that he exercises full control of its administration. He has no board of directors, no committee on ways and means. He accepts no endowments. A few years ago he refused forty thousand dollars for one of his peculiar reasons.


There are at present forty-four buildings situated at the Bridge of Weir, a journey of one-half hour by rail from Glasgow. The cost of these was six hundred thousand dollars, and more cottages are being erected. Children from the age of one to sixteen will be in each cottage. Several years ago Mr. Quarrier found they were in need of a church, and said to a friend on the street. "We are still in need of a

church." "How much will it cost?" asked the friend. "Twenty-five thousand dollars," was the reply. "Get your plans prepared, and I will secure the money." The splendid church, with its symmetrical spire, its chimes and deep toned bell, forms one of the features of the village.

Having many incurable boys brought to the home, Mr. Quarrier saw the need of a home for them. A lady offered to give him fifteen thousand dollars for the building as a birthday thank offering for her husband, and today this lovely home is fitted up for the reception of weak and suffering boys, and is a haven of rest for the weary body as well as the place where many lose the burden of sin. A good school has recently been erected, and is a bright monument to the memory of a loved one, also an expression of practical sympathy on the part of a generous donor, who supplied thirty thousand dollars for the school.—*Myra A. Dooly, in the "Arena."*

Lemon juice and glycerine will, it is said, clear the throat and make the voice more distinct.

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