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# Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VI.

LONDON, ONT., TENTH MONTH, 1891.

NO. 10

## BETWEEN THE GATES.

Between the gates of birth and death  
An old and saintly pilgrim passed,  
With look of one who witnesseth  
The long sought goal at last.

"O thou whose reverent feet have found  
The Master's footprints in thy way,  
And walked thereon as holy ground,  
A boon of thee I pray.

"My lack would borrow thy excess,  
My feeble faith the strength of thine ;  
I need thy soul's white saintliness  
To hide the stains of mine.

"The grace and favor else denied  
May well be granted for thy sake,"  
So, tempted, doubting, sorely tried,  
A younger pilgrim spake.

"Thy prayer, my son, transcends my gift ;  
No power is mine," the sage replied,  
"The burden of a soul to lift,  
Or stain of sin to hide.

"How'er the outward life may seem,  
For pardoning grace we all must pray,  
No man his brother can redeem  
Or a soul's ransom pay.

"Not always age is growth of good :  
Its years have losses with their gain :  
Against some evil youth withstood  
Its hands may strive in vain.

"With deeper voice than any speech  
Of mortal lips from man to man,  
What earth's unwisdom may not teach  
The Spirit only can.

"Make thou that holy Guide thine own,  
And following where it leads the way,  
The known shall lapse in the unknown  
As twilight into day.

"The best of earth shall still remain,  
And Heaven's eternal years shall prove  
That life and death, and joy and pain  
Are ministers of Love."

—[JOHN G. WHITTIER in the Independent.

The world either breaks or hardens  
the heart.—*Chamfort.*

## OHIO YEARLY MEETING.

Ohio Yearly Meeting was held this year at Salem, Columbiana County, Ohio. The meeting for ministers and elders was on Seventh day, the 29th of Eighth month.

First-day morning opened clear and cool, and the meeting convened at 10 a. m. The impressive silence was broken by Levi Benson, who exhorted all to come to the one true Life to be saved, not to stop with the external man and miss the knowledge of Him who is the resurrection and the life ; for it is life eternal to know Thee, the only true God. Edward Coale followed, showing the great need of a knowledge of truth, how that little spark of religious truth grows brighter and brighter until the perfect day because it is the truth. The advancement of the religion of Jesus did not come by armies, but from individuals who searched for truth. His religion was a developing religion and continues to develop. If each one would do his individual duty and search for the truth as it is in Jesus Christ what a blessed world this would be. Truth is life eternal. If we know not this truth as it is in God we are not in harmony with God's laws.

In the afternoon the meeting gathered at 3 o'clock. Levi Benson bore a testimony of considerable length. He showed from various texts the necessity of seeking the kingdom of God in all things, that unless the spirit of man comes in harmony with the Divine spirit he cannot be of God. Except the Lord buildeth the city the watchmen waiteth in vain.

Ezekiel Roberts called all to obedience in everything, assuring us of the full reward if we comply to the draw-

ings of divine love. Caroline Washburn cautioned us to take heed to the ministry of little deeds that we feel if they are but small acts or kind words.

On Second-day morning men's meeting informed that Edward Coale had a message for the whole body, which information was cordially received. He enjoined upon the fathers and mothers especially to look up for light and strength and they would witness an increased gathering. We must go solitary and alone to seek for the truth, as did George Fox, and follow the same light that he followed, and if we are faithful as he was our Society will grow. Its mission is not ended. It embraces a branch of religious work that is not embraced in any other religious organization. The world needs a religion of the heart. Have we provided a place for the young life in the duties of the church?

It is the mother's privilege to implant the right seed in the hearts of their children; may they be allowed to mingle together for amusements that will tend to the upbuilding of their higher natures.

We cannot see what is before us, but if we trust to a higher light for guidance we will be enabled to perform our duties rightly. He then bowed in vocal supplication. After a period of silence the shutters were closed.

Minutes were read for Joshua B. Washburn and Caroline, his wife, from New York Yearly Meeting. Ellen S. Martindale and her companion, Henry S. Heady, from Phila delphia; Edward Coale, a minister from Illinois. A number of other Friends, were in attendance without minutes. The presence of all was very welcome among us.

The day was occupied with the usual routine of business. Epistles from the six yearly meetings were read, and we were thankful for the privilege of thus mingling in spirit.

A proposition was made by men Friends, that we hold our meetings jointly. Women Friends not being

fully united, it was left for further consideration next year.

In the afternoon the First-day School Association was held. The reports from the few schools within our limits evince life and earnestness of purpose.

Third-day morning, after the reading of the opening minute and the appointment of clerks, the meeting proceeded to read and consider the queries, all of which called forth earnest thought from those assembled.

In the afternoon the work of the First-day School Association was finished, and at its rise the Temperance Committee convened. Throughout there was evidence of great interest in that important work.

Fourth-day morning was a meeting for public worship. We were earnestly solicited to look to the higher power for guidance and to present our bodies in spirit to the living God.

As humanity goes down ability rises up. He wants a perfect surrender on our part before He will enter in and lead us in paths we know not of. He is our strength in weakness. He wept over Jerusalem and He weeps over us. Let us follow Him and be prepared for His coming.

The meeting Fourth-day afternoon and Fifth-day was held in joint session. The reports of the various committees were read and considered, and an address to the editors of local papers, requesting them to use increasing care in keeping their columns free from the records of crime and other debasing matter, was read.

After expressions of thankfulness for the privilege of thus mingling together, followed by a solemn pause, the meeting adjourned to meet at Mt. Pleasant next year. A. B. W.

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Religion is like the fashion; one man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has his religion. We differ about trimming. --[Selden.

OPENING ADDRESS TO THE  
STUDENTS OF SWARTH-  
MORE.

