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# Young - Friends' - Review.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

VOL. IV.

LONDON, ONT., SIXTH MONTH, 1889.

NO. 6

For the REVIEW-

## MULTUM IN PARVO.

“Much in a little,”—valued all the more  
For being diminutive, not taking place,  
Of larger objects in the realms of space,  
Yet filled with all that it can hold of store,  
Packed to the brim and yet not running o’er,  
Neat, orderly withal, and no disgrace,  
A pocket piece which doth all needs embrace.

O would that thus I were with virtues filled !  
That to my fellows I might useful be,  
That in all arts of service I were skilled,  
Each talent brightly kept, useful and free,  
That thus the purposes of life fulfilled,  
“Multum in Parvo” might pertain to me.  
England. —[M. FELLOWS.

## FRIENDS’ YEARLY MEETING OF PHILADELPHIA.

### INTERESTING DISCOURSES AT FIFTEENTH AND RACE STREETS.

[Gleaned from daily papers kindly sent us.—Eds.]

Yesterday was the opening day of the Friends’ Yearly Meeting, and the two large meeting houses and the grounds at Fifteenth and Race streets were crowded. There are always thousands, many of them old scholars at the schools on the grounds, who attend this meeting every year. There was every variety of costume to be seen, from the plainest kind of plain dress of the elderly Friend to the latest edict of the fashionable world.

The meeting at the Race street end was entirely full at 10 o’clock and many were seated on the steps or standing in the aisles. Allen Flitcraft was the first speaker, and talked of the burdens of life and said that “as we come to Christ our burdens will become lighter and we will realize that His yoke is easy.” After a short prayer, Lydia Price, of West Chester,

spoke from the text, “Feed my lambs,” among other things saying that we should so shape our lives as to realize that God is the teacher of His people in the quietness of the Spirit.

The principal sermon of the day was then delivered by Isaac Wilson, of Canada occupying nearly an hour. It was a well delivered and powerful discourse upon the text, “I will give unto thee the keys of the kingdom.” He said in substance: “This is a promise to thee, not to others. Our Heavenly Father is not partial, but gives and bestows to all His children alike to aid and assist them in securing the kingdom of heaven. It is man’s privilege to make such use of the keys as God shall direct. He has ever asked the co-operation of man in the prosecution of His holy work and of his sympathy in the operation of the divine law. He has sowed the seed in every heart, and it is man’s duty to cultivate it. Let us join hands and make the best use we can of these keys, and angels could do no more. Humanity says man boasts of his good works, but if our faith does not produce good works I have very little belief in our faith. God judges us by the results and effects. He knows whether we throw our hearts open or whether we are traveling in one groove. He pleads that His spirit may find an entrance and lodgement in our heart that we may be redeemed. And when we say ‘My will shall be Thy will’ our religious life becomes fully established. God metes out to His children the same great privileges as on the plane of His son Jesus Christ. This may seem strange, but if God is impartial, does He not love all His children alike in all ages? I feel that heaven is not afar off, but that if we make the right use of the

keys of the kingdom, we can enjoy a present heaven. Jesus said: 'Behold the kingdom of heaven is within you. If we take Christ in His word and obey Him, we will find Him to be the Saviour and Redeemer. And He is a Saviour, but it is necessary early in life to attend to the revelations of the divine law that Heaven may be realized and enjoyed as we go along in life. We must watch and pray; for to come to Jesus means to look within our own souls - not afar off.'

The meeting closed with prayer by Isaac Wilson.

The Cherry Street end was also completely filled. Short sermons were delivered by Ellison Newport, Samuel S. Ash, Matilda E. Janney, Margaretta Walton, Edwin L. Pierce, Ezra Fell, Mary Heald, of Delaware, and Thomas Sherrard, of Delaware.

The First-day Schools held their annual meeting at 3 p. m. The programme, which was well carried out, was as follows:

Reading from the scriptures. Superintendent, William Birdsell; opening exercises, "New Every Morning," all schools; Fairhill School, Philadelphia, The Book of Life; Horsham School, Pa., Christ's Teachings; West Grove School, Pa., "The Golden Side," responsive exercise from Revelation; Moorestown School, N. J., selected poems; West Chester School, Pa., selections; Darby School, Pa., 'Our Character Monument;' Plymouth School, Pa., "Trust;" Goshen School, Pa., "Praise;" Gwynedd School, Pa., selection; Centre School, Pa., "What are we going to do?" Girard Avenue school, Philadelphia, Scripture reading and response; closing exercise, 8th and 9th Psalm s, all schools.

Meetings were held last evening at Fifteenth and Race streets, Fourth and Green streets and Seventeenth and Girard Avenue. The business sessions for members will begin this morning at 10 a. m. and continue through the week.

The Yearly Meeting of Friends at Fifteenth and Race streets commenced

their annual business session yesterday morning. The men and women hold their sessions separately, the meeting-house fronting on Cherry Street being occupied by the men while that on Race street is used by the women. This is a very large yearly meeting, having a membership of about 13,000. It is composed of the quarterly meetings of Philadelphia, Abington, Bucks, Concord, Caln, Western, Southern, Burlington, Haddonfield and Salem and of the half-year's meeting of Fishing Creek.

David Newport and Joel Lare gave some advice as to the deliberations of the meeting, after which Robert Hatton said that a Friend had once said that one of the best rules in speaking, was to know when enough had been said, and he trusted that all would dwell under the cross of Christ, that would keep the tongue in the right place and Robert Barnes made a short prayer.

The roll of representatives from the various subordinate meetings was then called, and of the 134 names thereon all responded but twelve for the absence of one of whom a satisfactory reason was given.

