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Young • Friends' • Review.

“NEGLECT NOT THE GIFT THAT IS IN THEE.”

VOL. V.

LONDON, ONT., SIXTH MONTH, 1890.

NO. 6

THE ETERNAL WILL.

BY ELLA WHEELER WILCOX.

There is no thing we cannot overcome.

Say not thy evil instinct is inherited,
Or that some 'rait in-born makes thy whole
life forlorn,

And calls down punishment that is not
merited.

Back of thy parents and grand parents lies
The great Eternal Will! That, too, is thine
Inheritance—strong, beau'ful, divine;
Sure lever of success for one who tries.

Pray up thy fault with this great lever—Will.

However deeply bedded in propensity,
However firmly set, I tell thee, firmer yet
Is that vast power that comes from Truth's
immensity.

Thou art a part of that strange world, I say;
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine, and watch and pray.

There is no noble height thou can'st not climb;
All triumphs may be thine in Time's futurity,
If, whatso'er thy fault, thou dost not faint or
halt,

But lean upon the staff of God's s-curity.
Earth has no claim the soul cannot contest.
Know thyself part of the Supernal source,
And naught can stand before thy spirit's
force.

The soul's divine inheritance is best.

—[In *Ladies' Home Journal* for sixth mo.

SERMON BY LUCRETIA MOTT.

(Concluded from last issue.)

We Quakers—Friends, as we love
better to call ourselves—if we had ad-
hered strictly to our simple faith, if we
had not been so desirous to please men
as to have abandoned our simple creed
so as to embody some of the orthodox
faith of the age, we should have done
still more in spreading a knowledge of
our great doctrine of the inward light.
Depend upon it, it is not an *ignis fatuus*,
it is no vain chimera. It was de-
clared when our forefathers came forth,

aye, long before—when Jesus gave
forth the declaration—the kingdom,
the government of God, is within you.

When he compared it to “a little
leaven that was hid in the three
measures of meal,” to “a grain of
mustard seed;” when he repeated those
beautiful parables by which he illus-
trated it to his blind hearers—long be-
fore George Fox, who declared the same
doctrine, yet how little was it re-
ceived! How he mourned over their
darkness, “ye are slow of understand-
ing,” “ye fools and blind.” He was
asked, “Is this a new doctrine whereof
thou speakest?” He assured them it
was “that which was from the begin-
ning, it was with God, and it was God.”
This was his idea, if not his words.
We find among the prophets of olden
time there was a recognition of the same
Divine teachings, else would not the pro-
phet have been prepared to say: The
time will come when man “shall no
more need to teach his neighbor or his
brother, saying, know the Lord, for all
shall know him, from the least unto the
greatest.” They would not have known
how to speak so beautifully of this
“inward Divine light,” declaring that
“the law of the Lord is perfect, con-
verting the soul.”

The law on tables of stone was not
perfect, as was declared: “I gave unto
them laws which were not good,
and commandments by which they
could not live, but the time shall
come when I will write my law in their
hearts.” “The statutes of the Lord are
righteous,” “the commandments of
the Lord are pure,” “the testimonies
of the Lord are sure.” “The reproofs
of instruction are the way of life.”
“Thou gavest us also thy good spirit

to instruct us." Job, who is considered still older, said, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

I know the veneration there is for the Scriptures. Taken as a whole, it is far too high. Many are shocked at the idea of not believing in the plenary inspiration of the book from beginning to end.

But, my friends, we must learn to read this as we should all books, with discrimination and care, and place that which belongs to the history of a more barbarous age where it belongs, and never take the wars of the ancients as any authority for war in this enlightened age. It has good and evil in it, and because men take it as authority is one reason that truth has made such slow progress. Mark how it has been used to uphold the great crime of human slavery. Mark how the cause of temperance has been retarded by quotations from this book on the subject of wine. Friends have had to suffer because they dared assert that war was wrong in every age of the world. Many thought war conflicted with some of the testimonies of the Bible. But we are learning to read the Bible with more profit, because we read it with more discriminating minds. We are learning to understand that which is inspiration and that which is only historical, for the righteous judgment that comes of the right spirit dares judge all things,—“Ye shall judge angels,” how much more the records of the ancients. It is time that we should learn to take truth for authority and not authority for truth, and these pages, from the beginning of Genesis to the end of Revelation, contain truths. “If thou doest well, shalt thou not be accepted; if thou doest not well, sin lieth at the door.” This is an evidence that Cain knew what “well” was. From that time through all the ages of the past down to the present, not in the records of the Bible alone, but in the researches of those capable of understanding the languages of other

nations, even the most ignorant and barbarous of these, there are many references to the same inward and divine teachings. I heard George Thompson, after residing in British India, speak of an organization found there, the members of which did not believe in war, and would have nothing to do with war-like actions. These evidences in all parts of the world are the fullest testimony to the teachings of the Divine Spirit, independent of man's teachings, showing that the same divine principles of goodness and love are to be found wherever man is found, in whatever age, or nation, or country. We grant that a great deal depends upon the proper cultivation of the mental powers. That where there is ignorance there is barbarism and superstition. But all through the ages there are striking instances of righteousness, goodness, and truth, showing that God hath not left himself without a witness, and these to a far greater extent than biblical history furnishes. If we read the researches and examinations of those who dare think for themselves, who dare publish to the world their thoughts, we shall find that truth has been the same in all ages of the world, that it has ever been given out, as far as the people have been prepared to receive the idea, that “God is the teacher of His people Himself.” We do not need to depend on ministers, Bibles, pulpits, or teachers of any kind; we can go directly to the fountain head, and certainly it is time we should be more enlightened than to look to public preaching, to authority; time that we should do more of our own thinking, and that when we do speak one to another, it should be for edification, for comfort, and in recognition of this inward teaching. We need not direct how, or in what particular path, one or another shall be led. The course will be a very different one as regards special individual duties, as we may be prepared by our different talents, tastes, or education, but all must know these by faithful obedience to the inward monitor. Some are