BY E. P. BOND.

We have withdrawn ourselves from the usual activities of our days to place ourselves in conscious communication with the Divine mind, to open our souls, as we would open our windows, to the inshining of the everlasting light. The message that has come to me for this hour—that I would pass on to you, as the key-note for the year just beginning for us, is suggested by the Psalmist's words: "Thou hast set my feet in a large room." The thought is of the largeness of life—of the height, and depth and breadth of life—the richness of the inheritance that is ours. The universe of God is the "large room" in which our feet are set; the life of man has for its scope the universe of God. How are we honored of God that our human life has such setting?

It is the fine purpose of student life to fit us to this setting. Have you come to your work with a lesser ideal? Have you made the "passing mark" the limit of your ideal? Are you saying, "I must make sure that I get '60' for this work that I am taking up?" Then your work will have to be of the ignoble kind that we call eye-service, poor and superficial and crippling to the mental powers. We must pity the intellectual poverty that satisfies itself with meeting the arbitrary standards of scholarship made for convenience. Such student life must be dull and inspired and colorless, hardly worth the living. Happy is it for you, if you can see your work in its broad and vital relations. Happy is it for you if you have the consciousness in grappling with the problems of mathematics and science, or the difficulties of language, that you are not only adding to your store of knowledge, but that you are evolving mental power by which alone you can be fitted to life's

"large room." This consciousness is the secret of enthusiasm in scholarship, and gives the glow and warmth to intellectual work. There is another thought within which I would illumine your tasks—the thought that in our intellectual activity is a sign of our kinship with God. The universe is the expression of God's thought. His seal is upon us, in our desire to know, in our desire to "think God's thoughts after him." Does not this transform our college walls into a temple of God, within which is gathered a small company of his little children, searching into the secrets and mysteries which he seems to have spread before them for their growth! If we could believe that whenever we walk in God's universe we are upon holy ground; that in a very special way where we assemble ourselves for the promotion of the intellectual life is holy ground, how it would eliminate pettiness from our ways, how it would enlarge our view, how it would dignify all our pursuits, and all our relations!

Wide as is the scope of the intellectual life, it alone does not fill the "large room" in which our Heavenly Father has set our feet. The intellectual life is almost wholly lived to oneself, it is, in a sense, a solitary thing; it is the life of the individual, lived along the line of his own intellectual development. There is the possibility of its becoming a very selfish thing. But no man can live wholly to himself. Like the earth, he is invested with an atmosphere that he evolves from himself, and whether he will or no, as he goes up and down in his appointed paths, he touches all whom he meets with this subtle, intangible atmosphere, that we call personality. Think what a power this is that we cannot thrust away from us! Not too often can we remember it, that as we casually pass along our way, we mar or paralyze, or dwarf, or dull our companions, it may be, by the touch of this personality; or if we become centers of light and warmth and strength, then it is our

privilege to baptize into brightness and warmth and courage the neighbor moving by our side. We marvel that the booker, speeding in the express train across the continent, may catch, from the electric wires, as he passes, the rise or fall of stocks in the market that most concerns him.

It is not less a marvel, this subtle power that reports itself in its influence upon others. I would not burden you with a sense of responsibility concerning it, but I would have you remember, in this closely associated college-life, that you hold in trust this almost limitless power of personal influence. It is a grievous thought that it may chance that in the meeting of two stranger students is the beginning of harm to one that the whole earthly life may not undo; that an indifferent distrust, impure nature coming among us unawares, may be like a blighting poison to noble aspiration, and worthy endeavor in the weaker ones about him. Again, it is an inspiring thought that this same marvellous power, proceeding from sincerity and purity and nobleness, may touch the secret springs of many an upward-looking life. To you who have come back to us, as to a home, does not this thought recall a bright soul who was with us when last we met in this place, and has just now entered upon the heavenly life, her feet set in a "large room?" Her companions have named her comforter and wise counsellor. Not more real is the diploma testifying to her scholastic work, than the feeling that comes back to us, accented now by her translation to another garden of God, of the strong, sincere, helpful personality. Henceforth she will shine for us, a star leading us onward and up.

This element of personality fills a large place in the large room in which our feet are set. While college life has for its chiefest aim the doing of intellectual work, the results in spiritual growth are not secondary. I would leave with you the thought of the largeness of life, and how it invites us to

every noble activity, physical and intellectual and spiritual, and this other thought—that no moment of our lives can be lived apart from the Divine presence, in whom we live and move in harmony with that presence; to try to live sincerely and pure!, and faithfully as unto our Father and not unto ourselves, this it is to live the religious life.

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#### THE SIN OF IGNORANCE.\*

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It has been on my mind for some time to present to you a few thoughts. The subjects I intend to take up you are familiar with, but some thoughts connected therewith may be new. I have entitled it the "Sin of Ignorance," which title has already, no doubt, aroused the curiosity, and even the scepticism of some who may think that such a thing cannot be, drawing your conclusions from the oft quoted expression that where there is no law there is no transgression. I have heard you defend Saul from sinning when he was persecuting the Christians, with the excuse that he did it in all good conscience. Some just as reasonably think that because Jesus on the cross asked his Heavenly Father to forgive his persecutors, for they knew not what they did, think that their ignorance screened them from the consequences of their acts. Some think that if you do the best you know you will not be responsible, or suffer for anything you may do amiss. You maintain that the Jews who believed in and followed the imperfect laws of Moses stand equally in divine favor with those who believe in and follow the perfect law of Christ. Now I want to make you see that such a view is fatal to your highest happiness.

