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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VIII.

LONDON, ONT., SEVENTH MONTH, 1893.

NO. 7.

THINGS NEVER DONE.

BY ATTACKAPAS

Greater deeds than have ever been seen,
Brighter songs than the poet has sung,
Are the things that are dreamed and tried, I
ween,
But which have never been done.

The fairest picture the artist paints
Is hung on the wall of his brain;
On his canvas rests but the shadow faint
Of what he wished to attain.

Above success hovers ever the thought,
Marring sadly its bliss;
Better than this was the thing I sought—
Better, far better, than this.

For, strive as we may, we cannot grasp
The visions that lure us on—
They are ever held in our mental clasp,
And our best is never done.

But this fancy does oft my senses woo ;
That perhaps in the world to come
We shall find the things we have tried to do,
But which have never been done.

GENESEE YEARLY MEETING.

Again our Yearly Meeting has come and gone, and we address ourselves to the task of collecting some of its most worthy thoughts and doings for the benefit of our absent friends. To begin with, the weather was exceedingly favorable. A heavy rain on Seventh-day night stopped for a few days the dust nuisance. On all sides the luxuriant vegetation earnestly appealed to the spirit in man to likewise rejoice and put on contentment.

On First day morning Isaac Wilson spoke on the text, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In his lucid manner he explained what Friends considered the Christ, the Saviour of the world, to

be It is nothing outward, but something that is to be found in the soul of man. This Christ power is begotten to-day in the heart, and if allowed to grow and develop will save the whole world within us. Our religion is the religion of love. It makes God one common Father of all, and men the world over as brothers. We anticipate and strive to hasten the time

"When holy Love shall have control
And rule supremely in the soul."

Serena A. Minard, in her pleasing manner and eloquent diction, followed, directing the attention within, to the operation of divine grace in our own hearts. The same spirit that inspired in the past inspires to-day. The work of a Christian is not very different from that of Jesus Christ. There is nothing hard required of a truly dedicated heart. Religion tinges everything with its own divine nature. The soul, obedient to right and duty, finds itself in its true environment, which is God.

In the afternoon meeting Samuel P. Zavitz arose with the query, "What are the reasons for the existence of the Society of Friends?" While a large portion of Christendom believes that truth comes alone through the church, and another large portion believes that it comes alone through the Bible, the Society of Friends have the weighty responsibility of testifying to the belief that inspiration is not limited by time or space, and that truth comes directly from God to the souls of men.

Isaac Wilson followed from the text "I am the resurrection and the life," testifying to the spirituality meant by this resurrection. Though one be dead in trespasses and sins, yet will he

be made alive again if he but "cease to do evil and learn to do well."

Business meeting opened with an earnest appeal that all might be willing to perform their respective parts.

Epistles from other yearly meetings were read to our benefit, and a few sentiments gleaned from them might find favor here.

"Letters are called golden links that bind kindred hearts together."

"The character of the young is moulded by every impress."

"Embrace the possibilities at hand."

"Falter not at the magnitude of any existing crime."

"We should labor for the promotion of practical righteousness in the earth."

"Cultivate a taste that instinctively recoils from the unseemly."

"By our conduct let us show the faith we have in our principles."

From the answering of the queries the state of society shows about as usual. There were two exceptions to clearness from intoxicating liquors. Privately we learn that care has been taken and satisfaction felt. There are no poor among us. All children under our care are educated. There is a deficiency in places in maintaining our testimony to a free Gospel ministry. There are in places signs of indifference in the maintenance of our meetings. We were counselled to ask ourselves in the case of any deficiency, "Is it I?" We were further admonished to be not a formal literal people, but a spiritual people.

In regard to the Indians, we find that the matron our Society sent among them is this year paid by the United States Government, instead of by the seven Yearly Meetings as formerly.

Genesee concludes to join the other Yearly Meetings in the Philanthropic Union.

The Temperance Session proved very interesting. Never have we had brighter prospects for the cause in Ontario. But we should not overlook even the slightest word or act that

would indicate which side we are on. While we are waiting for Woman's Suffrage our girls might do much in discountenancing the drink habit. They have in their hands a mightier power than the ballot. Much might be done also by patronizing grocers and other business firms who do not deal in liquors. Let every Friend help to swell the promised plebiscite vote, thus strengthening the cause. The ballot should be used for the good of the present, early training and moral suasion for the good of the future generation. An admirable essay was read on the subject by the only representative present from another Yearly Meeting. Her sojourn amongst us will be long and gratefully remembered.

The First-day School work is alive in most places within our borders. Many testimonies were borne as to its aid in doing good individually, in building up the Society, and in promulgating our principles in the world. A Committee was appointed to encourage the First-day School work in neighborhoods of Friends throughout our Yearly Meeting. The Association was earnest and almost unanimous in its regrets that the General Conference had departed from the International course of lessons. One school has already dropped our new leaves and resumed the International.

At one session a programme of essays, readings and recitations was rendered, which was very enjoyable.

A proposition came up from a subordinate meeting in regard to taking steps to do away with prize fighting, and it was concluded to memorialize the United States Congress and the Parliament of Canada, petitioning them to forbid the use of the public mails for the circulation of any paper advertising or reporting prize fights.

On Fourth day Isaac Wilson gave a lengthy discourse from the text, "Ye are the salt of the earth." He meant by this that they possessed the means

of salvation if they were willing to use it.