called upon to bear public testimonies to the truth. Many are particularly led to the sick and suffering; their lives are greatly devoted to ministering to the wants of these; they give of their abundance whatsoever they may have. All are called to some labor; none are excused, though their labors may be directed in different channels. This is an age in which there is very much done in all these directions, and especially in these Christmas and New Year's times, when it is so much the custom to give; to be blessed by giving and by receiving. It is well that we hail this also as a sign of the times which indicates progress. There is progress amongst us in every direction, and in nothing is it more manifested than in the religious assemblies of the people, in that they can bear one another's burdens, and will hear that which they may not entirely approve; many have been taught not to consider reasoning wicked, when applied in the right way. We are to use our reason in the examination of everything; it is our duty to do this; even in the matter of faith and of worship, we are to look at and reason on these things properly. It was the complaint formerly: "My people do not consider," and they were said to be worse than the stupid ox: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people do not consider." We need to reason and to consider, and to have all our faculties called into action, and not to take upon trust that which we hear, even from the pulpits or galleries. That which is the production of one generation, and adapted to their wants, may not be needed or suited to another. We must look for truth and love it, for it is from the eternal source of light; let truth ever be our guide, and let us remember that "God is ever the teacher of his people himself.

Let us ever be willing to treat one another kindly, though we may differ from each other; and though we may not be prepared to receive some ideas which may be presented, let us always

endeavor to strengthen one another to do that which is regarded as right. The ability is often far beyond ourselves. Surely that which has been effected in our country in regard to slavery has been so much higher than the most ardent abolitionist has hoped for, that there is enough to encourage all those that went forth weeping, scattering the seeds of truth, justice, and mercy before the people. When there is a proper reverence for truth, we shall see that there is enough to inspire a spirit of praise and gratitude, even though it may not be on the bended knee in the assemblies of the people, but in the closet, as Jesus wisely recommended in his day. As there is less belief in special Providences, there will be more gratitude and praise to our heavenly Father, for the bounteous gifts and marvellous works which are in the world. The Apostle said to some in his day, "Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts." See how many there are who find that their prayers are not answered. Then, let us see that our faith, our prayers, and our praise are all intelligent from the soul, and for that which it is proper and right for us to have; then shall we understand that "justice and judgment are the habitations of his throne." When we look to judgment as punishment only, we do not see the whole; this is the means by which we are brought back from the path of error. We know the result of evil and wrong doing, and surely there is enough of it in the world; yet, instead of speaking to the wicked of the suffering and danger of punishment hereafter, we should do as George Fox did: endeavor to call the people away from the evil that is in themselves now, and bring them to a heaven there, for the kingdom of heaven is within each one. In searching the Scriptures we shall find that it is not so much a judgment in the future, as it is a judgment now that we must look to. There may be a looking forward to the

conditions of the hereafter, as well as a hope of a blessed reunion in the heaven into which we are to enter. Still, there will be that understanding which will lead us not to speculate so much, or make our preaching so much in reference to what will be hereafter, as to enable us to come into heaven now, and if we do this we need have no fear of the hereafter. The wrong-doer will thus be brought to see the result of his actions, and thus we may speak of that which we do know of the results of disobedience; then can we speak intelligently, and bring them to the heaven within themselves and away from the evil that may be there. Let us understand this and look at it properly. I well remember the words of our worthy Dr. Parrish,—we reverence his memory, that “although justice and judgment are the habitations of God’s throne, yet thanks be unto Him, for his mercy endureth forever.”

GOD AND THE LIGHT WITHIN.

BY CHARLES M. STABLER.

(Concluded from last issue.)

[Correction: In the last number, page 70, first column, eighth line from the bottom, “the unreal heaven” should be “an unreal heaven”; same page, second column, ninth line from the bottom, “external” should be “eternal.”]

Now take the analogy one step further off from the tangible and visible, and consider those forces which we may call personal, in the sense of belonging to a conscious being.

The lowest form of plant, so far as we can conceive, has what we may call a merely chemical consciousness—a chemical affinity for that which suits its nature. Advancing from this stage we reach that indefinable class of living organisms, on the border line between vegetable and animal, which possess the sense of touch and possibly of taste; and these forms of life we must conceive to have some measure of consciousness, however small, belonging

to these senses. Next we advance to the class of animals that have added the senses of smell and hearing and the more acute perceptions of taste and touch. These must have a broader and fuller consciousness corresponding to their faculties. So on to the next grade that have the beginnings of the sense of sight; and finally to man, with the highly developed sense of sight. How different are the fields of consciousness of the lichen, the shell fish, the glow-worm, and the astronomer. As compared with the lichen’s merely chemical consciousness, the astronomer’s view of the heavens is in the relation to infinity. Yet the astronomer, through his reason, may continue this advancement in the degrees of consciousness until he reaches the idea of a spiritual perception, which, when compared with his physical vision, would be as his view of the heavens compared with the lichen’s chemical consciousness. Imagine, for example, an additional sense that could perceive magnetic forces as the eye perceives light. What a vast field of perceptions would thus be added to our consciousness. Thus by analogies in the line of the development which we already know, we may conceive of a consciousness that is infinite in degree,—a consciousness which perceives not merely chemical affinities, physical contacts, and the motions of sound, heat, and light; but a consciousness that has a sense for every power and every law in the universe, chemical, physical, intellectual, moral and spiritual; and which is indeed a Universal Consciousness, infinite and eternal,—“in all, through all, and over all.”