The falsity that underlies these errors is in the belief that God rewards and punishes according to the judgment of man. We do not consider how our judgment has been warped by tradition and education, and by the

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\* Essay read by Edgar M. Zavitz at Lobo First-day School, 9th mo. 20, 1891.

powerful example of our surrounding circumstances, and how our minds have been blinded by past errors and omissions. If we commit a sin we may return through repentance into the sunshine of divine favor, but our repentance and God's acceptance can never wholly blot out the evil effects of the sin. Some people think that they can do all sorts of things during the six days of the week, if they repent on the Sabbath they are as well off as if they had tried to live justly. Some people think that a death bed repentance makes it as well for their soul as a whole life of right living. They do not know, they never can know the bliss they missed, nor the degree of glory they might have attained. My friends, I hope that you may think and act wiser than this. If there is eternal punishment it is this, that although our sins may be forgiven us yet their scars can never be blotted out. If the bark is knocked off from a young tree the scar will heal over, and in a few years no one will suspect that anything had ever happened it. It only appears so, for nothing can blot out the scar. A hundred years hence the wood carver will find the nail and in his mind will trace it back to some mishap of the sapling. And he muses on in this wise: "Thus it is with us. Every sin leaves its scar upon the soul through all eternity. Should it not mightily teach us to be more careful of what we say and what we do. Words can never be recalled, deeds can never be undone." Will we listen to this practical moralist of a century hence? Every wrong we indulge in limits our chances for doing right, weakens our judgment for knowing right, and this weakness is not limited to the present time but exists throughout eternity. When we utter a word we set in motion an air wave that will not cease until it reaches the farthest limits of ether. You may think this is too minute to be noticed, but, my friends, nothing is too minute that concerns the welfare of the soul. If we are accountable for the sins we do, we are also accountable

for the weakness and blindness that they bring over us as an inevitable result, and it on account of this weak and blind condition into which we have involuntarily brought ourselves, we fail to perceive what is right, we are just as accountable for what we leave undone as if we knew it and did it not.

For instance a person has an alarm clock. He pays no heed to its warnings for a few times. He hears it, but like the sluggard he must slumber again. After awhile he might want to get up, but the alarm does not waken him. His father tells him he wants him to get up at five o'clock to-morrow morning, but he does not hear the alarm and sleeps on till seven. Do you suppose that the excuse that he did not hear the alarm would satisfy the father? You can plainly see that it was his own fault, that he was guilty of the sin of ignorance.

In the realm of morals you know that ignorance does not screen one who has violated some law of the land. He pays the same penalty whether he knew or knew not the law.

In regard also to our physical bodies, if we violate any of the laws of health, we suffer the same evil results no matter whether we knew the law or not.

It is just the same spiritually. The Bible says that "where no law is there is no transgression." Be not deceived my friends, our ignorance will not screen us. Knowledge of the law and obedience to it are the only things that can save us. Let us not love darkness rather than light, let us desire to know the laws that tend to the soul's perfection. May we excuse ourselves no longer saying "we did not know," nor be satisfied with the light we have, but desire more, and live rightly that we may have more. God does not limit it. We shut it out ourselves by our selfish thoughts and evil deeds. God's light, as His love is unbounded, and he desires that all may turn from darkness and dwell wholly in it.

## A TRIBUTE TO THE SHEAVES.

— — —  
 All day the reapers on the hill  
 Have plied their task with sturdy will,  
 But now the field is void and still ;

And, wandering thither, I have found  
 The bearded spears and sheaves well bound,  
 And stacked in many a golden mound.

And while cool evening snavely grows,  
 And o'er the sunset's dying rose  
 The first great white star throbs and glows,

And from the clear East, red of glare,  
 The ascendant harvest moon floats fair,  
 Through dreamy deeps and purple air.

And in among the slanted sheaves  
 A tender light in glamour weaves,  
 A lovely light that lures, deceives—

Then, swayed by Fancy's dear command,  
 Amid the past I seem to stand,  
 In hallowed Bethlehem's harvest land.

And through the dim field, vague described  
 A homeward host of shadow's glide,  
 And sickles gleam on every side.

Shadows of man and maid I trace,  
 With shapes of strength and shapes of grace  
 Yet gaze but on a single face—

A candid brow, still smooth with youth ;  
 A tranquil brow ; a mien of truth—  
 The patient, star-eyed gleaner. Ruth !  
 —*St. Louis Globe-Democrat.*

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 A VISIT TO OHIO YEARLY  
 MEETING.
 

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We left our home to attend Ohio Yearly meeting on 8 mo., 27th, and that day attended Buck's Quarterly Meeting, held at the Falls. That evening at 11:20 p. m., in company with Louisa Wright, Isaac and Elizabeth Eayres, started from Broad St. station for Salem, Ohio.

In passing over the Alleghany mountains the scenery was grand in the extreme, the horse shoe bend and the view of the valley from the ascent on the mountain is like a Swiss scene, except the snow-capped.

The bend is a gradual curve, so when passing, those in the middle of

the train see the engine and cars on opposite ends at the same time. Being graded an ascent of 90ft to the mile, we gradually go up until we reach the top, when we shoot through a long tunnel.

We also pass through Johnstown, it is all built up, and they showed us the one house that had been left standing after the flood. The valley below has dead trees lying, and still retains the appearance of a great submerging by water.

We arrived at Salem at 4 p. m., the 28th. We were met by James Whinery, in whose pleasant home we were made very welcome guests for the week. We were at the hospitable homes of nearly all the Friends.

The meeting of ministers and elders held next day was a favored one. Edward Coale, from Illinois, was in attendance, whose earnest labors made a deep impression on the meeting.

Levi Benson was also there, and whose labor and zeal showed he was a live man. Louisa Wright was a sweet messenger of peace and good will to all.