Prayer was made by Charlotte W. Cox, invoking the divine overshadowing, desiring that we might stand firm on the rock of immediate revelation, listening for the voice of God speaking in the scul, assuring that he never forsakes any who put their trust in him.

A young people's meeting held in the evening was a season of refreshment to many. Some of the youthful hearts were stirred to utterance. A young people's meeting, for the young people, and by the young people, where each youthful heart felt the responsibility of its success resting upon individual consecration and faithfulness, might be productive of great beneficial results. We have experienced it when such was the case. We trust the young people's meeting will return to its proper mission.

And now as the Yearly Meeting is drawing to a close, we feel grateful for the harmony and love that has prevailed, and for the blessing of God's continued presence. As we sadly and reluctantly disperse, with fond farewells and tender hand-clasps, for our several homes, may we bear with us a deeper thought and a more earnest regard for our eternal welfare in that higher home.

EDGAR M. ZAVITZ.

OUR DUTIES.

A PAPER BY FLORENCE CONRAD.

Read at a meeting of the Temperance Committee of Philadelphia Yearly Meeting, on Third-day evening of Yearly Meeting week, 1893; also at the Meeting of the Temperance Committee of Genesee Yearly Meeting on Third-day afternoon of Yearly Meeting week, 1893.

Friends, this is our Yearly Meeting, a time when we meet to renew old friendship, to strengthen the bond of kinship amongst us, but more than all to consider in what ways we can best promote the welfare of our loved Society, and cause it to be even more alive to the interests of God and humanity.

To this end I would ask you to take

up our Book of Discipline and read with me some of the vital points which I fear we are prone to read but hurriedly, often without finding the true meaning, or else overlooking entirely.

In the early part of the Discipline we read: "Friends are desired to be careful in the choice of books, seeing there are many under the specious title of promoting religion and morality which contain sentiments repugnant to the truth in Christ Jesus."

Obedient to this much-needed advice, you are careful to keep from your tables and libraries aught that, although outwardly pure looking, is really impure in its nature and tendency, and exhort your children to read only that which is healthy. And you have followed the advice to the *letter*; but, Friends, the *spirit* of that advice—to which, as a people, we attach the greatest importance—goes beyond. Not only in the choice of books but in all other acts of life does this advice apply.

We are in the world, and while we may not be 'of the world,' yet we are a *part* of it, and *must* perform our duty while in it.

Every *true* citizen has a deep interest in the welfare of his country, and a heart-felt desire to do all in his power to make that nation a noble, God-loving people, be he Catholic, Friend, or Jew!

Under our Government, those who are placed at the head are chosen by means of casting votes. Let us not be afraid to speak of these things of politics, as they are called, in our Meetings. Let us rather talk face to face with true friendliness. I think, Friends, if we were more willing, as a Society, to freely discuss such matters, there would be much less liability of our young Friends, especially the young men, going elsewhere to learn of them, and, as is so frequently the case, being influenced differently from what we should desire. Under the specious title of banishing evil, hence promoting morality, hence religion, a law providing for a higher rate of license for saloons was laid before you voting citizens of

Philadelphia, and this argument given in favor of it: "By increasing the cost of a license, you necessarily decrease the number of saloons, therefore all Christian men should vote for high license, as it materially lessens the evil of intemperance." But nothing was said of the revenue of the remaining saloons being increased many fold by the suppression of the low-license places, and the keepers of those remaining saloons being thereby enabled to gild and adorn their halls of sin until they *seem* palaces of beauty—but, like the spider's web, when the most beautiful they are the most dangerous.

Would you, fathers, be willing for your neighbor, or even dear friend—if you could call him so—to take your boy from home, fill his body with poison, his mind with fearful thoughts, darken his pure soul and send him back to you a wreck—physically, mentally and morally? And would it make any difference whether this be done in a gorgeously-gilded billiard parlor or in a cobweb-draped cellar? Would the wrong to the boy be any less, or the wound in your hearts less cruel?

Yet this you have done and are doing every day for some neighbor—though you may not know him—for *all* men are our neighbors, and you know as well as I that the sun never shines on a sober Philadelphia—the city of brotherly love!

In some homes, aye, in many, more than you and I imagine, there is every day—yes, every hour—that from which you so carefully guard your own, but are thoughtlessly voting upon others of God's children.

These are sentiments, "repugnant to the truth in Christ Jesus," for Jesus said, "Do unto others as you would that they should do to you."

Again, we find these words: "We believe the fast we are now called to is not the bowing of the head like a bulrush for a day, but a universal and continual fasting, and refraining from everything which has a tendency to

defile the soul and unfit it for becoming the temple of the Holy Ghost."

If you wished to keep a certain room in your house pure and clean, would you place in it decaying vegetable or animal matter? Certainly not. No more can we pour into this temple of ours, which we of the First-day School were taught to say last First-day, was the dwelling place of God, such vile poison without defiling it.

The Board of Health of Philadelphia issued an order to the people to the effect that all buildings shall be thoroughly cleansed and purified from cellar to garret, and that whitewash shall be used freely in the purifying; also that the Board will investigate the houses to see that this be done.

Is it not time for us, Friends, to be about our house-cleaning? Are there not many traditions hanging, in tatters, on the walls of our house, covered with the dust of ages, containing germs of fatal and contagious disease? Are there not many prejudices, which we have hung over the windows of our soul, obstructing the light?

