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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. V.

LONDON, ONT., TENTH MONTH, 1890.

NO. 10

IT MATTERS MUCH.

It matters little where I was born,
Whether my parents were rich or poor,
Whether they shrank from the cold world's
scorn,
Or walked in the pride of wealth secure.
But, whether I live an honest life,
And hold my integrity firm in my clutch,
I tell you my brother as plain as I can,
It matters *much*.

It matters little how long I stay.
In a world of sorrow, sin and care ;
Whether in youth I am called a *hay*,
Or live till my bones of flesh are bare.
But, whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters *much*.

It matters little where be my grave,
If on the land, or in the sea,
By purling brook, 'neath stormy wave,
It matters little or naught to me.
But, whether the Angel of Death comes down
And marks my brow with loving touch
As one who shall wear the victor's crown,
It matters *much*.

THE QUAKER AS A REFORMER*

During the 17th century England was prolific in sects. The unity of the Anglican church was gone forever. Religion, once master of the state, was now its servant. Fifteen petty schools of theology appeared, only to disappear. Each existing denomination sought to perfect the state church by making its ideal theology the acknowledged religion of the land. Theological controversy was rife throughout Europe. Free will, predestination, election, reprobation, were the subjects of heartless

*Written by Frank Addison Abbott, of the class of 1890, at Cornell University, to which was awarded the "Woodford Prize." The young man, though not a Friend, has always lived in a Friendly community, and is a great admirer of the sect.

polemics, which occupied the minds of religious thinkers. Social life was divided into two classes, the one licentious, the other puritanic. The Reformation had indeed restored to men in part the ill-deputed care of their religion, but the fire of the Reformation was again burning low. Scholastic creeds and dogmatic definitions abounded. The church, cold and formal, was everywhere busy with externals. All things were ready for a new religion; a religion of sentiment, of reform; a religion that should purge the church, that should stem the tide of intolerance and superstition, that should plead earnestly for freedom of thought, and liberty of conscience; and it came.

In the year 1624, three hundred years after John Wyclif, The Morning Star of the Reformation, George Fox, the founder of the society of Quakers, flashed his beacon of "inward light" throughout Christendom. Not like the meteor which lights the heavens and then vanishes, but like the Polar Star, it was ever to be a true and faithful guide to humanity.

Fox was the last of the reformers. His doctrine of "inward light" was the corner stone of a new religion. He had caught the faint ray of brightness which revealed the impenetrable spiritual darkness of his time, and with this light he determined to struggle for reform, for toleration, for freedom of worship, for liberty of conscience. With this power he opposed the English Church and Puritanism; and with organization, without co-operation, rejecting the use of carnal weapons, he attacked and pulled down their strongholds. There could be but one issue to such a contest. The Quaker triumphed and despotism was vanquished.

The objects of this little band of so-called "fanatics," incorrigible heretics, were not bound up and fenced in by creeds. The foundation of Quakerism was for an organization without creed, without dogma. It was a pure democracy. It was from the Quaker that England learned her first lessons in democracy. All men were equal before God and law. Caste was to be annihilated. Monopolies founded in social rank were to be overthrown, and religion purified.

The Puritan battled against the English church to obtain religious liberty. The Quaker fought for toleration and liberty of conscience. Both were for reform. What was the difference? Both fled to America to escape English law and religious oppression. But did not the Puritan set up a theocracy of his own? Did he not, in the face of English law, pass acts of uniformity? Did he show toleration to Baptist, Papist, or Quaker? The history of Massachusetts furnishes a sad comment upon the wisdom of her founders. She has paid the penalty, and though there is not a state in the Union where thought is more free or liberty of conscience more pure, yet let her not forget, whatever apology may be offered, that to this heretic and fanatic whom she exiled, this Quaker whom she whipped and flogged, this Quaker whom she imprisoned and hanged, is due much of the happiness, prosperity, and advancement she now enjoys.

To-day the influence of Quakerism is felt throughout the state. The theocracy of the Puritans, where is it? the democracy of the Quakers, where is it not? We may boast of the honesty and devotion of our forefathers, and glossing their intolerance and fanaticism, point with just pride to their stern morality; but the idea for which they lived and for which they were willing to die, is repudiated by their children.

We may call the Quakers meddlers and intruders; we may give prominence to the acts of Lydia Wardwell; we

may laugh at the broken bottles of Thomas Moorhouse, and sneer at the sackcloth of Mary Brewster; preferring to judge the little army of Quakers by these exceptional cases, forgetting the purity of their lives, the sublime heroism of their devotion, we may curse them for a set of fanatics and madmen, but the truth remains and will prevail, the Quakers were the pioneers of religious liberty, and their thought, the idea for which they lived, suffered and died, is the inspiration of our present civilization.

"There are those who take note that their numbers are small,
New Gibbons, who write their decline and their fall,
But the Lord of the Sea-Field takes care of his own,
And the world shall yet reap what their sowers have sown."

It was not alone in the religious world that the influence of the Quakers was felt; the whole world, religious, social and political, has almost universally accepted and adopted their theories. They organized to consider practical rather than speculative questions, questions of moral rather than questions of theology; but no subject that concerned the public welfare was excluded from their attention. "The whole world was their home, and to do good was their mission." Their aims were to inspire in one another a purpose to lead a new and pure life, a life consecrated to humanity, to the deliverance of the human race from ignorance, superstition and sin; and if possible, to persuade all mankind to dwell together as one brotherhood, in peace, order and love.

Opposed to religious doctrines and pedantic creeds, the Quaker sought their downfall. Opposed to tithes, he refused their payment for the same reasons that Parliament and the people of England urged the abolition of the "Star Chamber" and the Courts of High Commission in the reign of Charles I.

