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Young Friends' Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. V.

LONDON, ONT., FIFTH MONTH, 1890.

NO. 5

SOWING.

I know my hand may never reap its sowing,
And yet some other may ;
And I may never see it growing,
So short my little day.

Still I must sow, although I go forth weeping ;
I cannot, dare not stay.
God grant a harvest, though I may be sleeping
Under the shadows gray.

—[Selected.]

SERMON BY LUCRETIA MOTT.

DELIVERED AT FRIENDS' MEETING,
RACE STREET, PHILADELPHIA, FIRST
MONTH 3RD, 1869, ON HER 76TH
BIRTHDAY.

I read a few days ago, in an article by some radical writer, the belief that Christendom had not yet begun to understand the force of the declaration that God should teach his people himself, that it would be no longer necessary for man to teach his neighbor or his brother, saying, "Know the Lord, for they shall all know me from the least of them unto the greatest of them." It impressed me that there was great truth in the remark.

When we look over Christendom and see the position of the priesthood, not to say priestcraft ; when we see in the more enlightened parts of Christendom the dependence upon pastors or teachers, upon authorities, how few there are who are prepared to take truth for authority, rather than authority for truth ; we can but feel the force of this sentiment in the slow movement of Christendom. We say Christendom, because we have a right to look for more enlightened advancement in those who make the high profession of Christianity.

It is a high profession as compared with the religions of the preceding ages. And yet how little have we advanced ! How slow are we to believe that we have this great inward teacher—this Divine Monitor within ! How much is it entangled with an educated conscience ! How little is the distinction made between the conscience of sect and the conscience which is created by the Divine power operating in the soul of the recipient of these inward teachings ! How little do we understand that it was expedient that Jesus should pass away so that the Spirit of truth might more fully come unto men ! He stated this clearly, and in after times the Apostles saw and felt that though they had known Christ Jesus after the flesh, yet now henceforth should they know him no more but by his inward presence, by the life of God in the soul, by the Spirit of truth which Jesus declared unto them "should teach them all things, and show them things to come."

We have had, it is true, seers and prophets from that time to the present, but these Messiahs of their generation have been few and far between. When the disciples went forth and inquired of their fellow-believers, "Have ye received the Holy Ghost since ye believed," their answer was, "We have not so much as heard whether there be any Holy Ghost ;"—so it has been down to the present day. It becomes a controverted question when the sufficiency of "the light" is dwelt upon,—when the teachings of the Divine Spirit are held up as being all-sufficient for us, as to what are these teachings ? How are we to distinguish them ? How are we to decide wh

they are? It is easy enough; if we look at the authorities to see whence these differences of creeds and opinions arise, we may readily understand why these differ so much. * * * But we shall find that, despite these there is no difference of opinion among men when it comes to great principles,—the attributes of God, by which He reveals himself to his children. There is not found any controversy as to what constitutes justice and love, mercy and charity, and all those great Divine gifts to man which constitute him God-like, or of Divine creation,—the breath of Divine life which was breathed into his soul. So when we come to the tender affections of his nature, we do not find any dispute as to what pity is, what sympathy one for another in their weakness is, or what charity is, which is pouring out of its abundance and riches in giving to the poor and needy. There is no difference of opinion in regard to all these; they have been found to be the same in all ages. How beautiful it has been! How tender the sentiment poured into the breast of the mourner! That He ever will comfort them that mourn; that He ever will be with them that are sorrowful, the true-hearted. He will not suffer the waves of affliction nor the floods to overflow them. We find these sentiments to be universal.

He causeth His sun to shine on the just and the unjust. His judgments are not as erring man's; we see how abundantly His favors are bestowed upon all. When affliction does come, when any great accident occurs, when fatality is among the people, when there are mourners abundant upon the earth, as have been peculiarly so of latter years, it is not needful to assume them to be the just judgments of an angry God; we need not view them in that light, for they are as much the natural results of causes as anything in outward nature, as all the great movements of the universe are in accordance with Divine laws.

They are coming to be referred to

the operation of these laws rather than to be the assumption of special and partial Providences. "I do as sert eternal Providence, and justify the ways of God to man." This saying of the poet impressed me when I was very young, and I have no doubt there are many now who have ceased to pray, or put up petitions for special favors in relation to outward gifts, or outward things. I remember many years ago reciting the lines of Cowper, a poet whom the world has not appreciated:

"Perhaps she (the world) owes her sunshine
and her rain,
Her blooming spring and plenteous harvest,
To the prayer he (the good man) makes,"

I was stopped by Edward Stabler, who said, "No, I would not repeat it, for I do not like the blooming spring and plenteous harvest to be attributed to the prayers of the good man. We must look to natural causes for natural effects." I was young then, but it impressed me so that I have never forgotten it.

The more we seek truth—the more we look at this subject with an eye and heart to "God teaching His people himself," the more we shall discover that we owe much of our present belief to our traditions. We need to be shocked; Christendom needs to be shocked. While there are those who still adhere to the doctrine of human depravity, and all the speculations concerning rewards and punishments hereafter, it needs that *we* be shocked, as some of the past generations were shocked by the utterances of Elias Hicks. Well was it for that age that they had a John Woodman, and many others. Well was it for the age in which George Fox and his contemporaries lived—those sons of thunder. Well was it that they roused the people of their day on the subjects of unconditional election and reprobation, predestination, the trinitarian idea, and many other dogmas of the sects, which were regarded as sacred. Well was it for the people that they had those teachers who could go before them and utter the

truth. They did their work, and great has been the result of that work. We are profiting by it to-day, even though we, as a body, may be small, compared with other denominations. Although the more liberal sects may be small compared with those who retain more of their old forms, their old traditions and creeds, yet such is the power of truth over error that it modifies and regulates it, and it cannot be resisted. It was said of those who opposed the believers formerly, that they could not withstand the power of truth.