The minutes of visiting Friends were then read as follows: For Isaac Wilson, a minister from West Lake Monthly Meeting, Bloomfield, Ontario; for William M. Way, a minister from Little Britain Monthly Meeting; Robert and Esther H. Barnes, elders from Purchase Monthly Meeting, Westchester County, New York and Rebecca M. Thomas, a minister from Sandy Spring Monthly Meeting.

Words of welcome to the visiting Friends were then spoken by Samuel S. Ash, who said he thanked God for putting it in the hearts of his messengers to bring tidings of truth. David Newport also spoke a few words of welcome. Isaac Wilson expressed his deep feeling at this cordial reception.

The epistles from the several Yearly Meetings were then read, as follows: From New York Meeting, held Fifth Month, 25, 1888; from Baltimore

Meeting, held Tenth Month, 29, 1888; from Ohio Meeting, held at Mount Pleasant, Eighth Month, 27, 1888; Indiana Meeting, held at Richmond, Tenth Month, 1, 1888; Illinois Meeting, held at Clear Creek, Putnam County, Ill., Ninth Month, 17, 1888; and from Genesee Meeting, held at Bloomfield, Ontario, Sixth Month 11, 1888. A committee of fourteen Friends was appointed to consider the epistles and to prepare a suitable answer to be sent to the several Yearly Meetings.

At the afternoon session, on behalf of the representatives, John Saunders reported that they were united in proposing Emmon Roberts as clerk and Evan T. Swayne and Alfred Moore as assistant clerks and a committee of nine to assist in preserving order about the meeting-house. A committee of eight was appointed to assist the clerks in gathering the exercises of the meeting and in publishing the extracts.

A committee of forty-one was appointed to examine and settle the treasurer's account, and to report the name of a Friend to serve as treasure for the ensuing year and two Friends as correspondents of the Yearly Meeting.

The committee appointed last year to consider the bequest of John M. George to found a boarding-school, made a report which was considered at length. The minute recommending that seven trustees be appointed to hold the title to any real estate purchased or the securities of the endowment fund was adopted. The committee was continued and given authority to purchase the necessary ground, erect buildings and start the school, if way should open. They were also given authority to expend a sum not exceeding \$100,000 of the bequest. The fund at present is about \$150,000, but there will be very large additions made to it when the considerable amount of ground now undisposed of is sold.

The women's branch was organized with Margaretta Walton as clerk and

Annie Caley Dorland as assistant clerk. The epistles from the several yearly meetings were read, and a committee appointed to prepare answers to be sent to the corresponding meetings. The Educational Committee report and also that of the committee on visiting the smaller branches of the meeting were read and carefully considered.

The Friends' Yearly Meeting continued yesterday at Fifteenth and Race Streets. In the morning, report was received from the committee appointed in 1887 to confer with the treasurer and executors of John M. George, showing a balance of \$148,394.71 in the treasurer's hands, of which \$11,094.71 is cash and the balance, \$137,300, in mortgages. The report was accepted and the committee was continued to give further attention to the subject.

The queries and answers were then read. The following is the summary answer to the 4th query:

Friends have been clear of the manufacture of intoxicating beverages, except cider mentioned in one report, and clear of the sale thereof, with an abatement in another report. One case of renting property and five of signing application for licenses were reported.

With few exceptions Friends are careful to discourage the use of intoxicants as a drink, and cautious in their use as a medicine, and generally careful to discourage attending places of diversion and unnecessary frequenting of taverns, and to keep to moderation and temperance on account of marriages, burials and other occasions.

The report of the Committee on Temperance and Intoxicating Beverages was read. Allusion was made to Elizabeth P. Comby, recently deceased, and her faithful labors were presented as encouraging to all.

Seventy-three conferences have been held and a large amount of literature distributed. An address was prepared and printed for distributor. The question was continued.

The committee to visit the branch meetings and encourage the members to a more faithful attention to the requirements of the discipline and upholding the testimonies, reported that it had visited most of the meetings and was encouraged in the belief and many are being prepared to take their places in the maintenance of Friends principles and testimonies. The report was united with and the committee continued and encouraged to further labor as way may open.

In the evening a meeting was held under the auspices of the Temperance Committee, and over a thousand people assembled. The speakers were Isabella D. Shortlidge, of Chester county, and Isaac Wilson, of Canada.

The queries were returned and answered generally in the affirmative.

In the answers to the annual queries it was stated that there have been opened 35 schools with 139 teachers, 2,999 pupils and 672 members. Most of the scholars attend mid week meetings. There are 35 First-day schools, with 2153 pupils and 144 officers, and one mission school, with 14 officers and 90 pupils.

The Friends' Yearly Meeting held no business sessions yesterday morning, the usual mid-week meetings for worship being held. At Fifteenth and Race streets both ends of the house were full to overflowing, and several Friends, ministers and others, spoke in each meeting. There was also a large gathering at Fourth and Green, where Isaac Wilson, of Canada, drew many lessons from the story of "The Prodigal Son" and "The Other Son," and concluded with an earnest testimony to the power of the living Saviour.

#### MEN'S MEETING.

In the afternoon at the men's meeting, the committee to examine and settle the account of the treasurer, was requested to examine all the accounts of the John M. George estate in the hands of the treasurer.

The minutes of the Representative

Committee (which is the Executive Committee to attend to all business in the interim of the Yearly Meeting, and meets quarterly) stated that it had purchased for distribution more than 1500 volumes, many of them being writings of early Friends. A new committee was appointed for this year, consisting of four from each quarter, two of each sex.

The report of the Committee on Education was read. It has a visiting teacher to advise school committees and lecture to the pupils. There is a need of teachers for the higher branches. It had expended \$1920.03. The committee was continued.

The Joint Committee on Indian Affairs reported that a legacy of \$500 had been received and placed in its hands to aid in the civilization of the Indians.

The report of the Committee on Isolated Members stated that all the seven Yearly Meetings had entered on the care of these Friends. The committee was continued.