Let us tear them all down, whitewash the walls, let in God's light and air, and when the Father, who is our spirit's Health Officer, comes to investigate, He can say, "Thou art pure," and can dwell within.

But God can not say this so long as we do not use all our influence to help others to keep their houses clean and undefiled.

We advise against selling spirituous liquors, and while there may be none in membership with us who do this—I trust there are none—yet our men Friends go to the polls on election day and vote for the parties that license the trade, and grant to others the privilege shall I say, of selling, devastating the Christian land, killing not only the body, as slavery did, but more terrible even than that cruel wrong, killing the soul; and think you the good All-Father will hold those voters blameless?

Voting as we now do, the Australian system, no other *man* may know your

ballot, but let not this content you. In our own Discipline are the words: "And as the All-seeing Eye beholds our thoughts and views us in all our ways and actions, what manner of men ought we to be in all godliness of life and sobriety of deportment."

Under the chapter concerning negroes and slaves is this advice: "Understanding that some in membership with us, either through inadvertence or from selfish motives, have hired slaves to assist them in business, we desire such to consider that in so doing they promote the unrighteous traffic, and oppose our testimony against it." I have wondered which would be the worse, to buy a man with ready gold, place him on a farm, compel him to work day in and day out without rest or physical food, yet having no control over the soul of that man—or to hire a man with a bit of paper, place him in a tavern or saloon, and put him to work to ruin as many lives as possible, and send sorrow and terror to as many hearts as he can, at the same time dragging himself down!

For, Friends, the saloon-keeper is the slave of the voter. The Friend who puts in a ballot for a Republican or Democrat—good man though he may be, is hiring these thousands of slaves, all over our country, to do a work which he knows in his own soul is sin, and against which he advises in his Discipline.

You who have the power, vote against the licensing of these saloons; compel the dealer and seller to be at an honest trade. Until you do this you are "not clear of signing licenses to sell the same," for while you may not write your name upon a license paper, yet you do write the name of the man or men whom you *know will grant* the license and cast it in as your approved selection. How truly the tender warning given applies here: "We exhort our members to be in no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power, it being

obvious that wherever it prevails it tends to corrupt the morals of the people, so as not only to render them obnoxious to the Almighty, but deaf to his warnings and insensible and regardless of his impending judgments."

Elsewhere in our Discipline we find this: "Friends are advised to be very cautious in changing their place of residence, it having been observed that such change has oft-times been attended with bad effects."

But, Friends, there may come a time when the old homestead is no longer safe; it is insecure; the foundations have sunken, the joints have separated, the walls have cracked, the roof leaks, the building is really about to fall upon us, insuring danger not only to ourselves but to our family and neighbors. Will we not then move?

Let me illustrate from nature: An ant, finding the present ant-hill unhealthy on account of refuse matter, knowing that the prosperity of the colony depends greatly upon the surrounding atmosphere, searches for a new site, and having found one, gathers a band of workers who rapidly push forward the work until the new hill is ready for occupation. *No ant is willing at first to leave* the old nest, but being shown its impurities, and being conducted to the new site, where all is pure and clean, a wondrous spirit of enthusiasm enwraps her, and she is ere long "putting her shoulder to the wheel" as energetically as the first-comer. She *knows* the old nest must be forsaken for the good of the colony, and while the ties which bind her there may be very strong, yet because of the unwritten law of all ant-colonies, that "individual desire *must* be sacrificed to universal good," she cuts those ties, and casting them from her, is ready to add her mite toward the building of the new and purer home.

Men Friends, you have lived too long in the old parties. The pillars, once strong and beauty-twined, are crumbling and draped with cobwebs; the im-

purities of high license, local option, moral suasion, are all about you, poisoning the very air you breathe, as the foul liquors those parties license poison the air your wives, daughters and sons are compelled to breathe, even sometimes at your own doorstep.

As a Society we heartily unite with the Presbyterian and Methodist Conferences when they said, first, "Drinking is immoral;" second, "To license the selling of liquors is a sin." But did we think that if drinking is immoral, then unquestionably those who drink are immoral; and if to license is a sin, then all who vote with the parties who license, or who influence those votes, are undeniably sinners.

I do not like to hear it said, especially by a man, 'if our *sisters* only had a vote, there would be *no doubt* of the prohibition cause.' It makes me doubt if men are men! Do you mean to say that man is so corrupt that although he knows what is right and what is wrong, yet he has not the moral courage to do that right act, but must wait for "poor, weak woman" to help him

Pope says: "A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday." You know you have been in the wrong, you know you have been prejudiced, and why not be honest with yourself and your neighbors? Come out into the clear, white light of the prohibition cause, where all can stand upright in God's sight and look all mankind honestly in the face, knowing that you are doing as you would be done by; and so cause, not only yourself, but those around you who are younger than you, who are looking to you for their leader, to be more truly a living member of that Society, 'the very end of whose existence is the promotion of peace on earth and good-will amongst men.'

THE INFLUENCE OF THE F.-D. S. ON THE HOME.

Read by Annie L. Culler before the F.-D. School Association, of Genesee, on Second-day of Yearly Meeting week, 1897.

Home, that sacred spot on earth, one of the sweetest words in the English language, the spot from which we start in the morning with the day a blank page before us, and to which we return at evening for rest and refuge from all the disagreeable elements with which we have to battle in the world. Sometimes we return with the page still shining and white, and sometimes with it sadly blotted, and happy are we, indeed, if loving hearts await to soothe and comfort us.