No sect has ever identified itself with purely philanthropic causes in the way

in which the Quakers associated themselves with anti-slavery, abolition of wars, prison reform, and the treatment of the insane. Throughout the whole history of the Society of Friends, from its earliest foundation to the present day, the practice of charity may be traced in a singularly clear and beautiful manner. It commenced with the small committees, appointed to aid those of their numbers, who were enduring persecution for their religious and political opinions; and afterwards expanding, grew larger and larger until it embraced the whole human race.

Appearing at a time when all England was embroiled in a sanguinary civil war; when rival parties, notwithstanding their bitter animosity and murderous intent, claims to be the disciples of peace and the defenders of the Church and Kingdom; yet, amid the jarring passions and heated party feelings that surrounded them, bore unswerving testimony against war. The polemical strife was little less bitter than the military contest had been. The uncharitable and intemperate feelings fostered by excited discussions on controverted points of doctrine, led men to judge each other, under the impress of prejudice and sectarian predilection, rather than by the standards of revealed truth and the dictates of a sound mind.

The spirit of intolerance and persecution manifested itself stronger than ever, but the indefatigable fanatic was undaunted. To die at his post and at peace with God, was to garner life's richest harvest. It was the patriotism of Leonidas, sacrificing his life for Grecian independence; the inspiration of John Huss battling against the Romish Church; the long and patient suffering of Washington during that cold and cheerless winter at Valley Forge. It was thought crystalized into action; bravery immortalized; principle made Godlike. For with the flight of two centuries of suffering, and persecution, was seen a partial triumph of his untiring energy and perseverance.

In 1855 the Crimean war had drawn to a close. Russia for more than a year had withstood the combined forces of England and France. But the fall of the Asiatic fortress at Kars, was the final blow to all her ancient vanity and glory. Protesting against war and capital punishment, they had constantly labored to bring national disputes before a tribunal, as personal contests are brought before courts, there to be settled by established rules and right reason, not by brute force and the accidents of war.

"No honors of war to the Quakers belong.
Their plain stem of life never flowered in song.
But the fountains they opened still gush by
the way,
And the world for their healing is better to-day."

Scarcely had the great powers met at Paris to settle the terms of peace, when a deputation of Quakers hastened to the spot. Now was the time to put forth their most earnest endeavors. Lord Clarendon was persuaded to use his influence to have a clause inserted in the treaty, that in case of another war the parties shall be bound to refer the matter to arbitration. It was accomplished. A victory for humanity was won; and of such a victory the Geneva arbitration and the general tendency on the part of all civilized nations, to settle their disputes without war, are the fruits.

THE GENERAL CONFERENCE.

Friends First-day School General Conference, composed of delegates and other interested Friends from the seven Yearly Meetings of our Society in America, convened this year near Pendleton, Indiana. Its first session was held 9th mo. 6th, and was followed by three sessions on the 8th and 9th.

The seven yearly meetings were quite fully represented, and love and good feeling prevailed throughout.

The result of the deliberations will be felt through our school for the next two years at least, and cannot be but

beneficial. The most prominent workers in the cause were in attendance from the several yearly meetings. Among the eighty-eight delegates in attendance were many young people, who displayed as deep an interest in the proceedings as any, and who were helpful in many ways during every session. Among whom I might mention: Chas. M. Stabler, Dr. McDowell, Jennie Washburn and Amelia Hicks, from New York; M. Florence Yeatman, Alice Hall, Samuel C. Lambert, Mary and Annie Darlington, from Philadelphia; Eli M. Lamb, Baltimore; Laura S. Clark and Francis Fox, from Ohio; Rebecca Schooley, Edward G. Schooley and Ida Zavitz, from Genesee; and Fannie Robinson, Sarah D. Rodgers, Jessie Hutton, Mary Parry, jr., and Mary E. Fussell, from Indiana.

Upon these and such as these in our Society the future of the First-day School movement will largely depend, and the earnestness and intelligence and judgment they displayed assured of no retrograde movement when the mantle falls on their shoulders.

At the first session, which met at 7.30 p.m., the following programme was carried out: The opening minute was read, Joseph A. Bogardus, of New York, and Rebecca Schooley, of Sparta, Ont., being Clerks. Upon calling the names of the delegates, eighty eight responded.

John L. Thomas, in a few words of welcome, said: "I am glad to see so many young people here, and hope they will fulfil their part faithfully."

Chas. M. Stabler said: "We can see how the young people have been brought into the work by co-operation with older members."

Wm. F. Morris, Fannie M. Robinson, Laurette E. Nichols, Martha Baynes, Mercy G. Hammond, Ida Zavitz, S. P. Zavitz, Eli M. Lamb, M. Florence Yeatman, Harriet Cox, Chas. M. Stabler and Julia Hicks were appointed to collect the exercises during the different sessions.

The report of the Executive Committee was read and approved.

The report of the Literature Committee followed, which was fully approved, and brought out much expression, especially in reference to our Lesson Leaves. Hearty approval was given the labors of the committee for the past two years.

The report of the Treasurer was read, and the following committee was appointed to audit the books and report at a future session, viz.: Aaron Morris, Edward G. Schooley, John L. Griffin, Samuel Swain, Francis Fox, Eli M. Lamb and Benjamin F. Nichols.

The receipts for the past two years were about \$2,300.00, and the expenditure about \$1,900.00, largely for Lesson Leaves, leaving a surplus of \$400.00.

The report of the Genesee Association was next in order, which reported nine or ten schools, with a total attendance of about 430 and an average of nearly 300. The report was considered satisfactory and encouraging.

Report of Friends' Book Association, Philadelphia, was read, and the meeting adjourned.

The second session convened at 9.30 a.m. on the 8th.

Howard M. Jenkins, on behalf of the delegates, proposed Jos. A. Bogardus and Sarah D. Rogers for Clerks, which was approved, and they were appointed to the service for two years.