The Thirty-nine articles may remain, and the Pope may be in power, yet after all there is a new philosophy in the world; they do not admit what would seem to be the meaning of their verbal creed; they laugh at us if we suppose they believe so. They do not so read it and interpret it. My Friends, among ourselves there are some clauses in our Discipline which we have outgrown, which are gradually becoming a dead letter; so every denomination and every age has its growth.

I have been impressed with a prophecy of the past generation: "Mighty powers are at work in the world, who shall stay them? God's word has gone forth, and it shall not return unto him void; a new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all man's relations to a common Father; these are among the signs of our times." Do you not like, my Friends, to hear these prophetic utterances and to perceive that in a generation's time there is a recognition of their fulfilment? Certainly there are evidences that there is a new feeling of the brotherhood of man in this generation. There is a more enlarged toleration; (shall I use that "proud, self-sufficient word"?) there is a more enlarged recognition of the right to worship and believe as circumstances may lead the believer and worshipper.

There is a better understanding

of these things, and it has been brought about, in a great measure, by a union for great and good purposes. People have learned that their neighbors are better than they thought them, that their dissenting friends were better than they had been taught to believe. With all the adoration for the name of Jesus and the fear of a denial of his divinity, many seem to forget that men should be judged by their fruits—by their works, by their love one unto another. They seem not to understand that He said, "An evil tree cannot bring forth good fruit," therefore "by their fruits ye shall know them." But, after all, men do judge one another more by their fruits, by their everyday life, than by their professions. A life of righteousness and true holiness, goodness, is ever held in high estimation, not mere sectarian piety. This speaks for the general judgment of the children of men, eye for the children of God, for I recognize all as the children of God—of one common Father. As people learn that "He is teaching His people Himself," there will be richer fruits. We see it now in the great benevolent acts of the age; we may call this mere charity, but let us not disparage this disposition to give before death, rather than leave to be distributed after death. Thousands upon thousands are now devoted to the building of better tenements for the poor, for education, and the bettering of the condition of society. All this goes to show that there is a new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all men's relations to a common Father.

(To be continued in our next number.)

NOTES FROM NEW YORK PARLOR MEETINGS.

The inner light, which may be said to be the basis of the religious testimonies of the Society of Friends, is of the same nature and character as that voice which spoke to Adam in the garden of Eden, and has been manifest to all ages and all people from the

prophets of Israel to the present day. It was the "word which quickeneth"—the power by which Jesus performed his work.

As time moves on terms lose their significance, and we find it necessary, in order to make known whereof we speak, and to be understood by those who listen, to rehabilitate our thoughts, or to discover synonyms which have not lost force with usage. The term "Inner Light" is seldom met with outside the Society of Friends, but is almost identical with "Grace of God," "Word of God," or "the Christ," as used in other denominations, and means simply method or means of communication between the Creator and mankind. There are divers views as to how this communication has been brought about. Whatever view be taken, the communication must at some point be direct. Records or traditional commands by which right and wrong are to be determined can be based only on real or purported communication. Many think this to have been conveyed by word of mouth. Literal conversation could be preserved only by being kept in memory and handed down by tradition until preserved in written records. This view of divine communication by literal word of mouth was generally held at the time of George Fox. "Thus saith the Lord," was in the prevailing opinion of that time declaration of verbal message delivered by word of mouth to select individuals.

It was not to this form of communication that Jesus bore testimony, but to the spiritual relationship and communication between the individual and the Divine Father. The revelations of the divine are impressions on the human soul, making apparent what is right as plainly as light of day reveals the way. Thus came the use of the term, "Inner Light." This revelation or direction forms no part of education. It is superior to education. It makes education. Education may give it bias, may form channels of prejudice, but the Light always overrules. Otherwise

there would be—could be—no change, no growth, no development, no evolution. Placed thus in direct communication with the Creator, we are not merely instruments of His pleasure, but co-workers with Him in the working out of the divine possibilities of His creation.

What is the "still, small voice?" What is God? The infinite is beyond the finite. We, of the latter, cannot grasp the idea of infinity, hence we are prone to give God a definite form and locality. It is impossible for us to comprehend God in and through and beyond all. Seeing limits everywhere, we can comprehend nothing of the absolutely limitless. We may, by analogy, approach some conception of God's infinity, but that infinity we can never comprehend. Even of measureless space and time we can have no comprehension. However far we may project our minds into their region, we must inevitably discover a limit beyond which our minds cannot reach—not a boundary of space nor of time, but the limit of our own power of conception. But in our dim comprehension of these we recognize the equal possibility of an infinite power, and this infinity we call God, recognizing in the term a power which exists throughout creation. Throughout the universe we trace the working of natural laws, know that these laws exist and govern the sun, moon and smaller planets, recognize the same law and order governing our relationship to the rest of the universe, and rationally conclude that while the same law works in us we are mediums of the same Power that rules the universe. Using an analogy of the five senses we may illustrate spiritual enlightenment as the acquirement of a new and powerful sense. Beginning with the lowest of the senses we can understand how little can be comprehended of that which each additional sense reveals. Of that which sight alone can convey to the mind a lower sense can give no adequate impression. Compare the natural reasoning of a being possessed

of one sense with that following the revelation of an added sense. In a medium of spiritual communication we have a sense more subtle than sight and in the source of that spiritual sense through which is transmitted a new and wonderful revelation we, according to the light it furnishes, recognize God the author of spiritual law; and, acting in conformity with its revelation, find in the new relationship a harmony and a higher enjoyment from which to construct our heaven.