What influence could a First-day School have on such a place? What do we do at First-day School? Study the Scriptures, the lives of Jesus and the Apostles, learn of their joys and sorrows, successes and defeats, and the power that governed and guided their lives. What could be more appropriate or helpful to us?

This study must certainly raise our standard of morality and religion, and the united study in the First day School must strengthen the good influence on our lives, and it takes good people to make good homes.

The First-day School draws the family together, gives them the same thoughts and aims, and also common subjects for conversation. It brings youth and age, parents and children, mind and mind, heart and heart, in nearer sympathy and truer Christian love.

The home should be patterned after and as near like our conception of heaven, our eternal home, as love, joy and peace can make it.

In families where the reading and studying of the Scriptures and higher things of life are attended to, some might say that is sufficient, but must it not be profitable, as well as pleasant, for these families to meet together and exchange views and notes and experi-

ences, besides, the association of the children together will tend to increase their interest.

And in those homes where the better things of life are almost crowded out, I am sure the First-day School must be invaluable.

They say there is no easier way of reaching the parents than through the children, and have we not many instances where perhaps one little child has been led to the First-day School, which ended in the attendance of the whole family, even father and mother, not only at the First-day School, but at meeting also.

The First-day School is an auxiliary to the home training, but parents must remember that it is a help only, and that it does not lessen their responsibility in the least.

The teacher cannot be expected to do the work in an hour a week that has been intrusted to the parents to be done in a lifetime. It is an auxiliary where by interchange of thought between teacher and pupil, and the more thorough knowledge of the principles of our Society, and the precept and example of the Divine Master may be attained.

The lesson of the School should be one with the lessons of the home, and the responsibilities be shared by both, to bring our children to a love of our principles and a regard of the truth. And then we may be sure that as the heads of our homes are taken away that the young will be prepared to take their places, and continue the good work started by our Society.

One important point that must not be overlooked is the influence of the regularity of habits on the children, brought about by all the family getting up on First-day morning and preparing for First-day School, instead of lounging about in careless attire. These little things will stick to them throughout life, and no matter where their paths may lead them, their memory of home will be the sweeter for this discipline.

If parents would be more faithful during the early years of their children's lives, the children would naturally follow them.

We must all feel the importance of carefully guarding the young members from the evils surrounding them, and training a child in the way in which it should go, and ever seeking to incline him to look above for strength to resist wrong, for if we are able to instil obedience and purity in the tender years, the less will be the occasion to labor against misdoing in after life. If we educate our children aright our hands will be more strong and clean to help erring ones beyond our fold.

The constitutionality of the Chinese Exclusion law has been affirmed by a majority of the United States Supreme Court; its *justice* has not been and cannot be maintained. Three of the eight judges voting upon it dissented; and one of them, Judge Field, declared it to "be inhuman and brutal." Its inexpediency is so palpable that the Administration at Washington will probably be glad to allow it to become a dead letter, on the ground of the excessive expense of deporting the thousands of Chinese who have not been registered as required by the law.

While retaliation in China for such a gross violation of an amicable treaty would not be improbable if the act in question were carried out, there is hope now that the worst of this matter may be the disgrace it has inflicted upon our nation. As a Christian people, we have three prolonged crimes to be repented of. Two centuries of African negro slavery; "a century of dishonor" in the treatment of American Indians; and now, how long will last this present *incubus* of shameful treatment of Asiatic refugees in the "land of the free?"—*Friends' Review, Philadelphia.*

God wills it to be so. What need I more. While engaged in his business, I am released from every other. — *De Sales.*

Young Friends' Review

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Pelham Half-Yearly Meeting will be held in Lobo on the 19th and 20th of 8th mo. Select Meetings and Monthly Meeting on the 18th.

John J. Cornell leaves his home at Mendon Center, N. Y., on the 6th of this mo., for Chicago, where he expects to spend the summer in the prosecution of a religious concern he has had, and for which he has a minute of Unity from Friends of Baltimore.

The little meeting of Friends in Chicago is a center of interest for the many Friends who are visiting the World's Fair this summer, and its usual size is increased several fold each First-day. Their place of meeting, in the Athenaeum Building, is pleasant and commodious, and all Friends are made very welcome. Meeting hour, 10.45 a. m.

The fact that the YOUNG FRIENDS' REVIEW has made a decided gain in circulation this year, having a larger number of subscribers now than ever before, and a gain of 25 per cent. over a year ago, will no doubt give satisfaction to our readers as well as to ourselves. The same rate of increase each year will give the paper a healthy growth and allow for gradual improvements in both matter and appearance. We are very thankful for the interest and efforts of many earnest workers for the growth of our constituency and the improvement of the REVIEW. We do not hope for any remarkable increase in circulation, but even a healthy growth requires constant and persistent effort.

Much activity is manifesting itself among the younger members of our Society throughout the several Yearly Meetings. Aside from the First-day School work, which has become general throughout our borders, there are two lines of study reaching out from different centres which are likely to spread to the circumference. The one dwelling largely on the past, in the study, by Young Friends' Associations, of the history, disciplines and writings of former days of Friends; the other dealing mostly with the present and future in the line of philanthropic study and labor. The latter comes in admirably with our First-day School work, and we hope to see it introduced into every F.-D. School.