A committee of 14 to devise some means to awaken a more active interest in the First-day schools was appointed, to report at a future session.

#### WOMEN'S MEETING.

In the women's meeting the minute of advice to the members, suggested by the report of the Temperance Committee, in regard to the proposed constitutional amendment was read, and there was a general expression of thankfulness that so good a minute had been prepared.

Lydia H. Price said that "her heart was filled with great hopes for the future when she saw so many young people interested in the work of the meeting," there not being less than 1600 women present, many of whom were young in years. The report of the representative Committee was read and approved. A memorial to Samuel J. Levick bore testimony to his usefulness as a citizen and as a minister in the Society of Friends.

## A MINUTE ON PROHIBITION.

The following was adopted as a Minute of Advice.

"The attention of this Yearly Meeting has been earnestly drawn to the consideration of the evils of intemperance, and the means of their removal, particularly to the Constitutional vote, which will occur in the State of Pennsylvania at an early day.

"The presentation of this subject has brought the meeting into deep and earnest exercise, and under an apprehension of our duty concerning this, we affectionately exhort our members in that state to a prayerful consideration of the duty which will attend an exercise of their right to vote upon the proposed amendment.

"It is not the purpose of this meeting to assume the authority to direct how any civil act shall be performed, but to urge that whatever vote may be cast by any Friend shall be the outcome of a conscientious desire to elevate society, to protect and purify the home and to advance the cause of truth."

The committee was continued to have the above printed and distributed.

The Committee on the Condition of the Education of the Colored People of the South reported that it had been engaged in the care of two schools, one at Aiken, S. C., under the care of Martha Schofield, and one at Mt. Pleasant, S. C., under the care of Abbie D. Monroe. The report was approved and the committee continued and encouraged to further labor, with authority to draw on the Treasurer for necessary expenses.

A memorial concerning Mary S. Lippincott, who was a minister for sixty years, prepared by Chester, New Jersey, and one for Rebecca John, prepared by Raring Creek Monthly Meeting, were read and approved.

The Committee to examine and settle the Treasurer's accounts reported them correct. There is a balance of \$4621 64. The committee propose that \$3,500 be raised for the year.

Thomas J. Husband was appointed Treasurer for the ensuing year for this and women's meeting.

The Committee on First day Schools proposed that a Committee be appointed to give further attention to the subject. The Committee was continued, with the addition of one Friend from each Quarterly Meeting.

An epistle to the six other Yearly Meetings in correspondence with this meeting was read and approved. Thos. Speakman proposed that a large Committee be appointed to revise the Discipline. The matter was deferred till next year.

The subject of a union with other Yearly Meetings in philanthropic labor was introduced by women Friends, but way did not open to enter upon this work at this time.

The closing minute was as follows: "With hearts filled with gratitude for the continued manifestation of love, condescension and brotherly regard so prevalent throughout our sittings we now close, to meet at our usual time next year, if so ordained by Divine wisdom."

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## THE MISSION OF THE SOCIETY OF FRIENDS.

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In taking up this subject we do not feel it our place to criticise what has been done in the past by Friends nor can we dictate what should be the especial line of work for Friends in the future. But at the same time the queries are constantly arising as to what we are doing and what mark are we making among other denominations. We believe that no Society or Church can exist unless it has a definite purpose in view, a purpose which it is constantly carrying into effect, a purpose in which it finds peace and comfort and one from which it receives the highest spiritual good. Now let us ask ourselves the questions: "what is the work of the Society of Friends to which we profess to belong? Why are

we of its number? And what is the central truth which it requires us to enforce?

We look with regret upon what is called the "Decline of Friends," and while we cannot determine its cause we find it to lie in the direction of a sort of paralysis of youthful energy. Do Friends suppose that their younger members will adhere to them if they are taught only to wait for manifestations of the Inner Light and are given no definite work to do? Young minds are ever looking forward to a time when they shall enter upon individual fields of labor, when they shall have some clearly defined line of work before them. Missions which are adapted to the older ones are not always congenial to the young. The reason why our young members decline to speak of our principles is because they can mention no work which is being forwarded by them alone. In past years, however, this state of feeling did not exist, because perhaps of the absorbing interest felt in great advances which Friends were making in important movements for the elevation of the race. At this point we will do well to see what our Society has had to do in these great works. Look at the emancipation of the slaves, the freeing of English prisoners, the restriction of criminal laws and the protest entered in the name of Christ against the iniquities of war. In all these do we not find Friends foremost in the grand works of reformation? Then we should take example from what has been done and not be discouraged because the world may say that our body is failing. The principles which George Fox taught are to be found gradually creeping into all religious denominations. These principles are daily building up the churches as they incorporate them into their doctrines, but we, who do not use the same means as do other denominations to tell the world what we believe, are making comparatively slow progress. For years Friends have tried to shun the question of their

apparent decline and to put it aside as a false charge, but at this day it comes up so strongly before their eyes that it has to be recognized. Numerous expedients have from time to time been proposed to mend these deficiencies but it still seems that the prime cause has not been attacked and until the root of the evil shall have been discovered and eradicated all through our fields of labor its shoots must keep coming up to obstruct the future of our Society.

But we have spoken only of deficiencies, we should now make our correction, if we have any to make. Our only secret to success as we can see it, is once more to hold up to the world that banner of the real presence of God in man, with all that this implies. The implications are of course two sided—spiritual and social. The true mission then is to deepen the conception of Spirituality in Religion throughout the world and this Spirituality of Religion is but another term for nearness of the human spirit to the Divine.

Some of our number, who are constantly on the watch for some outward excitement, say that our religion has not enough variety in its practises, but let us look at the more highly educated of other churches. Those who know anything of the thoughts passing in the minds of educated people especially, know that there is everywhere evidence of a profound and widespread dissatisfaction with the theology of church and chapel, and with the whole system of professional ministry.