A paper entitled, "Shall we continue to follow the International Series of Lessons?" was read by its author, Fanny M. Robinson, of Richmond, Ind. This opened up the subject of most importance to the General Conference: What shall be the nature and scope of our future lessons? The subject was fully and ably discussed, occupying nearly the whole session. The continuation of the lessons following the International Series was endorsed, with the liberty granted the Literature Committee to deviate at times if by so doing a skipped lesson more in accordance with our views

might be taken. The International Series was designated by some a "grasshopper series," with better lessons left out occasionally than are taken. A third series was decided upon of a historical nature, and adapted to intermediate classes, to begin with next year. The present illustrated lessons are to continue, but to be made somewhat simpler and better adapted to the little ones.

In discussing the paper L. J. Roberts said, "This is a question very near to my best feelings. I have unity with the paper, and consider it a satisfactory exposition of the whole question. In following the International series we are not obliged to hold to one line of thought. There are few lessons but what give us a scope to introduce our views. A great enquiry has been awakened since their introduction, and I feel that the course pursued will be satisfactory. I consider them too valuable to abandon."

J. Wm. Hutchinson, "I think we should select our own lessons. They should be of a character that Friends could understand them—they should teach Quakerism."

Robt. M. Janney, "We must not lose sight of the fact that these are Friends' Lesson Leaves. Friends originally met these questions clearly, and we should do the same."

Jos. A. Bogardus, "I have desired that we may depart from the International Series. We have had to treat subjects in a negative way."

Wm. C. Starr, "It is a beautiful thought that all America comes together in the same lesson."

Jessie Hutton, "Think it beautiful that we can take the same text as others and teach our views of it."

Lavinia Yeatman, "It is a mistake to wrap ourselves up by ourselves. We cannot afford to leave the International Series. We may improve but not leave."

Anna M. Jackson, "I would suggest that when lessons are objectionable to us the Literature Committee have the

liberty to take a different lesson—to choose a part between the lessons if desirable."

Eli M. Lamb, "I would favor that the Literature Committee be allowed, when a lesson is repeated, to put in a lesson of their own choice."

S. P. Zavitz, "Two years ago Genesee Association was unanimous in favoring the International Series. So far as I know there has been no change since. Think though we may adopt Anna M. Jackson's suggestions, but I still think we should follow very closely the International Series."

Aaron M. Powell, "Bible study is an appropriate part of the First-day School. The Father who gave the Bible is the Father still. The International Series is valuable to hold to in some sense. We should not throw the Lesson Leaves out."

Dr. McDowell, "Many members of the Evangelical churches are not far from our faith."

Wm. C. Starr, "I think the discussion has done us all good. The question ought to be settled now."

The whole discussion was able and tempered with charity. Adjourned.

The third session convened at 2.30 p.m. Minute concerning Lesson Leaves was read and approved.

Report of New York First-day School Association was presented. There seems to be a growing interest in this one of our largest Associations. Many gave expressions of satisfaction in the report.

A paper prepared by J. B. Matthews, of Baltimore, was read, entitled, "Should our First-day Schools endeavor to teach Friends' principles, and to draw those not in membership with us into our Society?"

General approval was given the paper which answered both questions in the affirmative.

L. J. Roberts said, "I do like the sentiment of that paper. I believe in proselyting. We ought to be willing, if we have found something better than we had before, to extend it to others.

I encourage everyone of you in the words of Moses, 'Come with us, we will do you good.'

B. F. Nichols, "I think the spirit of the paper is in entire accord with the principles of our Society. We should seek to draw others into our fold."

John L. Thomas said, "I think those who are actively engaged in the First-day School can do a great deal of good without proselyting. I do not think we should hold out the idea that we want them to unite with Friends until the way opens."

S. P. Zavitz, "If, after a child has been in our First-day schools and in attendance at our meetings until manhood or womanhood, it is not ready to join us, I think the school and the church have not done their duty."

Chas. M. Stabler said, "We should throw our doors open and invite in, and not endeavor to drive them in."

Report of the Philadelphia First-day School Association. This report was received with warm approval, and it deserved it, containing as it did much that was encouraging and of interest.

A paper was now read by Aaron M. Powell, written by Wm. M. Jackson, of New York, entitled, "Should Quakerism be taught in our First-day Schools?"

John L. Thomas said, "I had expected something grand, and the paper far exceeds my expectation."

L. J. Roberts, "I feel that the audience might rise in recognition of the merits of the paper."

Samuel Swain, "I feel that much truth has been expressed. Emerson said, 'The true teacher will teach that God *is* and not *was*.'"

Hannah Plummer said, "I think there is a beautiful blending of morality and religion in the essay."

Chas. M. Stabler, "I would like to see it published in a form to scatter broadcast."

E. M. Lamb, "One of the best papers I ever heard."

Fanny Robinson wants it published.

Jessie Hutton wants it to hand to friends.

Edward Coale wishes it to be circulated in the west. Let the world know our principles.

Anna M. Jackson opposes its publication.

Aaron M. Powell, "We must have it published. It is so important to distribute among our young people."

Adjourned.

Fourth session convened Third-day morning, at 9.30 a.m.

Report of Indiana First-day School Association.

Aaron M. Powell said, "The kindly words of welcome are grateful. I feel it a privilege to be here. I was impressed with the statement in the report of encouragement, interest, etc., in the work."

In the report of Baltimore Schools, which followed, mention was made of youths' meetings.

Chas. M. Stabler wishes opinions on youths' meetings.

Howard M. Jenkins considers youths' meetings very important and useful work.

Eli M. Lamb gave a description of the youths' meeting established in Baltimore at Yearly Meeting time. Thinks it very profitable.