Among our later exchanges there is no one we appreciate more highly than the *British Friend*. It is the expression of the more liberal views of English Friends. Its special Yearly Meeting Nos. give full and interesting accounts of the doings of the late London Yearly Meeting. In speaking editorially the *British Friend* says:

"The Yearly Meeting that has just closed has been in many respects a remarkable occasion. We find among Friends who have been privileged to attend it, a wide-spread feeling of deep

thankfulness for the charity, forbearance and courage of its deliberations. The open-hearted patient spirit in which some extreme but thoroughly sincere utterances were listened to, the firm and constitutional way in which it dealt with the difficult questions involved in what is called Home Mission Work, and the large measure of harmony and brotherly consideration which have constituted throughout the very atmosphere of its deliberations, are cheering proofs of a firm and growing faith among our members generally, in the real presence and guidance of Him who is now as ever, the active Head of His Church and the Teacher of Truth to His people, as they are able to bear it."

FISHING CREEK HALF-YEAR MEETING.

The above Meeting was held at Millville, Pa., 6th mo. 22nd. It is composed of Roaring Creek and Fishing Creek Monthly Meetings.

Roaring Creek Monthly Meeting was held at Catawissa on the 20th. Although this is a small meeting, the promise to the two or three was fully realized on this occasion.

Fishing Creek Monthly Meeting convened at Millville 10 a. m.; the Meeting for Ministers and Elders at 3 p. m., on the 21st.

These meetings, together with the youths' or public meeting on the 23rd, compose the series of meetings held at this time.

The spoken word was acceptably handed forth by Isaac H. Hilborn, Watson Tomlinson, Anna M. Ormsby and William U. John. Perry John and Mary Emma Walter answered the call to vocal service at Roaring Creek Monthly Meeting, in addition to some of those named above.

On these occasions the mother's influence and love were tenderly spoken of, also early impressions received in meeting. The almost-persuaded were entreated to yield a full surrender.

No life is a truly happy life unless consecrated to the work God designed for us.

The light which lighteth every one coming into the world was dwelt upon. It is nothing outward, but an inward spiritual light. Ministers are not that light, but, like John the Baptist, they bear witness to it. They can exhort others to come to the fountain of living water, but they cannot drink of it for them.

The good seed is sown in every heart, but in order that it may germinate, the soil must be in the right condition. The light must shine upon it, and the tender plant must be nourished and cherished, and everything of an opposite nature must be removed, or it will not grow as it should. We are all free agents—we can accept or reject the light as we will. We can open the door when we hear the knock, or we can keep it shut and live in spiritual darkness.

The four conditions of the soil were dwelt upon as described in the parable, also the wheat and the tares. The chaff and the refuse will be separated from the good grain. Nothing good will be lost or destroyed.

But to become children of the light we must believe in the light. We cannot see the light if we shut it out by unbelief.

If we bring our gifts to the altar having aught against a brother they will not be acceptable. We must first be reconciled, then bring our gifts.

Watson Tomlinson remained with Millville Friends until Second-day morning. He was acceptably with them in their Meeting and First-day School on the 25th.

The quarterly review in our First-day School at this time was much enjoyed by those present. The paragraph on the Lesson Leaves in the article over the signature of K., in the REVIEW for 5th mo., drew forth a sentiment which the writer did not know existed. At least one member of the First-day School feels that we have sustained a loss by leaving the International plan. Some others may feel as he does. K.

LESSONS IN ZOOLOGY.

"POLITENESS."

A little brown bird sat on the twig of a tree
 A-swinging and singing as glad as could be,
 And shaking his tail and smoothing his dress,
 And having such fun as you never could
 guess.

And when he had finished his gay little song,
 He flew down in the street and went hopping
 along,
 This way and that way with both little feet,
 While his sharp little eyes looked for some-
 thing to eat.

A little boy said to him: "Little bird, stop!
 And tell me the reason why you go with a
 hop,
 Why don't you walk as boys do and men,
 One foot at a time like a duck or a hen?"

Then the little bird went with a hop, hop,
 hop,
 And he laughed, and he laughed, as he never
 would stop.
 And he said: "Little boy, there are some
 birds that talk,
 And some birds that hop, and some birds that
 walk.

"Use your eyes little boy, watch closely and
 see
 What little birds hop with both feet just like
 me;
 And what little birds walk like the duck and
 the hen;
 And when you know that, you'll know more
 than some men.

"Every bird that can scratch in the dirt can
 walk;
 Every bird that can wade in the water can
 walk;
 Every bird that has claws to scratch with can
 walk;
 One foot at a time, that is the way that they
 walk.

"But most little birds that can sing you a
 song
 Are so small that their legs are not very
 strong
 To scratch with, to wade with, or catch
 things. That's why
 They hop with both feet. They all know
 how to fly!

"I've many relations, and each one of them
 sings;
 We're called Warblers and Preachers, and
 other sweet things.
 And whenever you meet them while out at
 your play.
 You'll see what I told you is true. Little
 boy, good-day." — *The Kindergarten.*

Essay read by Arnold G. Schooley, at F. D. S.
 Association of Genesee V. M., held in Yarmouth in
 6th mo. 1897.

While this may not sound as just the
 subject for a Sabbath-School essay, I
 will endeavor to convince you that it is
 a subject that will bear looking into.
 Not only will it affect our everyday
 life, but it will be of great use in the
 Sabbath School, for if we possess
 politeness, arising from kindness of
 heart, we will be anxious not to intrude
 our own private opinions upon others,
 or even our religious views as better
 than theirs, remembering it is not a
 belief that will save us, but a perform-
 ance of known duties, and each one has
 a right to judge of this duty for himself.