The meetings were all well attended, and love prevailed in an eminent degree, and we could not but observe that when any absent members were spoken of it was always in praise of their good deeds.

The meeting was held in joint session the two last days for an experiment. It concluded on the 3rd of 9th mo., and we parted to hold the many Friends we mingled with in kind remembrance. When we came among them we only knew three of the members, but in parting we felt we were leaving many Friends behind. And we can say Ohio Yearly Meeting was favored with a precious covering from beginning to the end.

We had two months previously attended Genesee Yearly Meeting, and felt they compared very favorably together.

JOSHUA B. AND CAROLINE WASHBURN.

## BUCKS' QUARTERLY MEETING.

Bucks' Quarterly Meeting was held Eighth mo. 21, at Falkington, Penn.

The house, which was built in 1789, is a large, fine stone; will hold between 700 and 800 people, was about two-thirds full of Friends and friendly people from the surrounding country.

Falkington is where William Penn attended meeting, when he lived in what is now called Penn's Manor, in Falls Township, Penn.

The present house is the third one built at Falkington, the second still standing, now used as a dwelling. Both are in a good state of preservation.

Margaret P. Howard, of Philadelphia who attended with a minute, was the first speaker. "My mind has been in sympathy for the younger members, for if we remain as a Society it must fall upon them to maintain our testimonies."

"We have often been confronted with the question, 'What do Friends believe?' In those things which should be decided by the intellect we will differ. From the earliest times there has been a difference in these. Mark the Master's language, when He spoke from the Mount: 'Blessed are the pure in heart for they shall see God.' Mark His parable in Matthew, He says, 'He who receives these things is like a man who built his house upon a rock. It is the doers of the word, not the hearers who are blessed.'"

She mentioned several parables by Jesus.

"I will now give the last message of Jesus as recorded by John: 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.'"

I am very willing to believe with William Penn, all who are pious, meek, pure and devout, are everywhere God's children.

Ellison Newport, of Horsham, Montgomery county, Pa., spoke from Rev.

3: 17 18 verses. His earnest desire was that we might have this gold tried in the fire, even eternal life. After a brief silence he appeared in supplication.

Margaret P. Howard followed: There is a little burden on my mind. The query may be in some minds: "Why do Friends not observe the outward ordinance of the Lord's supper and baptism?" It has been opened to my mind so clearly, I feel I would not be entirely fulfilling my mission at this time if I did not leave it with you.

Jesus said to Nicodemus: "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God." He did not say he baptized. Jesus did not use the word baptize. At the last supper Jesus said: "Keep this till I come." Each mind must have this themselves. When we experience His spiritual coming to our souls, thus being born again into newness of life, we do not feel any need of outward ordinances. He fills our souls, satisfies them, so we have our reasons for not observing them. It is necessary before we can receive His spirit for these temples our bodies to be cleansed. Water is representative of this inward cleansing.

P. S.—Margaret P. Howard seemed to be led in a most remarkable manner to speak to the states of some present. One instance was an Episcopalian, but very liberal in her views; she seems to have gotten above sectarianism. She had asked my sister and self the very questions about the Lord's supper and baptism a few days before Quarterly Meeting. She told us after meeting it seemed to be meant for her. It was the first time she had ever attended Friends' meeting. She was anxious to stay to the business meeting, never having seen women conduct the business in church affairs. A Methodist minister, of the neighborhood, asked if he might remain to the business meeting too.

CATHARINE ANNA BURGESS.



# Young Friends' Review

A MONTHLY MAGAZINE,

Published in the interest of the Society of  
Friends at

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

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.

Edward Coale, of Illinois, expected to leave home on the 28th of last month on a religious visit in parts of Kansas and Nebraska, going direct to Ellis, Kansas, then spending about a week along the State line, thence to Bennett, Lincoln, Genoa and Garrison in Nebraska, hoping to attend the Half-Year's Meeting, to be held at Genoa on the last Second-day in this month.

A correspondent from Illinois writes us: "We were alone at our Yearly-meeting with the exception of Jesse James and wife, from Philadelphia, silent travellers. It was lonesome, but we had a good Yearly Meeting. The

very best of weather, with moonlight nights, assisted us much; as it is with difficulty we can get through by Fifth-day evening. We have had an encouraging year. The most of our committees have accomplished more than in any previous year. The visiting committee in its work travelled in the aggregate about 10,000 miles, visiting all but two meetings, and nearly all the families composing them in Indiana, Illinois, Iowa, Kansas and Nebraska. A proposition to place \$100 at the disposal of the visiting committee was not united with, also a proposition recommending the closing of the World's Fair on First-days could not pass in unity. One hundred dollars were placed at the disposal of the Temperance Committee in Iowa.

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

We ask for articles for publication on the above subject.

## DIED.

MINARD.—At Sparta, Ontario, on the 26th of 8th month, 1891, William F. Minard, M. D., son of John and Serena A. Minard, aged 32 years and 15 days, a member of Norwich Monthly Meeting of Friends.

Gifted with more than ordinary mental endowments, and an amiable disposition, this young man, by his gentle deportment and tender regard for every living creature, endeared himself to all with whom he mingled. But thus early the hand of disease wasted his energies, and after many severe mental conflicts, he was enabled to say: "My aspirations have been high, and a life of usefulness was opening brightly before me, but if death must be my portion all is well." So we beheld him surely fading, the pale messenger of death ending the scene much sooner than we thought, and the mourners are striving to say in submission, "O God, thy will be done."

### CANADA HALF-YEARLY MEETING.

Canada Half-Yearly Meeting of Friends was held at Yonge street, Ont., the 28th, 9 mo., 1891.