Jessie Hutton thinks too much time is occupied by the older ones in the youths' meeting.

Robert M. Janney said, "We have an average of about 600 at our union meeting for children in connection with our First-day School Association in Philadelphia."

S. P. Zavitz, "The young people's meetings held at Yearly Meeting time have been among our most precious seasons. Many young people have taken advantage of the privilege and have expressed their feelings. Parlor meetings are generally held with us whenever we have such a gathering of young as we see here."

Benj. Nichols said, "The subject is near to me. Our ministry has sometimes a chilling effect. The youths

meeting will bridge over this wall which has separated the old and young."

Next followed a paper by Lydia Hall, "Is our First-day School teaching sufficiently devotional in its character?"

Fanny Robinson enjoyed the paper.

H. A. Plummer, "Lyman Abbot hoped Friends would hold just to the teacher of silence."

Mary Parry, "The paper touched a tender place in my heart."

The report of Ohio First-day School was now read, and was closely followed by the Illinois Association's report, both of which discovered interest in the cause, and a determination to work onward and upward.

The Conference accepted Baltimore's invitation to meet within its limits in 1892. Time and place not decided upon.

With feelings of gratitude and an assurance that the several sessions were highly profitable, recognized as they were by infinite love and divine favor, the Conference adjourned to meet in 1892.

AN APPEAL

FROM NEBRASKA HALF-YEAR'S MEETING OF FRIENDS HELD 8TH MO. 25th, 1890.

It is the judgment of this meeting that the Society of Friends having always been active in Temperance Reform, and realizing the need of organized effort in order to promote the adoption of the Amendment to our State Constitution, prohibiting the manufacture and sale of intoxicating liquors within the State of Nebraska, should in our capacity as the business head of the Society in this State, earnestly urge Friends in their scattered homes to exert their full influences to further this most worthy cause. We heartily endorse the various temperance movements in our State and, recommend our members generally, not only to vote for the amendment, but to use all honorable means, in accordance with

our discipline, to encourage others to do the same. We are encouraged by the thought that worthy Friends everywhere are sending up prayers to the loving Father of all, that His strength and comfort may rest upon us in the struggles of to-day, as they have in those of former times, sending us forth brave unto battle, in the full hope of victory in His own good time.

Signed on behalf of the meeting,

MARIANA B. TRUMAN, } Clerks.
J. RUSSELL LOWNES, }

GATHER THE FLEETING.

DEDICATED TO S. D.

You say there are thoughts in the silent hour,
And in busy moments as they fly,
That breathe to the soul sweet words of peace
But are never spoken ere they die.

Dear Sister, when they come to thee ;
Oh ! catch them quickly ere they fly,
And with thy pencil trace them out :
Let them not pass unheeded by.

Then they will cheer full many an hour,
Where now they only brighten one,
And in a score of years, their power,
You'll find, has only just begun.

For when we stand in Autumn time
With life's long journey nearly o'er,
The thoughts of youth will bring a peace
And joy they never brought before.

The memories of those early days
Will seem like blossoms on the tree
That now hangs laden with its fruit
All ripened for eternity.

Then treasure up these precious thoughts,
And place them kindly where they may
Bring peace to thine and others hearts,
Through many an hour, in many a day.

JULIA M. DUTTON,
Waterloo, Nov. 16th 1873.

We must be courteous, agreeable, civil, kind, gentlemanly, and manly at home, and then it will become a kind of second nature everywhere. A coarse, rough manner at home begets a habit of roughness, which we cannot lay off if we try when we go among strangers. The most agreeable persons in company are those who are most agreeable at home. Home is the school for all the best things.

Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of Friends at

LONDON AND COLDSTREAM,
ONTARIO, CANADA.

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

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

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

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

MEETINGS AT PENDLETON.

We do not consider there is any apology due for the amount of space occupied in this number by the reports of the recent meeting in Indiana. They are among the most important held by members of our Society. It is impossible to estimate their value, or the effect they are having or will have in the near future upon our Religious Organization. We cannot but think that they will be of great benefit. Without some connecting link—some considerable association—between the several Yearly Meetings, each with its own discipline, the tendency would be to drift apart. With such a binding cord

as the meetings of the First-day School General Conference and the Philanthropic Union a greater uniformity, and what is still better, a fuller unity will undoubtedly be the happy result. We are such creatures of our environment that unless we rub against our fellowmen of distant parts we are liable to become narrow-minded, conservative and even bigoted. We see this verified in many places.

Much praise is due our Friends of Pendleton for the effort they put forth to make the meetings successful and to insure the comfort and enjoyment of the visiting Friends. The accommodations were ample on every hand, and the most generous hospitality was meted to all.

Good feeling pervaded the different sessions of the General Conference. "See the Friends; how they love one another," was never more appropriately applied in the past than it might have been during these meetings. The papers presented were carefully prepared, and, without exception, furnished food for thought and points for discussion. The discussions were tempered with charity, and their object was for the furtherance of the cause.

Whether or not the Philanthropic Union has, as yet, done much of a practical nature, its members are reviving a work in our Society which had been well nigh lost sight of, and they are opening up a field of usefulness to our young members which we hope to see well cultivated.

It has among its active workers some of the finest intellects our Society affords, and some who came primarily to attend the Union lent a charm to the proceedings of the General Conference. Their many papers read were indeed able, and may be classed among the best literature of our Society of the present day. And what pleased us most was that we might look far for clearer expositions of the true principles of Quakerism than came from the lips of the most cultured among the visitors at Pendleton.

DIED.

SHOTWELL.—At his home, in Nebraska, 5th mo., 13th, 1890, Daniel P. Shotwell, aged 48 years 3 months and 5 days.