The "Word" to the Prophets of old, to us, the "Power that maketh for righteousness" and the "Light" of which George Fox spoke are synonymous. Religion is simply the attending to the voice of God in our own souls. If the windows of the soul be darkened the light cannot enter. The condition of our hearts, their capacity and receptivity of divine communication rests with us! God is not near us, but in us.

With the development of man's spiritual nature there has been evolution of the idea of a Divine Power. The conception of those barbarous nations in whom we may trace a religious impulse is first of a malign and antagonistic power. This naturally begets a desire to propitiate, and sacrifices are offered to appease wrath. A natural evolution is the choice of leaders. Individuals selected to direct or manage these conciliatory measures, and through leaders, priests and prophets we have transitional stages of mediation. Through all there is evidence of the "Power that maketh for righteousness" in the evolution of the ministry which worketh in time the elimination of the base and the perpetuation of the good. We trace a growing recognition of a benign instead of a malign power. Following the religious development of man we recognize that there exists no good without its attendant evil. Priesthood in this respect has been no exception, and the shifting of responsibility from the people to the priest, the reverence for forms, cere-

monies and sacredness of office are evils which evolution has been slow to eradicate. Nevertheless, there is steady growth. Step by step we approach the ground of direct leading of God's people by himself—nothing between us and the Divine—our souls and the divine over soul in one grand harmony.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

BUILDING CHARACTER.

[Read at a Young People's Literary Entertainment, in Waterloo Village, held February 8th, 1890, being composed, by request, for the occasion.]

Young friends, ye are building a monument grand,

A tower more lasting than stone;
Lay not its foundations on loose, shifting sand,
Or soon it will be overthrown.
But build on the rock-land of genuine worth,
Dig deep the four trenches, and wide,
Lay the wall, and its corners, in deep, solid earth,
And fill every chink well, beside.

Leave not a small crevice for rat or for mouse
To burrow its safety away,
Then faithfully, arefully, build thou thine house,
Thou wilt add to it day after day.
With skillful precision select every block,
And fit it well into its place;
Use only the firm, indestructible rock,
And let nothing its polish detain.

In doing each duty both promptly and well,
Ye are building of granite most fine;
When in joy of the doing ye strive to excel,
Then the work with true lustre will shine.
'Tis the willing hand, always, that labors the best,
For the love of the work giveth skill;
And the harder the task is the sweeter the rest,
When each obstacle yields to true will.

If you hasten to follow the "Lo! here's and there's,"
And think that your building will wait,
Vexations will meet you and multiplied cares,
You will find when its only too late,
That some careless fellow is building your wall,
In a manner most startling to see,
And the whole of the structure is likely to fall,
If you let such ill workmanship be.

If you do good to those who are kindest to you,
You may put burnished silver in place,
When you do noble deeds for the noble and true,
Add the jasper that naught can deface;
But if you are kind in the fulness of heart,
To those who are selfish and cold,
If you do good to them that serve you an ill part,
You are putting in blocks of pure gold.

Good things done in secret all hidden away,
Are the pearls that for ornament shine,
And their lustre will blend, in the pure light of
day.

With the gems that are truly divine.
For the clear light of truth on your labor will
gleam,

'Till it shines by its own perfect light ;
And new joy to your heart will be found in
each beam,

When you know 'tis a *tower of right*.

JULIA M. DUTTON.

GOD AND THE LIGHT WITHIN.

BY CHARLES M. STABLER.

Every person who is old enough to know the word "God" has in his mind some idea which this name represents ; yet there are comparatively few who attempt to expand the idea to an adequate conception of the Divine Being. Indeed with most of us it is probably true that we have one God in our imagination and another in our reason ; one God that we see with our "mind's eye," a being in the form of man, majestic and beautiful, seated on a throne in the heavens ; and another that we perceive through the understanding intangible, and all-pervading like the law of gravitation, yet containing in unlimited measure the qualities and attributes which constitute our ideals of good.

For all practical purposes it may be true that this visible tangible God of the imagination is adequate to our needs, especially if the visible form is viewed as the embodiment of all those qualities that are essential to our highest conception of good. Yet our reason, and a deeper penetration into the nature of spiritual as well as material forces, may lead us sooner or later to the feeling that this God of the imagination is only a graven image set up in the temple of the unreal heaven, and that when so viewed, we should not bow down to it nor worship it. If, when this state of mind is reached, we cannot form a more adequate conception of the Divine Being, we are in danger of drifting into atheism, for much of the so-called atheism in the

world is nothing more or less than the breaking of this graven image of the imagination.

There are two ways of escape from this result. One is to look, as it were, through the image to that which the image represents ; that is, to keep before our minds that, while we have endued this image with love, it is but a finite representation of an infinite love ; that, while we have given the image majesty, power and goodness, it is but a finite representation of an infinite majesty, power and goodness. And thus in proportion as we can expand our conception of the qualities which the image symbolizes, in like proportion will our ideas of God become adequate to our understanding, even though these ideas are seen through an image that we feel is in itself finite and inadequate.

The other method is to discard the image altogether. Remembering that God must of necessity be incapable of limitation to definite form, but is in all, through all and over all, we make no effort to give Him tangible or visible form and figure, such as the imagination can grasp, but contemplate His qualities and characteristics through symbols more appropriate to such an all pervading existence.

It may be true that this method is merely another form of conceiving God through the exercise of the imagination ; yet as it is an exercise of the imagination in lines parallel with those of reason, it leads to a conception more in accordance with reason, and therefore likely to prove more satisfying.

This method will best be understood by an attempt to apply it.

The conceptions we aim to form are of God's all-pervading and external existence, the infinite degree of all His attributes (power, wisdom, love, etc.), and His omnipresence as a personality throughout all creation. To attain these, we will advance through parallel conceptions : first of infinite time, then of infinite space, then of the infinite existence of matter as to space, time

and amount; then of the infinite existence of power and law as to time, space and degree; and, finally, of a Consciousness which is proportioned to these infinities as our finite consciousness is to our finite attributes. We may thus approach a conception of a Consciousness that comprehends all the infinities, and at the same time we may perceive the relation of our finite consciousness to this Infinite Consciousness. This is the aim of the following discussion.