The meeting of ministers and elders convened on Seventh-day. The morning of First-day beamed bright and beautiful, the day being unusually warm for this time of the year. Many Friends and those interested in the Society wended their way towards the pleasantly situated meeting house. The lower part of it being well filled and many more in the gallery. We enjoyed the company of our esteemed friend, Samuel P. Zavitz, of Lobo, with us at this time, whose presence with us was very acceptable and encouraging. Isaac Wilson and Richard Widdifield were also in attendance. The spoken word was handed forth by our ministering Friends, annointed with power and love from the Heavenly kingdom. The meeting closed in an impressive supplication by Isaac Wilson.

At four o'clock, Friends gathered again into the silent waiting—the attendance not so large as in the morning, but the audience very attentive on both occasions and deeply interested. Words of tender love were given for our individual welfare, and feelings impressed us that none would go away feeling that it had not been good for them to be there.

On Second-day morning a meeting for worship was again held. The weather was all that could be desired. Many Friends were in attendance; the lower part of the house was well filled. The business was entered into and disposed of satisfactorily. Isaac Wilson spoke of the regret he experienced in Friends not giving more expression in our business meetings; he felt there was often a loss and a lack of spiritual growth among us from it, and how necessary it was to sustain the life of the meeting that we heed all these little promptings of duty and not suppress them; he felt that a tendency was

growing among us towards this suppression, and we were earnestly entreated to be faithful for our own welfare and that of the Society.

The meeting adjourned with a feeling that it we had been blessed, and richly so, and our hearts are truly thankful for these privileges. We meet again in Pickering, if so permitted, in 5th mo., next. The standing committee on Temperance met on Seventh-day evening, and held a very interesting and entertaining meeting; an excellent programme was rendered, consisting of readings, recitations and an essay on temperance, written by one of our young Friends.

Several short addresses and brief remarks were given by Friends.

These meetings are looked forward to with enthusiasm, the young people becoming actively interested. We trust that much good may arise from them.

Visiting Friends enjoyed attending the First-day school on First-day morning, which has just lately been organized; the attendance is quite large and both old and young seem deeply interested in the work. At the close of the school Isaac Wilson and Samuel P. Zavitz left some very encouraging words, which voiced the feelings of all present.

A. W.

### FOR YOUNG FRIENDS' REVIEW.

In reading the thoughts from the pen of our valued friend, Margaretta Walton, it came home so cordially to my best feelings that some thoughts sprang up in my mind with this language: "Knock and it shall be opened unto thee." "Ask and the inner cravings of the soul shall be fed."

When the Friends returned from our yearly meeting, almost the first thought that occupied my mind was to learn if there were no ministering Friends who were intending to look up our little meeting. After the query (feeling the disappointment) I said: I had hoped M. Walton and companion

would have felt drawn toward us. This feeling kept with me and when at last the time came and I was permitted to clasp their hands in warm fellowship, I can truly say my inmost being sang for joy. As heart answereth to heart so the communing of souls is very sweet. The renewing of the Heavenly flame in the secret of the soul is a holy mission indeed.

I feel that I give expression to the thoughts of the most of our little band, when I say that visit of love to us was like a living stream of water by the wayside. The weary hands were uplifted, and we were left rejoicing and more willing to do the work given us. Again my mind travelled with them and wished to hear of their safe arrival home—and all of interest that I learned through your valuable little paper—and that, too, in the sweet impressive language of our dear friend.

Thus it has been: the earnest cravings of the spirit have been quickened and made alive even to the breaking of the Heavenly bread; making more close the bond of unity and love between us that marks us as a people.

Sincerely your friend,  
S. W. HART.

sworth, N. Y.

## FROM TOLSTOÏ'S "SPIRIT OF CHRIST'S TEACHING."

### CHAPTER X.

#### THE STRUGGLE AGAINST TEMPTATION.

THEREFORE TO GET RID OF EVIL, WE  
MUST EVERY HOUR OF OUR LIFE  
BE IN UNITY WITH THE FATHER.

*(Lead us not into temptation.)*

The Jews saw that the teaching of Jesus destroyed their state religion and nationality, and saw at the same time that they could not refute his teaching, so they resolved to kill him. The innocence of Jesus and the justice of his cause stayed them for a time, but the High Priest Caiaphas bethought him of a means of having Jesus put to

death, notwithstanding his innocence. Caiaphas said: "They had no need to inquire whether this man was innocent or not, for the question was whether they wished the Jewish nation to remain one and indivisible, or that it should perish and be lost among others. Our nation will perish and be lost if we let this man alone and do not kill him." This argument was decisive, and the Pharisees condemned Jesus to death, and called upon the people to seize him as soon as he appeared in Jerusalem.

Jesus, though he knew of this, came at the feast of Easter to Jerusalem. His disciples would have persuaded him not to go there, but Jesus said: "Whatever the Pharisees may wish to do unto me, whatever others may do, nothing can change what is for me the truth. If I see the light, I know where I am, and whither I go. Only he who knows not truth can fear anything or doubt of anything. He alone stumbles who does not see."

So he went to Jerusalem. On the way he stopped at Bethany. There Mary poured upon him a vessel of costly ointment. Jesus, knowing that bodily death awaited him, said to his disciples, who reproached Mary for having anointed him with ointment so costly as spikenard, that it was a preparation of his body for death.

When Jesus left Bethany and went to Jerusalem a great multitude met him and followed him, and this the more persuaded the Pharisees of the necessity of putting him to death. They only waited for an opportunity of seizing him. He knew that the slightest imprudent word of his against the law would be the pretext for his punishment, but notwithstanding he entered the Temple and again proclaimed that the worship of the Jews, with their sacrifices and oblations, had hitherto been false, and preached his own doctrines. But his teaching, founded on the prophets, was such that the Pharisees were unable to find an offence against the law, for which he might be condemned

to death, all the more that the greater part of the people were in his favor.