He was the son of Zechariah P. and Margaret Shotwell (the latter deceased), and a member of Geneva Monthly Meeting, Neb. He leaves a widow and a young child to mourn the loss of a kind and loving husband and father, with whom his time had been short, but has left many pleasant memories with them never to be forgotten. His sickness lasted four months, and was caused by the prevailing influenza. He bore it without murmur. Such was his life. While his departure is our loss we know it is his eternal gain.

SUBSCRIBE FOR "THE YOUNG FRIEND'S REVIEW" NOW.—Our circulation is constantly increasing, but we wish to make large additions to our list of 1891. We have regular subscribers in twenty-three of the States and Territories of the Union, besides those in Canada and in England. Now is the time to gain new subscribers, and we ask our present readers to aid us in the effort. Fifty cents a year is our regular price, but we will send it from now to the end of 1891, to all new subscribers, for fifty cents, thus getting *the remainder of this year free*. Registered letters come at our risk. Send silver or stamps for change, and address S. P. Zavitz, Coldstream, Ont., Canada.

NEBRASKA HALF-YEARLY MEETING.

Ellis, Kansas, 9th mo. 1st, 1890.

S. P. Zavitz :

DEAR FRIEND,—I have been requested to write a short account of our half year's meeting at Genoa, Nebraska, held the 23rd, 24th and 25th of 8th mo., for to be published in the "Young Friends' Review."

On the Sixth-day, the 22nd of 8th mo., there was quite a pleasant group of

Friends met in Lincoln, Nebraska, to take the Union Pacific train to Oconee, a small town in the Valley of the Loup, some few miles from the Genoa Meeting House. We left Lincoln, Nebraska, a few minutes after 3 p.m. At David City we had an addition made to our company by Friends from that locality and Bennett, in all making a very pleasant and cheerful company. We arrived at Oconee about 6 p.m., and there found Wm. Webster and Isaiah Lightner with teams to convey us to their homes. I, with part of the company, to Joseph Webster's, the balance to I. Lightner's. We found Joseph Webster's a very pleasant place to stop, and all our Nebraska Friends pleasant people to be with.

On Seventh-day, the 23rd, select meeting convened, although it was quite a wet and rainy afternoon. Had a very interesting meeting.

On First day, the 24th, the meeting for worship convened at 11 a.m., and soon settled into a solemn silence. The whole meeting, children and all, seemed to feel the solemnity of the occasion. I. Lightner addressed the All-wise Father in supplication for our strength. Amos Harvey then spoke quite feelingly on the necessity of keeping all of our selfish desires in subjection. I. Lightner then spoke a few words of encouragement. After a silent waiting the meeting adjourned to meet at 3 p.m.

Our Friends of Genoa had brought their well-filled baskets, boxes and pails, including a gasoline stove, which was soon arranged (that is the stove), and we could smell the aroma of the coffee. The Friends had a table fixed up for the occasion, and a happier collection of old and young I think I never saw collected around a well-filled table, and we all partook of the good things freely that were prepared for us.

At the appointed time we quietly settled into one of the most solemn meetings I ever was in. There were several short addresses given, all tending to draw our hearts closer to the

Great Fountain of all goodness. Meeting adjourned to meet at 11 a.m. on Second-day to transact the business of the Nebraska Half-year's Meeting for the first time without the aid of any other Meeting. I believe there was not a member there, who was old enough, but who felt the weight and responsibility partly resting on him.

We held two sessions, one in the forenoon and the other in the afternoon. I never witnessed a business meeting anywhere in my life before that old and young took such an interest in all that was brought up for consideration before the Meeting. The temperance question was strongly handled, and all with so much love and unity. The queries were all read and answered, and summaries agreed to for forwarding to our Yearly Meeting.

We all felt thankful that we were enabled to have strength and life given us for the occasion from the Great Head of the church.

After a silent meeting and offering up thanks to the Great Giver of all our blessings, we adjourned to meet at Lincoln, Nebraska, on the last 7th day in the 4th mo., 1891.

DANIEL GRIEST.

TO PENDLETON, INDIANA, AND RETURN.

The First-day School General Conference was held near Pendleton Ind., this year, and on the morning of 9th mo. 4th, three of us: my wife Ida, my sister Carrie V. Cutler, and myself, members of Lobo Preparative Meeting, Canada, two of whom were delegates, left the Grand Trunk station in London for Pendleton. A pleasant ride of a few hours brought us to Detroit, where we remained over night with our friends P. T. Wood and wife, enjoying very much their hospitality and renewal of old friendships. Next morning we took the Wabash R. R. for somewhere, hardly knowing where, for neither in London nor Detroit could we get a ticket through to Pendle-

ton. For nearly half an hour we puzzled the brains of the young ticket agent in Detroit, until the perspiration rolled down his face in his frantic efforts to find the place and our best route to it. Train time came and we had made no headway. I was reminded of the trials Stanley in his efforts to bring to light the heart of Africa, and could sympathize with him in his wonderful task. At the last moment the young agent said, the best I can do for you is to give you tickets to Alfordton, (which was but a short distance out) and you can arrange with the conductor for the rest. Very well, I said, give me three blanks for certificates (as we wished to get the reduction on our return trip) and we will trust to the conductor. We found the conductor very obliging. After telegraphing for us three times, he told us if we would sign certificates he would return them to Detroit, have them filled out and sent to us at Pendleton which was done in good season. We continued on with our friend, the conductor, and on the Wabash, R. R. to North Manchester, thence southward via, C. W. and M. R. R. to Anderson. Here we struck the Big 4 road, only eight miles. Early in the day, we had met (at Alfordton) with my wife's mother and sister, who had left Hudson, Mich., that morning destined for the same place. We had hoped to travel together, but found ourselves on different routes, with just time enough to find it out. At Anderson we met again. It was nine o'clock in the evening and the express was not to stop at Pendleton. Spurred on by the day's success we determined to have the train stop at Pendleton, and after several refusals succeeded. As Friends were not expecting the train to stop, we were not met at the station. All were strangers to us except John L. Thomas, whom we found lived two and one-half miles out of town. We were directed to a livery man who upon application furnished us with a carriage, with which we drove to J. L. T. where, though late, we were welcomed and