Philosophers say we cannot comprehend the infinite. This we may admit; yet that infinity must exist, that there are some things to which in reason no bounds can be given, must also be admitted. Extend our thought into the past and we perceive that a million years must have been preceded by another million years, and so on to whatever extent we may choose to repeat the process. Then turn our thought to the future and we find the same illimitable time must exist. So also as to space; for though we should extend a straight line in both directions for the greatest number of miles for which we have a numerical name, yet we must know that the line has not reached the limit of possible extension, but that the process may be doubled time and time again without limit. We therefore reach the conclusion that even though we cannot comprehend infinity, yet we may in reason know of its existence as an attribute of time and space.

Again, philosophers tell us of the indestructibility of matter. This accords with our highest reason, and therefore we must concede that infinite existence also belongs to matter, at least so far as the future is concerned. As it is also equally beyond the power of reason to conceive of something being made out of nothing, we find it impossible, so far as any process of reason is concerned, to fix a limit to the existence of matter in the past. So far, therefore, as reason can aid us, we must conceive of matter as co-existent with infinite time. Likewise when we consider what astronomy

and physics show us, we may reason with nearly the same accuracy that matter is co-extensive, in different degrees of density, with infinite space. This is suggested by what we know of the stars; also by the accepted theory of light as being a kind of motion: for this motion must be a motion of something, and this something must therefore exist throughout all space where light will shine.

We have thus reached something in the nature of a conception of infinity, and can attach it to both time and space, forming our conceptions of infinite time and infinite space. These two conceptions also we perceive to be attributes of matter; so that we can conceive in this way that matter is infinite and eternal.

Now extend the process to something less tangible than matter, and consider power—the attraction of gravitation for example. We learn that gravitation is a force belonging to all matter. If, therefore, matter is infinite in extent, gravity must be infinite in extent; and likewise, if matter is eternal and its laws are uniform, gravity must be eternal. Moreover, if matter is infinite in extent it must be infinite in amount, for an infinite aggregation of small things will make an infinite quantity; and, therefore, the aggregate power of gravity, or of any other force of matter, must be an infinite aggregate of power, even though when considered in relation to any definite space, it is limited in degree just as matter in a finite space is limited in amount. Indeed, we may question whether it is not the infinite extent of matter with its accompanying force of gravity that keeps the universe balanced by equalized attraction; and not merely the counteracting power of centrifugal force, which would seem to necessitate the theory that the entire universe is revolving.

(Continued in next number.)

The strength of man consists in finding out the way in which God is going, and going in that way too.—[Beecher.

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It is evidence of a healthful state of society that can deviate from the ancient custom and disciplinary order when necessity seems to demand, and the Spirit gives liberty. Such an instance transpired lately, in Norwich Monthly Meeting, in connection with the receiving into membership of the parties whose marriage is elsewhere noticed in this paper. They had a very earnest desire to be married by the simple and laudable custom of Friends, but were not members nominally, although, what is better, were genuine Friends at heart. There was not time for them to become members by the usual course before the day set

for the wedding, and they postpone which would greatly inconvenience the parties.

The course taken was this: Lobo Preparative Meeting requested the overseer to visit the parties and take the necessary care usually delegated to a committee appointed by the M. M., and report to the M. M., for it to use or reject as it saw fit. The M. M., without a dissenting voice, accepted the information of the overseers in lieu of a report from a committee appointed by it to report the following month. The parties then and there were considered in full membership and the marriage proposals were proceeded with.

Thus, although the discipline may not have been followed to the letter, yet, everyone thought that the right thing was done.

We believe if Friends in the past had been led more by this higher guide, the Spirit of light and liberty instead of the haughty cast-iron rule, there would be life and prosperity in communities to-day where the Society has dwindled out, with nothing left to indicate the former glory except crumbling walls and moss covered tombstones scattered over a neglected yard.

S. P. Zavitz, of the YOUNG FRIENDS' REVIEW, started on a visit to the West on the 29th of last mo. He expected to stop at Battle Creek, Mich., Chicago, Des Moines, visiting friends and attending some meetings, arriving in Omaha on the 8th inst., where he is expected to meet Edward Coale and Abel Mills of Illinois, the three traveling together through parts of Nebraska and Kansas, attending and appointing meetings, and visiting some of the Friends scattered through these States. One important object of this mission is to encourage an endeavor to centralize Friends moving west in communities sufficiently large to organize meetings.

In "Death's Messenger" in last month's issue, Fruman should read Truman.

MARRIED.—Isaac W. Hamacher to Elizabeth Zavitz, by Friends' ceremony, both being members of Lobo Preparative Meeting, at her parents' home, Poplar Hill, Ont., on 9th day of 4th mo., 1890.

OBITUARIES.

ARMITAGE.—At Newmarket, Ont., 25th of Second month, 1890, Laura L., the only surviving daughter of Elias and Mary Jane Armitage, aged 30 years 4 months and five days.

The writer feels that the example that she set through her comparatively short life is worthy of more than a formal notice. In the early stages of her life she manifested an unusual degree of affection for her parents. As she grew up this quality seemed to expand till it encircled the universe.

This loving disposition enabled her to gather and treasure up many rays of sunshine out of circumstances, wherein the differently organized would find little but clouds and gloom. This quality, combined with a cheerful disposition, gave her a high position in the social circle from which she will be greatly missed. About two years ago she, by request, became united with Yonge Street Monthly Meeting of Friends, of which she remained an esteemed member to the close, which event she welcomed with the same Christian fortitude that characterized her life, leaving no doubt in the minds of those present but that she has gone to reap the rewards of a well spent life.