In the family and in our mingling
 with the outside world will we find
 politeness of great importance.

Somebody says, and says truly, that
 there are few families where love is not
 abused. A husband, or father, or
 brother, will speak harsh words to those
 he loves best, because the secrecy of
 family pride will prevent it being told
 against him, and it is a shame that a
 man will speak more impoliteily to his
 wife or sister than he would to any
 other woman.

These things ought not to be so.
 The man, who, because it will not be
 resented, inflicts his bad temper upon
 those of his own household, is a small
 coward and a very mean man.

Kind words are mediums between
 true gentlemen and ladies at home,
 and no polish exhibited in society can
 atone for the harsh language and
 disrespectful treatment too often in-
 dulgued in between those bound to-
 gether by ties of blood and the most
 sacred bonds of love.

In mingling with the outside world,
 if we lack politeness how soon we find
 ourselves shunned and others preferred
 before us. Did you ever see boys or
 girls eat fast, slam doors, rush through
 a room, talk loud, swing their arms,
 bow stiffly, never offer older people a
 seat, make faces, say careless things.

and use bad grammar or slang? This is the kind of boys and girls that sometimes stand before a looking-glass and wonder why they are never invited into society.

OUR UNDISCOVERED SELVES.

Read at the meeting of the Young Folks Guild Unity Church, Chicago, Ill., by Alice L. Griggs, in 4th. mo., 1893.

"For a long time I have been waiting for myself." Thus a Persian poet expresses his realization of the vast difference which exists between our ordinary every day self and that other self which lies deep within us, hidden from the eyes of men. There are many who can sympathize with the poet, who not only wait, but even search for that deeper self, which, they dimly feel, must be grander and nobler than that with which they and their friends are in some degree familiar.

Probably we have all at times felt that desire to investigate and explore the depths of the soul. But, in some way or other, we are often baffled and driven back, for the soul is a mysterious and intangible thing.

We should hardly expect material laws to hold sway over a realm so little material. There is one law, however, which I think may apply here. When we hold a book an inch before our eyes, we are unable to read a word; when we stand too close to a picture, we do not see the beautiful landscape, but only a confused blotch of color. To this principle is due the difficulty we experience in our endeavors to learn our real self. It has been said: "The true reason why we know ourselves so little lies in the difficulty we find in standing at a proper distance from ourselves, in taking up the right point of view, so that the details may help, rather than hide the general effect."

We may study the inner self of a friend and reach a conclusion much more nearly correct than his judgment of himself, or our estimate of our own nature. It is the impossibility of

getting outside of ourselves a sufficient distance to get a good focus that prevents just self analysis.

If we have within us a nature, so important, and so subtle and elusive, the question arises: "What is it? Is it soul or character? In his interesting study, "The Autocrat of the Breakfast Table," Oliver Wendell Holmes, advances the proposition that in every man there are three selves—his real self, known only to his Creator; the self known to his friends, and finally, that self which he himself sees.

In some cases these three may be almost identical; he may be so true to the real nature that his friends estimate him correctly. That they are usually widely different is evident from our ordinary experience. Every day, consciously or unconsciously, we pass judgments which, could we look into the person's inner self, would be radically different. In the same way we come to equally erroneous conclusions about ourselves.

The outward seeming is often very different from the inward reality. A man may appear generous, unselfish and pure, when in reality his heart is full of selfishness and sin. Or he may be made by circumstances to appear base, when his real nature is true and noble.

The story of Dr. Jekyll and Mr. Hyde finds its counterpart in the life of many a man. Dr. Jekyll represents the reputation, Mr. Hyde the character. And here, I think, we may gain some idea of the nature of that inner undiscovered self, and can also give to it a name, *Our character*, that outward and visible sign of the inner and spiritual man. But what makes the soul express itself in character you may ask? and how does character develop? Is it the stamp set upon the metal of our true selves at birth, or is it by the slow processes by which gold is separated from the baser substances, the smelting in the great furnace of life, the rubbing and polishing, till at the last the true metal comes forth with the stamp of its value upon it.

I think we must all admit that at birth we possess the germs of our characters to such a degree that the boy is the father of the man that is to be, and the girl the mother of the future woman.

That is, certain characteristics which are the prophecy of the future being, will predominate, be they good or evil, and will to a great extent form the true self of the person. We must also admit that circumstances and environment are prominent factors in the development of character; just as if we take a grain of wheat and plant it under favorable conditions of soil and climate it is much more likely to develop into a perfect specimen of grain than it is under unfavorable conditions. But the vital principle which makes it a superior or a worthless *kind* of wheat is there; and so it is in human life. The *inner germ*, the invisible essence of our being, shapes our true selves. Like the wheat some natures are pure and sound, and readily respond to cultivation, while other natures are so thoroughly worthless that no amount of care and development can wholly eradicate the evil germs, which exercise so large an influence on the life.

But outside of those who represent the highest and the lowest conditions of the soul, there lies the great mass of human beings, whose instincts for good and evil are so evenly balanced, that it seems to be a matter of choice, whether the true self will, by culture be developed into the statute of the perfect man, or by lack of such culture go downward instead of upward.

Should we not then seek for that spiritual culture and growth toward the divine, which Christ, the great Master so fully exemplified.