It is truly impossible for us to know more than a finite portion of this Infinite and Eternal Consciousness. The lichens cannot know it as it exists in the shell fish, nor can the glow-worms know it as it exists in man. Each form of creation partakes of the character and degree of this Consciousness which is appropriate to its life and destiny; and each finds this degree or

portion of the Universal Consciousness within itself, and needs to know nothing more than what is thus revealed. Likewise man has within him that character and degree of this Universal Consciousness which is suited to his life and destiny; and he, too, needs to know nothing more than is revealed by this portion of the Divine that is a part of his nature. He needs not to make of it a graven image and place it on a golden throne in some unreal heaven. No: this portion of the Infinite is within his own field of consciousness, and all that is for his welfare will there find recognition as the prompting of the Universal Consciousness.

Thus by this second method of conceiving God we reach a more adequate conception of His relation to us,—the relation of a Universal and Infinite Consciousness to a finite portion or counterpart of Itself; a conception which turns our minds to the true source for His communications,—the consciousness of our own souls and of the souls of our fellow beings.

WITH OUR ISOLATED FRIENDS.

In pursuance of a prospect I had, in conjunction with our Friends, Edward Coale and Abel Mills, of Illinois, of visiting some of the Friends in Nebraska and Kansas, and appointing some meetings there and on the way, together with the mission quite fully explained in another paper in this issue entitled "Kansas." I left my home the 29th of 4th month, 1890. Arrived at Fort Gratiot, Mich., at 5 p.m., and remained all night with my cousins, Melvin and Mercy Zavitz. Left next morning for Battle Creek, where a meeting had been arranged for at two o'clock. I was met at the station by Isaac Willis, a Friend living a few miles out of the city. Friends here are few in number, and have been somewhat discouraged about keeping up their meetings. Isaac drove me to Eliza Potter's an elderly Friend, living alone, but whose love for the Society is warm, and does not seem

to wane with lessening numbers nor increasing age. I was driven around to the old meeting-place, where was a small house in a beautiful grove in the midst of the city. Our meeting was in Eliza's home; nine met—the remnant of a once prosperous meeting—and we had a precious opportunity. Went home with Levi Pitman and wife to tea, accompanied by I. W. and wife. Found warm friends and a cordial welcome in this little community, and trust our mingling may tend to strengthen the religious life. Remained all night with I. Willis and family, whose hospitality and kindness were unstinted. Next day took train for Chicago. Arrived there in the evening, and was met at the station by Thomas W. Woodnutt, to whose kindness and thoughtful attention during my three days' stay in the city I was constantly indebted. After supper and a friendly hour's chat, he piloted me to my wife's cousins, George and Lydia Parish, where I remained two nights, occupying the days in seeing some of the sights in the wonderful City of the West, with its million people gathered there within fifty years—a marvellous building up! Seventh-day afternoon went with Jonathan W. Plummer to his home, and, as it rained, we remained quietly within doors, and both the quiet and the conversation were invigorating. It is an inspiration to be in his presence; such men as he scattered through the land are pillars of strength to our Society. Next morning accompanied Jonathan and wife to their meeting. Their meeting place at 50 Dearborn street, Room 4, is centrally situated, and any Friend travelling and remaining in the city over First-day, will find a cordial welcome within its walls at the meeting hour, 10.45 a.m. A Bible Class is held at twelve o'clock. The morning was rainy, but twenty-five or thirty of us met and passed a profitable hour, we trust, in acceptable worship. At the close their meeting for ministers and elders continued. The Chicago meeting of Friends, though not large, is com-

paratively a strong one. Accompanied by T. W. W., went home with Elizabeth Laws, twelve miles out. Enjoyed a quiet afternoon in their family circle, and returned to the city in time to take the evening train westward. Reached Rock Island and passed into Iowa just at daybreak, 5th month, 5th.

The rolling prairie presented a pleasing appearance. Dotted with farm buildings and with the accompanying wind-breaks, almost without exception, and groves and occasionally strips of wood along the streams, makes it look not altogether unlike a wooded country. Reached Des Moines at noon and remained, very happily, with my uncle, Jonah Vail, and his daughters for two days. If we have any members in the city I was not privileged to meet them. The "Orthodox" branch has a meeting there. The city is pleasantly situated, and is growing quite rapidly. The view from Capitol Hill, and especially from the Rotunda, 270 feet above the street, is very fine. The Capitol itself is a magnificent building, and, with its extensive library, its Senate and Legislative halls, its State Departmental offices, etc., is well worthy a visit. But we cannot tarry long here, and on the early morning of the 8th my face was turned westward again. Reached Omaha before noon, and in the head offices of the Union Pacific Railroad Company Land Department, I was soon in the company of my friends, Abel Mills and Edward Coale, of Illinois, and Daniel Griest, of Ellis, Kansas.

Arrangements were soon completed, and at 4 p.m. took the cars again for our Western terminus, Ellis, in Kansas. Stopped overnight in Lincoln, Neb.: Abel and Edward with Edward Allen, and Daniel and myself at Dr Taylor's, where we found pleasant companionship. But our religious work here was to come later, and in the morning at eight o'clock we took train again for the south and west. All day long we traversed the beautiful prairies of Nebraska and Kansas, passing "dog towns" and other towns, following for miles the

Blue River or the Smoky. At times the rocky bluffs would approach quite near our path, then recede again, leaving broad stretches of fertile valley, dotted with homes and showing signs of progress. It was after dark when we reached our destination in central Kansas, and found a hearty welcome awaiting us to the home of Daniel Griest.

In my next I shall endeavor to cover the ground of our religious work in these parts. S. P. Z.

Coldstream, Ont., 6, 2.