made comfortable for the night. Next morning we drove to Washington Davis', near the meeting house, which was to be our home during our stay there, and a very pleasant one we found it to be, with inmates warm hearted and whole souled. Pendleton particular meeting belongs to Fall Creek Monthly and Whitewater Quarterly, and is itself a large and prosperous community with a very successful First-day School, with total enrollment of 130, and an average of 75 or 80. Whitewater Quarterly meeting was held here on Seventh-day morning. On this occasion perhaps 800 were in attendance. Their meeting house which will hold about 400 and which answers their needs generally, was now augmented by a large tent near by capable of holding at least 1500 people. This was used for their meetings on Seventh-day and the two public meetings on First-day. It was then converted into a dinner hall where on succeeding days about 400 were fed daily. The meetings on First-day were large, interesting and solemn. The grassy floor of the tent, which yielded no noise to the tread of feet, itself intensified the stillness of the quiet moments. There was probably 1200 present on each occasion. The principal speakers at these meetings were C. M. Stabler, of New York; Lavinia P. Yeatman, Louisa J. Roberts and Samuel Swain, of Philadelphia; Davis Furnas and Elizabeth Davis, of Ohio; Samuel Zavitz, of Canada; Sarah J. Bogue, Joel Birdsall and William Foulke, of Ind.; and Edward Coale and Jonathan W. Plummer, of Illinois. A very pleasing occasion was a session of their First-day School, on First-day morning, in the exercises of which many strangers took part. John L. Thomas was Supt. The children, who were deeply interested, can say they had a part in these memorable meetings, a privilege they certainly deserved. [For proceedings of General Conference and the Philanthropic Union see elsewhere in this issue.] As I have stated it was late in the evening when

we reached Pendleton. At Marion, I think, we first noticed that the town was peculiarly lighted. A pipe was run up 6 or 8 feet, and out of this blazed a light resembling a torch. These we found in great numbers lighting the towns and even the door yards in the country places. We soon discovered that we were in the natural gas region of Indiana. It is wonderful how easily it is utilized, not for lighting only but for fuel also. It makes an intense heat and is used wholly in this region for lighting, heating, and cooking purposes. Twenty or thirty farmers join together, put down a well 900 or 1000 feet, and find almost invariably this hard and porous rock containing gas. This they convey to their dwellings through pipes, and use it altogether for light and fuel. The houses are lighted by gas jets, and all night long at each farm house torches blaze and burn up the darkness, and we thought, how beneficent is the Great Creator of all these things—the God of Light and Life, and how thankful we should be for so many blessings. Three of our number from Canada were on a committee appointed by our late Half-yearly Meeting to visit our smaller meetings and isolated Friends. Wishing to visit Friends near West Unity, Ohio, on our return, who are a part of our Half-yearly Meeting, we left Pendleton on Fifth-day morning, 9th mo. 11th, and arrived at the home of the late Nathan Borton before dark. Friends here have for some time felt weak. Some of their most prominent members have within a few years gone from this stage of existence, and the younger members have felt discouraged, a little more so perhaps than their position really called for. We were diligent on Sixth and Seventh days in finding out and visiting the families of Friends belonging to West Unity Meeting. The visits were mostly of a social nature and were satisfactory to us, and we hope encouraging to them. On Seventh day we held a meeting in their meeting house, at which nearly all the

members were present. It was a time of deep spiritual baptism, and many hearts were tendered. Encouragement was offered, and each was exhorted to mind the Light and be faithful. There are a few sincere ones there, who if they persevere will continue to be bright lights in the cause of Truth.

We were accompanied on our visit by Nathan Borton's widow and her daughter Hattie Deck, who were very attentive and earnest in the furtherance of our mission. On First-day we started to visit Hannah Smith, and son and daughter, a distance of 20 miles, where we arrived before noon. We regretted to find the latter had gone to West Unity to be with us, and we had missed each other on the way. Hattie Deck and husband had brought us in their conveyance, staying with us until next morning. Before night George and Elizabeth Smith returned. Our visit with the family was very congenial. They have for years been earnest and prominent workers in our Society, and their isolation does not seem to deaden their interest. In the evening we gathered into the quiet, and felt the presence of the All Father to be with us. Our feelings overflowed in exhortation and in supplication. A precious communion, indeed, was felt.

Next morning George and his mother conveyed us in their carriage to my wife's uncle's L. N. Chase, near Hudson, Mich., a distance of 14 miles. Here our party met my wife and sister Maria Haight, who had been visiting there since the General Conference. The ride was a pleasant one, and through a fine country; in fact, we had been in pleasant places throughout our whole trip. A timbered country, well watered, productive, and healthy, and not unlike our own Ontario. In fact I was constantly reminded of the resemblance in many ways.

George and Hannah Smith started for home in the afternoon of the same day we arrived at uncle's, and we improved the day in having a good visit

with old friends. Next morning wife, sister and myself left for home, which we reached about dusk, finding all well and happy at our return. Elizabeth and Maria Haight remained behind to spend a few weeks at Hudson and Chicago.

Coldstream, 9, 27.

S. P. Z.

CHILDREN OF PEACE.

The Central Meeting of Friends, at No. 50 Dearborn street, Chicago was addressed yesterday afternoon by Aaron M. Powell, of New York, editor of the *Philanthropist*. Mr. Powell is a fine intellectual-looking man, and his manner of speaking is suited to the conservative, unostentatious character of the sect.