And how can we accomplish this except by taking Him as our guide, our teacher, our friend. By so doing, by becoming Christians, indeed we may discover the true self that lies within every one of us, and which is not the self of the material, but that other and diviner self, which shall exist through all eternity.

(Written for the YOUNG FRIENDS' REVIEW).

THE BIRTH OF JESUS CHRIST.

It has been truly said that religion is the mightiest element of power among men, whether that religion be true or false. Let us take a glance at the world a few centuries before Christ.

Egypt, the proud nation of antiquity, who in the palmiest days of her power supported a religion which gave to the common people gods most contemptible, has begun already to experience from the hands of her conquerors the fulfillment of the prophecy, "They shall be a base kingdom." In the eastern countries we see the people offering up their prayers to idols of every description. In Persia, where Paganism had assumed the purest form of any eastern country, religion had degenerated among the masses to a mere fire worship. We see the Hindoo mother teaching her child to pray to the god of wisdom, an idol so hideous the child draws back in terror. The nations of Europe, while looking with contempt upon the east, yet adopt the religions found there, and worship the same gods under different names. But let us come down to a few years before the Christian era, and what do we see? "At the birth of Christ the striking spectacle presented itself in a degree unknown before or since, of the world united under one septre. From the Euphrates to the Atlantic, from the mouths of the Rhine to the slopes of the Atlas, the Roman Emperor was the sole Lord. The Mediterranean was in the truest sense a Roman lake. From the pillars of Hercules to the mouths of the Nile, on its southern shore, from the farthest coasts of Spain to Syria, on the northern, and thence around to the Nile again, the multitude of men now divided into separate nations, often hostile, always distinct, reposed in peace under the shadow of the Roman eagles. There might be war on the far eastern frontier beyond the

Euphrates, or with the rude tribes in the German forests on the north, but the vast Roman world enjoyed the peace and security of a great organic whole. The merchant and the traveller might alike pass freely from land to land; trading vessels might bear their ventures to any port, for all lands and all coasts were under the same laws, and all mankind for the time were citizens of a common State." "The religions of antiquity had lost their vitality, and become effete forms without influence on the heart. 63 B. C. Julius Cæsar, at that time the chief Pontiff of Rome, and as such the highest functionary of the State religion, and the official authority in religious questions, openly proclaimed in his speech in the Senate that there was no such thing as a future life, no immortality of the soul." We may anticipate the next sentence: "Morality was entirely divorced from religion," for, indeed, morality in its highest sense was almost unknown. At this time both east and west were "agitated by presentiments of an impending change." God, who is never far from any of his poor, misguided children, deigned to teach men even through their superstitious errors. The Egyptian priests announced that the bird Phœnix had been seen again, and therefore a great period of time had expired and a new historic era was to commence. History tells us how troubled the Emperor Tiberius was when informed by an Egyptian helmsman named Thamnus, that when his vessel was off the coast of Corsu, it was strangely becalmed, and a loud voice called him by name and bid him announce at Palodes that the great God, Pan, was dead. "We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East at this time an intense conviction derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the whole world. It has, indeed, been conjectured that

the Roman historians may simply be echoing an assertion for which Josephus was, in reality, the sole authority; but even if we accept this uncertain supposition, there is still complete proof both in Jewish and Pagan writings that a guilty and weary world was dimly expecting the advent of its deliverer." "It was in such a unique era that Jesus Christ was born. The whole earth lay hushed in profound peace. All lands lay freely open to the message of mercy and love which he came to announce."

About this time let us glance at the road which leads from Palestine eastward. Beneath the hot rays of an eastern sun three travellers are patiently making their way. That they are men of distinction can be seen by a glance at their escort. At length one of them speaks, "I am convinced now by our starry guide that we are directed rightly. I doubted at first whether our journey would not be in vain." "Ah, Casper," answered Balthasar, "do we not know from what has occurred in the constellation Pisces that the son of the Gods we expect is to come forth from Judea? And the star, as you see, leads ever in that direction." Then Melchior, he with the long white hair and beard, spake slowly in a low, clear voice, and the stalwart Balthasar and the youthful Casper listened reverently as he said: "Yea, my children, your words are true, but more, far more to me than those outward signs is the voice I hear deep within my breast, which tells me I shall see him whom my soul longs for. Were my eyes blinded, methinks the love in my heart would lead me to him. For many years my soul has yearned for one who could make known to me the truth, and the voice which has been my guide now tells me I am about to see him." "But," said Casper, "I thought we were seeking a new-born king." "Aye, a king, indeed, although a babe," replied Melchior, "but, having seen him, I shall die content, and you will live to see my

words fulfilled in him, for through him shall the gods speak to men."

* * * *

It is night. Through the "moonlit gardens of Bethlehem" some lowly shepherds are hastening; they pass by the crowded khan filled with weary travellers, and pause at the opening of a cave among the lime-stone rocks. Treading their way among the animals housed there, they enter an inner recess, and stand in the presence of a mother and her child; with faces illumined with joy, they fall upon their knees and worship him, in whom, by faith, they see fulfilled all the promises of the Messiah for ages past.

A little later and then learned men of the East enter the humble cave. With close attention the young mother watches them as with much humility they bow as humbly as the shepherds before her child.

And who is this wondrous child? The Logos or Word. (*Deus Loquens*—God speaking). The divine love and power of the one true God, whom "the nations sought after, if happily they might find him," is to be manifested to the world through this child, and fulfilled is the prophet's message, "The desire of all nations shall come."