YOUR LIGHTHOUSE.*

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." What does this beautiful text command of us? To let our light shine. We each have an influence in some direction. Are we throwing it in the right way so that when it shines the gleam will reach out to aid some one who will be glad we stood there at that time? If so we are happy in the thought that we are among the strong band of earnest workers against the giant evil, intemperance, which goes so far toward ruining this beautiful country of ours. These lights are not all expected to stand in one place or position. If the lighthouses by which our great vessels are guided were all on the shore, those vessels sailing far over the deep blue sea would be in great danger, or if they were all out at sea the vessels would encounter the rocks on the coast and make it equally perilous. They need the small lights along the shore as well as the large floating lightships out at sea. Some of the small lights may feel their little flame shines so faintly by the side of the large one which may be seen at so great a distance that it will say my influence will not be missed if I go out. Each one is missed, however, and the vessel steering its course by that one light might be wrecked on the rocks after a comparatively safe voyage. Some are revolving lights, and

view the country on all sides of them, and every side of the subject which is interesting us at this time. Others have a reflector behind them, and keep looking straight ahead, and these apparently know as much of the evil and the remedy as those who revolve and watch out in every direction. We wander from the shore a short distance and we see very attractive lights. What can they be? We hear the sound of music and all that can be obtained to make it attractive to the young. As a boy loiters to see what is going on (as his curiosity often leads him to), he is invited in. Everything is bright and cheerful around him, and he sees no harm in staying a few moments, but this has caused his ruin. These saloon lights are dangerous ones, and although they shine brightly, they do not shine to the glory of Him to whom we are commanded to direct all our work. A bright light is needed in the home circle. This should be so bright, and the ones around it so full of life, and bound together with love, that one need not wander from home to see his friends or spend a pleasant evening. A bright reflector makes a very bright light in one direction, but it casts a shadow in another direction. Those whom we need most are apt to get in the shadow instead of the other side. We want bands of light with a reflector in the centre, which will make no shadow and can reach in every direction. We want to get the young people and children interested in the great work, and as "the child is father of the man" we hope they will gain the interest of their parents and friends, and we will extend our influence, and we hope to keep on until we reach and govern this great nation. While we keep ever working in this cause we bear in mind that

"Each life is a boat on the ocean,
 Each life is a boat on the sea,
 Where surge-covered rocks ever menace,
 And no one from danger is free.
 But out of the darkness that threatens
 Each vessel that sails o'er the sea,
 A lighthouse of Temperance is standing,
 A guide for the sailor to be.

Be saved, we beseech, by this gleaming,
 By lights that shine over the sea,
 And hear on your pennons the watchword,
 'For God and the home of the free.'

Shine out I ye temperance lights o'er the sea,
 And work on! 'for God and the home of
 the free.'"

*NOTE.—The foregoing essay was prepared by Phob. H. Carpenter, of Purchase, and read at a temperance meeting held at the residence of Joseph F. Hallock, at Amawalk, under the auspices of the Women's Quarterly Meeting Committee, 4th mo. 30, 1890.

THOUGHTS.

Whatever may be our faith and creeds, charity and good works are the tests of their genuineness.

It is not lost time that is spent in communing with our Heavenly Father: there is nothing sweeter in life; there is nothing wiser in business. There is no upward tendency in the world but is wrought by prayer. Z.

A glory that never was on sea or land transfigured her face; a contagious warmth, a thrill of positive faith radiated from her lovely form. For the most real of all the splendors, the most wonderful of all miracle is within us. And those who doubt must consider that the human soul is the place where two worlds meet, where the infinite touches the finite. — *From "Friend Olivia," in The Century, by Amelia E. Barr.*

WORK.

Do the part first that you dread the worst,
 This is the way, dear children,
 And when it is done it will only be fun,
 To finish the task so well begun;
 'Tis the easiest way, dear children.

Learn the hard parts in the lesson first,
 Try it at once, dear children,
 The easy part then will be easier still,
 You will learn it all with a right good will,
 And the after play-hour will be merrier still.
 'Tis the very best way, dear children.

Do the kind deed that is hardest to do,
 Do it at once, dear children,
 It will be better, far better for you,
 Help you in growing up noble and true,
 Doing good deeds will your courage renew,
 'Tis the happiest way, dear children

JULIA M. DUTTON.
 Waterloo, N. Y., May 14, 1890.

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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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Genesee Yearly Meeting will be in progress when this issue comes out. We feel already the influence settling around us and within us—the hallowed presence that it casts before, and we welcome it as a favorable omen, as a foregiven assurance of a great spiritual awakening to many hearts. May we be enabled to gather with dedicated hearts, awakened and receptive to all good that may flow down to them. May each individual soul be attentive to find out, and faithful to perform, its individual work.

Full reports of the Yearly Meeting will be found in our next issue.

A UNIVERSAL WEDDING PRESENT.—
The publisher of *The Household* evi-

dently believes in encouraging matrimony, as will be seen by his offer in another column to send a wedding present to every bride who may apply for the same. See his offer headed "To Young Housekeepers."

MARRIED.

ZAVITZ-WILSON.—At Bloomfield, Ont., sixth mo., 3rd, 1890, by Friends' ceremony under the care of Westlake M. M., Charles A. Zavitz, youngest son of Daniel and Susan W. Zavitz, Lobo, Ont., to Rebecca E., daughter of Isaac and Ruth Wilson.

DIED.

KESTER.—After a long illness, on 5 mo., 28th, Adelaide Kester, grand-daughter of the late Thomas and Beulah Kester, of Lobo, Ont., in her 39th year.

SABBATH SCHOOL WORK.*

We have gathered upon this occasion to join hands in a great and good work.

The Sabbath School is an institution which is doing much good in the world, and, I believe, may be made capable of doing much more.