Now, at the feast there were certain heathen, and they, hearing of the teaching of Jesus, wished to speak with him about it. The disciples, when they heard of this, were frightened. They were afraid that Jesus in his conversation with the heathen, would betray himself, and anger the people. At first they wished to prevent Jesus meeting them, but afterwards decided to tell him who wished to speak with him. On hearing this, Jesus was disturbed. He understood that if he preached to Gentiles he would clearly show that he had cast off the whole of the Jewish law, would set the common people against himself, and give occasion to the Pharisees for accusing him of associating with the hated Gentiles. Jesus was disturbed, knowing this, but he knew also that his vocation was to explain to men, the sons of one Father, their unity without distinction of faith. He knew that this step would ruin him in his bodily life, but that his thus perishing would give men a true understanding of life, and therefore he said : "As the grain of wheat must perish for the fruit to grow, so a man must lose his life in the body to bring forth the fruit of the spirit. He who keeps the life of the body, loses the true life ; and he who loses the life of the body, receives the true life. I am troubled by what awaits me, but truly up to this time I have lived only for that, only in order to live till this hour ; how can I not do what I have to do ? Therefore, at this hour let the will of the Father be shown in me."

Then, turning to the people, to the heathen and the Jews, Jesus spoke out clearly what he had said only in private to Nicodemus. He said : "The life of mankind, with its various faiths and various governments, must cease. All human authorities must come to an end. It is only necessary to understand man's position as a son of the Father of life, and this understanding will destroy all divisions and authorities

made among men, and will unite all men in one whole."

The Jews said : "Thou destroyest all our religion. According to our law, there is a Christ, and thou sayest there is only a Son of Man, and that he must be exalted. What does this mean ?" He answered them : "To exalt the Son of Man means to live by the light of the understanding which is in men, in order to live, while there is light, according to it. I teach no new faith, but only what every man knows in himself. Every man knows that he has life in him, and every man knows that life is given to him and to all men by the Father of Life. My teaching is only that you should love the life given by the Father to all men."

Many of those not in authority believed Jesus ; but the great men and the rulers did not believe, because they would not judge of his speech by the meaning which it had for eternity ; they considered his doctrines only by their relation to him. They saw that he turned the people away from them, and wished to kill him, but were afraid to take him openly, so they desired to take him, not in Jerusalem and the light of day, but somewhere secretly.

Then there came to them one of the twelve disciples, called Judas Iscariot, and they gave him money that he should betray Jesus into the hands of the servants when he was not with the people. Judas promised them, and again joined Jesus, awaiting the time to betray him. On the first day of the feast, Jesus and the disciples celebrated the passover, and Judas, thinking that Jesus did not know of his treachery was among them. But Jesus knew that Judas had sold him for a price, and, when they were all seated at table, Jesus took the bread, broke it into twelve parts, and gave a piece to each of the disciples, to Judas among the rest, and without naming anyone, said : "Take, eat my body."

Then he took the cup with wine, and gave it to them, that all might drink, and Judas with them, saying : "One of

you will shed my blood; drink my blood."

Then Jesus arose and began to wash the feet of all the disciples and of Judas, and when he had finished, he said: "I know that one of you will betray me unto death, and will shed my blood, but I have given him to eat and to drink, and have washed his feet. I have done this to teach you how you should behave to those who do you evil. If you act thus, you shall be blessed. The disciples still continued to ask which of them should be his betrayer. Jesus, however, would not name him lest they should punish him. When it grew dark Jesus pointed to Judas, and told him to go out. Judas rose from the table, went out, and no one stopped him.

Then Jesus said: "This is what it is to elevate the son of man. To do so means to be loving like the Father, not to those alone who love us, but to all, even to those who do ill to us. Therefore, do not argue about my teaching, do not reason about it as the Pharisees do; but do what I have always done, what I have now done before you. I give you one commandment—love all men. My whole teaching lies in this, that ye love men always and to the end. After this, fear fell on the soul of Jesus and with his disciples in the night he went into a garden to hide himself. On the way he said to them: "You are none of you strong, but all timid; when I am taken you will all flee from me." Then Peter said: "No, I will not leave thee; I will defend thee even unto death." And all the disciples said the same. Then Jesus said to them: "If it be so, prepare for defence; collect your stores, for you will have to hide; take arms in order to defend yourselves." The disciples said that they had two swords. When Jesus heard them speak of swords, he was grieved in his heart, and going to a solitary place he began to pray, telling his disciples to do the same, but they did not understand him. Jesus said: "Father, put an end to the

struggle of temptation within me. Strengthen me to the fulfilment of Thy will; I desire not my own will, the defence of the life of my body; I desire Thy will, in order not to resist evil." The disciples still understood not. He said to them: "Think not of the flesh, but strive to raise yourselves in the spirit; the spirit is strong but the flesh is weak." And again he said: "Father, if this suffering be inevitable, let me bear it; but in all my suffering I desire only that Thy will, and not mine, be done." The disciples did not understand. Then again Jesus struggled with his temptation, and at length conquered it, and coming to his disciples said: "Now, all is decided, you may be at peace; I will not contend, but will give myself into the hands of the men of this world."

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## THE CHALDEANS.

(Continued from last month.)