LYDIA J. MOSHER.

THE WORLD'S FAIR.

A very pleasant trip to the World's Fair made me wish to share it with everyone. It is a grand sight. Impos- ing and beautiful views met our eyes on all sides, and it seemed too bad that the results of so much thought and labor should be so transient.

No one should miss going once from the city by boat. It was a beautiful sight all the way, and it seemed as if nothing could be finer than the un- obstructed view of the great buildings in the morning sun. But later we went to the top of the manufacturers' building (215 feet) in an elevator, and a panorama of surpassing beauty and

interest was spread out before us. The lake with its moving boats, the city farther than the eye could reach, the park with its lagoons, statues, noble buildings with their fine domes and ornaments, made a picture never to be forgotten. Hundreds of flags of all nations added color, and we left reluctantly after spending a delightful hour.

We afterward walked nearly round the park, getting views of the lake, the Ceylon and Japanese Temple, the State Buildings, the Yucatan relics, and the forestry, leather, and Krupp gun exhibits.

The transportation building is the most beautiful of any on the outside, and its main entrance a picture I never tired of seeing. Altogether, I feel that I have memories that will brighten many a lonely hour.

I was especially interested in the foreigners and their native wares.

After seeing a Ceylonese with white sack and scant skirt of the same, with his hair in a knot and head adorned with a round comb the Turks, with wide trousers, flowing robes and tur- bans, the Chinese, with their queues and loose gowns and skirts and all their rugs, pipes, sandal wood and altar of roses, we felt that we were quite exten- sive travellers.

The Persians were the finest looking orientals we saw, being tall and well formed. They were dressed in tur- bans, skirts and sashes. The Japan- ese wore American clothes, spoke good English, and had a very fine ex- hibit in nearly every department.

Beautiful screens, pottery and in- laid work, in manufacturer's, more screens, and needle work in the woman's building, tea, ginger and other things in queer oriental pack- ages in the Agricultural Department, and some very beautiful things in fine arts.

One embroidered silk screen was valued at \$20,000, and it seemed as if needle work could go no nearer per- fection. The design was a cherry tree

with blossoms by the water. The colors were soft and harmonious. There was another, on which shells and trees were embroidered so beautifully that they seemed to stand out in relief. A carved ivory statuette had a good and noble face, and some paintings of volcanoes, that seemed to me very good.

But one of the pleasantest memories of my trip is of the Friends meeting on Van Buren street. They gave me so cordial a welcome I felt I was indeed among friends, and not a stranger in the great city. The quiet meeting seemed like a brook by the wayside, and the plain, practical sermons were very helpful, and answered some questionings. The friendly spirit and plain language seemed very good to me, and I had an added pleasure in meeting dear friends.

E. S. SMITH.

OUR COZY CORNER.

PLAYHOUSE, 6th mo. 10th, 1893.

DEAR COUSIN JULIA,—Thy very welcome and cherished letter was a nice reminder, which caused many bright memories to come trooping around, as we recalled the happy hours spent gleefully chasing butterflies through the meadows in the summer sunshine, hoping and expecting to capture, but through impulsive eagerness seldom being successful—the beautiful winged object always eluded our grasp just when we thought we had our hands upon it. When we did succeed in seizing, usually, it was found to be either crushed, maimed, or shorn in some way of the beauty we most admired while flitting beyond our reach. Sometimes, however, a butterfly now and then seemed to hover near, as if fascinated by something about us. These, perhaps, resemble the beautiful thoughts on the wing, which God gives us individually. Our teacher tells us that *God gives the thoughts*, that it is our work to *catch them, to dress them, and to use them,*

and if we would do just as thou hast told us, Cousin Julia, some day we may hope to be able to select enough material supplies to embolden us to do our own writing and speaking.

That the *thought*, unlike the butterfly, is depending upon our skill in the practice of a number of arts, to give it an attractive appearance, as well as to render it appreciative in form, hence the need for us to be diligent through our school days, that we may acquire learning to fit us for this especially *fine art* of putting passing thoughts into words, and holding the happy, helpful ones for our cozy corner.

The language seems applicable to the thoughts expressed in thy letter, dear cousin. "How beautiful upon the mountains are the feet of them that bring glad tidings." Speaking of the things experience has taught—there are, we are told, events in one's spiritual life which are real, that seem like the vivid imagination, for neither the power of tongues can tell, nor language rightly express, the feelings of ecstatic joy attendant thereon. In such cases a little personal knowledge gives assurance to accept truth, whenever and wherever found. But I am only a child—a *growing one*—writing for children—therefore must leave this subject for older, abler minds to discuss.

Thanking thee heartily for thy rich-in-thought letter, all join in love to thee, through their medium.

HOPEFUL BAND.

For whom the heart of man shuts out,
Sometimes the heart of God takes in,
Ann fences them all round about
With silence 'mid the world's loud din,
—Lowell.

FRIENDS' ACADEMY

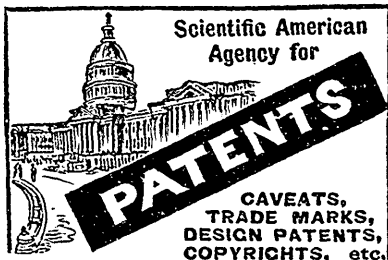
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On behalf of the Committee.

BENJAMIN SMITH, Sec.

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