To be made successful it needs active and earnest workers, and suitable teachers, those who will put their heart into the work as thoroughly as though it was some great financial enterprise. Are not the souls of children and youths of far more value than houses and land? And yet how differently do we work for the two, and, sadly enough, the former seems sometimes almost wholly neglected in the pursuit of the latter.

Gather in the children, interest them while they are young, as they get older give them something to do, that each one may feel that he is in a way responsible for the success of the school: then you may keep them, as it were, in the hollow of your hand, and lead them on to that higher life which fits them to be better men and women, both in the sight of God and man.

Perhaps I could better express my

ideas by quoting from another writer on this subject, as follows:—

"The present age is the age of children. Take care of the youuh, and they will take care of themselves when they reach manhood. Start them right, and they will learn to love and choose it. Children can be taught to feel the importance of religous living. . . . The weekly lessons of the Sabbath School will bring them step by step toward this appreciation, and lead them naturally to an interest in the meeting and finally to a love for it. . . ."

"Young people are active, they enjoy work, and will be far more interested if they can become a living part of the body politic. I have known young men and women full of enthusiasm to bring to the Sabbath School scholar after scholar. I have known those scholars to do likewise, each vieing with the other in building up the school. They thus come to feel an ownership in it, and a responsibility for its progress.

In the study of lessons, much interest is awakened in religious thought, there is a free exchange of opinion, and a good teacher has a powerful influence over the class; in fact I have thought that a teacher of only *ordinary* ability, having the welfare of each scholar at heart, and endeavoring to do all in his power to improve them, making a special study of each individual, was more effective in moulding character than the minister, who speaks to the promiscuous assembly.

"Again, think of the sources of religious information to which children and teachers have access,—the best religious thought of the whole Christian world is directed at the same time to the same portion of the Scriptures, and the result of this concentration of thought appears in the helpful lesson leaf."

"Calculate, if you can, the benefit received from this weekly study, from the exchange of opinion, from the application of lessons learned to the daily affairs of life, and you can realize what

a power for good lies in the Sabbath School."

*Read by P. A. Hoag at a Sabbath School Conference held at Easton, N. Y., 4-10-'90.

KANSAS.

Our desire to further any legitimate undertaking which has for its purpose the settlement of Friends, who are moving westward, in communities large enough to form meetings there, prompts us to publish the following report from three well-known members and ministers in our Society, relative to lands for sale in the vicinity of Ellis, Kansas. To induce Friends to move West is no part of our object in publishing this report. It is only to show our interest in and to point out to those who are satisfied that they can better their condition in moving west desirable localities in which there is some prospect for a settlement of Friends.—Eds.

To whom it may concern:

We, the undersigned, having been selected to view and inspect the lands belonging to the Union Pacific Railroad Land Department in the vicinity of Ellis, Ellis Co., Kansas, met at that place on the 9th of 5th mo., 1890, and, under the charge of Daniel Griest, their agent at that place, spent six days at our work, and while pursuing it availed ourselves as opportunity offered to gather practical information from farmers, stockmen, and business-men, relative to the possibilities of the locality as a farming and stock-raising region, based upon their experience.

The town of Ellis is 303 miles west from Kansas City, at an elevation of 2,066 feet above the sea level, being 1,375 feet higher than Kansas City.

The surface of the country presents every variety of scenery for a prairie country, from the level plains to the rough rocky bluffs, the latter available only for grazing purposes. The valleys along the Saline are in many places beautiful prairies, the richness of which can only be known to future generations, for the reason that the soil is of great fertility.

Much of the other lands, embracing almost whole sections, presents a beautiful undulating appearance. While sometimes the arable lands are confined to quarters or half sections, the balance being rough or stony, suited for grazing purposes, there is diversity in the lands in the various districts.

The county is crossed by several streams:—The Saline, Tomcat, Spring Creek, Big Creek, and Smoky River. Springs are quite numerous, and wells of pure, sweet water may be had by digging ten, twenty, or thirty feet and upwards, according to locality, affording plenty of good water.

The soil is limestone under strata, with sandy loam surface, which varies from one to four feet in depth.

Winter wheat, rye, oats and corn are the principal grain crops, and succeed best in the order named, wheat and rye doing best.

We have seen thousands of acres of wheat here, looking well, and promising a good crop. There are many farmers here who were not successful in the East, and are failures here, and are dissatisfied.

There are others who have lived here from five to twenty years who, by diligence and economy, have made good homes, and have assured us they have no desire to return East.

Land ranges in price from \$4 to \$25 per acre, and even higher in a few instances, according to location and improvements. Railroad land of excellent quality may be had for from \$6 to \$10 per acre.

We find one general complaint: not sufficient rainfall. The hot winds have been very serious and occasionally occur yet, destroying some crops and injuring others; but we are assured by all with whom we have conversed that they are becoming less frequent, and it is believed in time need not be feared, as the rainfall is increasing and more generally distributed with increased settlement and cultivation.

It is marvellous that where but a few years ago vast herds of buffalo roamed,

and the land was a barren waste, it is to-day covered thickly with buffalo and other grasses, and demonstrates that the preparing hand has now ready as necessity requires this vast tract for homes for the needy.

Respectfully submitted.

ABEL MILLS, Mt. Palatine, Ill.

S. F. ZAVITZ, Coldstream, Ont., Can.

ED. COALE, Holden, McLean Co. Ill.

Ellis, Kansas, 5th mo. 15th, 1890.

PHILADELPHIA YEARLY MEETING.

(From Friends' Intelligencer and Journal.)