So called religious indifference is too often attributable to dissatisfaction with narrow creeds and meaningless ceremonies. This is not an age of general indifference but of increasing interest in religion. What the world wants is a church that will teach it the plain truths of religion as they were taught by Christ himself a church which by practise and precept offers us a reasonable faith and a practical religion. Now what body is there more capable of this great work than

the Friends' Society which has from the beginning had for its foundation and support these very principles? Is there not here sufficient work for us? Is not this our mission? They who know the world and the modern channels of thought know that the harvest is indeed plenteous but the laborers alas, are few.

A SWARTHMORE STUDENT.

### TO THE MOUNTAINS.

Having read with interest notes of the visit of Friends in different localities, it has occurred to me that a brief description of a three days' experience in Lebanon Valley may be acceptable in your columns.

Leaving Philadelphia at 10 a.m. by Philadelphia & Reading Railroad from Thirteenth and Callowhill streets, all was new to us, and the scenery varied and picturesque from the outskirts of Fairmount Park, as we left the city, to the young mountains which guard the approach to Reading, Pa. I believe they are termed *hills*, but with our acceptance of the word it gives small suggestion of these densely wooded sentinels, posted for ages by Divine command. Here we change cars for Wernersville to which place our tickets were marked at Philadelphia. As we passed through and out of Reading I realized for the first time how great will be the sacrifice, from a financial point of view, to the liquor dealers of this State should our hoped for constitutional amendment, prohibiting the manufacture and sale of all intoxicating beverages as such, pass by ballot on the 18th of 6th mo. To this goal so many earnest spirits are now turning that the State seems shaken from centre to circumference. But when the eye rests upon these immense breweries in this German city, where the customs of the fatherland have taken deep root in American soil, there is a feeling of pity—such pity as moved the heart of Justice when she held the sword to cut the bonds of the slave—

such pity as must have dwelt with those who, fleeing out of Sodom, wept for those who were left behind.

Eighteen minutes brought us to Wernersville, two miles from our destination, which is the sanitarium known as Dr. Walters' Mountain Park. A comfortable carriage meets us here; and a good, hearty, prohibition sentiment, gleaned in conversation by the way, dispels the gloom of the valley and prepares us for the heights. We seem to be approaching a castle in the forest, and as we wind around to its entrance, in a cleared semi-circle, we are prepared for any apparition of fabled genii. A cordial human handshake and the hearty welcome of friends brings us back from dreamland, and we register and go to our rooms. At 1 o'clock we enjoy the privilege of one of Dr W.'s "health talks" to his patients, followed by dinner at 2, and then a stroll with a friend to a point of interest named Boulder Summit, where huge rocks are scattered and piled as if with some great upheaval of nature, while the forest about us re-echoed with the songs of birds innumerable. Ferns and flowers added their beauty, and here to sit with book and friend till the sun went down was rest for body, soul and spirit, as we realized the truth with one who said: "The groves were God's first temples."

By the courtesy of friends, whose rooms were a story higher than our own, we had an extended view over Lebanon Valley, which was in itself worth coming to see; and the kindness and Christian sympathy felt in mingling with this family, gathered from many lands, was a part of the cure. Religious service was held in the parlors on Sabbath evening, conducted by Dr. Walter, and on the following evening a lecture which brings our vacation to its close. "The table?" Oh, yes, people must have a table, even in fairyland. The fare should satisfy anyone who does not make eating the main object of existence.

Hockessin, Del.

R.



# Young Friends' Review

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

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The interest which has manifested itself for some time, and in so many ways throughout our Society, for a better knowledge of our principles, as well as of the history of Friends, is one of the signs of the times which indicate a newness of life and a growing interest in our religious organization and its objects. If these desires are not confined to the younger members, they are certainly not behind in their eagerness for such knowledge. The probabilities are that Friends of the next decade will be much better posted in these matters than were those of the recent past. When we see young Friends searching out old records for items of interest, or removing from half forgotten corners on the book shelves the neglected and

musty volumes of the early days of the Society, and perusing them with eagerness and interest, we may know that not all is dead. Although such work has been going on for some time in various places, perhaps the best effort at organization thus far made is in the formation of the "Young Friends' Association" in Philadelphia. We hope to see in the near future circles in many of our neighborhoods pursuing a systematic and uniform study of the writings and works of Friends. These circles, or the requirements of these, should bring out what is so much needed in the Society: concise editions of many of the works of early Friends, better adapted to the requirements and tastes of our young people.

When this issue comes out Genesee Yearly Meeting will be going on. Reports of the proceedings will be given in future numbers of the REVIEW. Each Yearly Meeting throughout America, besides giving encouragement and enthusiasm to the members within its limits has some special feature to maintain, and work to do for the Society in general. And while we plead for unwavering loyalty to the very vital and deeply important principles of Quakerism in general, we entreat for faithfulness to the special lines of work that are required of Genesee. Success and self-satisfaction to the Yearly Meeting as a whole depends upon individual faithfulness. Harmony in a manufacturing establishment depends upon each wheel, and pulley, and lever, and chain being in its place and doing its allotted work. May we each one know *our* allotted work and do it.

The time of a few of our subscribers expired with last issue. We hope all will renew, and that some at least will send new names with their renewals. We have been told that the sermons alone which we publish are worth the subscription. We have published the REVIEW three years, and in that time our list of readers has increased threefold. We hope to make the same

increase during the next three years. Continue your connection with our paper, and get them bound. It may be pleasant and profitable to read them at some future time. There is much original matter that cannot be found e'sewhere Help us to increase the usefulness of the REVIEW by increasing its circulation. We will endeavor to do our part to make it fulfill its mission.