E. A.

THORN—At her home, near Marengo, O., 3rd mo. 29th, Rebecca P. Thorn, after a very short illness.

Her husband, Isaac Thorn, died in the year 1862. She was born in Buck's Co., Penn., on the 28th of 1st mo., 1821, and, at the time of her death, was one of the oldest residents of her neighborhood, having lived for 48 years at her late home, in the Town of Galen, Wayne Co., N. Y. She was a highly respected and most exemplary woman, a member of the Society of Friends, having united with them shortly after her marriage, her husband being al-

ready a member. She leaves seven children. Her two sons, Joel and Jasper Thorn, live on farms near the homestead. The daughters are: Elizabeth W. Bonnell, of Waterloo, N. Y.; Emily Shotwell, of Swartz Creek, Mich.; Beulah Porter, of Galen; Rose Clark, widow of the late Henry Clark, of Petoskey, Mich.; and Sarah Thorn, of Marengo, N. Y. The two last mentioned lived with their mother.

J. M. D.

WHY SIGN THE PLEDGE?

[The following paper was read at the Christian Temperance Union, of Purchase, N. Y., 2nd mo. 15th, 1890.]

It is your protest against strong drink.—It is time for every thoughtful person to enter a solemn protest against strong drink, which every year is inflicting such awful havoc upon our race.

Who can be indifferent to the woes it brings on hearts and homes, on villages and towns, on countries and continents?

We have a voice, a right to cry aye or nay, a power to assent or protest.

Let us use them by all means on the *right side*, and if we can not express our feelings in any other way, let us at least sign a solemn declaration on paper that we will never again touch the cruellest foe that ever revelled in human tears and blood.

It will benefit your health.—Alcohol is not more necessary to health than any other chemical or medicinal agent.

It gives a momentary glow and stimulus, but you have to pay for them afterwards by an inevitable lessening of vital heat, and animal power, and mental force.

It will save you from temptation.—You have no intention of becoming a drunkard; you scorn the thought. But there is a risk of your becoming one so long as you tamper with the drink. You take it now for the sake of society, but you will come to take it for its own sake. Is it not folly, then, for *you* to run the risk of creating it? Why not stop at once, before that thirst has been aroused?

It will give a sufficient answer to those who tempt you to drink.—There is no answer that a man can give so good as this. If he refuses because he is hot, he will be advised to drink to get cool. If he refuses because he is cold, he will be recommended to drink to get warm. If he refuses because he can not afford it, his companion will gladly treat him. If he refuses because he is not well, there is no ailment to which flesh is heir for which intoxicating drinks are not prescribed as a certain cure. Men who are well drink till they are ill, and then drink to get themselves well again. None of these excuses avail, but if a man says, "I have signed the pledge," they think him a fool, perhaps, but they cannot say that he has not given a sufficient reason, and if they are true men themselves, they dare not ask him to break his word. If a man asks you to drink, after you have signed the pledge, he is no true friend.

There are some men who must have a reason to give others for doing as they do; here at least, is a clear, straightforward, intelligent reason, which puts an end to controversy, and settles the matter forever. "I have signed the pledge."

It keeps it from becoming the badge of a reclaimed drunkard.—If the pledge were only signed by men who had been drunkards; the few who were trying to live a new life, it would become the badge of reclaimed drunkards, and it would soon cease to be signed by this class of men, who need it most. This would be a great calamity.

"I dare not sign the pledge," said a young doctor to a friend who was trying to get him to do so as a means of saving him from ruin. "Why not?" was his friend's reply. "Because if people heard that I had done so they would say that there must have been a screw loose in my character, and that I was a reclaimed drunkard." "No," said his friend, "they never can say that, for it has been signed by thousands of thousands on whose character there has never been a stain."

The answer reassured him; he took the pledge, and is now an earnest Christian worker in one of our large towns.

You may not need to sign the pledge for yourself, but sign it that you may give it the benefit, the weight, the standing of your own moral character.

If everyone of reputable and stainless character were to stand aloof, the pledge would be a hopeless failure. Every respectable Christian person who signs it is like one of the corks floating on the surface of the sea, helping to sustain the heavy nets laden with fish. Some say, "*I do not like to sign away my liberty.*" Then if you are unmarried you will never be married. You will surely never promise to love and honor any one individual because you may want to change your mind. And what is true in this case is true in others, and is a sufficient answer to the objection. Ask the Lord Jesus to forgive the past. Ask Him to save you from your enemy. Ask him to shield you in the day of battle. He is able to keep you from stumbling. He is able to make you more than conqueror. Put yourself in His hands before you leave your room in the morning. Keep looking to Him all day. Praise Him for His grace each night.

IN MEMORIAM.

[Lines written in memory of Libbie Stevens—By a friend.]

Dear Libbie, thou art gone from our presence,
Thy footsteps no more can we hear,
But they left impressions behind them,
Other laboring hearts might cheer.

Thy voice is hushed, and forever,
But the spirit is working on,
The good work commenced for the Master,
By other workers must be done.

The work she done in the Temperance Cause,
Was noblest of all to behold,
So fearless and undaunted,
She would gather them into the fold.

So we find good lives yet speaketh,
When poor mortals are laid in their grave,
Their toiling and labors are ended,
Their teachings how precious to save.

For knowing thy sufferings were greater,
Than humanity could bear up alone,
Caused us to look to the Father,
And wonder why all this is done.

And we hear the words that were spoken,
All they that are washed and made pure,
Came up through great tribulation,
And sufferings are willing to endure.

For the love she had for the Saviour,
Her duty she tried to fulfil,
To work, when he sent her on errands
Of mercy, to do at His will.