As day after day the present condition of our Church passed in review before us, each one whose privilege it was to be present and enter into the spirit of the proceedings, must have been made sensible of a gain along nearly every line of Christian endeavor, and must have felt that, discouraging as the state of Society in some particulars is in many of the smaller branches, there is much to be grateful for in the general welfare and the increasing interest in the maintenance of our principles. This was evinced by the large attendance of the younger portion of our members, and it is no small cause of grateful and hopeful rejoicing that these sat with us in the crowded condition of women's branch with a grave and quiet deportment that gave unmistakable evidence of an interest in the business; and the kindly, loving words of exhortation, breathing the very Spirit of the Christ could hardly fail of touching a responsive chord in many a youthful heart that, may we not believe will sooner or later make answer with the young Isaiah, "Here am I, send me."

As there is a willingness to be brought into service, let those who stand as shepherds and shepherdesses over the flock see to it that no discouragement is placed in the way of any. There are avenues of labor for the young in our day that were not open to those of a former generation, and none should be left standing idle in the

market places because none have given them opportunity. The injunction to "watch over the flock for good, as they who watch for souls," cannot be neglected without loss to the whole body. Let each be faithful to his or her appointment, that all may rejoice together in the prosperity of our Zion.

The Committee on the subject of First-day Schools has held several meetings and given the matter careful attention.

From information obtained, we find that eight (8) monthly meetings have no First-day Schools, the remaining forty-one (41) report seventy (70) schools, forty-three (43) of which are under care of Committees of the meet-

In these are, Teachers and Officers, members of Meetings, 477
 Profession with Friends, 108
 Others, 26

Scholars, members of Meetings, 2,095
 One parent a member, 645
 Others, 1,998

Whole number engaged in schools, 4,747
 Volumes in Libraries, 5,358
 Schools having no libraries, 18,817
 2

Many of the reports received from various monthly meetings show a general interest on the part of Friends, a watchful care to conduct the schools in accordance with our good order, and an effort to bring the children to a better knowledge of our principles and testimonies. They also show, in the selection of books for their libraries, a care to provide a pure and whole some literature.

We believe, under the oversight of exercised and concerned Friends, the large number of children who are thus gathered, may early have their minds impressed with the truth and simplicity of our faith, and have fostered in them a love for a pure spiritual religion, which will tend, not alone to the strength and growth of our religious Society, but to spread its beneficent influences beyond its borders. Considering the magnitude and far-reaching importance of the work, and to the end that judicious care may be exercised

and proper encouragement extended, we deem it advisable, and recommend that the Yearly Meeting appoint a standing joint Committee on the subject of First-day Schools, to labor therein as way may open. The expenses of the Committee have been eleven dollars.

Signed on behalf and by direction of the Committee.

ROBT. M. JANNEY.

LYDIA H. HALL.

Fifth month 12th, 1890.

The Committee on Temperance and Intoxicating Beverages submitted the following report:—

During the past year your Committee has earnestly endeavored to perform its duties as they presented themselves under the operations of Divine Truth, and within the limits of its appointment. Committee meetings have been regularly held with a fair attendance, showing an abiding interest in this great work of reform and education.

We have continued our practice of purchasing and distributing literature prepared by learned authorities on the different phases of the question, more especially the physiological effects of the use of stimulants and narcotics. 43,067 pages have been purchased, and the Committee have endeavored to keep a generous supply in the book-case in Room No. 1, with a hope that the members of our Yearly Meeting generally will assist in their distribution. Your Committee would suggest that each meeting put into its meeting-house a small case for temperance literature, so that it may come within the reach of all members of the Yearly Meeting.

Orders have been drawn on the Treasurer of the Yearly Meeting for One Hundred and Sixty-eight 60-100 Dollars (\$168.60).

In the course of our labors we have approved and directed the Clerks to sign on behalf of the Committee three petitions, to be presented to the Senate, and House of Representatives of the United States, on the following subjects:

For the Suppression of the Drink Traffic with Africa.

For the appointment of a National Commission of Inquiry upon the Alcoholic Liquor Traffic—its relation to crime, pauperism, taxation, and the general public welfare.

And a National Prohibitory Constitutional Amendment, also, a petition to the Legislature of the State of New Jersey on the subject of requiring instruction in the Public Schools on the influence of Alcoholics and Narcotics on the human system.

We have had prepared the form of a petition to be presented to the next Legislature of the State of Pennsylvania regarding the removal of screens and shades from the drinking saloons. We hope our young members within the State will accept the circulation of this petition as a duty devolving upon *them*. We would say to them, "take up the work that lies nearest to you,—this, faithfully performed, will qualify you for a wider field of labor, and increase your interest in works tending to promote the elevation and happiness of mankind."

Reports from the various quarters give evidence of continued interest, a large number of conferences and meetings, some especially for children, having been held during the year. One Quarter reports a membership of 385 in societies of Young Temperance Workers. Many of these young people are actively engaged in Friends' Mission, having for one of its objects the uplifting of the inebriate. In other Quarters the *children of the First-day schools* have been invited to participate in the temperance cause, with the hope of securing help from fresh, young, active minds upon whom will devolve the responsibility of moulding public sentiment and enacting the laws of the next generation.

One report states that a short address has been issued to confectioners and housekeepers on the use of alcohol in their preparations. In another Quarter the education of the young in the mat-

ter of temperance was thought to be of so much importance that committees have been appointed to visit Friends' schools to endeavor to awaken interest.

The longer we work in the temperance cause the more clearly do we see that Friends can no longer live upon the name they have claimed of being a Temperance Society. The increase of the foreign population, and the taste transmitted from generation to generation call now for a strict and uncompromising total abstinence. Our tables must not be furnished with delicacies seasoned with stimulants which *may* awaken the hitherto dormant appetite in the victim of heredity. If we all lived within the *spirit* of our Discipline we would not hear of the public advocacy by our members of licensed houses for the sale of liquor. While there have been expressions of disappointment and regret regarding the slowness of advance, and especially in view of the defeat of the Prohibitory Amendment clause in Pennsylvania, still there exists a hopeful feeling in the renewed strength and interest that this defeat may have awakened.