Every member of our Society in Lobo having a vote, we believe, cast it against the repeal of the "Canada Temperance Act" in the recent election for repeal in the County of Middlesex. If every member, having a vote, of all the churches professing to be Christian would do likewise, we would hear but little henceforth of the evils of intemperance, and the churches should, and we hope shall, in time, come to the same high standard.

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#### CANADA HALF-YEARLY MEETING.

The weather of the spring months having been so capricious we felt particularly fortunate in finding the afternoon of 5th mo. 23, warm and bright, and boarded the east bound train with pleasant anticipations of fair weather, close railroad connections and a speedy journey. Every station witnessed the congregation of presumedly loyal British subjects bound for some centre of attraction whereat to celebrate the natal day of "England's Queen." The R. R. junctions were, upon the arrival of every train, the scene of one grand scramble for car seats, and fortunate were the travellers who secured them. The undersigned had to be content with the arm of a seat for some distance; and was entertained with accounts of the recent railway accident, a popular topic with lugubrious fellow travellers who seemed to find a morbid satisfaction in dwelling on that suggestive theme. Failing to make connections at one point we decided to lie over one

day hoping for a subsidence of loyal demonstrations. Consequently we did not reach Bloomfield until the 25th, when in company with Friends from Pickering and Yonge street Monthly Meetings we shared the cordial welcome of Bloomfield Friends. Select meeting was held a short time after our arrival and a meeting of the Temperance Committee in the evening. The latter was a public meeting, and an encouraging number manifested their sympathy with the cause. Isaac Wilson, Cornelius White, Ira Carpenter and others addressed the meeting. Much stress was laid upon the necessity for individual earnestness and readiness for concert action when the question of Prohibition should be left with the people. First-day morning found a goodly number of Friends engaged in the First-day School exercises. Pupils and Officers of this school seem earnest and interested laborers in this beautiful corner of the Masters vineyard. The interesting nature of the minutes read by the Secretary at the close of each session is perhaps the strongest evidence which might be offered of the success of the school. Herein seemed assurance that success is not, as is we fear too often the case, measured by members, but rather that it is marked by a record of the living strength and encouragement gathered during an hour of appreciated priveleges. The meeting for worship was largely attended, and the earnest words of His messengers found response in thoughtful minds and receptive hearts. A parlor meeting held at the meeting-house on First-day evening gave opportunity for conversational expression of thoughts on religious topics and for profitable exchange of Christian experience. Second-day morning Friends gathered in fitting solemnity to transact the necessary business of the Half-Yearly Meeting as befitting those who seek in all things guidance, and adjourned at the close of the meeting feeling that "they who wait on the Lord are indeed blessed." L. S.

## WORK FOR ALL.

## WHEN TO ACT.

I sit and muse in the twilight hour,  
 When the work of the day is through ;  
 I think, and 'tis rather a pleasant thought,  
 There's enough for all to do.

There are none so high, or none so low,  
 And none so weak and small,  
 That may not find some good to do ;  
 There's work enough for all.

The field is wide, and the field is white,  
 And the reapers are too few,  
 There are foes to fight and wrongs to right,  
 There is work enough to do.

From " cradle time " to age of prime,  
 A day we ne'er should know,  
 That does not prove some work of love  
 We each and all may do.

What voice so weak that may not speak  
 Some little word of cheer ?  
 What feet so slow that may not go  
 On some kind errand near ?

What heart so chill that may not fill  
 Some other heart with love ?  
 What words so small they may not fall  
 Like manna from above ?

There's not a soul from pole to pole,  
 In region dark or bright,  
 That may not be in some degree  
 A minister of light.

In pulpits grand the gifted stand,  
 Who come as others call ;  
 But places wait for *each estate*,  
 And God ordains us *all*.

One soul may raise a *song* of praise,  
 That never dies away ;  
 Another, voice in language choice,  
 Such *thoughts* as ne'er decay.

One sooty hand, on sea or land,  
 The tireless "*iron horse*" leads ;  
 While finger tips, with silent lips,  
 The lightning message speeds.

Some toil with pen, and some with tongue,  
 And some with hand must do ;  
 But weak or strong, or old or young,  
 They all are workers true.

This world will grow if each will do  
 His work of hand or brain ;  
 If we aspire to something higher,  
 And strive, we shall attain.

Oh ! happy thought ! that things are wrought  
 With such consummate skill,  
 That missions grand, on every hand,  
 Await us to fulfill

We who are least, can do our best,  
 And none can farther go ;  
 And all are great, whate'er their state,  
 Who do the best they know.

When doubt and forebodings are realized in domestic, social or business relations, act not in such condition. The way is closed, rest for a time, wait for the dawn, and if premonition continues obstructing or shadowing the way, heed it and alter the course into that which leadeth out of uncertainty into the light ; a path plain, open and clear, where contentment and peace reigneth, established through Divine order for the children of God to journey together in harmony with Him, because manifestations of the light in man, when followed, leadeth and blendeth therein, dethroning discord.

Antagonism of the natural man with the indwelling, causes man to err, consequently the cause of unhappiness lieth entirely with ourselves. Then discordant thoughts, if entertained and carried into effect, deranges the instrument, while concord blends, producing melody. Man is altogether a delicate piece of mechanism, and to keep in recognized relationship with the Divine he must act in unity with Him and understand that conformity to His will produceth the oneness, realizing peace with God and fellowship with man ; for when we enter the vineyard, the closet, the Kingdom of Heaven, the gardens (each of the above named referring to the same innate locality) the chosen spot where the very central conceptions of clear understanding in the way of purity is found in man. In short, our Father's own Divine college (so to speak), where His pupils listen to and learn what the pure Spirit says unto the Churches ; how to successfully trim and lop off imperfections, knowing God is there ready to preside over all therein employed, where Divine tillage and pruning is conducted under the supervision of the Gardener-in-Chief, affording the highest school of culture that man can engage in and attain to. We must personally know of access to the garden of the tree of life before we can labor in its cultivation to

make it prolific in fruit bearing. First seeking, then finding and entering this garden, closing the door, shut out all foreign attractions that might tend to interfere with our line of duty; where our first parents found themselves in the one and only enclosure; where transgression is made against God, jeopardizing our claims in the Kingdom. Even he who worketh in the vineyard at the eleventh hour receiveth compensation in the fruits thereof, invigorated by the fertilizing hand (so to speak) of the Supreme Head of the universe.