Until her frail body no longer
Could carry on work here on earth ;
Her example and teachings, by practice,
Will show what her labors are worth.

Her countenance showed the reflection
Of Christ, the comforter, there,
Of Jesus who came to invite her
To partake of His blessings her share.

He came so plain to her bedside,
As to draw forth applause, with a smile
She remarked to her mother, he's coming
To take me home, after awhile.

So farewell, dear sister, we leave thee
With those of our friends that we love ;
When our work on earth is ended,
If faithful, we'll meet thee above.

Now, it seems though she might be saying,
Father and mother cheer up, don't repine,
I am gone only a little before you,
Be faithful and meet me in time.

Then it will be the Father's good pleasure,
To call and bring those that he loves ;
I'll be singing his praises forever,
And welcome you to my home above.

SWARTHMORE COLLEGE LIFE.

The Halcyon, the college annual, will appear on 5th mo., the 17th. It is published this year by the class of '91, and promises to surpass all previous numbers of that book. Many features have been added which have hitherto never appeared.

Dr. William C. Day will probably publish a text book for the use of his beginning classes in the chemical department. Such a work is needed in every laboratory, because no one book can possibly be adapted for all laboratories.

The staff of Vol. X of the *Phoenix* has been chosen as follows : Wm. C.

Sproul, '91, editor-in-chief ; Esther Haviland, '91, J. W. Hutchinson, '91, associate editors ; Cosmelia J. Brown, '91, A. Mitchell Palmer, '91, Mary Wolverton, '92, Harry McAllister, '92, George E. Strout, '93, on the staff ; William L. Donohugh, '92, business manager ; Chas. B. Hart, '92, assistant business manager.

An autograph of Baron Von Humboldt, the naturalist, has recently been secured for the college library.

The Eunomian Literary Society has just added a large number of valuable books to its library. They embrace mainly the subjects of science, biography, history and fiction.

A lecture on "My Experience in Libby Prison" was delivered before the Somerville, Eunomian and Delphic Literary Societies on the 25th ult. The lecturer, Major F. W. Porter, had a wide experience during the late war.

The refusal of Acting President William Hyde Appleton to take the presidency of the college, has been a source of disappointment to all students. He, however, considers that his life work is that of a teacher, and hence was unwilling to accept a position that would, of course, exclude his favorite pursuit.

The new "Architectural Club" has organized, and officers for the remainder of the college year have been elected.

The junior class has adopted the cap and gown for its senior year.

Athletics, now, justly absorb considerable interest. A friend of the college recently asked Acting President Appleton if athletics did not interfere with the regular work. The question was satisfactorily answered in morning collection by the president, when he stated that he thought athletic interest did not, nor never had injured in the least the work of the different classes. This reply can be taken by all inquirers into this subject, as, after a careful test of nineteen years, the faculty is more willing to extend than to restrict the present privileges in this direction.

At the meeting on First-day, the 20th ult., Elizabeth P. Bond spoke upon "The Highest Object of College Life."

Extensive improvements have recently been made on "Whittierfield," the athletic grounds.

Professor Appleton's class in English, composed of members of the junior and senior classes, has now under consideration the writers of both prose and poetry, during the seventeenth century.

Lydia Price, of Westchester, Pa., and Eliz Lloyd, of Baltimore, Md., spoke before the students on the 13th ult.

The Somerville and Delphic Literary Societies held a joint meeting on the 26th ult. The Eunomian Literary Society will meet the Somerville on the 6th of 5th mo. E. C. W.

OUR INDIAN AFFAIRS.

I have gleaned from the annual report of the Department of Indian Affairs for the year 1889, some items which I think will be of interest to our readers in both Canada and the United States. The report is voluminous, and covers about 600 pages, giving the present status of the aborigines of half a continent. There are in all nearly 100 agencies and bands. The reports of the agents are in nearly all cases encouraging, expressive of the progress of the Indians during the year which has been steady and satisfactory. These reports cover about 180 pages. Many of the Indians in the older provinces are well to do and well educated and exercise the franchise.

S. P. Z.

FROM REPORT OF SUPERINTENDENT GENERAL OF INDIAN AFFAIRS.

I have the honor to submit the following report upon the Indian Affairs of Canada for the year ended the 31st of December, A.D. 1889, being the twenty-ninth annual report on that subject which has been placed before Parliament.

It is gratifying when one examines these records of past transactions in

connection with Indian management to observe the steady, though necessarily very gradual, progress which has marked the endeavors made from year to year to elevate the red man and place him on a social and intellectual level with his white brother.

That much has been done towards that end cannot be successfully disputed, and that much remains still to be accomplished in that direction is evident to any person at all acquainted with the condition of the Indians of the Dominion; the vast majority of whom have only within comparatively recent years been, and may remain yet to be, brought under civilizing influence.

LANDS IN SEVERALTY.

One of the most assuring indications of the growth of advanced ideas among the Indians recently taken in hand is the willingness, and in some cases preference, shown by many of them to accept of separate lots of land, over which they can exercise individual control as locatees.

The happy results which have attended the distribution in severalty of lands among the different members of some of the bands have been most encouraging. The ownership within recognized bounds of a location inspires the holder of it with a desire to improve his holding, and with a wholesome spirit of emulation, to which, under the prevailing system of community of ownership, he was previously a complete stranger.

Superior houses, better fences, larger fields, more carefully and more extensively cultivated areas are some of the advantages which almost invariably accompany a change from ownership in community to the possession of land in severalty. On some of the reserves in the Province of Ontario this system has been in operation for some years ast.

EDUCATIONAL.

The number of schools in the Dominion for the Indians is: day schools 215, industrial 10, boarding schools 6.