### II

In the early evening Abram, the friend of God, sought his tent for his evening meal and to perform his simple evening worship before retiring. But he is soon roused by a breathless message, one of his herdsmen, who, rushing into his presence says: "The great Chedorlaomer has taken thy nephew Lot and his family and their goods to carry away to Chaldea." What will Abram do? The peaceful man of God who is never engaged in disputes and quarrels and who is now in a country of idol worshippers, himself and family being the only servants of the true God. But he cannot sit down and let the conqueror carry away his nephew's family. All his fierce Arab zeal is aroused, for is his cause not a good one? and his trust is in his God who has led him out of Chaldean idolatry and into the land where he now abides. So hurriedly arming the faithful servants who have lived all their lives with him he prepares for a night attack upon the enemy.

Very quietly the Chaldean army is

sleeping under the Syrian moonlight; only a stir among the animals or a groan from one of the captives breaks the stillness. And once the smothered cry of a child as quickly hushed by its mother lest it awaken the king and he order its death.

But hark, a footfall! the sentry stops to listen, but before he can give the alarm an arrow is buried in his heart, and what seems to be a countless host spring up around striking terror in the suddenly awakened foe. Alas for the Chaldeans! Many of the soldiers lay helplessly drunk as if inviting destruction, and Chedorlaomer makes all haste to start for his own country not knowing how many are his pursuers or who is their powerful God. But the great king finds himself pursued, and for two days his army flies before the enemy, scattering as they go until at last a weary, disheartened band enters the land of the Chaldeans.

If we follow Abram we see him returning home with the now rejoicing captives. The king of Sodom comes out to meet him and would fain do homage to him, as the deliverer of his people, but Abram will accept nothing from him. Passing on he meets Melchizadek, "the priest of the most high God," and pays to him his offering.

Melchizadek is a noble figure in that dim, far away time. While all people worshiped idols and were getting farther and farther away from God, he lived so near to his Heavenly Father that Abram recognized in him a true worshiper of Jehovah. We see him only a moment as he stands before us on history's page, yet what an example he is to us. How many boys and girls are able to stand firm for the right when all around are urging them to do something they know is wrong? But remember, dear children, however strongly you may be tempted. The same God who blessed Melchizadek is ever near you, to guide and to save if you will only listen to and obey his voice. And the loving Father who enabled

Abram to overcome not only his outward foes, but the enemies to be met within his own heart, will enable you to be more than conquerors.

LYDIA J. MOSHER.

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### OUR COSY CORNER.

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Waterloo, N. Y., Sept. 28, 1891.

DEAR LITTLE BOYS AND GIRLS:—

Now is the glorious time of all the year, when the golden brown nuts are beginning to fall, that the little folks love so to gather. O, what fun, what vigorous health and strength, what rosy cheeks and sparkling eyes come with the chestnut time! Yes, and what spending money! says one; or what visions of boiled chestnuts for feasting when some little parties come to see you in the long evenings to come. So the chestnut is a pleasure to think of in any event, isn't it, little folks? I always find thoughts of quiet pleasure in looking at a chestnut tree. I wish our little minister would *write us a sermon* about it.

What sermon doth the chestnut show,  
With its long blooms of spray-like snow  
Out-reaching mid the green leaves bright,  
Like fingers pointing to the light?

What sermon does the chestnut show  
When prickly burrs begin to grow,  
And their green bristles swell with pride,  
Protecting good that dwells inside?

What sermon doth the chestnut show  
When autumn tints are all aglow,  
Its leaves, now golden, slowly fall,  
And down come burrs, and nuts, and all?

There are some things about the chestnut I would like to know that I do *not* know, and one of them is, why is the word "*Chestnut*?" used as it *is* used, and when so used, what is its real meaning and is it a proper use for the word? Did any good ever come from such an invention as the "*Chestnut-bell*," and is there really such an invention, or is it a myth of phraseology? I hope some one who knows will inform us.

COUSIN JULIA.

## DENVER TO SALT LAKE CITY.

To witness some of the grandest views of the Rocky Mountains, the tourist should leave Denver in the evening on the Denver and Rio Grande Railroad, and after a restful night's sleep in the comfortable cars, let him arise in the early morning to behold the wonders of the royal gorge, which is the narrowest part of the canon. The train then moves slowly along the side of the Arkansas, and around projecting shoulders of dark granite, deeper and deeper into the heart of the range, while the crested crags grow higher, and the river flows along its rocky bed, so that the way seems to become a mere fishure through the heights. The place is truly a measureless gulf of air with solid walls on either side, and man appears but an atom in this sublime scene, where nature exhibits the power she possesses. In crossing a long iron bridge suspended from smooth walls, the grandest portion is reached. It is the pathway over the Continental Divide. We are told at first the grades are moderately steep, but soon the ascent begins in earnest—two powerful engines toil and pant, the curves are sharp and frequent, banks of snow are seen and fallen trees bent by fierce winds are on every side. In an hour we are at the summit, over 10,000 feet above the sea level.

Now the descent begins, and the train rolls swiftly on giving us a backward glance at the vast heights overcome in the passage. Having bade adieu to "Marshall Pass" we now enter the "Black Canon of the Gunnison." Taking an observation car on the rear of the train, we behold its wondrous grandeur and stand in almost breathless silence viewing the vastness of the scene—here a waterfall from the dizzy heights, there the river leaps like a cataract beside us, 3,000 feet from the railroad track.

No greater sermon ever fell from mortal lips, for it shows one the immensity of the Creator's works. How the im-

agination goes beyond the long ages, even to creation's dawn, when the earth was without form and void and darkness was upon the face of the deep, even then they might have been formed and fashioned by the Supreme Being, and afterwards upheaved in the convulsions of nature, while the storms and snow of centuries give a sublimity to their hoary crests, and the waters leaping down their granite sides hewed out these magnificent canons.

Still going westward, we enter the Utah Valley, which is like a well cultivated section of country. To the north are low hills crossing the valley, and separating it from Salt Lake Valley, which appears to be as fertile as a garden along its entire length. Then we enter Salt Lake City; the streets are 100 feet in width, and lined on either side with shade trees.