H. G. M.

### SWARTMORE COLLEGE NOTES.

The Young Ladies' tennis tournament took place on Third-day, the 28th ult.

The senior examinations commenced on Second-day, the 3rd inst.

Samuel Swain, of Bucks County, spoke at the First-day morning meeting, on the 5th ult.

At the oratorical contests held in the Lecture Hall, on the 10th ult., for the President Magill prizes, the following were the successful speakers. William C. Sproul, Pennsylvania, John W. Hutchinson, New York, Esther Haviland, New York, from the Sophomore class; and Laura M. Smith, California, and Edwin M. Underwood, North Carolina, from the Freshman class. The Sophomore, winning three out of five of the prizes, is the successful class.

The annual spring athletic sports came off on the 11th ult., and although only one record was altered, great interest was manifest by all present. The day proved a favorable one and over six hundred students and others were on the grand stand. The class of '91, winning the majority of points holds "the Phoenix Cup."

All students, who are members of the Society of Friends, were allowed to attend both sessions of the Yearly Meeting, on Fourth-day, the 15th ult.

The Scientific Society has lately elected in several new members, who will be initiated before commencement. The Society has been very interesting and profitable to all its members this year, as such a good chance is given for individual discussion.

The Sophomore and Freshman classes had their class pictures taken on the 21st ult.

The Furman oratorical prizes were contested for in the lecture hall on the 7th inst. The seniors only take part in this contest.

The Eunomian-Delphic debate took place on the 11th inst. William C. Sproul, A. Mitchell Palmer and Fred. Neal Carr from the Eunomian Literary Society; and Albert H. Smith, John W. Hutchinson and Edwin M. Underwood from the Delphic.

Horace B. Forman, jr., '89, and George Masters, '89, have left the college to take positions on an engineering corps.

Professor G. F. H. Weaver intends spending the summer in Europe. His trip will include pleasure and study. William S. Marshall, '88, has already sailed in company with Dr. Leidy, of the University of Pennsylvania.

President Seelye, of Amherst has advised Swarthmore to organize a College senate of discipline, to consist of four Seniors, three Juniors, two Sophomores and one Freshman. President Magill favors the project and it has been a success at Amherst.

A whole holiday was given, on Inauguration day, by the request of the students. A meeting was held at nine a. m., where addresses were delivered by President Magill and Professor Appleton.

A lecture was delivered in the Lecture Hall, on the 10th ult., by Dr. Spencer Trotter. His subject was "The Significance of Animal Migration," and he spoke under the auspices of the Scientific Society. Professor Hoadley and Mr. William C. Day have lectures before the Society soon.

Owing to the great success of the Greek play "Antigone," delivered by the young ladies of the Somerville Literary Society before their members, on the 4th ult., they were induced to present it before the whole college on Second-day evening, the 4th of 4th mo.

Henry Stanley Newman delivered a lecture before the students on the 27th ult. His subject was "Travels in the Holy Land." E. C. W.

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### UNSELFISHNESS

A life for others spent is never lost,  
But reaps the richest fruits that spring from love.

Methinks that barque is wrecked which dares  
to glide

By others' woes with not one outstretched  
hand.

God grant us charity for all the race ;  
Let our great human hearts grow greater with  
The tidal wave of man's afflictions ;  
Expansion needs must follow close behind

The mighty wheel of human fellowship.  
Abderrahman, the Arab king, who dwelt in  
halls

Of splendor and who feasted the finest  
That this earth could then afford, sighed as he  
Was parting from the world, and said : "from  
out

A selfish reign of fifty years he could  
Enumerate but fourteen days of peace."

A type of life that warrants such a close,  
Fails to merit the end for which it came.

Jesus tried to teach humanity to men,  
And we, who, that divinity would grow,  
Can not ignore the just reforms of men,  
But toil to raise the standard of the race.

ELLA WEEKS, Chappaqua.

Each one of us is bound to make the little circle in which he lives better and happier. Each of us is bound to see that out of that small circle the widest good may flow. Each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world. — [Dean Stanley.

The power to hate truly what is evil must be involved in the power to love truly what is good, and must, indeed, usually precede the growth of the highest kind of love. Newman.

### FRIENDS IN CANADA.

#### THE ESTABLISHMENT OF OUR MEETINGS IN CANADA.

III

In the fourth month number of the REVIEW it was stated that in eighth mo., 6th, 1817, Friends in the south of Norwich were granted an indulged meeting, to be held in a school-house on the first and fifth days of the week, at the eleventh hour, under the care of a committee; and in seventh mo., 1st, 1818, they were granted the privilege of purchasing five acres of land for the purpose of building a meeting-house upon, and also a burying ground, to be called Pine Street Meeting." This was the first established of the different meetings which now compose Norwich Monthly Meeting.

Yarmouth and Ancaster Friends were first indulged a meeting in fourth mo., 1819; those of Malahide in 1822, and of South Malahide in eighth mo., 1841. On the 8th of eighth mo., 1849, Lobo was first granted an indulged meeting, and Arkona Friends on the 14th of twelfth mo., 1870.

Norwich Monthly Meeting was first held at Pine Street and Yarmouth on the 12th of eleventh month, 1828.