We feel that we should be derelict of duty were we to close this report without bearing our testimony to the direful effects of tobacco upon our youth, not only injurious in its *if* but *often* leading to a fondness for intoxicating drinks. Science points us to the increase of heart disease and serious nervous troubles which are induced not only by its *direct* use, but often result from a father's indulgence in this habit.

Friends, we have a *living* testimony to bear, and if we hope to keep the rising generation with us, and be a strength and example to them, *we* must be strong and consistent in the right. We must awake to a fuller appreciation of our responsibilities, both to ourselves and to the high profession that has been given us as a heritage.

Signed on behalf of the Committee.

JAMES H. ATKINSON, } Clerks.
ANNIE CALEY DORLAND, }
Philadelphia, 4th mo., 12, 1890.

SWARTHMORE 'COLLEGE LIFE.

The Halcyon, the annual published by the junior class appeared on the 10th ult. Owing to its many attractive features the book has had a large sale, and thoughtful critics have pronounced it the best annual ever sent out from Swarthmore.

Dr. Edward H. Magill arrived at the college on the 21st ult., after having spent a very profitable year in France. All the students and friends of the college are very pleased to see him once more at home. Upon his arrival all the students of the several classes met him at the station and accompanied him to his residence on the west campus. On the evening of Fifth-day, the 22nd ult., a public reception was tendered to the president and wife.

All friends of Swarthmore, whether favoring athletics or not, must certainly rejoice in the recent triumph of the college over her sister institutions of Pennsylvania. Swarthmore, on the 17th ult., became champion over all the forty-six colleges of this State and won the Inter-Collegiate State Cup. This unparalleled success can only be explained by the regularity of habits here observed, and the healthful surroundings.

Edgar Allen Brown '90, lately deceased, has left to the college library the sum of \$5,000, and \$100 to each of the two societies—the Scientific and Delphic.

The Somerville Literary Society has added about one hundred and fifty volumes to its library at a cost of over one hundred dollars.

The resignation of Professor Henry W. Rolfe from the Isaac H. Clothier Professorship of Latin has been received by the managers. Assistant Professor Ferris W. Price, A. M., '74, has been elected to the vacancy. Professor Price is now absent in Germany and will return in August.

The report that the college authorities will give a college reception in substitution for the Senior reception on

Class day has been received with pleasure by the students.

Caroline R. Gaston '90 has been awarded the second of the essay prizes offered by the American Protective Tariff League. The prize consists of one hundred dollars. The competition was open to members of the senior classes of all American colleges. The subject assigned was "The application of the American System of Protection to the Shipping Engaged in International Commerce."

The recent joint-meeting of the Somerville and Eunomian Literary Societies has been considered, by many in attendance, the most successful of that class of meetings ever held at Swarthmore.

The final examinations, in the graduating class, took place from the 26th to the 29th ult. The regular finals for all the college classes will take place from the 9th to the 14th inclusive.

The annual tennis tournament for the young men took place Third day, the 3rd, and two days following, on the west campus. The games were very closely contested. E. C. W.

THE PHYSIOLOGY OF PLANTS.

BY CHARLES H. BUSHONG, M.D.

The problem of life is a mystery. None can so much as tell what life is. But much is known of its workings. This study of the physical part of life is the field of Physiology.

All known life is of two kinds, animal and vegetable, and it is of the latter that this paper treats—of the Physiology of Plants. We mean to take a brief survey of how the members of the vegetable world live.

You all know of the three kingdoms: animal, vegetable, and mineral. They might be named in another order if the period of their origin were taken into consideration. The above order is made because of the degree of development each has attained.

Matter is often classed in two divisions—organic and inorganic. As an

example of the former class take a buttercup. It may be separated into parts: the roots, the stem, the leaves, the flower, even the parts of the flower; but it takes them all combined to make a perfect specimen. It has organs, each with a peculiar form: and separate function, and it must have or have had life. This is what is meant by organic. When compared with an inorganic substance, how great the difference? Take a piece of limestone. It may be broken into many pieces. Examine each with care. Each is as perfect a specimen as the original piece.

Organic matter occurs as animal and vegetable. They have life, or have had at some time in their existence. Plants and animals seem so unlike that it may be profitable to examine their points in common. They have life—they have a birth or origin from a parent similar to the individual—they have the power to produce like offspring—and they die. These changes are peculiar to all organic things—and the consideration of how they occur is the field of Physiology.

Plants occupy an intermediate place in the economy of Nature between the mineral and the animal kingdoms. They build up the food of animals from mineral sources. The greater part, if not all, of the animal creation would die of starvation if there were no vegetation for them to feed on either directly or indirectly.

The food of man, the highest animal, is almost all either of vegetable origin or the flesh of plant-eating animals. The mineral substances used directly as food are few and, with two exceptions, they are used in minute quantities. The exceptions are water and oxygen.

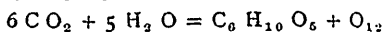
Some chemistry must be brought in here, for every plant is a chemist, and every leaf a laboratory in which combinations are made that man finds it only possible to imitate in a very poor fashion, and then only with the aid of such powerful agents as electricity.

The following is a short scheme of

the cycle of food production for animals and plants. (I am indebted to Prof. C. F. Chandler, of Columbia College, for this outline.):

<p><i>Plants produce and animals consume</i></p> <p>O</p> <p>Vegetable Principals: Starches. Sugars. Vegetable Fats. " Albumins</p>	<p><i>Animals produce and plants consume</i></p> <p>C O₂ H₂ O H N₃ Salts.</p>
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When the chemical formulæ of these products of plant life are examined it becomes plain that the plants are the builders. They unite simple groups of atoms into more compound molecules. This is shown in the formation of starch, the simplest of the above vegetable principals. It is made by the union by the plant of water and carbonic acid gas. This equation will show about what is done:



or, in plain English six molecules of carbonic acid gas (C O₂) plus five molecules of water (H₂O) equals one molecule of starch (C₆ H₁₀ O₆) plus twelve atoms of oxygen (O₁₂). This is a chemical equation, and like algebraic equations, the two sides must balance for it to be true.