The boarding school dissociates the Indian child from the deleterious home influences to which he would be otherwise subjected. It reclaims him from the uncivilized state in which he has been brought up. It brings him into contact from day to day with all that tends to effect a change in his views and habits of life. By precept and example he is taught to endeavor to excel in what will be most useful to him.

The several institutions of the above type, as well as those of the semi-boarding school class, which, as mentioned in my report for 1888, were about to be established at certain points in Manitoba and in the North-west Territories, were brought into operation during the past year, and other similar institutions alluded to in the same report as being already open, were also kept up.

The buildings for the industrial institutions which, as stated in my last report, were then about to be erected at St. Paul's parish, near Winnipeg, at Kamloops, at Kuper Island, in the Strait of Georgia, and near Fort Steele, in the Cootenay District, British Columbia, have recently been completed; and those schools will likewise be opened at an early date.

I am also pleased to be able to report that the buildings for a similiar institution at Regina, the establishment of which was referred to in the same report as being in contemplation, are nearly ready for occupation.

The lodging capacity of the industrial institutions in Ontario was tested to its utmost during the year 1888-89, and an enlargement of the buildings at Sault Ste. Marie, in the District of Algoma, and at Muncey Town, in the County of Middlesex, is in contemplation. The number of pupils in residence at the three institutions of this description in the North-West Territories increased during the past year within a fraction of 44 per cent.

LICQUOR TRAFFIC.

The repression of the sale to or barter of ardent spirits with the Indians,

and of the use by them of the same, forms an important part of the duties of an Indian Agent, but the performance in an effective manner of that duty is unfortunately seriously impeded by the indifference too often shown by magistrates and other officers of the law, at points where breaches of the same occur, and owing to the disposition of many persons, frequently on personal or political grounds, to shield or favor the guilty party at the expense of the Indian.

Until the provisions of the law for the punishment of persons who give, sell, or barter intoxicants to Indians are made much more severe, and the chances of escape for the guilty party are lessened, the existing difficulties in the way of entirely suppressing the traffic will continue.

The facilities with which some of our Indians residing on reserves near the boundry between Canada and the United States can obtain intoxicants has occasioned no little anxiety. It appears that the laws of the latter country, while prohibiting under heavy penalties the sale or gift of ardent spirits to Indians resident therein, do not apply to Indians of a foreign country. Inasmuch as the prohibitory liquor clauses of the Indian Act in force in this country apply to Indians generally, whether resident in Canada or elsewhere, Your Excellency was pleased, when the matter was brought to your attention, to address a despatch to Her Majesty's Minister at Washington, requesting that application might be made to the Government of the United States, and its Parliament be moved to assimilate the law of that country to the law of Canada in the above respect. It is to be hoped that there will be a ready compliance at an early date with this reasonable request.

ACCOUNTANT'S BRANCH.

The amount at the credit of the various Indian Bands or of individual Indians, for whom the Government hold moneys in trust, aggregated in principal and interest on the 30th June,

1889, \$3,428,790.50, shewing an increase since the same date the previous year of \$104,555.94.

The amount disbursed during the same period, and which for the most part was charged against interest, was \$289,765.53, being \$5,498.61 more than the expenditure for the year ended the 30th June, 1888, amounted to :

No other Indians in the Dominion have such a variety of resources from which to obtain a subsistence as the Indians of British Columbia, and as a rule full advantage is taken by them of the opportunities afforded. Last season was no exception to previous years in the display by them of their customary energy, industry, and enterprise, in pursuance of the various avocations which test those qualities. From the Kootenay country, at the base of the Rocky Mountains, to the borders of Alaska the same characteristics are discernable, as a rule, in all the bands, if we except the Kwaw-Kewlths of the south-west coast of the main land, and of the northern part of Vancouver Island : and even in the case of these, who are probably the most degraded and least advanced Indians in the Dominion, there are hopeful indications of improvement.

Indians are to be found in this Province engaged in every branch of labor, in mining, agriculture, cattle herding, catching and canning fish, working as hands on steamboats, at railroad work, seal hunting, trapping furs, manufacturing oil, working at mills, picking hops, &c., &c.

SUMMARY OF STATEMENT SHOWING THE
CONDITION OF THE INDIAN SCHOOLS
AND THE NUMBER OF PUPILS IN
THE DIFFERENT PROVINCES.

Ontario, 2,036 ; Quebec, 528 ; Nova Scotia, 123 ; New Brunswick, 94 ; Prince Edward Island, 19 ; British Columbia, 453 ; Manitoba, 1,170 ; North-West Territories, 2036 ; total, 6,459 ; total at school age, 15,835.

OUR INDIAN POPULATION.

Ontario, 17,752 ; Quebec, 13,500 ; Nova Scotia, 2,059 ; New Brunswick,

1,574 ; Prince Edward Island, 314 ; Manitoba and North-West Territories, 24,522 ; Peace River District, 2,038 ; Athabaska District, 8,000 ; McKenzie District, 7,000 ; Eastern Rupert's Land, 4,016 ; Labrador, Canadian Interior, 1,000 ; Arctic Coast, 4,000 ; British Columbia, 35,765 ; total, 121,520.

A THOUGHT.

The rushing wind, the roaring sea,
The thunder's cra-h, the earthquake's shock ;
Proclaim God's wondrous power and might,
Which all must feel and dare not mock.

The gentle breeze with perfume sweet,
The wealth of flowers for great and small,
The joyous birds on bush and tree,
The glorious sunshine over all ;

These bounteous gifts that all may share,
On every hand, below, above,
O heed the message that they bring ;
They speak to us of God's great love.

Then, while we tremble at His power,
And humbly bow before His might,
Let us with grateful hearts rejoice,
And praise Him for *Love's* blessings bright.
M. V.

THE CHILDREN'S EASTER.