At Pelham Half Yearly Meeting, held the 21st of eighth mo., 1844, a proposition was received from Norwich Monthly Meeting "for the establishment of a meeting for worship and a preparative meeting, composed of the members of the indulged meetings of Bayham and South Malahide, to be held in the new meeting house in Malahide, and to be known as Malahide Preparative Meeting." On account of some irregularity this proposition was returned to Norwich Monthly Meeting, but was brought up again at the next meeting and united with, and the meeting accordingly established in second mo., 1845. Six months later a proposition was forwarded and united with for holding Norwich Monthly Meeting one-third of the time at Mala-

hide, commencing in eleventh mo. at Malahide, thence to Pine Street, thence to Yarmouth, and so held alternately.

At Pelham Half Yearly Meeting, held in Pelham in second mo., 1846, we find was recorded the following minute: "Was introduced in this meeting by a committee from Canada Half Year's Meeting, three of whom are in attendance, a proposition of the propriety of holding a yearly meeting in Canada, composed of Canada and Pelham Half Yearly Meetings, to be known by the name of Canada Yearly Meeting, to be held in Pickering in sixth mo." The meeting at this time appointed a committee to confer with the committee from Canada Half Yearly Meeting. In eighth mo. this committee reported that "they had met, and after much deliberation were united in submitting to the proposition. But after a time of solid consideration thereon, the meeting united in referring the subject to our next Half Year's Meeting for further consideration." At its next meeting the subject of requesting the privilege of holding a Yearly Meeting in Canada again claimed the attention of Friends, and "after a considerable time of deliberation thereon, this meeting is united in informing Canada Half Year's Meeting that we are not prepared to unite with them in the proposition."

In second mo., 1857, there "was received from Norwich Monthly Meeting a request from the members of Lobo indulged meeting for the establishment of a preparative and a meeting for worship in that place." After consideration the meeting united with Norwich Monthly Meeting in the establishment of the meeting in Lobo.

In second mo., 1858, Norwich Monthly Meeting informed Pelham Half Yearly Meeting that it was united in holding the Monthly Meeting in Lobo one-fourth of the time, to be held there first in fourth mo. of that year, alternating with Pine Street, Malahide and Yarmouth.

A proposition was made in 1853, and

again in 1858, to have the place of holding Pelham Half Yearly Meeting in second mo. changed from Pelham to Pine Street, but not receiving the unity of Friends it was dropped. In eighth mo., 1864, Pelham Half Yearly Meeting adjourned, to meet in Lobo in the second mo. following, and in eighth mo., 1865, it was established, to be held in second mo. in Pelham and Lobo alternately, and has been so held ever since.

In 1873 Genessee Yearly Meeting was held in Yarmouth, Ont., for the first time. It was since held in 1876 and 1878, and every three years since 1878.

In eighth mo., 1882, Norwich Monthly Meeting received the sanction of Pelham Half Yearly Meeting in establishing a preparative and meeting for worship at Arkona. The meeting for worship to be held on First-days and on preparative meeting days. The preparative meetings to be held jointly, and to be known as Arkona Preparative Meeting.

The following minute was recorded at Pelham Half Yearly Meeting, held in 8th mo., 1885: "A proposition was made in this meeting to raise the shutters to take into consideration the propriety of adjourning at this time to next meet in joint session, which being united with and having the concurrence of women Friends, the shutters were raised, and after due deliberation this meeting unites to now adjourn to meet in joint session in Pelham in second mo. next." This action was taken in harmony with the growing feeling in that direction, in accord with the practice of some of the subordinate meetings and in anticipation of the action to be taken by the coming Yearly Meeting, and of the changes likely to take place in the proposed revision of Discipline, requiring all our meetings to be held in joint session.

It is best not to be too boastful in prosperity lest we be too despondent in adversity. Z.

## RETROGRESSION.

An ebb-tide in the temperance movement has swept our land. Four years ago county after county of our fair Province carried the "Canada Temperance Act" with a force that was then irresistible. The liquor element seemed to have no power to stay its adoption. Within the past few months, of the twenty-five counties and two cities which had adopted the Act, twenty-three counties and the two cities have repealed it. The other two counties are perhaps ready to follow suit when the opportunity comes. That the Act when in force was largely effective in the reduction of crime and in decreasing the use of alcoholic liquors in very many places is without doubt. One of the best proofs of its efficiency was shown in the bitterness with which the liquor interests opposed it—an opposition which has proved altogether too successful. We believe that for the present, and perhaps for a long time, the repeal of the Act will be a loss to the temperance cause. But the Act, though a long stretch on the road to prohibition, was not perfect, and the masses, even in the churches, are at too low an ebb on this question. The agitation, though, has done wonders. It has shown the churches just how sound (or unsound) they are. Christian churches should be a unit upon this question. Our loss and the loss of the prohibitory amendment in some of the States this spring should open the eyes of the blind and touch to the quick the consciences of men. *Prohibition must come.* The fight is to be between the churches and the liquor interests, and the sharper and quicker the line is drawn the better. Are Friends, everywhere, maintaining the past record of our Society by standing united and in the front rank in their efforts to lead to victory this, the most important moral reform which is agitating this generation?

S. P. Z.

## THOUGHTS.

All human things and human works  
Endure but for a day;  
But God, and all that's born of Him,  
Shall never pass away

Little deeds of kindness make a happy life.

All forms and ceremonies vanish before the Spirit, as darkness before light.

Farewell to 'an enlightened community when one man does the thinking for the rest.

The serpent in the jungles, charming the innocent bird within its fatal reach, reminds one of the actions of not a few human beings, who flatter but to deceive, kiss but to betray. Z.

The present only is ours; let us use it so we will have no fear of the future. M.

Notice the husbandman how vigorously he plucks out the weeds, and when the work is done he is verily satisfied. How much more abundantly satisfied is Christ when He has cast away all the tares and has gathered together all the wheat into His garner. B.