Examination of the equation shows the transfer of the O₂ from the C O₂, and that its place is taken by H₂ O; but to make the combining proportion requires six of the C O₂ and five of the water. The right side of the equation gives the result of the chemical action that has taken place. In the present case our little chemist has made starch and oxygen, two excellent foods for man: the latter an absolute necessity. A noted chemist has estimated that more than all the present volume of oxygen in our atmosphere has been consumed by the animal life known to have been on the earth in historic time. The plants must have been the agents to replace this enormous amount. It is well to remember that *consumed* does not mean *destroyed*. It is only lost as oxygen for the time, because it is in

combination with something else, as we shall see later. The plants set it free, unlock the combination—by making others more complex.

Certain aids are required by the plants to enable them to work. They must be alive and green, and must have a supply of chemicals to use, and they must have sunlight. The green coloring matter in the leaf has the power with solar light of combining water and carbonic acid gas with ease and quiet. It goes on noiselessly and continuously all the time these conditions are present. This green substance in the leaves of growing plants is called chlorophylle. Experiment shows that these things will not combine simply by putting them together.

Glucose is a form of sugar made by the addition of one molecule of water to each molecule of starch. This is a further building up done by the plant—a making of more complex from simpler forms.

Other sugars are made—some by addition and others by subtraction of water.

Glucose is made from the starch in grains by germinating—the act of sprouting—the starch being stored away in the grains or seed pods with the germ to feed the young plant during the days of its helplessness.

In the formation of alcoholic drinks from grains this process of change from starch to glucose by sprouting is taken advantage of. The grains are exposed to heat and moisture until the germ swells ready to grow, and its influence has changed the starch into grape sugar (glucose), which is then made to ferment. This action is a reversal of the natural one—a pulling apart—and it is done by microscopic animals. Thus alcohol is not a natural result of plant action, but a plant product made by aborting the usual routine of life. This is a subject more for animal Physiology than that of plants.

By other processes in the plant's life, the chemistry of which is at present unknown, sugars and starches are built up

in the plant economy into oils and fats of vegetable origin. A few examples will show how complex the chemical formulæ of these substances are. Palmatine obtained from the seed of an African Palm is not by any means the most complex of the vegetable oils. Its formulæ is $C_{61}H_{98}O_6$. That of oleine is $C_{67}H_{104}O_6$. A glance at the large number of atoms in each molecule shows how complex they are.

To return to our cycle of food production, let us take a brief view of the other side of the circle. The animals either carry on the building process further by forming more composite substances in the animal or they tear down the molecules made by the plants, and excrete, the very substances the plants used to build them with, thus supplying the plant with water, carbonic gas, etc., upon which to feed. When the destiny of the plant formed molecule is a more complex animal molecule the result is not changed. The process is only prolonged. The complex molecule is either torn apart in the life of the animal by waste, or it is eaten by some other animal and there goes through the various processes of absorption, assimilation, destruction, and elimination.

There are many curious questions in plant growth. They are easier to see than to explain. They serve to show the mysteries continually met in the study of life.

The plant's life is from seed to plant, to flower, to seed again. It may be of interest to follow it. Take an acorn for the example. The heat and moisture make the germ begin to swell and grow. It bursts the shell, and out come a tiny stem and a slender root. There is no uncertainty on the part of either as to how it shall proceed. The root goes down into the ground at once, while the stem comes up for air and sunshine. The position of the acorn does not change this in the least. Each goes its destined way, and will overcome considerable difficulties in order to do so, if they are encountered.

The roots of plants grow continuously from the end. The older part remains stationary in position and only increases in size. This is convenient, as it could not move easily in the ground. Then, too, it would be difficult for the plant or tree to keep its stability if the roots were changing their position.

The stem grows by successive joints; the old joint continues to grow after others have formed beyond or above it; the whole moving upward together, as its position in the air enables it freely to do.

Each part of the plant has its peculiar function necessary for the well being of the whole organism. The functions of the roots are to give a fixed support by going deeply into the ground and at the same time to take up moisture and mineral substances from the earth around them. These are sent upward in the sap to supply the plant with these essentials to its growth.

The sap is the blood of plants, and has a motion which is its circulation. It is the carrier connecting the parts and conveying materials to and from them.

The leaves breathe for the plant. They are its lungs. They take the water and other mineral substances from the atmosphere (principally carbonic acid gas, $C O_2$, and ammonia, $N H_3$), and by the aid of solar light the chlorophyll builds these substances up into starches, sugars, fats, etc. These results of their work are added to the plant as it grows larger or are stored away in the seed pods to nourish the young plant when it is too undeveloped to get food from its surroundings.

The function of the flower is by the union of its elements to form a seed that shall grow under proper conditions into a new plant similar to the parent. It is necessary that the pollen from stamens shall fall upon the pistil in order that the seed shall germinate.

The functions of the seeds are to sprout and nourish the young plant until it has strength and form to enable it to get its nourishment from without.

This store for its young is generally the part or a part of the plant that is valued by man and animals for food. It is the seeds of the cereal grains rice, peas, beans, nuts, etc., that we value most highly as food products.

355 West 14th St., New York.

NOTE—This article is based on a paper of the same title read before the New York Agassiz Assembly at its regular Quarterly Meeting held in Friends' Seminary, 3rd mo. 31st, 1890.

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