His address was retrospective and prophetic, the achievements of the past being cited merely to show the nature of the fruit that the tree of Quakerism has borne. "Peace and duty are the watchwords of the Quakers," he said. "Very early among the Friends, when differences arose, the method of adjustment was by arbitration, not by arms or law. This was the attitude which the Friends work concerning the solution of the slavery problem, and the principle is still held by the body. This sentiment of peace has so permeated the communities of the world that arbitration is now depended upon for the solution of great problems.

"Trace the history of temperance down through the centuries and the testimony of the Friends will always be found directed against strong drink. Among the earliest teachings of the Friends was the equality of women with men. In the last decade the position of woman has changed, and she now more independent than ever before in the history of the world. These fundamental thoughts are fashioning the general thought of the country, and 1880 witnesses the admission into the Union of a commonwealth which recognizes legal equality for women. There has

been a long contest between inner spiritual life and all these improving conditions of society. It seems to me the movement started so long ago has sustained its existence by its service to society. It has wrought good in the past because it has received spiritual power as the birthright of humanity, and it is because I see a common tie in men, irrespective of skin color, nationality, sex; because all are children of God, that I look for greater service in the future.

"But I think the Friends are now in a critical, transitional period of their history. In the East, where once there were large meetings, the numbers are now growing smaller. In New York, Philadelphia and Baltimore the change is less apparent, but in the country districts the feebleness is more evident. I do not make a plea for the continuity of the Friends in pride of sect, but I do not accept the conclusion that there is to be no future for this people. I believe that the existing conditions make such a body necessary. Nobody can belong to a fashionable church to-day and hold a position socially without a bank account. The poor people of the church can not hold equality with the wealthy members. So marked is this that missions have been established for them separate from the main congregation. Even then there are many who have no opportunity of connecting themselves with religious bodies. This conception of the divine within as a human capacity enables men to see in one another a real brother, and opens up a pathway which rightly cultivated makes the worth living.

The function of the Friends has been educational, and disproportionate to their number at any time. Though they may be a small body now, there is power in the thought of a preventive educational character which will be mighty in the regeneration of society. I believe there are signs of a revival which will make this body as powerful relatively as it has been in the past. The world has no use to-day for a

workless, listless body, but needs workers to overcome the tendencies that are bearing us onward. We are in danger of entering into the bondage of material conditions, and it is because the people of the churches are so much under these material conditions that we must turn elsewhere. Let us remember that there is rest for us alone in duty done and peace for us alone in strife."—*Inter-Ocean of 9, 22.*

A QUAKER WEDDING.

The Friends or Quakers' ceremony, by which Andrew Dickson White, ex-President of Cornell University, and Miss Helen Magill, daughter of Dr. Edward H. Magill, ex-President of Swarthmore College, were married at Swarthmore on Wednesday, simply consists of the bride and groom standing hand-in-hand before witnesses and promising to be faithful until death.—*Sioux City Times.*

This is rather misleading. The regular marriage ceremony of Friends requires the appearance of the contracting parties in a public meeting of the society, where they repeat the ceremony themselves, and the clerk of the Meeting reads the certificate, after which the names of witnesses are recorded. Modern customs allow the parties to secure a license, and in the presence of a licensed minister of the society to use the ceremony.

In New York "mutual consent" publicly pledged constitutes marriage. The *Buffalo Express* gives the following account of the marriage of President White:

As the guests entered the parlors at the home of the bride they quickly took seats, and the impressive Quaker silence prevailed from the beginning. The bridal party entered, not to the sound of a wedding march, nor did it ruffle the staid silence of the assembled guests. The bridesmaids preceded the contracting parties, and stood upon either side of two chairs which had

been placed before a bank of flowering plants and ferns, which formed a pyramid reaching the ceiling at an end of the parlor. The bride, leaning upon the arm of her betrothed, looked charming in a plain white costume, and the two took their places and stood with bowed heads for some moments. The bridegroom broke the silence by turning to the bride, taking her hand in his, and addressing her as follows:

"In the presence of the Lord and these, our friends, I take thee, Helen, to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband until death shall separate us." The bride repeated the same words and a silence again followed. The marriage certificate was than brought, the newly-wedded couple signed it, and it was read aloud. This completed the ceremony, but several minutes of silent meeting followed, which was broken by the parents of Mrs. White, who came forward to offer congratulations. The other guests followed and all signed the wedding certificate.—*Inter-Ocean, Chicago.*

A SONG OF GROWTH.

In the heart of a man
Is a thought unfurled;
Reached its full span
It shakes the world,
And to one high thought
Is the whole race wrought.

Not with vain noise
The great work grows,
Nor with foolish voice,
But in repose,
Not in the rush,
But in the hush.

From the cogent lash
Of the cloud-herd wind
The low clouds dash,
Blown headlong, blind;
But, beyond, the great blue
Looks moveless through.

O'er the loud world sweep
The scourge and the rod,
But in deep beyond deep
Is the stillness of God,
At the fountain of life
No cry—no strife!

—Charles G. D. Roberts in *Century*.

SWARTHMORE COLLEGE LIFE

College Life was resumed on the 11th of last month, under the most favorable circumstances. Many noteworthy changes have taken place in and out of the College buildings.

Pres. Appleton returned to the College on Third-day, the 23rd; having been detained by illness in his family.

Milton Bancroft, Professor of Mechanical Drawing and Draughting, has been elected to the College faculty.

A large number of books pertaining to the French language and literature are now being catalogued for the College library. They were brought from Paris by Dr. Magill upon his return last June.

Prof. Price, after a year's absence in Germany, has returned to the College and has been elected to the chair of Latin, lately occupied by Prof. Rolfe.

Swarthmore College never looked better than now, in its autumnal robes. The campus is in perfect trim, and the building shows signs of radical improvement. Friends can well be proud of this Institution of learning, founded and maintained by their efforts.