## CHARITY.

An Essay by Amelia Page, read at the S. S. Convention at North Pelham, 2nd mo. 8, 1889.

Pondering over the subject assigned to me, I became appalled at its greatness, and my insufficiency to handle it—having no talent, save the love of God shed abroad in my soul, but the prayer arising from the inmost depths of my spirit, "Oh Lord, open thou my lips, and my mouth shall show forth thy praise." Realizing in my own experience the truthfulness and fulfilment of the promise, "trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." The Spirit helping my infirmities, strength was gained and courage infused, with determination to

faithfully do the best I could with the charge entrusted to me.

So now I feel to invite those who are in the formative period of life—those whose characters are not yet established, the young men and women they who *are* to be *the* men and women of the future, to come with me and let us listen together to the voice of Jesus in our midst, teaching as never man taught, concerning the things that pertain to our physical well being and eternal happiness—nor would we exclude any willing learner, though

“Gray grown, but in our Father’s sight  
A child still grouping for the light  
To read His works and ways aright.”

It is not expected that we shall all see eye to eye, but let us kindly, charitably, remember that difference of opinion is no crime. It is only when this difference is allowed to assume undue proportions, and thereby destroy the Christian love and fellowship that should exist between men and women as brothers and sisters that it becomes a crime. Also, that a life that runs too much in one rut, is apt to grow deformed, uncharitable. Some of its faculties will become worn out by overwork, while others remain undeveloped for want of use. We are all placed here to do something. It is for us and not for others to find out what that something is, and then with all the energy of which we are capable, honestly and prayerfully, to be about our business. Make ourselves fit for something, and that something will be sure to find us. Clearly then there is only one thing need concern us, to find just the work which is ours, and then, having found it, to do it with all our God given powers. When we are thus careful to be individually faithful, we will have no disposition or time to be meddling with others, but are ever willing to leave the results of their labor, and our own, to Him who disposeth all things aright. Far, far too much time is wasted reviewing others’ lives, and emphasizing their mistakes, to be cultivating our own as we ought; ready and

willing at all times to pick motes out of others’ eyes, but never beholding the beam in our own—this is not the spirit of charity. Someone has said, “The constant aim of Christianity is to unite the sundered link between man and God, and to bring the finite and infinite into a conscious harmony and felt oneness.” To my mind it has appeared that charity, practiced in its full length and breadth, height and depth, by each individual of the human family, would reach very near this mark.

“With all thy soul love God above,  
And as thyself thy neighbor love.”

These are the two great commandments upon which hang all the law and the prophets. Do we keep them! God does not require any service at our hands for which He does not give ability to perform. The trouble with us is we do not half try. Indifference is surely a potent factor in the continuation of ignorant sinning in this world; indifference on the part of those who *are* informed as to the evil consequent upon all violations of God’s laws; indifference as to what may become of the mass of suffering and sinning humanity without our doors.

There is sorrow enough in this broad land of ours to engage the best thought and action of each individual. Oh, that all could be incited to turn more earnestly to seek after the light of truth. It would be well for us, ere passing on thoughtlessly, to listen to the Spirit speaking through the gentle voice of Alice Cary, as she pleads :

“O, thou who dost the sinner meet,  
Fearing His garment’s hem,  
Think of the Master and repeat :  
‘Neither do I condemn.’”

“And while the eager rabble stay,  
Their storms of wrath to pour,  
Think of the Master still and say,  
‘Go thou and sin no more.’”

The Apostle Paul says : “Though I speak with the tongues of men and of angels, but have not charity, I am become sounding brass or a tinkling



cymbal ; and though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so tha. I could remove mountains, and have not charity, I am nothing ; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in unrighteousness but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. *Charity never faileth.* And now abideth faith, hope and charity, these three, but the greatest of these is charity."

Plain talk this, is it not? and yet the half is not told. I really fear we are more or less like an old woman upon whom a colporteur once called and inquired if she owned a bible: "I hope you don't take me for a heathen," she said, "I have a bible and know how to read it, too." He kindly asked if she would show it to him, whereupon she went upstairs, returned with it and handed it to him. Upon opening it out slid a pair of spectacles. "Sakes alive," she exclaimed, "if there ain't my spectacles I lost seven years ago!"

Well, perhaps we do read a portion of scripture daily, but what availeth it, so long as our hearts are full of all uncharitableness; to such it is a sealed book, and not until read with mind stripped of all prejudice and all uncharitableness will the sacred writings be unsealed and the blind eyes be opened to see the hidden Christ life.

Let us walk onward softly, with our hearts  
As open as the leaves are to the sun,  
And, like the leaves that, fluttering in the  
wind,

Uplift in turn both fair sides to the light,  
Yet show us tints more delicate below;  
Because, perhaps, the dust of sin and care  
Can find no little spot to cling to there;  
So let our inner life a beauty know,  
Not even dust stained with our strife and pride.  
And ever fairer be on the hidden side.

"Know ye not that ye are the temples of the living God, if so be that the spirit of God dwelleth in you." "By their fruits ye shall know them." Do our lives show forth the fruits of the Spirit? How often we find ourselves thinking, perhaps saying, of some action of another: "I could not have done it," while at the same time something in our own conduct is passing under adverse criticism of which we are entirely unconscious. Of very few, possibly none, can it be said that they have no harsh or illiberal judgment to regret—some word spoken thoughtlessly or in haste that has left a mark that time fails to obliterate. The year 1889 is not so far advanced that new resolves are ill-timed. Let us one and all henceforward,

Speak a shade more kindly than the year before,

Pray a little oftener, love a little more ;  
Life below shall liker grow to the life above.

Many of our most sorrowful experiences come from failure to understand the importance of "a word fitly spoken," or when it is in our power to render a kindness we fail to attach any significance to what might have been a generous deed until it is too late, then we say : "If I had only thought."

(To be continued)

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