On Easter Sunday I met my little class at the First-day school wondering what I should say to them. Though inadvertency the Quarterly for 4th mo had not been given me, and pressure of work through the week had prevented me from making any preparation for that hour's teaching. I had wondered on my way to the school if there would be a lesson of any special application to the day, and wherein it would differ from the teaching of Orthodox bodies. I was not, however, conscious of disappointment in finding nothing in the lesson or other exercises to remind me of the setting apart of Easter; and went into the eleven o'clock meeting to forget the day and its association, until strains of music from the church across the way, floating in at an open window, recalled to me the fact that all over the city the story of the resurrection was being made a topic of rejoicing, and this anniversary garlanded and

made melodious. The far away chanting of voices with the grand undertone of harmony melted into and formed part of rather than disturbed the silence of Friends' meeting. Then followed from those who have long and earnestly sought guidance in all things, and who professedly and conscientiously walk in faith with the Spirit and Comforter, testimonies to the sufficiency of the heritage of Christ's disciples. The meeting closed as the First-day school had done without reference having been made to Easter or the resurrection. In the afternoon a walk in the little park adjoining our meeting house chanced to bring me before Saint George's church, just as the children were being dismissed from the Sabbath school. Scores—yes hundreds, for there are, I have been told, more than two thousand names enrolled—came out, each fondly carrying a flower-pot; and from behind each plant peeped flower faces reflecting the golden ray of God's best sunlight which had brightened for them, at least, one day of the year. My class in the morning had been smaller than usual in consequence of the attraction of music and flowers. Naturally I pondered on my way home from this little glimpse of Easter in the church across the way.

Childhood is the song time of life, the season of rhymes with more of music in them than of reason. Natural law, in the spiritual as in the physical and intellectual worlds, evinces the same grand foundational principle of development. The plan of creation is growth—natural, spontaneous, untrammelled and unforced. It seeks a development of spirit or of morals as gradual as that of mind or physique. Premature development in any direction promises only deformity or death. We have learned, or are learning, in our schools not only that cramming is barbarous, but that the office of the teacher is to protect the inborn intellectual impulse of the pupils, and that the judicious fostering of natural talent is wiser than arbitrary priming.

The same Power which has endowed the tiniest plant with the impulse we call growth, and which has implanted in insects the instinct of self preservation has not less evidently provided for the development and preservation of that gem of life which we term Spirit—that spark of Divine fire with its inherent possibilities of flame.

The little one has need for only light, wholesome, easy digested food for nourishment of body, mind or soul. It has enough to do in simply growing as the flowers do, and natural growth is the Divine ordering of all things. Given air and sunlight with their adjuncts of a happy environment, and it is as the lilies of the field, and like them thrives better in natural soil than in a pot of medicated earth.

Religious doctrines are drugs for which the child has absolutely no use, and a surfeit of moral formulas may be almost equally bad. The sin-sick soul may require moral physic, the normal child does not. So far as I may judge, the Friends are generally clear of premature instillation of doctrines; but I wondered as I saw that garland of flowers at our neighbor's door if there were not a little shutting out of the sunlight from our wee ones. Is there not a suggestion for us in the records of the Elder Brother? He blessed little children, but we have no account of His ever having preached to or even taught them. Practically He said: "Let your own lives be your children's ministers," but He added: "Whatsoever ye do unto the least of these, my little ones." I have been somewhat afraid that a tendency to austerity in the religious teaching of Friends may be instilling a drop of insidious poison. A few days since I came upon two lines, in a bit of child's verse which seemed to illustrate this thought. It read thus:

"Doing your duty most always
Means something you'd rather not do."

Now do we wish thus to emphasize the attractiveness of wrong doing? Is there to be no real and palpable sunshine of

duty which the little ones can comprehend and appreciate to counter-balance the gilding and tin foil glitter of wrong doing? At any rate, may we not make the path of duty as attractive as possible to the little feet which have gradually to grow into the understanding of its subtler beauties?

Early impressions are often indelible, and the contrast of the two Sabbath Schools, with no explanation and no compensation which the child could grasp, must leave in the little heart a sense of coldness and uncompromising stiffness about our Society as compared with that of its little neighbors over the way. Still more strongly I felt this after attending the evening service at Saint George's. I went to hear what they would say of the resurrection, and heard a Friend's sermon from an Episcopal pulpit. The minister, who impressed me as an earnest worker and faithful servant in the Master's vineyard, spoke simply and impressively of old things made new in the light of faith and faithfulness, of the putting forth of new leaves of upward aspiration, of the attainment of spiritual stature possible here and now; and I said as I listened: "Hearing one faith in kindred tongue after the song and sunshine which children love, is it remarkable that their school numbers two thousand where ours is not two hundred?"

Numbers is not the strength of a society, however, and I meant not to make a point of popularity but to call attention to the danger that lies in surrounding duty or righteous living with an atmosphere which rather repulses than attracts the little ones. The First-day School is for the children, and should show them along lines adapted to their comprehension, the beauty and happiness of obedience to the laws of harmony. Why not the pretty poem, without too pointed a moral, and bright stories of children, not unlike themselves, all in larger proportion than the ethics of morals or religion? Why not flowers at Easter or on other days—always indeed, with

their silent ministry of refining influence, and their voiceless praise of the Giver of every good and perfect gift? Why not "special services" now and then? In the natural order of days, some are fuller of sunshine than others, that the overflow of brightness may lighten darker hours I think. A dead level, even of righteous living, cannot be preferable to the life which knows hours of exaltation. Indeed, these occasional upliftings in which we have glimpses of higher realms are incentives to spiritual development. Let "Easter Sunday" be Friend's "children's day"—a day of beautiful ministry to the little ones; and on that day let them listen to the Divine voice which speaketh everywhere in the coming of Spring.

ELIZABETH STOVER.

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