Their magnificent unfinished temple, we are told, is now in the hands of a United States Receiver, also the "tything house," surrounded by a massive wall, has been taken by the government, which is now using measures to break up Mormonism—although they now pay a nominal rent for its use. Every Mormon has to pay a tenth of all he possesses to the church, and it is to this house, that all the poor emigrants go when they arrive in the city. I may add, a Mormon woman told us there were now many men in the penitentiary for having more than one wife, yet she was a firm believer in the faith.

The great Salt Lake is about twenty miles from the city. It is a pleasant trip by rail. On the one side are the dead waters of the lake, on the other the mountains rise far above it, and how mysterious is the lake, it appeals to the imagination of every traveller. As we watch its quiet motion—no waves dance over it, and no surf breaks its sillness—we wonder why it has remained a lone part of a mighty ocean, salt and lifeless? It has an elevation of some 4,250 feet above sea level, and Great Salt Lake covers an area it is said of about 2,200 square miles. We return from Salt Lake

City to Ogden, take the Union Pacific Railroad, and travel through an almost unbroken range of prairie land for hundreds of miles. Not a tree is to be seen, owing probably to a scarcity of water, for where the land is irrigated, we see the "desert to blossom as the rose," fine fields of alfalfa, a species of clover, on every hand, and it is said that they gather two or three crops every season.

At Sherman an immense monument was constructed on the highest point of the U. P. Road in memory of Oakes Ames. One branch of the Union Pacific from Denver goes up Clear Creek Canon to Georgetown, where we can visit Green Lake three miles distant. This lake is half a mile in width and 450 feet in depth, and it is said to be nearly the highest lake in the world, being over 10,000 feet above sea level. We also visited the Central Silver Mine. Having a letter of introduction from one of the owners, we were politely escorted into the tunnel a distance of 1,400 feet to the engine room, and saw the workmen drawn up in the shaft. The outer engine room has immense machinery, which forces the air into the tunnel to supply the workmen, and many of them work in here for years. The shaft goes 400 feet below, and the workmen bring up the ore from that distance. While looking down into it they told us not to drop our candle down, as it would kill a man if it were to fall upon his head.

We pass through Golden to enter the canon and there is every indication that its site is the bed of an ancient lake, which has left its smooth washed boulders and high water mark, the latter now high and dry in the air along the buttes, among the foot hills, yet, amid all this grandeur of the Rocky Mountains, we pause and marvel at this wonderful road, which we are told is one of the most stupendous achievements of modern engineering, while the cars are probably furnished as elegantly as any in the United States.

ELIZA H. BELL.

## OPENING OF THE ST. CLAIR RIVER RAILWAY TUNNEL BETWEEN THE UNITED STATES AND CANADA.

The festivities which took place at Sarnia, in Canada, and Port Huron, in Michigan, on the 19th inst., in celebration of the opening of the St. Clair river tunnel, mark an event of much interest and importance, as well from a scientific as from an international point of view.

In the methods of construction the great work represents a new departure in engineering science, whereby many noble projects of a similar class, in all parts of the world, hitherto regarded as too difficult and costly for execution, may now be realized with ease and economy.

Internationally considered, the new tunnel stands as a bond of union and amity between the Dominion of Canada and the United States; it forms an open highway for commerce between the two grandest empires of the new world.

The St. Clair tunnel is one of the most finished and solid engineering structures on this continent. From commencement to end of construction, it has borne evidence of the control of a master mind. Every branch of the work went forward with the utmost harmony, skill and precision.

The question of tunneling the St. Clair river was under discussion with the officers of the Grand Trunk Railway for several years, but most of the engineering advice was against the project, on account of the great length of time, the immense costs and extraordinary difficulties attending the execution of the work. The only exception was Mr. Hobson, who did not share in these gloomy reports and prognostications. Mr. Hobson's plans were at first disregarded, but on closer examination were sanctioned by the directors and he was placed in absolute charge of the construction.



The St. Clair Tunnel Company was formed in the year 1886. Work upon the great cuttings was begun in January, 1889.

Work upon the tunnel portion was begun in August, 1889, and in one year, to wit, on Monday, August 25, 1890. Mr. Hobson enjoyed the supreme satisfaction of breaking through the headings, being the first man to pass through the tunnel. The last stones on the portals, thereby fully completing the tunnels, were laid Dec. 24, 1890.

The tunnel is 6,050 ft. in length from cutting to cutting, and is divided as follows: From the American cutting to the river edge, 1,800 ft.; from the Canadian cutting to the river edge, 1,950 ft.; and distance across the St. Clair River, 2,300 ft.

The original estimate of cost was \$3,000,000. But it is understood the actual expenditure will be less than this amount.

Joseph Hobson, the chief engineer who planned and built the St. Clair tunnel, is a native of Guelph, Ontario, born March 4, 1834. He served an engineer apprenticeship at Toronto, was engaged in private practice as civil engineer, was for several years employed on location and construction of railways in the United States, Ontario, Nova Scotia. He was resident engineer of the International Bridge, Buffalo. In 1873 he took a position as chief assistant engineer of the Great Western Railway. He was appointed chief two years later, and still holds that office. He is a member of the Institute of Civil Engineers, England, of the American Society of Civil Engineers, of the Canadian Institute of Civil Engineers. He is a tireless worker. In person he is fine looking, six feet high, full gray beard and mustache, bright and genial. Mr. Hobson's efforts in the St. Clair tunnel were from first to last heartily seconded by Sir Henry Tyler, president of the Grand Trunk Railway, who is himself an engineer of rare ability.—  
[From Scientific American.

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