The Preparatory School is a thing of the past. There is no such institution now within Swarthmore's walls. For the first year in the history of the College Swarthmore is a college in the true sense of the term.

The Eunomian and Delphic Literary Societies have recently added nearly a hundred volumes each to their libraries. The two Societies are now on perfectly equal ground and a good year of work is looked forward to in a literary direction. The young ladies have but one Literary Society, the Somerville.

Prof. Benj. Smith had charge of the College during the absence of Pres. Appleton.

The teachers' course at the College will begin during the coming weeks. This course is calculated to train those who plan teaching as their work upon leaving College.

Dr. Trotter, of the biological depart-

ment, has been elected to the faculty of instruction.

The following officers have been elected in the Senior class for the first term: Edward C. Wilson, President; Isaac O. Harper, Vice-President; Fannie White, Secretary, and Eva M. Daniels, Treasurer.

The Eunomian, Delphic and Somerville Societies have held their semi-yearly elections.

Miss Richard is much missed in her position as nurse for the young men. She died suddenly this summer in Philadelphia. She was a general favorite with all, and it will be difficult to find one who will so completely meet the needs of the young men.

Prof. Smith has reorganized the First-day afternoon meetings, and a great many seem to be interested in them. They are calculated to afford a chance for research into the history of early Friends and a study of their principles. E. C. W.

MEETINGS OF THE PHILANTHROPIC UNION.

The following notes give, we think, a fair, though limited, account of the meetings of the Philanthropic Union which were held at Fendleton, Indiana, and which followed the last session of the General Conference. The Union comprises five of the Yearly Meetings of Friends in America. Philadelphia and Genesee being still outside. Most of the Friends who had been in attendance at the General Conference remained and were cordially invited to take part in the proceedings:

The first session was held Third-day at 2 p. m.

Opening minute was read by John William Hutchinson, of New York, chairman.

Aaron M. Powell said, "this work with the First-day school work has marked a new era in our Society. Take Philanthropic work into our Monthly Meetings and it will be a power. We should try and draw in the other Yearly

Meetings and organize all together. Am pleased to have J. W. and Hannah Plummer with us, the father and mother of the work."

The call of delegates, and the appointment, for the day, of Mercy G. Hammond and Mary E. Fussell, for secretaries followed.

Illinois Committee reported.

A cordial invitation was extended to Friends from Philadelphia and Genesee to remain and take part during the several sessions.

Report from Indiana was then read, followed by the appointment of the committee on exercises.

Reports from Ohio, Baltimore, and New York were presented and read.

The minutes of the Executive Committee were read.

The report from Baltimore questioned the wisdom of the present basis of the Union, and the discussion upon that point occupied a large part of the session without anything definite being decided upon.

It was sincerely hoped that Philadelphia and Genesee would join the Union. Howard M. Jenkins thought it would be some time before Philadelphia would be ready to join. The Friends from Genesee were silent.

J. W. Plummer read a paper, a proposition, and the meeting adjourned.

(Concluded in our next.)

A MEMORY GEM.

The following lines I have heard repeated many times by my grandmother after she had completed her four score years and ten.

She had committed them to memory when a child at school, and had retained them there through eighty years of changeful time:—

"As one day goes another comes,
And sometimes shows us dismal dooms.
As time rolls on new things we see,
Which seldom with us do agree.
Although now and then it's a pleasant day,
It's long a coming and soon away.
Wherefore the everlasting Truth,
Is good for aged and for youth,
For them to set their hearts upon,
For that will last when time is done." M. V.

THE OLD HOME.

Suns look down and kindly shine,
 As when of yore,
 Friends were in the old, old home—
 There no more.
 Were we to be gathered where
 The Fathers dwelt
 And search for them, and altars where
 They have knelt,

Strangers would but meet our gaze—
 Alters down
 Would show that Faiths, once sacred held,
 Are now unknown.

Yet hold we that the Shiboletths
 Be not the same,
 That praying hearts may still be there
 To worship Him.

For God is Good, and Good is strong
 To gather men
 To love, and hope, and trust Him
 Now, as then.

—E. AVERILL.

AN INCIDENT.

Ditching in the field one day
 I threw a shovel of dirt away
 And lo! it half imprisoned a snake.
 And just to see how long it would take
 To extricate itself, I threw
 Another one on, then another too.
 And then I stood, and watched the heap,
 To see it move as the snake would leap
 To light again; but it did not rise;
 For the mound was a mountain to it in size.
 Then greed suggested this evil plot;
 "Come way and let it die and rot;
 And its oily flesh will enrich the mould
 And make the wheat grow a hundred fold."
 And so I assented, for times were tough
 And get all we could, we could scarce get
 enough,
 And so passed on: but turned me round,
 And shovelled with care that heap of ground.
 Whispering within, "May some angel come
 And free my soul from its shroud of gloom
 As I this snake from its darkness tomb."
 And with graceful motion it glided away
 Rejoicing for life and the light of day.
 My own heart too grew happy and light
 And filled with the love of the Infinite.
 And instead of base material grain
 These golden thoughts sprang up in my brain—
 To feel the woes of the dumb and mute;
 To be a friend to the friendless brute;
 To make more happy a sister or brother;
 To bring more joy to the heart of another;
 Is the very best way that ever was known
 To bring light and heaven into our own.

EDGAR M. ZAVITZ.

Coldstream.

GOD'S SPIRIT.—The fact was, that
 the wind which bloweth where it
 listeth, whose sound is heard but from
 whence it cometh, had blown upon me
 and brought with it the awakening of
 a new life - a life that had to gather
 strength and vigor by daily contact
 with those who were actively engaged
 in church life, and, from the same
 source from which they gathered
 theirs.—[Senator] no. McDonald.

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